

1876.

NEW ZEALAND.

REPORTS FROM OFFICERS IN NATIVE DISTRICTS.

Presented to both Houses of the General Assembly by Command of His Excellency.

No. 1.

Captain WILSON, Opunake, to the Hon. the NATIVE MINISTER.

SIR,—

Opunake, 26th August, 1875.

I am instructed by Major Brown to report to you anything of importance in connection with this month's Parihaka meeting. There is nothing of political importance. Te Whiti counselled peace as usual. There is some ridiculous prophecy, but I cannot find that it emanates from Te Whiti himself; it, however, originates at Parihaka. It is to the effect that evil will come on all Natives who do not go to Parihaka, and remain there until after next September meeting. The Natives evidently believe in it, as numbers are going up there, and intend remaining there until after next meeting. It is said among the Natives that the Maori King is coming to be present at the next September meeting. I believe, from all I can learn, the next September meeting will be the largest held there for some time. Everything in this district is going on quietly and peaceably; there is nothing unusual to report.

I have, &c.,

P. G. WILSON,
Captain N.Z.M.

The Hon. the Native Minister, Wellington.

No. 2.

Major BROWN, Civil Commissioner, New Plymouth, to the UNDER SECRETARY, Native Department.

SIR,—

New Plymouth, 23rd September, 1875.

I have the honor to report that Mr. Commissioner Parris and myself left this on Tuesday, the 14th instant, for Parihaka, taking Puniho on our way, where there was a distribution of food after our arrival. On Wednesday we reached Parihaka, where we were warmly welcomed by Te Whiti and the Natives assembled there. There were two meetings—one on Friday, and one on Saturday—at which Te Whiti spoke at considerable length. Tohu and Tamati Teito were the other principal Native speakers, very few others offering any remarks.

The main subjects were peace and good-will between all people, tribes and Natives, the approaching retirement of Mr. Parris (which was very much deplored), and my assumption of office as his successor. Mr. Parris addressed them several times at some length, advising them and taking leave of them; and I offered a few remarks to the meeting that were well received. There were no questions of any importance adverted to, except that Te Whiti informed his hearers that he had nothing to say to them relative to land-selling—each one must use his own judgment on the question.

There was so much sickness at Parihaka that we sent for Dr. O'Carroll, who saw some 150 patients. About a third were suffering from measles or its effects: the others from the usual consequences of the change of season and being crowded together, there being altogether 1,500 collected at Parihaka. There were some deaths this month before our arrival there, some six deaths while we were there, and some since we left—altogether about seventeen deaths.

There is at present a good deal of sickness among the Natives north as well as south of this. A good many deaths have taken place this month at Waihi, Onaero, and Urenui.

I have, &c.,

CHAS. BROWN,
Civil Commissioner.

The Under Native Secretary, Wellington.

No. 3.

Mr. R. S. BUSH, Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 26th August, 1875.

I have the honor to report, for your information, that I proceeded to Waikoria on Thursday last (about half-way to Port Waikato) in company with Kiwihuatahi, Wetini Mabikai, and others. We

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found some 120 Natives assembled there, including all the principal chiefs of the Ngatitahinga tribe. The object of the meeting was to discuss the advisability of extending the term of the lease of the Akau Block from twenty-one years to thirty, and the definite settlement of the reserves. The extension of the lease to thirty years was agreed to, and the reserves were finally settled.

Some ten Ngatitahinga arrived here yesterday on their way to Te Akau; they were Hau-Haus, but there being nothing for them to do with King people, are now returning to their former homes. Their expression being "Kua ora te motu ia matou, kaore he mahi mo matou ia te Kingi no reira ka hoki mai matou ki te Akau." I give their very words, which appear important, inasmuch as these words probably express the sentiments of the Waikato King party.

Ngatitahinga appear more fortunate than many tribes have been this winter in the way of sickness. There was no sickness amongst those assembled; and I only heard of two very old men being ill, near Port Waikato.

I have, &c.,

R. S. BUSH,

Clerk of the Court.

The Hon. Sir D. McLean, K.C.M.G., Wellington.

No. 4.

Mr. R. S. BUSH, Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 12th October, 1875.

In continuation of my telegram of this day's date, I have the honor to report for your information that Tawhiao, at the late meeting held in commemoration of the opening of his new house at Hikurangi, nominated several persons as "Monitis," to conduct their religious services.

