

about them. He is the Assessor there, and the people are urging him to kill the murderer. They are both Maories. I find that I shall not be able, at present, to undertake further than Whatawhata on the Waipa, and across to Kirikiriroa on the Horotui. There must be another Resident Magistrate in this District to manage the higher parts of the Waipa and the higher parts above Kirikiriroa including Maungatautari, and perhaps Matamata. But I think no provision need be made at present, for these people are still unanimous (as a body) to embrace the new system. Tamihana, I hear, is striving to get the murderer put to death. One of the probationers from Whatawhata came down in the evening, and kept me talking until 12. Heard the maories talking about the relaxation of the powder laws. Says one "It's only for us I suppose: King's people, wont get any." "Of course," said the other, "do you think the pakeha are fools?" Any distinction would, of course, be unwise. I don't know whether I mentioned that the people universally have agreed to kill the dogs as soon as I say that it is necessary.

August 9, Sunday—Karakariki. Attended service in native house, small, full, and stifling with heat and smell. In the evening there was a meeting of 9 hapus, about establishing a new settlement where law and order can be carried out without interruption from the kingites. I thought it better not to attend, but I heard them talking far into the morning.

August 10, Monday—Was asked at an early hour to attend the meeting. Takerei said they all expected me to speak—so I told them the usual things; and that if their relatives persisted in forbidding the entrance of law into Te Whakapaku, there was no other course to be taken but leaving the place to them, and establishing a new settlement; that if the word went forth to kill the dogs, and only part obeyed, what good would be done; if a man was judged by a Magistrate for trespass, and did not obey, we should all fall together; that it must be understood that there was no ill feeling in it, but a matter of pure necessity, &c. In the early days of christianity it constantly happened that the christian party was obliged to leave a settlement and separate themselves, but gradually the Maori party joined them until the old pa was abandoned. So it must be now in extreme cases like this. I then advised them, as they were establishing a new place, to be careful in selecting a good one, and to lay out the village in a regular way, build all the houses of the same size, in a row, with intervals between each—garden, &c. They wished me to take the entirement management of it, as they put themselves quite into my hands, but they wished to settle where we then were at Karakariki. We then went over the land, and I disapproved of the place—land not very good, no firewood, &c. So we got into canoes, and landed at several places, none of which seemed to combine every advantage. At last we came to the Maka, a splendid flat of several hundred acres—fern and koromiko—fine soil, surrounded by forest containing all sorts of wood. I agreed to that place, marked out the line for the houses, and the distance between each, directed the courthouse and church to be placed in the centre; patakas and stores in the rear, doors facing the river, with a verandah, &c. This occupied nearly all day. Afterwards a messenger arrived from the other party requesting an interview, so perhaps the split may be made up. Subsequently a letter came to Takerei saying the runanga of Ngatimahuta disapproved of his consenting to sow Kaitotehe with grass. He said he knew of no such runanga, and should not answer the letter. Ngaruawahia is to be the residence of king. He is to have a fine house furnished for him to be called Aotearoa. They have also rechristened the island. New Zealand being a pakeha name, they have rejected, and now they call it Aotearoa, the name of one of the canoes that carried an immigration hither. I wish this King business was at an end. It is a great obstruction to me, and unsettles the minds of the natives. I do not doubt that quiet perseverance in our plans will gradually attach the whole people to law, but the interval in which I am now working is wearisome and tedious. Constant adhesions arrive; they desert the king party because, as they say, nothing is done but talking. Subsequent reflection made me resolve not to go to Ngatihaua, so I wrote to Tioriori, that as the people of his place had not accepted law, I thought it useless to go, but if they collectively wrote to me, I would set off at once; why should I go and find my orders disobeyed? Hone Kingi took the letter. Settled two cases at Karakariki. A party came from Whatawhata to fetch me. In the evening I went, and Takerei returned to attend the meeting at Te Whakapaku, as requested by the old Maories there. I told him to consent to remain there if the other party promised to obey our laws. I cannot help thinking that Potatau is doing all he can to prevent the movement from dying out, whether with the view of increasing his price with the Government, or of ultimately accepting the dignity if it suits his purpose, I do not know. He is a stupid old man, in my opinion, and perhaps has no other motive than the gratification of his pride. Spite of his pleasant words spoken at Pactai and elsewhere, I have no faith in him. Even amongst the Maories he was always celebrated for his trickiness. Arrived at Whatawhata at sundown. Found the Court-house not finished, as the milldam has burst, and every one was occupied in repairing it. All the evening occupied in talking to the probationers. They don't seem to have managed very well here, more from ignorance than anything else.

August 11, Tuesday—Whatawhata: They gave me the following letters to read:—

Mangere, Hurae 14, 1857.

E KORO MA—

Tena koutou, kua tae mai ta koutou kupu ki a au, kua whakaaro au ki ta koutou, i mua kaore au i pai ki ta koutou kupu, inaianei me noho au ki runga ki ta korua ko to tamaiti ko Wiremu Tamehana, nana ka he e pai ana, ka tika e pai ana, na koutou te tikanga kaore hoki he whakaaroronga, engari kia tika te hapai i te parau, kia tika te raina. He waiata aroha naku.

Te o paraki kia mihi ai au, riro te ahua ki te kaiapo mai he rahui ki taku taha nei tu ai, Whano au ka rere te ripo ki te hau nui, kai whakapakara te hei au te kakekake koe hau kawae nui ki te tau ia ka te turaki inanci e te hoa me tuku atu ki a koe, te mea ia au kei te wai e kau ana, ka mutu i konei.

NA POTATAU.