

the settlement, and found the leading men assembled in a house. Addressed them (annexed is report of what was said). After this meeting was finished, I was requested to go and look at the Settlement. To my surprise, I found the whole tribe assembled in a large wheat chamber in the old pa. This meeting occupied a long time, principally caused by splits and divisions which had recently been formed amongst them. These were all made up—(report annexed.) It surprises me to see how heartily the old chiefs appear to receive the new doctrine that in the presence of the magistrate the chief is no more than the slave. Perhaps they find it useless to oppose the stream, and so go with it, or perhaps they prefer the welfare of the people to their own power and ambition,—but I scarcely think the latter. Ruia, an old chief, alone adhered to King, and his son defeated him in argument. This is a strong sign of the times. The young man told him if he walked that road, he must walk it alone. Piripi, the old chief, being suggested by some one as a fit person to be a magistrate, immediately rose and said, "No, I am too old—you want young men for this movement. We cannot understand it." After about three hours speechifying, satisfactory arrangements were arrived at and the meeting separated. Afterwards Piripi gave me a letter which he had received from Tioriori demanding £7 payment for goods which he alleged to have been stolen from his party when staying at Tuakau beach. Some blankets and things were lost and afterwards found hidden in the fern. Tioriori said the settlement should be responsible. I told Piripi by no means to consent to the demand, for it went on the old Maori "ture" which is abolished; that he must use every exertion to discover the thief, and if he failed, there was an end: that if he succeeded in discovering him, and concealed him or prevented his being brought before the magistrates, then what Tioriori said would be just,—otherwise, that every one must now be answerable for his own evil. Subsequently received letter from Perereka lamenting his absence from the meeting, and requesting that his name might be added.

Meeting—2.

[Mem.—See what can be done to get regular scale of charges established for the crossing at Waikato heads. At present the natives sometimes charged 15s. or 20s., or leave the traveller on the beach all night. They say they do so because they wrote to the Government about establishing a ferry and got no answer.]

The subject of women running away to the town to the brothels, &c., should be dealt with in some way. They often run from persecution, as to betrothed husbands, &c., but often merely because they like the license of Auckland or the profits of prostitution. The natives complain that Government do not prevent this and say that as they give up criminals the Governor ought to assist them in this matter. The white travellers still weatherbound.

July 28, Tuesday—Mr. Marshall passed through this place on his way to Tuakau. We started up the river at about 9 a.m.; still stormy, and a great flood. Saw the son of Aripata te Po on the banks of the river, who said that his father remained constant to the king, but all his tribe (Ngatinaho) had left him. Called at Poriki, and saw Te Kereihi; he has been, and is very ill; asked me to call for him on my way to town, and take him to see the Governor. Arrived in the evening at Pungapunga the settlement of Ngatihua and others. Wrote letters to the people to assemble in the morning. Found very good new houses at this place. Mr. Searancke came up in the evening. Weather took up and became frosty.

July 29, Wednesday—At 9 the people assembled. There did not appear much excitement, but a good deal of quiet determination. If our plan fail, it will be from the gradual dying out of the present excitement and the growth of apathy. This would, however, to a great extent be obviated by the periodical meetings of the district councils, to which I attach the highest importance. I know of no other machinery, moreover, which could in any way efficiently operate upon individuals who refused to obey the judgment of the magistrates. Either Government must find a plan to give strength to the magistrates, or the Maories must be allowed to pursue a plan. I do not think that Government should in any way pledge themselves to see decisions carried out. The district council, composed of the native assessors and the chairman of the village councils, would in my judgment be eminently efficient. Had some conversation about the Southern road. They told me that when the Governor came up the river, Potatau sent messengers up the river just before him and caused the Governor's people to delay in order to give the messengers time. He was charged to tell the people to consent to nothing, which the Governor might say about the road or about land. The Paetai natives had previously agreed with me to furnish labour to make the two great bridges, but the matter has now assumed a political aspect. I have heard mention made of the Romans and their bridges, and the consequent subjugation of England. In passing up the river, I observed several large mounds which the natives said were potatoes belonging to Ngatinaho, which they are taking to Waiuku for sale, but on hearing of the low prices, had buried. They further added that they could not have left them there under the old system, as any relation of the clan would have felt at liberty to take them. The plantations and houses extended above a mile up the banks of the river, and Pungapunga has a much larger population than I supposed. That reminds me that I have done nothing about the census, except as concerns the tribes Ngatipo and Ngatitipa. When the probationers are all proposed I shall be able to attend to this matter. It will be necessary at this juncture to use every caution. Distrust and suspicion, once aroused, would be very injurious just now.

Meeting—3.

[Mem.—The law providing means of enforcing legal maintenance of illegitimate children by the father should be published, and put in the Book of Laws. Moreover, some additional provision should be made to prevent the father leaving the country, until sufficient security is given for the regular payment of maintenance money. The frequency of examples of desertion most shameless and heartless in themselves, have tended to lower the character of the Europeans generally in the eyes of the natives, whose clannish ideas are too apt to convert the sin of the few into the act of the multitude.]

The detached settlements on the journey to-day are almost all deserted, some being in the woods making canoes, and some gone to Paetai. At about 4, arrived at Horahora, the village of Hetaraka Murupai. The houses and the village generally are better than the average, and Hetaraka's house has