

Ngatihaua did not speak.

Kewene: I always considered the Runangas would join, even if the "Kai-whakawas" were separated.

Hepata: I agree with you.

Mikahere (a King's man, belonging to Ngatihinetu, at Rangiaohia): Do you (to Mr. Armitage) give the Ngatitewehi a "Kai-whakawa," or not?

Mr. Armitage: Speak on.

Mikahere: I am a King's man. I tell you not to give this tribe the "Ture." They are my relations. I believe you will get all the Natives in New Zealand. When I see you refuse the Ture to this tribe I shall be glad. The Natives of New Zealand accept the Ture for the sake of the Governor's money.

Hemi Matene: If Ngatitewehi do not get a Kai-whakawa, I will be their Kai-whakawa.

Mikahere: I will not consent.

Waata (to Ngatitewehi): Have you been on our side, or on Mikahere's? Many tribes are divided. Mikahere should let you go your own way. Who is the man you choose for a Magistrate?

Hepata: Te Hapimana is the man we choose.

Wetini: And Hepata is the man we choose as Warden. The Policemen chosen were Wetini Rore and Hoeta Ngahuka.

Waata (to Ngatihaua): Ngatitewehi have settled their affairs. Now to settle yours. You have both agreed to one Runanga. Who is to be your Magistrate?

Various members of the Ngatihaua tribe: Te Hira Kingi is our Magistrate, and Kewene Te Haho is our Warden; the Policemen were Kerapa Hemara and Kipi.

Waata (to the Assessors): You are to understand that, if a crime arises on this side the harbour, the Assessor here is to send for his friend from the other side, to sit with him to judge the case; and *vice versa*. It is not just for one Assessor to judge a case; there must be two.

Hepata: Your thoughts are mine.

Te Hira Kingi (to Mr. Armitage): What crimes am I to decide on?

Waata: Theft and fornication or adultery. You know what crimes are. You are to judge them. Murder will not be judged by you. You may decide upon an assault, but not if the man dies. Form your Runanga and make laws for yourselves and the white men living among you.

Mr. Armitage: Listen, my friends. Let the Ture be the means of binding both tribes together in unity. The men you have elected I cannot appoint until the names are submitted to the Governor, but I approve of your work. Set to work and form a Runanga to frame laws. When you have made them, give them to me, and I will show them to the Governor; and, when he consents to them, they will come into force. Build a Court-house for yourselves at once. This Runanga has been well carried out, and is the commencement of a better state of things.

Proposed Officers for the Runanga of Aotea.

Name.	Tribe.	Office.
Hapimana Kimihia	Ngatitewehi	Assessor
Hira Kingi Ratapu	Ngatihaua	Ditto
Hepata Turingenge	Ngatitewehi	Warden
Kewene Te Haho	Ngatihaua	Ditto
Te Wetini Rore	Ngatirangi	Constable
Hoeta Ngahuka	Ngatitewehi	Ditto
Kerapa Hemara	Ngatihaua	Ditto
Kipi	Ditto	Ditto

Aotea Runanga.

30th March.—Had a long conversation this evening with Kukutai, Hone Wetere, of Kawhia, and Hetaraka Nero, as to the wishes of the Aotea and Kawhia Natives, with respect to one Runanga for both places. The two latter represented to me the very strong opposition such a proposal would meet with. Subsequent conversations with the Aotea Natives confirmed this view, and I was compelled to abandon all chance of obtaining the consent of the Natives to unite in one Runanga with the Kawhia people.

31st March.—Discussion with the Aotea Chiefs. Tribes on the North side of Aotea wanted two Magistrates, Upoko and Police for themselves, and the same for tribes on the South side; in fact, separate Runangas. I objected to this, and insisted there should be only one Runanga for both parties: they persisted in their demands, and I was compelled to threaten that I would pass them over and proceed to Kawhia at once. After much trouble, they consented to my terms, though with a bad grace, and left Raglan to make arrangements for my coming.

1st April.—Started early from Raglan, and arrived at the Makaka in the afternoon. Our road lay by Kaoroa, eight miles from Raglan, the residence of Dr. Harsant, R. M. From here to Aotea the road runs through a series of forests, (eight or ten miles,) and is one mass of puddle, owing to the constant traffic upon it. The Makaka is on the North of Aotea, about two miles from the beach.

2nd April.—Complaints made to me about Mr. Charlton's cows destroying the food in the cultivations at the Makaka. Natives stated that there was no wood for fencing, merely ordinary