

and said it was no use attempting any thing amongst Ngatihaua at present. He said if the people had cared to have the presence of a European Officer at the meeting on Monday, they would have asked me, that he intended to do nothing as a probationer until this excitement was over, for everybody interfered, and nothing good could be done; that, hearing of the grass movement, some had resolved that no grass should be sown upon their land, for it came from the pakeha, and would bring the name of the Queen upon the land. He intimated his own dissent from these views, but said there was nothing for it but to wait. Tamihana had been over to Whaingaroa to try to seduce Ngatimahanga, but had failed. No messenger having come, and no wish being intimated to me that I should remain, started at 4 and arrived at Mr. Ashwell's at 8. Heard from Heta who had just returned from Paetai, that a meeting of several tribes would assemble there, and await my arrival on Tuesday; that Ngatihine complained that I had left them out.—(They live on the eastern margin of Lake Waikari); that Pukewhau had received a polite letter from the Governor, and another at the same time from Mr. Davis, telling him to build a house carved and adorned with feathers, and that in consequence the old man was doubtful what he should do. Told Heta of Potatau's letter. He said it was just what he expected; that Potatau's character was always a tricky one, and that now he is in his second childhood. Government might put the question to him thus: that he was paid for living at Auckland to superintend the Waikato natives, and to act on behalf of them and the whites in any quarrel that might arise, and that if he left his duties, and went to live at Waikato, his pay must cease. Heta tells me that (according to his idea) one part of the song means, that bread furnished for him by his own people, would be sweeter than that of the stranger, *i.e.*, that he would rather receive an annual sum from the Maories than from the pakeha. Mr. Davis could interpret the song. Thus my experimentary trip to Ngatihaua resulted in nothing either good or bad.

August 16, Sunday—Taupiri. Slept.

August 17, Monday—Taupiri. Hona came to me about a puremu case. Told him I would entertain none until the Court-house was finished. Intend to start for Paetai to-day to give time for the witnesses to arrive in Pukewhau's case. Threatens bad weather again. Paringaringa has just called hearing that I wanted a place to build a house on; offers me any that I like. Told him I was, as yet, unaware where I should ultimately fix myself. He told me that he and the other owners of Ngaruawahia would not consent to the proposed arrangement; that they would allow no one to dispose of their land without their consent: that they were annoyed with the king party for proclaiming that all the friends of the Queen must leave their lands, and settle on the territory of their sovereign; that if any thing active is done to compel such an arrangement, it would be resisted. I told him to remain quiet and attend to no such foolish reports. In regarding all these matters, we must consider them as the Maori considers them, and not in our own way. Proceedings of this nature very much disturb a Maori's mind, and instead of waiting the appearance of something positive, he is perpetually forecasting, and in actual misery. He believes everything, although such a liar himself. I think it arises from the same cause, inactivity of mind. It is less trouble at once to believe than to investigate. Paringaringa's plan of solution was short and decisive. He said Ngaruawahia belongs principally to "myself, Konewhanewha, Ngatimahanga, and Ngatihourua. Now I will build a house, and you shall live there. We will hoist the Queen's flag, and defend it." I told him to abandon all such violent ideas, to do or say nothing to irritate the agitators, but to advance quietly in our own path, not noticing other people. Taniora brought me a letter from Ngatihine, stating that they were anxious to join us, had held meetings, were prepared to present to me a man as a probationer, and requested me to convene them, &c. They also wanted one of their number to be apprenticed to a blacksmith. I shall assemble them in the Court-house at Paetai. This tribe has hitherto been forgotten by me. Pukewhau partly belongs to them. This Chief has attended several of the village meetings lately, but requested the people not to let Potatau know, for being a near relative, he did not wish to offend him. There is no dependence to be placed in these old men. Started for Paetai at about 3, and arrived there shortly after sundown. Found the people alarmed and excited by statements made by Huirama (Ngatiwhao) who has just returned from town, where (as their tale goes) he failed in getting the assistance of Government in procuring blacksmiths and carpenters to build his mill at Wahi, so applied to Mr. Davis, who procured him three whitemen, with whom he returned. We must have a "Native Offender's Bill," and moreover, I think that proclamation should be made stating that the Lands Purchase Ordinance will be put in force, and requiring whitemen who wished to remain amongst the Natives to get a license. It is no longer a time to trifle about Magna Charta and Bill of Rights. The Native Offender's Bill is a much milder measure than the suspension of the Habeas Corpus Act, which is a proceeding quite in accordance with the British Constitution. I hear that Mr. S. passed up the river with a ton of powder. As he lives amongst the kingites, this was mentioned to me with alarm by one of the people, but I do not believe it. Huirama is the old chief of Kupakupa, and a noted bad fellow. He told the people of this place that Ihaka of Pukaki having been appointed Native Assessor by the Governor was compelled by the people to resign his commission as they would recognize no dignity that originated with the Governor. It must come from the king; most likely this is false. He also told them that they would be driven from their lands, if they did not recognize, and subscribe to king. This has made them uneasy. I preach to them about the absurdity of these things, but they retain possession of their mind until some other news comes. They say "what you say is true; but if they were to commence with force to carry out their threats what then? Shall we resist? If we protect the Governor's dignity, will he protect us? Which offers us the best chance of quiet? If we join king, we know the Governor will make no difference in his behaviour to us, but if we join Queen, we are not certain that the other party will not." However, they are much more true to us than the others are to king. I cannot abandon my opinion that this agitation should be noticed by the Governor in a mild manner,