

it is for you, O Waikato, to tell us, that we may know, so that we may close the road together. Tell us also the particulars relating to Whaingaroa.

Herewini Te Whahaete then got up and said: (with reference) to the road from Whaingaroa to Waipa. It is a whole piece (papatupu—unsold and of purely native title). At the creek of Waitetuna is the pakeha's boundary. At one side of the river and on to Waipa is native land, enough on that, hearken, Mangatawhiri, Te Koheroa, and Meremere are situated above Te Ia. These pieces were sold secretly. We did not see the taking of the money for these places. We did not approve of that bad work; our opposition was from the beginning and up to this present day. In the year 1854, a Pakeha named Johnson, came to survey with some of the Manukau chiefs; now, when the chiefs of Waikato heard that a Pakeha had come to survey Meremere, Te Koheroa, and inland of Mangatawhiri river, they said "Let us go and send him away, for it is right to keep the land for (our) descendants that may come after us, because food proceeds from the land, as with man, for he proceeds from woman; this is perfectly right." They then went to send away that Pakeha, and said, "My friend, the lands that were sold secretly, by receiving the deposit-money, will not be given up. Let Mangatawhiri be the boundary for you, for the Pakeha. We the men of this place do not approve of that work of selling (our lands). You have consumed that extensive country, and yet you come here buying more. It is not right.

Karaitiana of Kahuhunu, at Ahuriri, got up and said: The lands of the Queen are like that, they are situated within the boundaries of the King's. It is land that is not clear. Now we know the particulars of Mangatawhiri and Whaingaroa. Let those roads be closed.

Wirihana of Ngatikahuhunu, at Ahuriri, got up and said: Mangatawhiri is like some of the pieces of our place. He then said to his people: "My friends, this is a runanga to enquire into words; do not detain it. This is my proposal: Let it be as the majority may say."

Harawira of Ngaiterangi, at Moturoa, a part of Tauranga, said: Now that the road is closed by us, this talk (determination) will only fail through Waikato.

Hohaia of Whakatane stood up and said: Hearken, O ye tribes; God made me and also the land for me. Our ancestors (or grandfathers) left our friends those places some time ago, and still they have followed, and are troubling us; but now, O people, let the road be closed.

Perenara, of the Ngatiawa at Te Awa-o-te Atua, stood up and said: This is my word, let the road be closed.

Te Hira, of the Ngatihau at Whanganui, stood up and said: I am one of Hau. I came to bring the word (uttered by) five hundred (500) men, that the road must be closed.

Wiremu Toetoe of Waikato then stood up and said: Hearken, all ye tribes that are assembled here. I was the worst of men during Potatau's reign; but now I have been to other places, and I have seen those kings that are living in that great country (Europe). I saw that the mana of one king did not extend over another king. I then thought, surely, the (my) tribe were right in establishing a king for themselves. Wherefore, I say, let the road be closed.

Wiremu Te Waharoa stood up and said: That is settled. Hearken, O assembly, here are three subjects for consideration that I am now going to propose. (That is) the subject of Leasing; whether (we shall) allow leasing or not. The Credit system; whether credit should be allowed or not. The old debts must be settled. The Pakehas that are living within the boundary of the Maories, shall they be sent away or not? These things are for your consideration.

The whole of the people were divided; each tribe was separated one from the other. Their opinions were the same, it was written on paper; each one of the tribes (wrote his opinion).

These are the results.

1st. To protect the Pakehas living within our boundaries; that is, those good Pakehas; those that have a bad tendency must be sent away.

2nd. The Leasing. It will not do to lease now, because this is a troublesome period.

3rd. Debts to be cleared off (paid).

4th. Credit to cease.

5th. Disputes about land must be settled by a Court.

On the 27th of October, 1862, the King arose and said: Welcome, O men, from the East, from the North, from the West, and from the South, welcome to Waikato. We are a noble people, even from olden times. Even now, although our skin is dark, let the mind of the directors be clear. Hold fast to the law, to love, and to Christianity.

Bishop Selwyn then got up and said: Salutations to you, O Matutaera, the chief of Waikato. This is mine, let there be one law, the Queen's; let there be one *mana*, God's. Do not have two laws or there will be confusion. Wiremu Tamehana, give Waitara to be investigated, and also Tataraimaka, that my widows may return to their places. It is for you and Matutaera to consent; do not consider any other (subject). If Tataraimaka is kept back, I and my widows will return to (England) and leave this for a land of trouble.

Kereopa of Rotorua got up and said: Hearken, O assembly, this is my opinion, at the commencement only should the investigation have taken place for Waitara; but now it cannot be. For it is like a bushel of wheat spilt on the ground—who is to gather it up and make it agree with its former weight?

Hoera of Ngatiporou at Waiapu got up and said: It will never do for the *mana* of the Queen to extend over the *mana* of King Matutaera. For a horse cannot be paired with a bullock. This is my opinion about Waitara, why was it not investigated in the beginning when it was clear? Behold! A needle or any small trifle is investigated if stolen; but Waitara, this large thing, was left until blood brought it forward.

Tamehana Te Waharoa stood up and said: O Bishop, if Waitara was investigated, what of the King? You say it is there alone that the evil is. In my opinion the King is the greatest