The Kingites have renounced the Hau-Hau creed, to which they have adhered for the last ten years, and have returned to the Paimarire form of prayer introduced by Te Ua of Taranaki celebrity, which was abandoned for Hau-Hauism when that was commenced. It is stated that in reviving this old form of religion they are not to return to *Porewarewaism* (fanaticism) or *Poropitis* (prophets), which were the two most prominent features of this faith on the former occasion, nor are any of the former acts of fanaticism to be permitted under the new régime. My informants attach no evil signification to this change, but, on the contrary, state it is for the promotion of peace. This statement, coupled with Tawhiao's speech on this occasion, in which he is represented as calling on his people to renounce all idea of further participation in acts of murder or other evil deeds, and turn their thoughts to peaceful occupations, and assist him in preserving peace, together with Haupokia's views as expressed in his letter herewith, warrant me in concluding that no evil is anticipated, nor do I think this change a precursor of bad acts. I shall no doubt learn further on these matters upon Hone te One's arrival from Kawhia, also upon the return of Wetini from Tapihana's kainga at Oparau. It is rumoured that there is to be a second meeting immediately at Hikurangi, when no doubt the subject of Hone te One's letter, forwarded to you some time since, will be introduced and discussed.

Whitiora is still with Maneha at Te Taharoa; he is able to get up. Hone Wetere has also been laid up; he is better, and able to get about again.

I have, &c.,

R. S. BUSH,

Government Interpreter.

The Hon. Sir D. McLean, K.C.M.G., Wellington.

Enclosure in No. 4.

HAUPOKIA TE PAKARU to the Hon. the NATIVE MINISTER.

(Translation.)

Kawhia, 8th October, 1875.

SALUTATIONS to you. It is only now that I have heard any news; hence the length of time that has elapsed since I forwarded any information from this district. I hear from the Waikato chiefs that Tawhiao will meet you and the Governor, either at the Kuiti or at Te Kopua, next March.

Secondly, A letter from Tawhiao has been received by the chiefs (and people) of Kawhia. I have seen it.

It tells the chiefs and people to embrace the Hau-Hau form of prayer; but I think there is nothing evil.

To Sir D. McLean, Native Minister.

HAUPOKIA TE PAKARU.

No. 5.

Mr. R. S. BUSH, Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 15th October, 1875.

In continuation of my telegram of the 14th instant, I have the honor to furnish further particulars upon the same subjects. Tawhiao in his letter to the Kawhia chiefs, expresses himself as follows:—"He kupu tenei ki nga Tariao (the name of the preachers appointed. I believe Tariao is a star) mana ano e amo tona ripeka kaua e wareware (meaning by kaua e wareware, that this creed is not to be abandoned, but be perpetuated). Mc uru nga wahine me nga tangata katoa ki tenei karakia, ko abau kei waho mehemea ka paingia e te iwi katoa e pai ana."

When Te Ua first introduced this form of prayer, the preachers were called *Parirau*. Tawhiao's reason for wishing this alteration in their religion is said partly to emanate through a charge made against him by some of the Ngatihaua of his subjecting them to *Makutu*, in consequence of which many of them died; this refers to the time measles and influenza were so prevalent amongst them, and to which many of their old people and children succumbed. The grounds of this accusation are most frivolous. It appears that Tawhiao, when coming to Aotea last summer, went round their houses, without entering them; hence the *Makutu*. He is reported as illustrating to a young Ngatihikairo chief, named Toatana (a nephew of Hone te One's), his views with respect to the change in the form of their prayers, by pointing out on a stick his meaning, and also the extent to which he desired them to go, stating that they were only to proceed half-way up the stick, and not the whole length, meaning, no doubt, that they were to exclude all the fanatical parts in vogue on the former occasion: at the same time telling the young chief that he had three reasons for wishing the people to adopt the new form of *Karakia*:—1. That already mentioned about Ngatihaua. 2. His hope, that by conforming to it strictly, they might stave off further ravages from diseases similar to those to which they had been exposed this winter. 3. (In his own words) "He whakamarie i te ngakau o te tangata no te mea kaore e mohiotia te pai o te whakaaro o te tangata (To appease the heart of man, because one does not know the good thoughts of man). Here he again illustrated his meaning on the stick, showing that if it went beyond the middle no good would come of it, and the object he desired be frustrated.

The form of prayer is a naming of their ancestors, as follows:—

Ko Rangi, ko Papa, ko Tanemahuta,
Teihana.
Ko Tiki te ahana mai Hawaiki,
Teihana.
Ko Tiki te poumua, ko Tiki te Pouroto, etc.,
Teihana.

Hone tells me the intention is good, and that he does not anticipate any evil results from the change. He also states, that Tawhiao has enjoined his people to treat the European storekeeper at Motakotako fairly, and on no consideration to quarrel with or rob him.

Hone and his people have had six teams of oxen at work for some time: they have already planted one hundred kits of potatoes in anticipation of the March meeting. He also informs me that the Ngatihaua have abandoned Kuiti for Hikurangi, and that, as soon as the coming meeting at that place is over, he understands Tawhiao and Te Ngakau are coming to Kawhia, where they intend to stay for some time at his settlement. Locally, everything satisfactory.

