

to have been killed, after all, by three priests, who, going through certain incantations, got into a passion, broke his arm, and then killed him, though, at the commencement, they had no intention of doing so. There are proposals, I hear, to crucify (literally) the worst of the men, and to let the other two (one a woman) go free; but some say nothing will be done until Tioriori has judged and sentenced them. The consenting of Potatau seems to have inspired the moribund body of King with new life. I think it is well I came here. The people will all know that I am here, and if they want my assistance or advice, I am ready to give either, but I quite think that, unrequested, I should do harm rather than good by my interference. Moreover, failure to insure the obedience of the people would injure me much in the other districts. I think very strongly, although I believe that at present no other officer of the Government agrees with me that the sooner I call a meeting of the magistrates and probationers the better, in order thereat and thereby to establish unity of action, pass resolutions abolishing tauas, huis, &c., acknowledge and consolidate allegiance, undertake the delivery of criminals to the ordinary course of justice, &c. It would have no element of hostility to the agitating party, for they (Tioriori for example) would form part of it, but would have no power for evil there. I say that I should call the meeting, because Government seem to think it premature for His Excellency to call such a meeting at present. Still I think it might be done by the Governor, by letters expressed in general terms. I wish to call the serious attention of the authorities to this. To make and publish a series of good resolutions now would be of the greatest advantage. The notice calling the meeting should be to the officers of all Waikato, so that no tribe may say they were excluded by us. The king people who came amongst us would be convinced. If this were done, notices should be posted upon the principal places, without distinction of political sentiment.

Upon the supposition that this power is not allowed to be called into existence, how does Government intend to enforce obedience to the law and to the decisions of magistrates. It would be very unwise, and a dangerous imperilling of our *prestige* (such as it is), if we were to interfere in the European manner. My idea has always been to throw upon the natives the entire *onus* of enforcing this obedience, telling them distinctly that as law was offered and taught to them as a boon, and by no means forced upon them, it is their business to see that it is respected and obeyed; that it is for their advantage and not for that of the European. This truth they fully recognise. I look upon this council of magistrates of a district as the anchor which terminates the chain of justice which holds the ship of prosperity from drifting. When they speak of the district "runanga" they say, "to make truly strong the magistrates and the law."

The messenger sent to Tioriori returned without having gone as far as his settlement. He met a large party of Tamihana's people at Makiri, and returned to tell the people of this place that a meeting was to take place here on Monday. He brought no message to me, but I heard him shout this across the river. As no one has asked me to remain, I shall start away at about 4 p.m., giving them as much time as possible to avail themselves of my presence. But I expect no such result. The feeling amongst them does not seem to be good. Speaking of the mill here which had broken and become useless, "Yes," said one, "the pakeba is a humbugging people." Two or three individuals came privately to me and said they were tired of all this agitation, but dare not say so, for the multitude had determined that the Queen's friends should leave all the territory ceded to King, and live on the Queen's land. If they thus begin, in earnest, to interfere with the land, it is impossible to predict the consequences. The more I reflect, the more I am inclined to believe in the almost providential character of our movement. If something had been done two or three years ago, this agitation would never have happened; but had we delayed the establishment of a system round which the orderly and well-affected might rally, I cannot but think that the consequences would have been very serious. The combination would have organized itself, and interference then would only have added bitterness. The *first accidental collision between individuals of the two races would have created a difficulty which diplomacy would have failed to solve*. As it is, we have arrayed with us and the law the most numerous and intelligent body of men, who are *sincerely* attached to us, and whose PRIDE is now interested in securing success to our views. The difficulty now is, not to stir them up but to restrain them. If left to themselves now, bad blood would arise between themselves, for every body is much in earnest, or, the other alternative, the loyal men would, in a body, join the agitators, and carry with them feelings of indignation against us. I wish Government could see their way to let me call a meeting. The promulgation of a political creed just now, solemnly assented to, and originating with *the people themselves*, would produce great good. I should propose to pass resolutions such as the following:—

1. Acknowledging Christianity.
2. Allegiance to Her Majesty.
3. Oneness with the white man.
4. Obedience to law.
5. Recognition of constituted authorities.
6. Abolition of objectionable Native customs.

and so on, getting gradually more into particulars. Get this paper signed by all the people present, who would be the magistrates, and presidents of village councils of the district, and publish it extensively here, and also in the South under the name of the Assembly of Waikato. At present Thompson's people usurp this title, and derive influence from it, although they have not 30 adherents in the whole district. Te Heuheu is gone to the South to visit the Southern tribes, and organize a large meeting at Aotearoa's place in the summer. Should not the Southern Chiefs be informed that Waikato does not consent to this movement, but only a small portion of it, and that the Governor disapproves? At present they give a consent in ignorance, but that consent exercises an influence here. People ought to be told which is the right road, before they hopelessly lose themselves on the dark and entangled one. Pirihī came in the afternoon,