

cannot afford the journey to Auckland. I have been calculating that each Maori does not at present average an annual receipt of more than £7. No wonder money is so scarce. In times of poverty and distress all peoples are prone to disaffection. A speedy return of high prices of agricultural produce would do much to extirpate King. Wrote to Hetaraka, Whaingaroa. In the afternoon Rewiti and Panapa went to Arikirua to attend the funeral of Tioriori's mother. Borrowed a canoe and pulled down in the evening to Karakariki—self and Hunia. Found Tarahawaiki and the whole of Whakapaku assembled with Takerei and his people, discussing about their cattle, the separation of settlements, and ultimately the sowing of grass. The King party here are doing all they can to discourage this movement, but they will not succeed. They said they had heard that sheep were to be given by the Governor; that that was bad, and was merely to make the Maories tame; that the system of credit was good, that if the wool was sold to repay the money the bodies of the sheep would not be discharged from the debt, that the name of the Queen would stick to all the land covered with grass, that they would not have the name of Queen in Waikato, that Taupiri (a central mountain) would go, and a great deal of nonsense of that sort. The speakers were Tarahawaiki, Paratene and Ruta, brothers or cousins of Potatau, old Maoris. Takerei said, "we are near relations, and I shall speak plainly; mind your own business; we do not solicit you to join us; let us alone; the land is mine as you know and I shall do what I like with my own land; you may call meetings but I shall attend no more. If you wish to remain poor, you may do so. I intend to grow rich." Taneti said, "My fathers, now I see what you mean by your kingism. You want us to begin to eat fern root and wear mats. I shall not join you. Let us alone. I shall do what I like with my land. I shall not interfere with you in digging fern-root; don't you interfere with me in growing wool." I told them that their idea was all wrong, and that in fact I did not think they were in earnest in what they said. They seemed vexed at my not having called in my way up the river, but I asked them what was the use of my calling when they opposed Takerei in the erection of a Court-house, and said that King's law should be administered there, of which I knew nothing. The origin of all this I take to be jealousy at the position and influence Takerei has lately gained by the part he has taken. Other motives also actuate them—such as regard for their elder brother, Potatau, dread of extirpation, &c. Slept at Takerei's place.

August 12, Wednesday—Wrote to Kawhia and Ngatimaniapoto explaining reasons of postponement of journey of Takerei and self. Wetera wished me to interfere on his behalf in getting his female relation back to him. She is in town living with ———, and has one child by him. Told him that the law would compel a weekly allowance for maintenance, but could do no more. Pulled down the river to Kahumatuku, Takerei in company. Had koreros on our journey. Found a party of Ngatiwhauroa cutting timber for the Court-house. Went on to Mr. Ashwell's, where slept. Found the Whakapaku agitators down here trying to excite an opposition to our grass scheme, but no one would listen to them.

August 13, Thursday—Taupiri. Talked over matters with Mr. Ashwell. We both think it would be a great advantage to visit Tioriori, and see the disposition of Ngatihaua, that most powerful and intelligent tribe. If no letter comes before to-morrow morning, desiring me to go officially, I think I shall go as if on a private visit to Tioriori. I have thought deeply over the question of the murder of the Maori boy at Horotiu, and doubtless a successful interference would be a grand thing; but also a failure would be very injurious. They are the leading people amongst the Kingites, and I am unwilling to risk an open refusal of law by the people. My hope has been that a letter would come. Perhaps they don't know where to find me. Rakaupango gave me a letter about his land to the Governor. 6 o'clock p.m.—No one has yet come from Ngatihaua.

[Mem.—Get opinion about goods delivered on credit to Natives by European traders—price mentioned so many bushels of wheat. No time for payment stated; wheat then at 7s., now at 3s. If the number of bushels stated as payment is to hold without regard to the variation of price, the credit system will be to some extent diminished; that is, the truck part of it. It should be stopped entirely.]

Takerei expressed his intention of going to Auckland shortly after me, to see the Governor and acquaint him personally with his view of matters. He will, at my request, take Taneti with him. After mature deliberation I have determined to go to Te Rapa and send for Tioriori, and talk matters over with him. If any good prospect opens, I can then avail myself of it; and in any case Ngatihaua cannot say they never had a chance.

Friday, August 14—Started this morning in my canoe,—Hunia and I. Met a Ngatimahuta canoe, who informed me that Paratene and the other old men of Te Whakapaku had written to Hoani Papita and Ngatihinetu, asking them to send 200 men at once to build the house for Potatau at Ngaruawahia. The current of Horotiu was of great rapidity, the flood having not yet completely subsided. Very hard work pulling against it. Arrived at dark at Te Rapa, and sent off messenger to Tioriori, who is at Arikirua, directing him to meet me here to-morrow. Found the people all talking about King. They are building a large house to be called after the name of their ancestor "Wairere." The Natives about here have planted little wheat this year. They say the old stock is unsold, and prices are too low to remunerate them for their labour. It is an admitted fact that agriculture does not pay a European, and 3s. a bushel is certainly a small price even for a Native. Saw a document purporting to be the agreement of Ngatihaua to recognize Potatau as King of New Zealand. It had 60 signatures. Have just heard that the boy stated to have been murdered is still alive—which tale to believe, I cannot tell.

Saturday, August 15—Te Rapa, Te Reweti, and another, called on their road from Arikirua to Whatawhata. They tell me that Tioriori is very ill, and unable to come, that a large meeting of Ngatihaua takes place to-day to discuss about the king and about the murdered boy, who turns out