

the whole; and if so, that two or more representatives should be nominated by each; also that two Assessors should be nominated, one for Te Awa-o-te-Atua, and one for Te Umuniika, the principal settlement of the Tawera tribe; also, a chief Karere, and a suitable number of subordinates. After some further deliberation and speeches, candidates for the appointments of Assessor and chief Karere were proposed. Sticks were set up to represent these, and all present were invited to come forward in turn and indicate their choice. Tellers were appointed to count the votes for each candidate. The majority of those present thus gave their votes, and the candidates who had the greatest number were declared to be the persons selected for their respective offices. The question of nominating members for the Runanga was postponed for further consideration, and the meeting broke up, the proceedings having occupied about four hours. A further discussion took place in the evening, and on the following day I was informed that the proposal to form one Runanga had been agreed to, and a list of members to represent the tribes present was given to me. Kareres for the two Assessors were also named.

From Te Awa-o-te-Atua we proceeded on the 16th instant to the Rangitiki, to meet the Patutahi and Te Pahipoto tribes, accompanied by the new Assessors. The meeting took place at Kokohinau, the residence of the Chief Rangitukehu; on the 19th instant, about a hundred Natives were present. Tiopira, the teacher and leading man in the place, took a principal part in the proceedings, which were similar to those at Te Awa-o-te-Atua. Objections were brought forward, and answered, and the meeting proceeded to elect an Assessor and a chief Karere in the same way as before described. Two Assessors were proposed, one for each tribe; but on my stating that I was not prepared to recommend more than one appointment for that locality, it was arranged that one should be nominated as an Assessor, and the other as a chief Karere. I observed that the party unfavourable to the introduction of the new system, apparently more numerous here than at Te Awa-o-te-Atua, seemed less disposed to come forward openly with their objections, though urged to do so by those who took the other side of the question. Many of them were merely silent spectators of the proceedings. This may have arisen from unwillingness to oppose their Chief Rangitukehu, who took a very decided stand on the Government side. The dissentients were for the most part residents at Te Tēko, who came to the meeting after having sent a written refusal to an invitation to do so. The result of the meeting was regarded by the party favorable to the Government as a triumph.

From Kokohinau, I proceeded on the 20th to Whakatane, where a meeting was held the following day. A large proportion of the tribe was absent. Owing to the failure of a proposed arrangement to assemble all the Ngatiawa at one meeting, which had disconcerted their plans, they were not then prepared for my visit. Several of the Chiefs were however present, and spoke; some of them in terms similar to what we had before heard, indicating extreme suspicion of the intentions of the Government. One of them, Kawakura, spoke somewhat to this effect: "Why does the Governor send to me? Is it because I am a bad man, or that he has heard that I am an ally of the Maori King? I have not joined the King, but have steadily refused to do so in spite of repeated solicitations. I stand between the King and the Queen, quietly watching both. I do not understand the Pakeha; first he brought us Christianity, then guns to destroy each other with; then came the Government and the law and the Magistrates; then Runangas. Now it is a new thing, and by and bye it will be some other new thing. We are bewildered with all these things, and think we had better be let alone. We know that Christianity has done us good, and we are content with that. Does the Governor think to occupy our attention with these new things, while he is contriving plans to get hold of our land?" Another Chief said, "They were afraid of the Pakeha; his system was like his plough, first came the wheel which went smoothly along over the ground, behind it was the coulter which divided the soil, and this was followed by the share which turned it over." After several speeches on both sides, in the course of which the arguments of objectors were fully answered, the young Chief Wepiha Apanui, a man of superior intelligence and civilized manner, came forward. He welcomed us to his settlement, expressing regret that so many of his people were absent, which prevented any satisfactory answer being then given to the Governor's proposal. He admitted that a great deal of suspicion of the Government was abroad, but said that much of what we had heard should be taken rather as a specimen of what was current among the people, than as expressing the real sentiments of the speakers; still it was well that every objection should be stated openly, so as to give an opportunity of answering it. For himself, he had his own opinion on these subjects, and would have stated his views fully had all his people been present. As it was he should wait their return, and then have the question freely discussed, after which he would communicate with me. In the evening he, with a few other Chiefs, came to converse on the subject of the day's discussion; and expressed his willingness to accept an Assessor's appointment should his people wish it, or a seat in the Runanga, his preference being for the latter. The names of two other members for the Runanga were also proposed, subject to confirmation by the tribe at their next meeting.

From Whakatane I proceeded on the 22nd to Kopeopeo, a settlement of the Ngaitona on the Whakatane river; but found most of the people absent in the bush, preparing timber for their mill. Their principal Chief Heremaia Mokai, hearing of our arrival, left the working party in the bush and came in to see us in the evening. He stated that his people, hearing of our being in the neighbourhood, had waited some days for us at the settlement, but were so busy that he did not think it possible to get them together again. He gave me to understand that although he believed his tribe would eventually unite with those who had accepted the new system, yet there was a disposition to hold aloof for the present. They were suspicious, and would pause before committing themselves. They thought we might rest satisfied, for the present at least, with the success we had met with among the Ngatiawa. The net had been cast, all the large and most of the smaller fish had been secured: if two or three of the latter escaped being caught, we ought not to complain, as it was unreasonable to expect to take all at the first cast of the net. I explained to Heremaia and a few