

me, he was able to remove these difficulties by describing the thorough equality before the law of Protestant and Roman Catholic, and that his hearty co-operation in the new system would no whit compromise his staunchness as a Romanist.

At Tahora, Te Manihera took Mr. Fulloon aside, and asked him what he conceived to be the state of mind of the people whom he had seen. "Assent," said Mr. F. boldly. "Yes, but what else?" "Why, acceptance, as when you take hold of a thing and turn it about, uncertain as yet whether you will keep it or drop it." "Just that," said Manihera.

Tuapuku; Chief Kawana.—Here our chief work was to appease their Roman Catholic fears, and to explain some of the dreadful cock-and-bull stories which they had got hold of, such as that we armed our clergy and made them fight at Taranaki, &c., &c. In conclusion they expressed their determination to receive the new things, but with exceeding caution, ready to let go in a moment if they found them hurt.

Sad confusion exists in the minds of some of the most thinking men in this valley, between the "ture," as they call the Gospel or law of God, and the "ture," as they also call the law of man. They appear greatly to fear lest by the second we should be meaning to undermine the first. It is a pity that in general conversation they should use "ture" for either almost indiscriminately.

Waikare; Chief and Roman Catholic Teacher, Himiona.—A tolerably large kainga on the Waikare, a tributary of Whakatane. A shorter and more satisfactory talk here than at previous places. Himiona, a fine intelligent looking young Chief, held by the Natives to be the cleverest and most influential man of Whakatane, accepted with unusual heartiness, and promised to write letters to all the Urewera kaingas to urge them to accept, and talked of having a general meeting of the Urewera by and bye to give a more forcible assent. He spoke with great weariness of his work in the purely Native Runanga. Himiona used a curious simile in giving his approval—one which illustrates their jealous frame of mind. He approved, he said, because he should have the legs as well as the seat of the chair on which it was proposed to place him. If he were to have the seat, but the Pakeha two of the legs, then indeed he should not approve, because who knows how soon he should be capsized? I said nothing, but I have thought since that if the Maoris are to have the seat and its legs, we Pakehas shall have the very floor on which the seat rests—money. Take away that and I fear that he and his chair too would very soon drop out of sight.

Ruatoki.—This is a large and very scattered kainga, at the head of the vale of Whakatane and close to the wooded gorge. Here we spoke to a muster of some 30 men. My explanations and recommendations were very well received, and the policy swallowed whole, so to say. Some one remarking that as we had come in at the back of the *whare* (*i. e.*, at the head of the river), and the men at the back of the *whare* had made no opposition, why, they, sitting in the front, had nothing to do but to let us pass on. A good deal, however, was said about caution. Here we first began to hear about the trade-prices grievance, so fertile a topic farther on. Here ensued the fiery speaking on Wepiha's letter.

Waimana.—A scattered kainga, a few miles up the tributary stream of the same name. We had a very small meeting here, most of the men being away; but the old Chief Pihopa, and his son Anania, a fine intelligent man, who now takes the lead in the *hapu*, were present. Anania accepted more heartily than any one in Urewera, unless it be Himiona, and pressed for the speedy establishment of a Pakeha, *i. e.*, Commissioner; that is to say, he told me to tell the Governor not to be like the *titi*, which hatches its young on Maungapohatu and then flies out to sea, and leaves them for days together. I think that these details justify the general summary of Urewera public opinion, which I gave above. Pairau, of Oputao, promised to forward our letters and printed papers to the men of Waikari-moana. Both Pairau and Himiona, of Waikari, wrote to them and engaged to gain their consent; which, indeed, as they said, was certain to follow that of the tribe at large. I did not visit this Lake district, for reasons given before.

The condition of the Coast tribes from Ohiwa to Te Kaha, is in some respects better than that of the Urewera; having more ready communication with Auckland, all European goods are more plentiful amongst them; they dress better, have more horses, ploughs, sledges, and even drays at Opotiki; they have more tools and utensils; each place has several fine large canoes, perhaps two or three whale-boats, and Opotiki has three or four schooners owned by Maoris, besides two or three more unseaworthy for want of repairs. Whaling stations have once existed on this coast, and the Maoris still man a few boats every year. Last year Te Kaha turned out two boats, but got no whales. Altogether five whales were killed on this coast last winter. At Opotiki two or three Pakeha traders are resident; at Tunapahore, one; at Whitianga, two; at Omaio, one (half-caste); at Te Kaha, two. All along this coast, and also at Ruatoki and Waimana, the Maoris are long and loud in their complaints of the white man's trade. This is *the* grievance of the tribe; say they—Let the Governor send us a trader to buy dear and sell cheap; then indeed for the first time will we believe in his love for us! In fact, the difference between coast prices and Auckland prices is to these poor people an insoluble problem, and though you set the solution plainly before them they won't believe it. This want of faith, and possibly certain shortcomings on the part of individual traders, have driven them apparently to revenge themselves in their own way: at least, all along the coast the traders complain long and loud of the growing insolence and dishonesty of the Maori—especially of a resolute avoidance to pay their debts, which amounts virtually to repudiation. Throughout both the interior and the coast the prohibition of arms and ammunition has been the subject of long and reiterated remonstrance, but especially on the coast the Maoris are very sore about this privation. Earnest have been their assertions of their single-hearted desire to sit still in peace and quietness, and of their innocence of Pakeha blood—plaintive their petitions to be allowed a little powder "to shoot birds for their children and for