I have, &c.,

The Hon. Sir D. McLean, K.C.M.G., Wellington.

R. S. BUSH,
Government Interpreter.

No. 6.

Mr. R. S. BUSH, Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 22nd October 1875.

I have the honor to report, for your information, that I proceeded to Aotea on Wednesday morning and returned from there last evening, after visiting all the settlements on this side of the harbour.

At Hone te One's kainga Motakotako, there are no Natives at all, and only a little cultivation; the whole of the Natives residing here have joined Hone te One at his new settlement at Torea, Kawhia.

At Te Makaka (Kewene's) there were only a few people; I found the majority of them cultivating on their reserve at Horokawau, and understand some were with Kewene at Torea.

From here I proceeded to Raoraokauere, the old mission station, and found that the settlement had received a considerable accession to its numbers from the other side, consisting of the Patupo and Ngatitewhi, formerly resident close to the kainga now occupied by Hone te One; these people have brought over all their pigs; they are planting extensively, and tell me that next year they mean to move over permanently.

It appears Tawhiao, when he was at Aotea last summer, visited Manuaitu, a pa of their ancestors, about mid-way between the Makaka and Raoraokauere, where he left his hat. The Ngatitewhi and Putupo call this hat the Queen Bee, saying that wherever the Queen Bee was, the rest of the hive were bound to follow: these people originally owned this land.

From this movement it would appear that Hone is to be left in peaceable occupation of his land. Waata Taki is also planting here.

A person named Reihana Pungapunga, a Ngatitewhi, has pulled up the flooring and taken down the partitions of the old mission station, using the same for fencing purposes; the building was in a dilapidated state.

At Rawiri, further along the coast, I found a few of the Tainui tribe; they have small cultivations here, but much larger ones at Matakowhai on the other side of the harbour.

At Pakoka there are a few Natives planting food for the use of those who are coming there in the summer to help them to make canoes.

Many Natives, both at Aotea and Kawhia, are busy catching fish, &c., for the coming *hui* at Hikurangi, which, from the accounts given, is to be a monster meeting. All the tribes are to be represented. His Excellency the Governor and you are to be invited. Tawhiao has sent messengers to all the coast tribes to collect *toroas* (albatross), to furnish head ornaments for the occasion.

I find that Tariao is synonymous with Tawera, the morning star; meaning in this instance Kereopa te Apa (a Tariao) dates the dawning (commencement) of a new era in their lives.

Maneha, Hone Kiwi, and other turbulent Ngatimahuta, chiefs from Te Taharoa, Kawhia, have visited Aotea several times lately, to dispose of their produce, &c., to the European traders there. It is gratifying to find these people, who up to the present have preserved a sullen reserve, laying aside their habits of isolation, and visiting Motakotako.

Whitiora probably has, in a measure, been instrumental in making this alteration amongst his relatives; he has now been with them several months, and it is said intends remaining at Kawhia permanently.

Ngatimaniapoto are represented on all sides as keeping aloof from Waikato, avoiding them on all occasions.

Food will be abundant at Kawhia this year; Natives have sold little or no wheat this season, reserving it for seed.

Ploughs and flour mills are in great demand. I am cognizant of one or two instances where two or three Natives have clubbed together, and purchased ploughs from Auckland at £9 each.

Te Akau Natives, in conjunction with their store, have commenced purchasing cattle from Kawhia, and Aotea South.

Wetini is still at Kawhia, where I understand he and Kewene are busy planting sixty kits of potatoes.

Local matters satisfactory.

I have, &c.,

R. S. BUSH,

Government Interpreter.

The Hon. Sir D. McLean, K.C.M.G., Wellington.

No. 7.

Mr. R. S. BUSH, Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 20th November, 1875.

I have the honor to report, for your information, that Tawhiao visited Aotea on Sunday, the 31st ultimo. He crossed over from Torea, Kawhia, most unexpectedly; he was only accompanied by Hone te One and one or two other chiefs. I did not see him, as I was absent from the district visiting the Ngatihaua tribe.

Hone te One tells me the object of his visit was to see the storekeeper who is established at Motakotako, and desire him not to leave. It appears that the Ngatitewehi object to his remaining there, on the ground that Hone te One has leased the land to him. This, I believe, is not the case. Tawhiao, when he heard of this, crossed over to Motakotako, and told the European not to take any notice of these people, but to remain there. While he was there it would seem he met one of the Ruapuke settlers, who invited him to his house. To this he consented, remaining there a great portion of the day.

