

whether they took them or not. Their idea has been that the Magistrate's power was absolute, and that Europeans were obliged to obey. I explained the duties of a Magistrate.

Another question put to me was, how it came about that spirits were not allowed to be landed along the coast, and at whose instigation. I told them at their own, and that I had strongly recommended it; however much they might regret it now, they would thank the Governor for it hereafter, or, at least, their wives and children would. The amount of money thrown away in spirits would now go to provide them with clothes and other necessaries. This was argued very good temperedly. The Natives were young men belonging to a whaling party.

17th.—Waited till low water, so as to take Motu at its lowest state; crossed, with some difficulty, at the expense of a good wetting; current very strong. This is a dangerous river to cross, on account of the boulders in the bed of the river. Stopped at Tunapahore for the night.

18th.—Left early for Opotiki, as this is the day appointed for meeting Poihipi and his objectors. Arrived at one o'clock p.m.; found the Natives assembled; at two o'clock held the enquiry. Called upon Timoti to make his statement; but, to my surprise, he tried to make light of it and explain matters away. Seeing this, and an evident reluctance on his part to come forward and state boldly before Poihipi what he had on a previous occasion told me, I took the matter out of his hands, and related all that had passed. I told Poihipi that the charges brought against him were just: that he had appropriated the money of the Runanga; and further, that he had been guilty of drunkenness. The first charge Poihipi went into thoroughly, and unanswerably explained; the second, he said, was true,—he had on one occasion been intoxicated, and had nearly lost his life through it. After hearing all that had to be said upon the subject, I told Poihipi that if he, by his example, encouraged such immoral and disorderly practices amongst his people, he certainly was not a fit person to be an Assessor: that he had now to choose between two courses, either to give up his Assessorship, or to give up his intemperance; that it depended upon his answer what the nature of my report would be to the Governor. He stated that since his accident he had not touched spirits, and that he would refrain from it for the future.

I have heard that Poihipi and his party were rather insolent to the Bishop of Waiapu on his late visit to Opotiki. I asked whether it was correct. They answered that it was; but that it was not intended for the Bishop, but for the Ngatiporou Chiefs who accompanied him. It appears that Mokena, as well as the other Chiefs with him, strongly deprecated the use of *wai piro*, and recommended the Wakatohea to give it up. In the warmth of argument, it was said that he had used (what was distorted into) an offensive expression. The Wakatohea answered haughtily, that they would not discontinue on his advice; but that, if they discontinued it at all, it must be of their own free will and pleasure. I believe that most of the speakers were under the influence of drink at the time. It was on his return from this meeting, that Poihipi met with the accident before referred to, giving him a practical illustration of one of the evils of drinking. (Poihipi fell from his horse and was dragged some distance, and had it not been for the timely assistance of his companion, he would inevitably have been killed.) From what I can gather, the dislike and opposition of Timoti and party arises more from Poihipi having lately joined the Roman Catholic Church than any other cause. I should be sorry if Poihipi were dismissed, as he is a shrewd and persevering man; still, if he persists in a course opposed to the very principles of social order, I should feel it my duty to recommend that he be removed from his office.

19th.—Left Opotiki at 2 a.m., on account of the tide. Crossed Ohiwa at 8; arrived at Whakatane in the afternoon; Natives all absent, except Apanui and another old man. Left Whakatane at 2 p.m., and arrived at Te-awa-a-te-atua at 6; horses quite knocked up. There I heard that Mr. Smith had arrived in Tauranga, the bearer of the Governor's new system.

20th.—Proceeded to Maketu; weather very wet; arrived at 5 o'clock, p.m.

21st.—Reached Tauranga early. All quiet.

HENRY T. CLARKE,
Resident Magistrate.

No. . 4

SECOND REPORT FROM T. H. SMITH, ESQ., R. M.

Tauranga, January 25th, 1862.

SIR,—

I have the honor to report, for the information of the Government, the result of my visit to Maketu and the Lake District, and the preliminary arrangements made for introducing the new system of Government for the Natives.

On the 23rd ultimo, I left this place for Maketu, where I was joined on the 27th by Mr. H. Clarke, Resident Magistrate. I found the Chiefs and people at Maketu very favourably disposed towards the Government. A meeting was held the day after my arrival, at which upwards of one hundred and fifty persons were present. The principal Chiefs spoke, welcoming me as an old friend returning to them the bearer of precious treasure, professing steady loyalty and attachment to the Queen and the Government, and a desire to accept the Governor's advice and assistance in establishing Institutions among them by which they might secure the benefits of law and order, and dwell in peace among themselves and with the Europeans. I explained the plan proposed by His Excellency, which appeared to be generally acceptable. On the question, however, of including in one district other tribes besides those of the Arawa, I found the old Chiefs, both here and at other places, disposed to object. I was advised by them to confine myself to the Arawa, at all events for the present, on the ground that the success of the scheme would be endangered by associating with