

Raharuhi o te awa a te Atua asked whether the Maories had anything to do with Maungatawhiri, as they had with the Waipa Road, referring to the opposition of Wiremu Nera Awaitaia.

Te Raita answered that the question of Maungatawhiri was only between Maoris and Pakehas. Speakers then began to give their votes for stopping the roads.

Hohaea Matata (of Whakatane)

Hoera (Ngatiporou)

Paraone (Tauranga)

Te Tauaroto (Ngaitaata)

Wiremu (Waihoa)

Kercopa (Rotorua)

Raharuhi (Te Awa o te Atua)

Wiremu Toatoa (Ngatikahungunu) thought that some of the speakers had gone too far, that they proposed a complete division between the two races, which could not be carried out.

W. Thompson (Ngatihaua)

Eparaima (Waipuu)

Pineaha (Ngatimaru)

Te Reweti te Mauotea (Tauranga)

Paora (Putatere)

Tawati (Tauranga)

Tawaha (Tauranga)

Tamihana (Awa o te Atua)

Perenara (ditto)

Hemi Matene (Tainui, Whaingaroa) asked what they would do if he made a road on his own ground. William Thompson answered in the same terms as his former letter to Wi Nera Awaitaia—"Waiho nga awaawa marama ai maku."—"Let the streams or gullies alone that I may be light." "Waiho nga Herere marama ai moku."—"Let the forests alone that I may be light."

Wiremu Toetoe (Awamutu)

Te Pakanga

Te Herewini Ngatiho (Kohokohe)

Tioriori (Ngatihaua)

Pineaha (Hauraki)

Wiremu te Raho (Pukaki)

Karaitiana (Ngatikahungunu)

Karaka

Tuhoroa

&c., &c., &c.

A question then arose about three pieces of ground at Lower Waikato—

Takingawairua, Koheroa, and Mercer—

And it was answered, "Kihai i hokona takitahitia, kihai i whakaetia e te iti e te rahi."—"They were not purchased singly, they were not agreed to by small and great."

Wiremu Tamihana addressed the Governor as if present, referring to the prohibition of arms and ammunition as a reason for stopping the proposed roads. "He mea whakamate i a koe to paura he mea whakamate i au tenei (rori) he ara pu mau ki tenei whaitua."—"Powder is a thing to kill with, the roads are a thing to kill me with, for you to bring guns to this side."

Karaitiana reproved the "hikaka" of Hoera Ngatiporou, and deprecated their style of speaking. "Kia ata ki. E Ngatiporou. E Hoera, he tangata tauhou koe, me tou korero kua tae ahau ki nga iwi katoa, kahore he wahi o tenei whenua i toe i ahau, kei te pito rawa koe, ko ahau kei waenga nui."—"Speak gently, O Ngatiporou, O Hoera, you are a stranger, and your speech is also strange. I have attended all meetings, there is no part of this land where I have not been; you are from one end; I am from the centre."

There was a good deal more, but at last William Thompson pronounced the decision of the meeting: "Kua oti te puru mo Waikato."—"Waikato is closed."

III. The third question was brought forward—"Ko nga Pakanga o tenei whenua kia waiho ma te ture e titiro, ma te whakawa e whakarite."—"All disputes in this land to be enquired into and judged by the law."

Some discussion arose upon this, and the debate was adjourned.

3rd Day, Saturday, October 26th.

The debate was resumed upon the Pakanga Whenua (land feuds) questions, and discussed well and temperately, and finally agreed to as above.

William Thompson proposed two new questions—

I. Nama (debt).

II. Pakehas living in Native Districts, divided into two heads—

a. Pakeha hoko.

b. Pakeha mahi wairua.

I. The debate on debt was useful and good. Pakehas were to be paid, but debt was prohibited for the future.