Tawhiao has of late been given to making many unexpected visits. He seems to pride himself in keeping his movements, as also his views, secret. In my humble opinion, his restlessness in moving about so much goes far to prove how anxious he is to make a permanent arrangement with you, so that he may be free to go where he likes.

I have, &c.,

R. S. BUSH,

Government Interpreter.

The Hon. the Native Minister, Wellington.

No. 8.

Mr. R. S. BUSH, Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 27th December, 1875.

I have the honor to report, for your information, that I proceeded to the Makaka, Aotea, early on the morning of the 25th instant, for the purpose of being present at a Christmas feast, which the Natives of that settlement were to give on that day to all persons who responded to their invitations; there were upwards of three hundred Natives present, chiefly from Kawhia and Aotea South, very few from Raglan attended. Hone te One was present, as also were Waata Taki, Te Hura, Maneha's nephew, and other chiefs from Kawhia; Hemi te Awaitaia, and Hemi Nero, Te Awaitaia's eldest son, were also there. Hone te One returned to Torea yesterday, and I to Raglan.

The object of the feast was to collect funds to purchase agricultural implements with; every person who partook of the edibles had to pay for the same, according to a fixed scale; the amount collected reached eleven pounds some shillings. The whole proceeding was a great success; the greatest good feeling prevailed throughout the day. A booth about 50 feet long had been erected for the accommodation of the visitors, which was filled three times before the whole had their dinners. After dinner a few horse-races took place. This is the first Christmas gathering of any magnitude that has taken place anywhere in Waikato since the late rebellion. In the evening, while tea was being prepared, Kewene te Haho and Hemi te Awaitaia addressed the assemblage in support of total abstinence from intoxicating drinks, calling upon those present to think over the subject, especially as it was worthy of their best consideration; they trusted that "the Native race would in a short space of time be the

greatest supporters this movement had. They had no doubt if the people would only give it a proper trial, they would soon learn that it was a good work, and stick to it.

"There was another matter which deserved grave consideration at their hands, viz. the education of their children. They were told that a school was in existence at Aotea; where is it? The nearest school to here was Karakariki. It was time the people of the West Coast exerted themselves in this matter; they could tell those present, that Sir Donald McLean and his Government would help them if they found them willing to assist; it was for them to say whether, in a few years time, when the children of other districts were Pakehas (Europeans) they would like to be called the ignorant people of the West Coast (te iwi kuare o te Hauauru). Friends let us take action in these matters at once."

Kewene te Hako, after a while, said: "This document which Te Awaitaia has read to you, has been in my possession since last July; but so long as Tawhiao drank, I did not see my way to introduce this movement here, as this is one of his kaingas. Now that I hear he has renounced spirituous drinks, I am bold enough to ask you to follow him, and assist me in suppressing drunkenness amongst the Maori people. I do not expect you all to decide to give up the evil waters at once, but take time to reason with yourselves, for those who do this before signing their names will be the *pou* (supports) of this teetotal scheme. The money that you have collected to-day is to be devoted to the purchase of agricultural machinery; whether it shall be a thrashing machine or something else, has not yet been determined. Tea is now ready; you are all at liberty to partake of the same without any further payment. This is the first Christmas; let us endeavour to have a better one next year."

Tawhiao, when paying his unexpected visit to Aotea about two months ago, met one of the Ruapuke settlers, who invited him to his house. Before accepting the invitation, he asked Hone te One whether the gentleman who was inviting him to his house was addicted to drink; upon being assured by Hone that he was not, he consented to go.

Since the above occurrence, I learn Tawhiao has publicly renounced strong liquors. When the people at Hikurangi were assembled in the whare where they had prayers, he—while prayers were being conducted—stood up in the middle of the whare and poured a whole bottle of rum slowly on the ground. No doubt his object in acting in this manner was to show to his people that his determination was a fixed and solemn one. Manuhiri is represented as being much opposed to drunkenness, and anxious for the suppression of the same. Tawhiao was expected to put in an appearance at the feast; he did not do so, being still inland.

A wonderful change has come over the so-called King Natives since you met Tawhiao at Waitomo—they are rapidly becoming a different people to what they were a few years ago. There is already a talk of a Christmas gathering taking place in Kawhia next year. The Natives of that locality speak very hopefully as to the opening of that harbour, an occurrence which Maneha and party are said to be in favour of. As to Whitiora, he says he feels himself getting old, and intends before he dies to gratify both you and himself by seeing a vessel trading to Kawhia; this he is determined to bring about shortly.

Altogether, I observe a much greater desire on the part of the Kingites to maintain a friendly intercourse than has hitherto been the case. This change in their demeanour no doubt is attributable to the acts of Tawhiao, and to his *panui* (proclamation)—already forwarded to you—published after the dissolution of the late meeting at Hikurangi, calling upon his people to "*tutakina nga he*" (discontinue evil), and support *whakapono*, *aroha*, and *atawhai* (religion, love, and kindness). He is expected in Kawhia any day now; his arrival has been looked forward to for some time past. Up to to-day he has not arrived.

