

Sixty of us met to select the Upoko; we also chose seven persons as members of the Runanga; we also selected Policemen. We think of having a white man as one Policeman, a good man, and we chose Richard Philp. If you, the Runanga, agree to him, say so; if you object to him, and prefer another, say so.

Hemi Nero: This is a town inhabited by both races, and so we thought it would be best to have a *pakeha* Policeman to assist the Maori Policeman.

Hone Kingi: I object to Philp being a Policeman, unless my *pakeha*, William Wallace, is at the head of the Runanga.

Hemi Nero Hetaraka explained that the Governor had already appointed a Magistrate for them—Mr. Armitage—and that Philp was only selected, because of the two races living together in one town. If all the inhabitants were Maoris, then the Policemen would be all Maoris.

A long dispute on this matter.

Hemi Nero said the Rev. Mr. Buddle had written to the Ngatimahanga, and stated that the Governor wished the tribe to select one of Mr. Wallace's sons as a Magistrate—whence the cause of this dispute.

Tamati: Whaingaroa is a town for both races; so let us have a Policeman for each race.

It was then agreed that Philp should be a Policeman, and he accepted the office.

[*Note.*—R. Philp came to me on the morning of the 29th January, and told me he wished to decline the office of Policeman, for this reason, viz.:—that he was a labouring man, dependent on his labor for his support, and that the Pakehas at Raglan had intimated to him that, if he accepted the office, they would not employ him in his trade (carpenter and boat-builder) any further. On these grounds, I consented to release him from his promise to act.—J. A.]

Hakopa te Whare Ngori was appointed second Assessor, or Kai Whakawa.

The following policemen also appointed:—Whaingaroa, Piripi and Richard Philp; Ohia Popoko, Niria and Te Rira; Waitetuna, Pita and Mohi.

Discussion as to policemen going to Auckland for clothes. Agreed to.

Hetaraka asked the Tainui (Horea Natives), Will you consent that we shall have one Court-house for both of us? Will you consent to use Nero's house as we shall do?

Te Ao: I consent.

Kereopa: Whaingaroa is the father of both tribes—therefore I consent that the Whakawa shall be held here.

Apera Kiwi: Let there be one Court-house for both tribes, to be held here. I agree to this.

Heta: No; let each Minister have his own Chapel.

Waata: In cases of importance, let the Whakawa be held here; small or trivial cases can be decided at the different settlements.

Unanimously agreed to as explained by Waata.

1st Ture. As to person carrying letters (or messages) in cases of *puremu* (adultery). Agreed to.

[*Note.*—This is a similar law to that proposed by Ngatitipa, on which I have already commented [see Report of Runanga of Ngatitipa, of 20th January, 1862]. I would add, if approved of, that the penalty should extend to verbal as well as written communications.]

2nd Ture. As to swearing or cursing, or rather Maori curses.

It was stated that the object of this was as follows:—that if the curse or oath was uttered in jest, no penalty should attach; but, if in earnest, party to be convicted.

I explained to the Runanga that the Ture provided for this offence, the Magistrates having a discretionary power in the matter. I cannot see the utility of any special law on this subject.

3rd Ture. Hasty words spoken in anger between Pakeha and Maori.

Hemi Mateni and others complained very much of the strong words, such as they instanced—“bloody — Maori” being applied frequently by Pakehas to Maories without the slightest provocation,—that, when angry words occurred between Pakeha and Maori, the former almost invariably resorted to violent language and epithets against the Maori. An instance was cited.

Although these complaints are, no doubt, well grounded, yet I think our laws (if enforced) are sufficient to meet such cases; in fact, I consider the prevalence of this practice at Whaingaroa to be more attributable to the extreme laxity of the Resident Magistrate there than to any other cause. This idea is not founded upon any particular case in point, but from personal observation.

4th Ture. As to a medical man.

Several complained of the doctor not visiting them when sick, and objected to him as a doctor for that reason. Mr. Wallace seemed to be generally approved of, on account of his attention to them when sick and the efficacy of his medicine. Capt. Johnstone was named by some as a doctor, while others objected to him.

Some parties proposed to ask the Governor to send them a Blacksmith, Saddler, and a Shoemaker, but no resolution was passed respecting the same.

The above four Ture are applicable to both tribes—Ngatitahanga and Ngatimahanga—and are embodied in the letter from them.

A discussion then took place respecting the interference of the King party with the Ture in this district, and the Runanga declared that such interference would not be allowed, and that if any of this tribe went on to King's land and committed any fault there, they must take the consequences, and *vice versa*.