

parties that these intrigues are principally promoted. The Ture No. 5 already forwarded was then proposed, discussed, and unanimously agreed to.

Kapene asked Mr. Fenton if any payment was to be given to the members of the Runanga.

Mr. Fenton replied that they would receive no pay from Government,—that the tribe selected and appointed them for their own purposes, and must pay them if they required payment.

JAMES ARMITAGE,  
Resident Magistrate.

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*Note on above Proceedings.*

1. I strongly recommend, if funds are available, that this application should be acceded to. A wooden Court House would, in comparison with a raupo building, add to the dignity and importance of the Court, and would also serve as a building for the Runanga meetings. It would also be a mark of sovereignty whenever erected. The land on which it is to be built should be previously ceded by Deed to his Excellency or to the Runanga, in perpetuity.

At present, there will only be two required in Lower Waikato; and from a calculation made by me, I estimate the cost thereof, with proper fittings, at not more than £50 or £60 each.

2 and 3. Require no special remarks.

4. Strong objections were urged by the Runanga against the appointment of an intemperate or incompetent party.

5. This will be a most salutary law, as tending to check immorality. It is by means of third parties that most of the intrigues with females are now carried on; and their enforcement of this law will materially check the operations of such parties. I earnestly urge the approval of this Ture by his Excellency.

JAMES ARMITAGE,  
Resident Magistrate, Lower Waikato.

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No. 5.

REPORT BY J. ARMITAGE, ESQ., OF THE NGATINAHO AND NGATITIPA RUNANGA.

*Proceedings of the Runanga of Ngatitipa and Ngatinaho.*

Punga Punga, Waikato,  
3rd February, 1862.

Waata Kukutai: My ideas respecting these two places, the Kohi Kohi and Punga Punga, are these, viz., that the people of both should assemble together and form one Runanga—the two places are contiguous to each other in Waikato, and in my opinion should be joined together. I do not propose to nominate any officer, as that is for the Runanga to do, but I think you should have only one Runanga for the two places. At Taupari we include the Kakenga and Waikato Heads in our Runanga; on the coast we also included Horea and Taakau in the Runanga, although the places were divided by distances. However, with you W. Te Wheoro and your people rests the decision (tikanga). I think of the trouble you have had in going to Auckland to arrange matters with the Governor, and therefore I say you might have two “takiwas” (*i.e.*) the two places to form one Runanga.

W. Te Wheoro: It is true what you say, Waata, but I have two difficulties to contend with—one is that Rawiri (head chief of Ngatitipa at Punga Punga) has not expressed his views to me, the other is the arrangement made with the Governor. I considered the latter to be correct and I agreed to it. I agree to two takiwas: I cordially approve of that, but how are the difficulties to be overcome. If Noa, Rawiri or any of Ngatitipa have anything to say let us hear it as this is an assembly to settle all matters. I consult the interests of both tribes, but my own tribe will not alter the arrangement made with the Governor; if you persist in joining us there will be a division between us. Your views are correct, Waata, and I sanction them for myself only.

Three young men of the Ngatitipa successively declared that they agreed for W. Te Wheoro to act for both places.

Ratima: I thought you Ngatitipa had completed your fence (*i.e.* had settled all their matters in the Runanga at Taupari); for that reason I cannot join you. I have heard that you have completed your Runanga, and therefore adhere to the arrangement we have made with the Governor; but if Rawiri had asked me to join him before, I should have consented and agreed to the union of the two takiwas. You have separated yourselves from us and completed your work, the Governor has made an agreement with us, and why should we alter it. It is true you now want to join us, and if you had always expressed the same feeling I should have raised no objection now. When I saw that your work was done I then sought for a work for myself. I determined to join with the Pokeno people. Ihaka had taken them in hand, but I took them out of his hands and got them to consent to join me. I will work with the Pokeno people.

Noa (Ngatitipa): I know what your (Ngatitipa) error is; it is your error not mine. I was always favorable to the Government, and you were not. I have committed no fault. Now you have joined the Government and want to go a different road to us.

Eraihi Mako Mako (Ngatinaho): My former thoughts were these, (described an oblong square Waata being at one end and Noa at the other—also another smaller oblong square alongside the former one with Te Wheoro inside of it). I saw you coincided with Waata, and that was why I did not join you, I therefore leaned to Te Wheoro. If you now like to join our Runanga, well and good. I did not come here to raise differences between us, but to settle them and make things