I have, &c.,

R. S. BUSH,

Government Interpreter.

The Hon. Sir Donald McLean, K.C.M.G., Napier.

No. 9.

Mr. R. S. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 8th January, 1876.

I have the honor to report, for your information, that I left here for Aotea on the morning of Tuesday, the 4th instant, returning on the evening of the 6th, in accordance with instructions received from the Resident Magistrate. The object of my visit was to recover the daughter of one John Moore, of Waipa. The girl in question, a half-caste, had run away with her cousin, a Maori. It was my intention upon reaching Aotea, if I learnt that they had crossed over to the other side, to communicate with Hone te One; but at Motakotako, I met Maneha, the principal Ngatimahuta chief of Te Taharoa, South Kawhia, and Mouhaere, head chief of the Patupo, from Te Kakawa. They asked me where I was going; I told them the object of my visit. They replied they had crossed over to the other side; stay here to-night, and we will all go after them in the morning. At daylight next morning we went in their canoe to Matakowhai, where Kereopa te Apa resides, and where the fugitives were.

Upon arrival, Mouhaere spoke to Kereopa as follows:—

Mouhaere: "Apa, probably you know the reason of this coming (visit)?"

Kereopa: "Yes."

Mouhaere: "What do you think about it?"

Kereopa: "What you and Maneha ask is correct; there need be no discussion about this, further than two words. First, if it has been improperly brought here, it must return. Second, if it has come in a proper manner we will consider it; but I understand it is an elopement, therefore say there is no standing room here for them."

Mouhaere: "What you say is correct; Maneha and I are of the same opinion."

Kereopa (going outside the house): "Hearken, all the *Pootis* and *Ngehes*. As soon as the food is cooked and eaten, let all of you assemble; do not let any one remain absent, the runaway couple must also come." After food was partaken of, the people assembled, about fifty in number.

Kereopa: "Shall I commence?"

Mouhaere: "Yes."

Kereopa: "First of all, you are all aware of Tawhiao's proclamation of the 13th of December, 1875: that was not meant for this side only, it has crossed over to the other side, hence it is in force there too. Just listen to the commencing words of it: "Taku kupu kia rongo tenei iwi te Tariao, ko te ra tenei hei rukutanga. He mea maku kia tutakina heoi ano te mea nui ko te Tikanga." (My word, listen those people named Tariao, this is the day to cast away evil (literally to dive, *i.e.* place under water). I want that discontinued (shut out); the best thing is the *tikanga* (meaning, I fancy, religion, love, and charity). This is all I wish to preface my remarks with. Bush, your coming here is quite correct; these people, the Tariao, have a different work to perform; it is their business to broom away any floating rubbish that may be brought to the front of their houses; hence we do not approve of this; it does not signify what is brought here, we do not intend to allow any one to bring even a stolen shirt button or needle here without ordering the return of the same; for the same reason we shall order the return of this girl. We do not intend to permit Waipa dirt to puddle our sea. Girl, you must return with Bush and his companions."

Mr. Bush: "Am I to understand what you now say to be the opinion of all the people on this side, from here to Kawhia?"

Kereopa: "Yes, we are all Tariaos; their work is good."

Mr. Bush: "I approve of what you have said. It is in consequence of Maneha and the proclamation to which you have alluded that I am here to-day. Had it not been for my meeting Maneha and Mouhaere I should only have sent you a letter, telling you what I wanted, and left you to do the rest. I am glad to find you people on this side are so ready and willing to support our law. I had no idea that the Tariao system had done so much good in so short a time. I hope you will adhere to your words and acts of to-day, letting every day surpass its predecessor in good deeds, and you will soon perceive the benefits to be derived by pursuing such a course. The proper thing for the young man to do is to return the girl to her father. Tuhua, you have heard what has been said; we will return to-morrow to Raglan."

The Girl: "I will not go back."

Kereopa: "Bush, don't you reply to her, I will answer the girl. Girl, have you not heard my words; do not think there are any here who will assist you; we are all *Tariaos* here throughout the whole of this sea. I tell you there is no room for you to stand here. Go away now, come back properly, then no one will interfere with you. You won't go? I have hands, you shall."

Tuhua: "We will go. It was not I who brought the girl away; she came of her own accord; we will go back."

Kereopa: "As we have settled our business, let us have prayers."

Prayers—*Kereopa* officiating.

