

From Te Rotoiti I proceeded on the 2nd instant to Te Ngae, on the Rotorua lake, where the Ngatienukukopako and Ngatirangiteaorere were awaiting us. Here we met with a specially warm reception, old and young turning out to shout and wave a welcome, the old men among the foremost. I had expected to meet the Ngatirangiwehewhi (the tribe which has received the Waikato flag) at this place, but the wind prevented the few who came from arriving in time to take any part in the proceedings. I therefore proposed to pay them a visit at their own settlement, leaving them to appoint a day. One day sufficed to make the necessary arrangements at Te Ngae: very little explanation was required, as the various questions had been already discussed, and persons selected for the Runanga and other offices. There were several matters which they proposed to bring under the notice of the Governor, when honoured with a visit by His Excellency. Among these were, the promise of a hospital given in 1850, their wish to have a gaol built, the survey and registration of their lands, and assistance in building a church and a house for the Runanga. The proposal that they should unite with the other tribes on the Rotorua lake to appoint one Runanga was agreed to, and a unanimous assent given to the introduction of the new system. About one hundred and fifty persons were present.

From Te Ngae, I proceeded on the 3rd instant to Ohinemutu, to meet the Tutanekai and other tribes. Here also we were received with special demonstrations, and most hospitably entertained, between two and three hundred Natives being assembled. The old Chiefs Ngahuruhuru and Haere Haka made excellent speeches, professing attachment to the Government, and willingness, if need be, to fight the battle of the Pakeha against all New Zealand. Henceforth the Arawa was to be one with the Pakeha. The "mana Maori" was henceforth abjured, and submission to the Queen's laws was to be the rule for the future. In figurative language the old Chief Haka bade adieu to the "mana" of his ancestors, which he now laid at the feet of the Governor; adding that he did so, trusting in the wisdom and skill of the Government to direct matters so that the advantages of their connection with the Pakeha might be perceived by all Chiefs and people. "Take care," said he, "that you do not give me cause to repent my present concession. I am a man, let me be treated as a man; do not trifle with me. If I surrender to you the direction of my affairs, take care that you guide me aright, or if you lead me astray I will have done with you and return to my old 'mana.'" The Waikato flag was also referred to. As the Governor had said "Leave the matter to me," they had consented to do so, but were waiting anxiously to see what steps would be taken by His Excellency. They would not be content to let the flag remain. I explained the Governor's views on the subject of the Waikato King and flag as declared to Waikato by His Excellency on the occasion of his late visit, and expressed my hope that the Arawa tribes, laying aside their tribal differences and jealousies, would combine in earnest to work the new institutions; as I believed if this were done the flag would cause very little trouble, and those who brought it might be left to take it back whence it came of their own accord. Several days were occupied in discussing the Governor's plans, and the question of appointing one Runanga for Rotorua, but without arriving at a satisfactory conclusion. The Tutanekai, the most influential of the Arawa tribes, acting upon what they understood to be the directions of His Excellency given to their Assessor Winiata Tohi, viz., to appoint a Runanga for themselves, had already made their arrangements. A Runanga had been selected, composed exclusively of men of their own tribe residing at Ohinemutu and Maketu. A President and Secretary had also been appointed, who, they expected, were to be paid handsome salaries by the Government. A Council house was to be built for this Runanga. They further required that a certain number of the old Chiefs should be liberally pensioned by the Government, and placed upon a footing of equality with European gentlemen of independent means, in consideration of their resigning their "mana" as Chiefs in favor of the new system; also, that they should be excepted from the restrictions on the sale of spirits, arms, and ammunition, on the ground that if they became one with the Pakeha and submitted to the Queen's laws they should be subject to no restriction to which the Pakeha was not subject. They had expected to see the Governor, to whom they wished to submit their plans and proposals; and were unwilling to modify them so as to fall in with the arrangements suggested by me. After discussing the question of pay for the Runanga, which was declared to be a *sine qua non*, finding that I could give no promise beyond that of submitting the question to the Government, it was decided to wait until His Excellency should visit Rotorua, when they would be able to submit the whole of their plans to him. They objected to be associated with the other tribes of the Arawa, who had left them to deal single handed with the matter of the flag, after pledging themselves to combine and compel the Ngatirangiwehewhi to give up the point. Finding it impossible then to effect any satisfactory arrangement, I left the Tutanekai to consider the matter, and proceeded to Tarawera on the 8th inst. On the following day I had a satisfactory meeting with the Tuhourangi, who readily assented to the new plans and expressed willingness to unite with the Ngatirangitiki (between whom and themselves there has been no good feeling since the Rotomahana feud in 1854) in forming a Runanga for Tarawera. After concluding the necessary explanations and arrangements with the Tuhourangi, I crossed the lake to Te Tapahoro, the principal settlement of the Ngatirangitiki; with whom I spent two days, and eventually succeeded in inducing them to unite with Tuhourangi under the new system. An Assessor was nominated by them, also a chief policeman and subordinate, and a day was fixed to meet the Tuhourangi to arrange terms upon which they might work together. The meeting accordingly took place at Te Wairoa on the 14th, and terminated very satisfactorily. A Runanga composed of persons selected from both tribes was appointed, and Assessors and officers of Police nominated. In bringing these two tribes together I exceeded my expectation, and have every reason to feel satisfied with the result of my visit to Tarawera.

The Ngatirangitiki are very anxious to obtain the assistance of the Governor in opening up a line of road along the edge of the lake, between Te Tapahoro and Te Wairoa. I would strongly