

November 27th.—Left for Maketu accompanied by Maihi Pohepohe, acting Assessor at Maungatapu, and my own man. When I arrived at Maketu I found that Winiata Pekamu Tohi had left for Rotorua. Found a note for me explaining the cause of his absence. It appears that there is much excitement still at Rotorua on account of the "king's flag" introduced by Kaingarara. Tohi is gone to try and induce the Tutanekai hapu, of Ohinemutu, one of the most haughty sections of Te Arawa, to leave the matter entirely in the hands of the Governor.

Just before I left Tauranga to-day I received by the mail two letters from the Native office: one requesting me to assist Winiata Tohi to form a "Runanga";—and the other conveying the Ministers' approval of my suggestion that £750 should be laid out on the road between Maketu and Rotorua. With respect to the former of these letters, it does not seem to me sufficiently explicit as to the nature of the Runanga proposed. I suppose it is intended to embrace the whole of Te Arawa tribes, and upon this supposition I have acted. From frequent conversations with the more intelligent men, their own idea is (and I am inclined to favour it), that a Runanga be formed of delegates from all the tribes of Te Arawa—that each tribe be allowed to send three or four men, to be elected by themselves, and submitted for the Governor's approval; and that this Runanga devise and promote measures for the welfare of the tribe generally, and take cognizance of all great matters involving the peace and harmony of its members. Knowing as I do the manner in which natives carry out verbal instructions, and from what I know of Tohi, I expect he will at once act upon the Governor's suggestions and select from his own hapu the members for the proposed Runanga. This would at once create a difficulty; a preponderance of Tutanekai element would not be relished by the other hapus, and would defeat the object desired to be gained. I have accordingly written a circular letter to all the principal Arawa hapus (not excepting the Ngatirangiwehi) informing them that the Governor had approved of their having a Runanga, and that on my return from Te Kaha I should meet them with the intention of carrying out the Governor's instructions. No cases brought before the Court.

28th.—Started for Te-Awa-a-te-Atua; Rota Rangihoro, one of the Maketu Assessors, accompanied me. Rota is a staunch and I believe a good principled man, but he is so slow and inactive that it is a great bar to his usefulness; this is the first trip he has taken with me. Met Te Makarini Petera and others. Makarini told me that there were no cases to bring before me, that they had had no matters which required my decision, that the cases which had occurred were of so simple a nature, that they had disposed of them themselves; he said this apologetically, thinking that I would be disappointed. I told him that I was glad to hear it, and that it was a good proof of the orderly and peaceable disposition of his people; that I was sure the Governor would be gratified.

Te Makarini informs me that Raharuhi, the probationary Assessor residing at the Umuhika, 12 miles up the river, is in some trouble with his people (Te Tawera). They had in one or two instances had recourse to their old custom of *taua*, and had refused to recognize Raharuhi's authority. Raharuhi had, I understand, threatened to leave them. I have written to Raharuhi, as I have not time to visit him, and have recommended him to remain with his people—not to be discouraged at a few failures, as it is very recently these people acknowledged law at all—to try and induce his people to come back to the Aramarama. I also wrote to the people to the same effect, warning them against reviving their old customs, as they might one day repent it.

Makarini asked me whether I had laid before the Government their request that the introduction of spirits be prohibited in their district. I told him that I had done so, in common with the desire expressed by other chiefs resident in the Bay of Plenty; that I thought the Government were waiting for a general application from them, so that they could feel satisfied it was the work of the majority of the people. He stated that they had written, but had never received a reply. He was disappointed. These people have greatly changed for the better; during the Taranaki war there were symptoms of restlessness and a desire to annoy the settlers, but this has given place to a more kindly feeling. The settlers express themselves satisfied.

29th.—Left for Whakatane, and arrived about 3 o'clock p.m. Wepeha Poono (Apunui's son) was about leaving for Ohiroa to settle a dispute about some pigs. He told me that my arrival was very opportune, as there was a quarrel at the Ngatipukeko Pas (Kopeopeo and Pupuaruhe), which he feared would become serious. This disturbance had arisen out of two cases of alleged adultery. I proceeded up the river immediately, but was informed on my arrival that the Runanga were in a fair way of settling the difficulty.

30th.—The Runanga came to see me this morning upon these cases of adultery. They handed me a paper containing their decision, and asked me if I thought their decision unjust, or the damages they had awarded too heavy. On looking over the papers handed to me, I found that they had awarded £100 in one case and £30 in the other. I asked the reason for this difference. They explained that in the first case, the guilty party (Te Uwhi) was a notoriously bad character; that he had for a native considerable property, and the use he put it to was to get his tribe into trouble; that they wished to impoverish him, so as to take out of his hands the power of doing harm. After some argument they cut it down to £30, the minimum as laid down in Sir William Martin's rules. But they further insisted upon the offender leaving the place. This I told them could not be done as he was living on his own property. They might try what persuasion would do. This man, Te Uwhi or Haraki, is one of the most intriguing and treacherous characters I almost ever knew; he seems to be never happier than when he has succeeded in setting his neighbours by the ears; he had a great deal to do with initiating the late disastrous quarrel between the Ngatipukeko and Ngatiawa, and some years before that he brought about a war between the Ngatiawa, which resulted in the loss of many lives. The facility with which he changes sides astonishes even his own people, and leads them to distrust his most solemn protestations. This may be seen by the answer of the Ngatiawa to a letter from the Runanga of Ngatipukeko, acquainting them of their determination to send him away; "yes," they said, "send him away, but don't send him to us."