I heard their new form of service for the first time. I must say I was favourably impressed with it, the whole proceeding being conducted in a most orderly manner, with much solemnity. I am unable at present to furnish the words, but hope to do so on a future occasion. They invoke God to give Tawhiao strength to preserve peace between themselves and the Europeans; they ask God to assist them in obeying Tawhiao's commands, winding up each prayer by asking God to watch over Tawhiao and them, and keep them from evil on that day. They say prayers twice a day, and always after any discussion. At each settlement there appears to be two men *Tariaos*, and two women *Tariaos* who are designated the *Ngehes*. The portion of the prayer forwarded in a former report, naming their ancestors, is used as a kind of psalm, which winds up with "Kia whakakororia tatou kia Tawhiao e tu nei ki te ao." Some of the others finish with "Ko Tawhiao e awhina e tatou ki te ao." There is not a single word or act of fanaticism in any of them.

I have omitted to state my impression after *Kereopa* answered *Mouhaere*'s first question before the discussion took place. I was aware, of course, of the great change that had come over the Hau-Hau section of the Native race; but I had no idea that that change was so great as it is. I was therefore agreeably surprised to find such chiefs as Maneha, Mouhaere, and *Kereopa*—the very props of the King in these harbours—speaking in this strain without the slightest hesitation. I half expected to be told that, the runaways having crossed over to their side, there was no getting them back. Maneha and Mouhaere, when asking me to accompany them, said they had no hesitation in doing so, as they understood that I was Tawhiao's Pakeha *Tariao*; therefore my crossing over to the other side would give no offence to any one: I was the Pakeha of that sea." Upon this, of course, I consented to go. During the evening at Motakotako, Maneha and I had a long talk, during which he alluded to the attack on Mr. Mackay, saying some people were evil enough to charge him with originating that. This accusation he repudiates indignantly, saying he was not aware before that chiefs murdered their guests whilst in their houses—the time for killing being while they were on the road, not after arrival; therefore, being a chief, he could not stoop to or sanction such an act. He certainly occupied the same whare with Whitiara, Te Awhenga, and other Kawhia chiefs; but at the same time he was perfectly ignorant of any one in that house having planned any such attack. Maneha has sent to Auckland for a churn: having a lot of cattle, he intends to make butter. When telling me of this, he remarked, "This churn is one of the small fruits which Sir D. McLean's meeting with Tawhiao has borne. Depend upon it, there are many greater ones which are not quite ripe yet. Send this letter to Sir D. McLean for me." It has generally been my lot to be located either in or on the borders of a Hau Hau district; I shall therefore not be deemed out of any one a second time, if they made public anything he communicated to them, cautioning me, at the same time, not to believe the hundred stories that went about, about him; the truth would not be

place if I state that this change in the demeanour of the so-called Kingites must be perceptible to the most casual observer; but I had no idea that the change was so great as I found it last Wednesday. Judging from the tone, I am bound to conclude that Tawhiao at last has shown his people that he is determined to promote goods work only, in which he seems to be supported by all the principal chiefs of his party, some of whom, as the speeches denote, appear determined to advance his wishes in this direction. Tawhiao was at Tekauri, from where he sent a messenger to fetch his wife, Parehauraki. This circumstance made the Natives think that perhaps he would not visit them on this occasion.

As to the rumour respecting Te Kuiti, or Tokangamutu, Maneha and chiefs say that is fiction, he being one of Tawhiao's leading *Tariaos*, besides being the father of Paewhenua, who rescued Mr. Mackay when he was attacked at Kuiti. They account for the story in this way: A native named Ngatuihi, who is considered out of his mind, rushed into Tawhiao's whare one night naked. Waking him up, he told him that his *Atua* (God), who had come, had sent him to him (Tawhiao) for the sword which he was to give him, and he would take Alexandra and Ngaruawahia. Tawhiao called some Natives to remove and take care of him. Ngatuihi is a Ngatihaua.

The Kawhia Natives complain very much against the pheasants, which, judging from their representations, have become a great pest to them. They say the only way they can preserve their crops is to stay by them day and night. Some facetiously suggest that the persons who introduced them should be requested to come and catch them, designating the bird as "this *taru kino*" (bad weed). The Aotea Natives also complain of them; but they have a greater grievance against the frogs, which are increasing so rapidly about the Makaka and old Mission Station that the Maoris are beginning to get alarmed about it. One chief told me that his daughter swallowed, while drinking out of a *kiaka*, a young frog, which stuck in her throat, and was with difficulty dislodged, after having nearly choked her.

I believe I am the first Government officer who has been allowed on the Kawhia side, besides yourself, since the people had to leave there during the late rebellion. This is the best proof in support of the change that has come over these people within the last twelve months, especially when it is remembered that the man in whose company I travelled was one of those who is accused of plundering Ilbury and Higgins' store, which stood at the Mission Station on this side of the Aotea Harbour. This occurrence happened only a very few years ago. Surely, when such a man voluntarily takes a Government officer across a tapued sea, his meaning is something more than mere civility.

