

Mikahere complained of Ngatihikairo's joining the Queen.

Hone Wetere: It is true I gathered the tribes under the King. (Long speech to the king-people.) Now tribe and land will go together to the Governor.

Others spoke, complaining of the desertion of Ngatihikairo.

Hone Wetere: I am going to Tokanganui. (An expression which means anything inexhaustible.) Talk all day till night, and to-morrow and next day, and the day after, but it will have no effect, throw your spears and I will turn them aside.

Te Tapihana: To-morrow is my day with Mr. Armitage. I shall go back to Wiremu Nero lest he should continue angry with me.

APRIL 5TH, 1862.

Te Remi (To Pingareka, a very old Chief of the Patu Po:) What although we go to the Governor; come and see us notwithstanding.

Pingareka: The Europeans brought us guns, powder and ball, and other goods; God gave them these things, some for them and some for us. The Governor should send some for us. I am New Zealand. I don't belong to England.

Makuare: You say to stand true to New Zealand. We all love New Zealand.

Aporo: If it be "ngaro" (lost, implying death) let me be "ngaro" in New Zealand not in mid ocean.

Kikikoi: Don't refer to the land; speak to the men; I don't like what you said (to Aporo); cast it aside and listen to Wiremu Nero's or Armitage's words. "Mahia paitia" my friends, the Governor's ideas.

Parama (Waipa): Divide yourselves if you so wish; there is no deceit in me.

Te Tapihana: Who says we did not do what we ought? Peace was made; I agreed; the "ture" comes, I consent; but I am afraid on account of my bloody hand; come, Governor my friend, and work good here. You have heard my speech for to-day, to-morrow and next day; let us finish what we ourselves have to say to one another; I am searching for the spot my tomahawk struck; has it (the spot) been burnt? (referring to the Europeans supposed to have been killed by his tribe at Taranaki; the expression "burnt" means forgiven).

Hemi Matene: Te Tapihana has again referred to his bloody hand; we wish you all to speak your thoughts now; there is no occasion for us to dispute; we came to see and hear you, not to speak; speak your good thoughts and your evil ones.

Hone Wetere: You rightly pitch upon Te Tapihana's speeches; I wrote to Mr. Armitage and to the "tari" to say that our magistrates and warden were chosen. (To Mr. Armitage.) You are unable to reconcile Te Tapihana's speech with my letter to you; I want the "ture," the "ture" is my rottenness; "He pirau nahu te ture." (This expression "rottenness," means a family jewel disinterred when the bones of a deceased person are taken up; as a whole, the sentence implies that the law is to him as a valuable family jewel.) Te Kereihi is my desired magistrate. Wi Hikairo is my warden. I wrote these names in my letter; I had a meeting yesterday to consider about policemen. I am willing to have three or four; Hori Tarau, of Ngatiwaikaha, and Te Pepene of Ngatipare. Two divisions of the tribe are still unrepresented in the police, Ngatingahira is one; (to one of the divisions mentioned,) if you are not willing to assist a policeman, say so. (A man here said the "hapu," or division of the tribe in question was not properly represented, inasmuch as many men were absent.) Punipi of the Matewai is another policeman.

Punipimoke: (To Mr. Armitage and party;) How many parties do you consider spoke to you yesterday?

Hami te Whakatare and others: Two, Te Takihana and you.

Punipimoke here tied up a flax line for a division between the two parties, saying at the same time that he joined neither party in act. Wiremu Nero's party said, "there is no occasion, you are already known." The old chiefs Tikikoi, Wiremu te Ake, and Makuare, the Magistrate, the Warden, Hone Wetere, the Policemen before named, and a few others, sat on the right side of the line, and the tribe on the left; the latter being far the more numerous party—double or perhaps treble.

Hone Wetere: I again turn to Ngatihikairo, (Wiremu Karewa, having been named a Policeman, took his seat among those on the right.)

Hetaraka Nero: Are these (to Hone Wetere) what you meant when you said the law was your rottenness?

Hone Wetere: Yes!

Hetaraka Nero: Is this the tribe you spoke of?

Hone Wetere: Yes. You think I am few, but you mistake. I ascend to the skies; I descend to the depths; many of my people are getting firewood.

Wiremu Nero: That is right; but Te Tapihana's speech is the main thing when he asks how he is to clear himself from the hands of the law. If there was any great evil connected with Te Tapihana, why has the "ture" come here?—why have I come?—why has Kukutai come?—why was the harbour opened? The law will wash his hands. Paora te Ahuru went to Auckland, but was not put in jail. Yours are not the only bloody hands; Kingi, Pumipi, Wetere, and Wiremu te Ake sent for the "ture," and we are here. Will aught evil arise from the "ture"? No! if it is well carried out, no!