

the good works have engaged your attention and are developing themselves, I will explain my thoughts to you. Let us all work earnestly in this matter, it will be a light to guide us in the dark. It is not degrading work, but for the purpose of elevating and preserving our race. You are two tribes, but the work is the same for both. I think you ought to select one person as head (Upoko) of the Runanga from here to the Waikato Heads. Tamehana is to be the Kaiwhakawa, but the Upoko you have yet to select, and you must all agree upon one man for that office. The Upoko for Horea is already chosen.

Hemi: This work began at Waikawau, and that is what we are met for. They said there, let the tribe assemble at Rangikahu and discuss and decide all matters. There are four winds of Heaven; and they are constantly changing; so with us, we have four settlements, Wai Kauwau, Kawa, Pakerewa, and Rangikahu. The thoughts of men at these places vary like the winds, one has one thought, another a different one, and so on.

Honitana: At Whaingaroa Mr. Wallace is preferred, Mr. Maunsell here (meaning his desire to have one Runanga at Horea and another at Rangikahu). At Wai Kauwau we said we could not agree until the whole tribe had met here. I agree to this work, it will be as feet with us, without which we cannot walk.

Te Wirihana: This discussion is about whakawa, runanga, and policemen. I compare this work to that of a watch to which there are two hands, one for hours and the other minutes, because there are two places, but one work. If all assemble and agree then I agree, but not unless; when all have agreed to the Ture then men are to be selected for each particular duty,—as in a mill, the good flour is sieved from the bad, but all the wheat is ground.

Henare: This is the third Runanga; the first was Mr. Fenton's, the second was Governor Grey's at Taupari, the third is this journey of Fenton and Waata. At Taupari I said to the Governor I would go back to my place and let all the tribe decide about this matter. At Wai Kauwa I was ambitious for this work, and at Horea I agreed to a kaiwhakawa, Upoko, and policemen, but the decision is with the tribe; now they are all here let them decide. I agree to a Runanga from here to Waikato Heads; I also agree to the Upoko and to Policemen, but the people seem divided on this question.

Apera: The whole tribe are now met. You are correct in what you say, Henry; it is true there are a great many assembled, but we are young men, you are the old man. Let there be one Runanga for one end and another for the other end, (i.e., one at Horea from there to Rangikahu, and one at Rangikahu from there to the Waikato Heads). Let us select one man for the stern and another for the bow, but only one canoe; the absent men are like pigs (repeated the simile of the four winds).

Mr. Fenton: Apera's words are true, but all we have got to do now is to select a man to take charge of the bow of our canoe; the stern is already manned by the selection of officers and police. We have now to appoint one Upoko for this Runanga, and four policemen.

Te Rewiti: I agree to a kaiwhakawa, but not to Tamehana. I said we must search for a proper person. Now I heard for the first time that Tamehana is appointed. We said at Wai Kauwhau let the tribe meet and choose officers; I think that Te Wirihana ought to be the Upoko here; I think he is best man; the reason I think so is, that he is a wiser man than any of us; if he consents to act I shall have confidence in him; when my belly is full I am satisfied—when it is empty I am hungry.

Waata: I agree to Wirihana as Upoko for this Runanga, but remember, Rewiti, seed after it is planted does not grow or attain maturity in a day; let the seeds have time to grow, and then there will be abundance of food to fill your belly.

Tamehana: I agree to Wirihana as Upoko; I thought of Herewini also, both are alike good men, but you must all express your thoughts. I propose also that Hoeta should be a Kaiwhakawa to assist me.

Te Ao: Referring to Mr. Fenton's words, let all speak and express their thoughts; only five have yet spoken, the others have been silent; those who have once spoken need not speak again, but let your thoughts be correct and do not wander from the subject.

Penehamene: When first asked in Auckland to agree to the Runanga we did not consent; when again asked at Taupari we would not give our consent. Now we are met for the third time I agree to all that has been said, except as to two Kaiwhakawas for this place (i.e., Tamehana and Hoeta); let the Kaiwhakawa be the same as the Runanga, that is one only for each Runanga. Why do we want a kaiwhakawa for each settlement?

Te Kamoau, (an old man): I have listened attentively to your words, they are true; you have all agreed to the Ture, and there is an end of it. I wish to have a kaiwhakawa here; I agree also to Tamehana being a kaiwhakawa for this end of the Coast.

Manahi: Old people cannot travel far; it is a long distance from here to Wai Kauwau; myself and my old woman cannot travel on the same horse (meaning that he wanted to have a kaiwhakawa at Rangikahu as well as at Wai Kauwau).

Te Reu: There are two posts, one at Whaingaroa, and the other at Waikato, i.e., that is from Rangikahu to the Heads. Compared the five settlements to five rooms in a ship, with a lock and key for each (meaning, I presume, a Runanga for each place).

Hona: I think Hoeta ought to be a Kaiwhakawa, along with Tamehana.

Te Wikiriwhi Ropiha: Let there be two policemen here; two at Pakerewa, two at Waikawau, and Magistrates for each place. Approved of and praised the Ture, but thought one Kaiwhakawa would be sufficient, and to fetch him whenever required.