The friendly chiefs attribute the present state of affairs purely to your last year's interview with Tawhiao, and his appreciation of what passed between you; and I must say I concur with them.

Tawhiao is now head *Tariao*, and is sister Tiria the leader of the female *Nghees*. The Kawhia people did not suffer much from the heavy rains, excepting that some of their cultivations were carried away by land slipping. Tawhiao has given the Aotea storekeeper the name of Puhi, that being one of the names of Topi, who died recently at Te Taharoa, the object being to prevent Natives molesting him.

It is needless to add that the Natives fulfilled their promise faithfully; the girl and her lover were produced by Wetini Mahikai, Kewene te Haho, and Te Okioki the father of the young man, before the Resident Magistrate, who ordered the girl to be returned to her father, telling the young man that he might consider himself fortunate that the father of the girl did not wish to prosecute him, on account of his relationship to his wife, and that for the future he had better desist from acting in this manner.

At the request of Te Okioki, who promised to return the girl to her father the next day, the Resident Magistrate consented to allow him to convey her home to Waipa. Te Okioki left here the next morning, to deliver his charge to her father.

I have, &c.,

R. S. BUSH,

Government Interpreter.

The Hon. Sir D. McLean, K.C.M.G., Napier.

No. 11.

Mr. R. S. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 9th February, 1876.

I have the honor to report, for your information, that a messenger arrived from Hone te One, to summon me to Kawhia on Monday, the 31st ultimo. We left here in the afternoon for Motakotako, where we slept, crossing over the mud flats of Aotea Harbour on the following morning at low-water, reaching Torea, Hone te One's kainga, situated on the isthmus which separates the two harbours of Kawhia and Aotea, about 9 a.m.; Tawhiao and his followers, numbering about fifty, coming up from Pouwewe about half an hour afterwards. The principal chiefs of this party were Tawhiao, his eldest son Te Rata Tawhia, otherwise Takerei te Rau, Te Ngakau, the remainder being young chiefs of the Ngatimahuta and Ngatipou tribes. Tawhiao's three wives and their children were also there, so was Te Reo, wife of Te Rata, and daughter of the late William Thompson. The observation being "*Katahi te haere i rangatira kau*." Te Taphana had arrived the day before, in accordance with Tawhiao's desire, to act as his spokesman to the visitors. Upon the approach of the party to the kainga, Parehauraki's brother, who had come in advance, commenced to ring a handbell. The visitors marched up to where Hone te One, Te Taphana, myself and others were sitting, and began their prayers, at the conclusion of which the usual cry took place. While the *tangi* was proceeding, Tawhiao heard that I was there. He immediately came over to me, shook hands, telling the people not to rub noses with him, as he was a Pakeha, but to content themselves with shaking his hand. After this he ran into one of the whares; seeing I did not follow him, he called me to him; when we had sat there for a few minutes, he asked me where you were; when you were coming to Auckland, and like questions. He did not say anything; but, from his manner, I judged he felt disappointed at your not having arrived in Auckland ere this. It appears that Tawhiao keeps his movements very secret, does not confide them or his acts to the chiefs promiscuously, but only to those he is sure will not divulge them. He told me he never trusted hidden; the promoters of these stories did so to suit their own purposes, and not because they were r ue. These persons did not know his ideas.

The speech-making was now commenced by Hone te One welcoming his guests. He was replied to by Te Ngakau; one or two others spoke upon each side in the same strain.

Te Tapihana now got up as Tawhiao's spokesman. After the usual words of welcome, he said: I will take the words of Potatau, the only man of this country. I only know New Zealand as the country, and Potatau as the man of it; there are no other chiefs. Potatau is gone, but Tawhiao is left; he is now the man. "E hoa ma whakaronga mai ki te kupu a Potatau ki a au, rere, aku Pakeha arohaina, aku Rangatira tiakima, nana au i atawhai, tikina Houhia ki te rongo." Friends, hearken to what Potatau said to me—namely, Love my Europeans, take care of my chiefs who brought me up, go and make peace. (Potatau said this to Tapihana at the commencement of hostilities in Taranaki.) After dwelling on these words, the speaker brought in what Tawhiao said to him, namely, "Ropia nga iwi e ma e mate nei ki tenei motu, ropia ki to aroaro" (Cover up the two people (races) who are suffering in this country; cover them up before you, *i.e.* make peace. Friends I did not comply with either of these commands, but I have discovered since the last two years that I made a mistake; all I have to say is, "Kati te neke-neke, kua e whakaroina, haere, kawea au ki Whaingaroa, maua ko to Tamaiti, heoi ano taku kupu whatia. Ehoa ma whatia kati te nekenake, kei tupono ki te raruraru. Kia rongo koutou kua kore au ki ena hanga, heoi ano taku ko nga kupu nei no Potatau raua ko Tawhiao, koia tenei ta tatou huarahi. E Whia haere mai whakatika kawea maua ki Whaingaroa Kati te nekenake. Ka whakatakariri au, whatia, whatia, i te mea e whiti ana te ra, homai aku pakeha." Do not put off, do not delay; come, convey me to Raglan, myself and your son, *i.e.* Tawhiao. All I have to say is, Break it off. Friends, do not put off, lest some trouble arise to prevent it. Listen, I have nothing further to do with those things; all I mean to follow are the commands of Potatau and Tawhiao; let that be our road. Tawhia (Takerei), come, take us to Whaingaroa, do not put off. I am angry at the delay; break it off, break it off, while the sun is shining; give me my Pakehas.

