

Te Tapihana: I went to Taranaki because of Taiaroa and Wi Tako. I went because of Potatau I went to Ngaruawahia. I heard there that the blood of Te Rangitake had been shed. I told them to go and destroy Auckland. I went to Taranaki and saw Wai Koterō. I came back and sat down, and am now sitting. I have not been to see Tamehana, and did not see Potatau after I came back from Taranaki. Remember me because I did as your (to Wiremu Nero) "teina" (younger relation—meaning Potatau) wished. Cleanse my hands. Don't be annoyed, Mr. Armitage, because I said I would kill and eat you last winter. (An allusion to Mr. Armitage's visit to Kawhia, as Solicitor for the Crown, in the gun prosecution case, when Te Tapihana sent a threatening letter to Mr. Armitage.)

Wiremu Nero: Although Te Tapihana's hands are bloody, I do not consider his offence unpardonable. He was only a working man. I asked Potatau if his kingship was right; he said "aau." I told him he might be a "matua" (father), but that his kingship was wrong. He was obstinate. He died soon after. Don't think these laws will do you injury: they are to keep peace, and for every one's good.

Te Tapihana: If Tamehana (Tarapipipi, Ngatihaua,) comes over to the Queen, the pigs and dogs will follow.

Wi Hikairo: Te Tapihana says his hands are stained with blood. I went to Taranaki. Now you have brought the laws for us, and they will clear us. There have been many disagreements (among the King party) "he tikanga rua, he tikanga toru."

Hakopa te Kotuku: I saw Tamehana when he came back. Ngatihaua went to Auckland. Why did you speak of Tamehana as a man whom all will follow? Who is Tamati Ngapora? Who is Hone Kingi? Are you their equal? You are a man of no note. Tamehana made your name heard.

Te Tapihana (to Mr. Armitage): This part is still closed. I sent away the Custom House officer and other white men. I made myself a Custom House officer. I said I would kill Europeans; you for instance. I did not visit you, but I wrote to you, telling you to leave my sacred ground. I had a great mind to burn one vessel here. The river is not open; but, by the acceptance of the laws here, it will become so. I am speaking of the time when I belonged to the King's party. Don't be annoyed. Tell the Governor what I say, lest I should break up some of the vessels coming here.

Hakaraia: I don't say I am the king; Tamehana is the king; I am not the king. Te Huhu stole the king. Tamehana stole the king. I don't agree to king, nor to queen; both have faults. (This man is a near relation of Matutaera.)

Hone Wetere: I shall follow now what I said to Mr. Armitage in Whaingaroa. I asked there for six policemen; Hone Pohepohe and Te Manuare are other two I wished for. What I want now is twelve men for a Runanga, and twelve for a jury.

Hetaraka Nero: I wish to tell this tribe that these laws are not new. When our ancestors accepted the Gospel, they accepted them also. I tell you this because Wetere says the law is "he perau nana," (literally, suppuration from a wound or sore of his).

Wirihana Te Ake: Let us have twelve men for a council and twelve for a jury.

Te Kewene: If a single policeman comes to take me, my tomahawk would soon demolish him; if they are numerous I should be afraid.

Mr. Armitage: Are you consenting? (To the tribe.)

Te Tapihana: No!

Mr. Armitage: Let all speak.

Te Tapihana: I am the mouth. Mr. Armitage: No. Let all express their thoughts.

Hemi Matene: (To those on the right side of the flax line, Hone Wetere's party.) Do you wish for the laws? "Yes, yes, yes!" (To those on the left side, Tapihana's party.) Do you want these laws? "No, no, no!" Whose laws do you want then? "The King's."

Wiremu Te Ake: (To Mr. Armitage.) I will give you the men, but not the land.

Mr. Armitage: I have nothing to do with the land, but the laws only.

Hone Wetere: There is no one in Kawhia but Te Tapihana (spoken sarcastically, meaning that he is the most influential man in the district.) We must (to Wiremu Nero's party) bring these people over (to the Queen) but I want your help. The field cannot be cleared nor the tree felled by one man. Come, therefore, and assist me. I tell you the tree will fall.

Waata: It will not do for half a tribe only to consent. There will be raruraru (confusion) in that case. We came here to have the consent of the whole tribe; let your party choose the Warden (to Hone Wetere) and the other party the Magistrate. Suppose you choose Te Tapihana as a Magistrate. If my speech is not consented to, I have done.

Wiremu Te Ake: Let it be finished here; what is the use of a Magistrate? What is the use of a Runanga. Let Mr. Armitage return from here. (To Te Tapihana.) Do you consent to be made a Magistrate? "No."

Wiremu Nero: I will not stop this good work because Wiremu Te Ake desires it: I asked Hone Papita to accept the laws; he refused; I asked him what his laws would be; he said, "He mate," (evil will result, i.e., a source of evil); I asked him who were to be his Magistrates, and he said Waata Kukutai and myself. Your laws will be "He mate" if you refuse these. If you do not accept them, we will work ours and you work yours, the "ture kai-riwai" (intended to convey the speaker's contempt of laws framed by themselves) Don't think the Europeans are afraid; it is right to keep the land, for the land makes you Chiefs.

Hone Wetere: This is the King's stomach (the Ngatihikairo, meaning the King's mainstay.) You have only to persevere and you will get your goods (i.e., the tribe will join the Queen party.) They are in a stockyard, and cannot get out. Their necks are in the yoke; they are ours.

Wi Hikairo (to Wiremu Nero): What you have said is right; you see this boundary (the flax line); it is by you (implying that Wi Nero's influence had brought over those who desired to possess the ture).