

letter from Takerei. He had written to state his intention of going to Taranaki to endeavour to settle the quarrels there. The general opinion seemed to be that there were sufficient quarrels, &c., in Waikato, to require all his time and attention. Moreover, as men had been killed, intercession by words would be useless. The matter being ultimately referred to me I decided against his going on the grounds mentioned in the discussion, and also because it was not at all improbable that he might be insulted there, and thus Waikato would be drawn into the quarrel. Rawiri, Katatore, and Ihaia were all slaves in Waikato, but it is very doubtful whether the returned slaves would now recognise the influence of their former rangatiras. To my view the visit might produce injury, and could do no good. Pulled to Tauranga koura and slept in the canoe, all the houses being untenanted and swarming with fleas.

My views on this matter underwent alteration when I heard of the steps that had been taken by the Government.

Auckland, April 24.

February 26, Friday—Arrived at Kahumatuku. Issued summonses for tomorrow. I am somewhat uneasy about the census. A stupid woman told the people that I am writing down the names of King's people and Queen's people. They don't care here, but in the unquiet districts it will do much harm, I fear. I contradict this and say I merely want to know the numbers and location of the people so as to arrange the Court-houses conveniently. Great discretion will be required further up the river. The worst of it is that the omission of any part renders the whole valueless or nearly so.

February 27, Saturday—Held a Court. Only two cases, one of slander, the other theft—a case of buried money which disappeared. There was no evidence against the accused. Whakapaukai, the defendant in the slander case, is a boisterous Maori of the old school, and was difficult to manage. When rebuked for his improper language he said that it was not his fault, that he did not understand the new system, and that he was an old fool, that he did not come willingly to the Court, but came because he was compelled, and therefore we should not be angry with him. He paid the money that was adjudged against him, and every thing ended very satisfactorily. Heta told me he was uneasy about the census. He was sure the tribes of the interior would misunderstand the matter, and attribute motives to the Government. But I will obtain what information I can safely do. Lest the presence of Kukutai should excite suspicion as a known loyal subject, I shall send him back from Whatawhata, and use the residents of the district alone. Te Wheoro and Panawaka accompanied me to sit at this Court. They went back to-day. Taneti will go up the river with me as far as I go. The second case to-day I left entirely to the management of the Native Magistrates, and they did everything, cross-examination and all, as well or better than I could. Waata's talents are very remarkable. He will be the most powerful and useful agent of Government in this part of the country.

February 28, Sunday—Taupiri.

March 1, Monday—Pulled up the Waipa to Whatawhata. Ngatihourua have built a house a few rods in front of the King's house at Ngaruawahia—an opposition house. Another tribe have built another. There is some talk of not allowing the flagstaff to stand. The great meeting is to be held here this April, the Whanganui people from the South and others are to come. In the meantime the party of order are again increasing. If they are allowed to organize themselves, the other would cease to exist. At present the European Magistrate is the only bond of union. I think as little as possible should be allowed to depend on *personal influence*; it is, as Mr. Fox said, a rope-of-sand; system should be substituted as soon as possible. With the Europeans it matters nothing whether A or B is the officer—his office is respected and gives influence. At present amongst the Natives it is too often the individual that gives weight to the office. Picked up Takerei on the way.

March 2, Tuesday—Hemi Matini and Te Waterauhi, probationers, came, hearing of my arrival. Held Court. This Court-house is built of adzed matai—very well done. The absence of windows is a great inconvenience. Magistrates present—Waata, Takerei, Taneti. Probationers—Mohi, Panapa, Te Reweti, Waterauhi, Hemi Matini. A most orderly and satisfactory Court. Several partizans of King expressed great admiration of the proceedings, and said it was just what they wanted. To-day we tried three adultery cases. In one case the husband (married) was out of the country, and the new one sought redress for adultery—of course I dismissed the case. All these things will tend to raise the sanctity and force of marriage legally done. It is now about 20 years since the great war of Waikato against Ngatiwhakaue, the tribes residing amidst the hot springs. The principal leaders on the side of Waikato were Kukutai, Mokoroa, and Te Waharoa. The son of the first was sitting to-day as a Magistrate, the son of the second was sitting amongst the people as a listener, the son of the third is Thompson the leader of the King people.

[*Mem.*—To propose in the new Bill that Magistrates shall have the power in adultery cases to award punishment by way of fine instead of compensation to the husband; sometimes the woman is so worthless that no money should be paid to her husband; but still a fine, acting as a restraint upon vice, would be beneficial.]

A defendant to-day having gained his case, asked for a summons against the plaintiff for slander and false accusation. These ideas are prevalent amongst the people, and difficult to eradicate—but I cannot express in sufficiently strong language the *plastic state of the Maori mind just now*. They are so much in earnest that they exert all their faculties, and receive all my impressions without question, when they have once perceived that my reasons are good. The women are very inferior to the men. I certainly think that girls' schools are more necessary than boys'. The latter often exert themselves at the Native Settlements to learn,—the former seldom.

Two letters have come from two small tribes at Rangiaohia, requesting the attendance of Takerei and myself, so that they may hear about the new system. Thus we gradually spread, consolidating ourselves as we go on. Every native magistrate, *actually doing something*, becomes an additional guarantee of order. In fact, they recognize themselves as part of the Government, and feel their