

repeatedly instanced the case of Whaingaroa, where there was one Runanga for the South side of the harbour, (Nera's tribe, Ngatimahanga,) and another for the North (Ngatitahinga). I explained this by shewing them that, in the latter case, the Runanga extended over a coast line of from 40 to 50 miles, and that there were only two Policemen resident on the North and two on the South of Whaingaroa harbour, the remainder being spread over the district. On the evening of this day I proceeded to a place called Te Ka Kawa, the settlement of the Patupo tribe, Pingareka being the head chief. This tribe are warm adherents of the Maori King; their place is situated at the Aotea terminus of the Portage between Aotea and Kawhia. The old chief strongly expressed his disapprobation of my proceedings; but, with the usual politeness of the Maori race, received me very cordially afterwards. Hohua, a leading chief of this tribe, is a very ardent supporter of the Government, and promised to act as an *ex officio* Policeman, by bringing before the notice of the Assessors any crimes or misdemeanours committed by any members of the tribe. He also spoke to me about the advisability of establishing a ferry at Aotea, and I promised to attend to the matter on my return from Kawhia.

Remained here all night, and early next morning proceeded to Kawhia. (See Kawhia Report for proceedings there).

7th April.—Returned from Kawhia this evening, and held a Runanga at a place called Mata Kowhai, half way between Rua Kotare and Teka Kawa, on the South side of the Aotea harbour.

The subject of the Runanga was the ferry. Ngatiterangi tribe claimed the right of ferry as owners of the usual horse crossing at a place called Tahuri Koutou.

The Patupo tribe also claimed it as owners of the land at the usual foot-passenger crossing at Teka Kawa. No result arrived at, and the Patupo left the Runanga in high dudgeon.

8th April.—Discussion resumed this morning with Ngatiterangi about the ferry. I proposed a scale of ferry charges for their adoption, but they rejected this as a cause of quarrel between the two tribes as to who should be ferryman. I then suggested that there should be a small annual payment by Government for crossing European travellers, their horses and baggage, free of charge, and that the amount should be equally divided between them and the Patupo, as in the Waikato ferry case, each tribe taking the duties of ferryman alternately for six months. They seemed to approve of this, and promised to consider it after my departure, and write me the result.

Crossed the Aotea harbour, and proceeded to the Makaka. Kewene, the proposed Warden there, informed me that his people were willing to build a wooden Court House, and wanted to know whether they should commence sawing timber for the purpose. Advised him to wait until His Excellency's pleasure as to the confirmation, or otherwise, of the Runanga was made known.

At night another Runanga held about the Aotea ferry. I was too fatigued to attend, and instructed W. Kukutai to represent me, and propose the plan before mentioned (division of pay and service between the two tribes) at a sum not exceeding in the whole £20 per annum. If rejected, to decline making any further arrangement at present. The Runanga came to no decision except that they agreed to meet the Ngatitewehi, &c., and discuss the matter with them, the result to be forwarded to me.

With regard to this ferry I am aware that I am acting in the matter without any instructions, but I cannot feel satisfied in allowing such a constant source of irritation to the Native mind to exist without attempting to devise some remedy to allay it; and, in the words of my instructions before quoted, I venture to "rely upon the assistance and encouragement of His Excellency's advisers" in this matter.

In endeavouring to place this ferry, as well as that at Whaingaroa (hereafter to be alluded to), on a proper footing, I find myself much trammelled by the precedent established by Mr. Halse at Waikato Heads—the annual amount there fixed being, in my opinion, excessive beyond measure (*viz.*, £50,) for the service required.

At Kawhia I saw Mr. Charlton in reference to the complaints made by the Makaka people against him on account of the damage done to their crops by his cattle, and strongly advised him to try and arrange the matter amicably. He assured me of his willingness to do so, and agreed to meet me and the Natives at the Makaka to-day. As, however, he could not speak Maori himself, he sent Mrs. Charlton, and his agent, Mr. Westmacott, to represent him. A Runanga was held here on this subject, when the following claims for damage were made:—

	£	s.	d.
Te Taneti—Wheat, alleged to be destroyed by Mr. Charlton's cows, and Native horses	2	10	0
Rataua—Corn (maize), alleged to be destroyed by Mr. Charlton's cows, and one Native cow	5	0	0
Ratima—2 acres corn destroyed by cows which swam round the fence—alleges that it was destroyed by Charlton's cows only. Has two cows of his own, but did not see them in the fence	0	10	0
Inia—Corn	1	0	0
Makowari—Oats; sowed one kit. One Maori horse got into the fence.....	0	8	0
Manihera—1½ acre wheat destroyed, but makes no claim against Mr. Charlton	0	0	0
Wiremu—1 bushel wheat sown—no crop.....	0	10	0
Corn destroyed	0	10	0
Rakanite Poria—Stack of wheat; four cows in the fence, three Charlton's, one his own; two Maori horses also, but owners paid him. Balance of claim	0	4	0
Corn also destroyed	0	10	0
Carried forward.....	£11	2	0