Te Ngakau and Takerei both replied, the former consenting, the latter evading the question. Takerei is apparently very jealous because Tawhiao confides so much to Tapihana. I have always understood that the Waikato chiefs were jealous of Tapihana even during Potatau's lifetime; did they not threaten once to kill Tapihana if he presented himself at Ngarauawahia? He did go there with William Thompson, and defied them all; they did not raise a hand to him. Tawhiao during the whole week never spoke publicly once; in fact, there was no other occasion where speeches were made except those of welcome.

Prayers, on this kind of occasions, are said about six times a day. I furnish the hymns and chants, also the genealogical chant respecting Maui, the authors of which are Tawhiao and Manuwhiri, and Te Tapihana of that forwarded in my last report, which is now repeated in its proper place; besides these chants there are four prayers said, two by the men, and two by the women, somewhat similar to those in vogue under the Hau Hau religion.

A new feature of the Tariao faith is an address, a kind of sermon, which is delivered at certain services by one or other of the Tariao. I heard two of these addresses, one by Te Ngakau, which was apparently founded on the first chapter of Genesis: the speaker compared the Tariao religion to the creation of the world, saying that five days out of the six had passed over; there still remained one day, after which would come the day of rest—Te ra Okioki. The other was given by Tapihana, his text was from St. John's gospel; this speaker alluded to the words of Potatau (already mentioned), pointing out to his listeners how they had erred in not carrying them out, urging upon them to renounce their past life, and commence a new one while there was yet time. Both these speakers quoted verses from the Bible in support of their addresses.

On the following morning we all accompanied Tawhiao, to the Te Patupo settlement at Te Kakawa, where all the Natives residing on the Aotea Harbour had assembled to receive us. Upon arrival here the same performance of prayers took place, of a much shorter form, without any addresses at all.

Upon the next morning we started for Motakotako, Tawhiao, myself, and about fifty others on horseback; Takerei, Tapihana, and the rest *via* canoe for Raoraokouere, on road to Te Makaka.

Tawhiao's following now numbered some 150, having been augmented by all the Aotea Hau Haus. The party of horse remained three or four hours at Motakotako, after which we proceeded to Te Makaka; this was on Thursday, February the 3rd. On the following day Tawhiao, Hone te One, Te Rata, and myself returned to Motakotako; we had not been there long before Tapihana and about thirty others came up. While here Tawhiao took me into an outhouse, told me that he had forwarded a letter to you asking you to meet him, not at Te Kuiti or Hikurangi, but Tatahi, which I took to mean either Alexandra or Kopua: the invitation, he said, had been forwarded through Te Wheoro. He told me I was not to mention anything that passed between him and I to any one but yourself, and that he had left instructions at Hikurangi to forward a messenger to him if an answer came for him; his words being "Send a messenger to convey any letters that may come for me during my absence to Kawhia, and if I am not there to follow me." He also told me that his intention was to have gone to Raglan, but that he was very angry with Tawhia, and intended to return to Kawhia, from whence he should send him and his *ninga* back to the interior, and come back himself to Motakotako accompanied by Te Ngakau and Te Tapihana, and that he was going to leave his things with the storekeeper; that he would not be absent many days. As soon as he made up his mind to come back, he would send for me to bring him to Raglan; that it was all through Tawhia that he did not accompany me on this occasion; that both he and Tapihana were very much annoyed; that he and Tapihana had just had rather a stormy interview with him, and had left him very sulky. Tawhiao and the most of his companions returned to Makaka in the evening. Te Tapihana said he was too angry to return there, and asked me to remain with him. I did so.

Tapihana then told me the speech which he made at Torea was to have been made here; but seeing me there, Tawhiao told him to make it there. He said, "Do not think there is any one else to gainsay what I said; these are the words of Tawhiao. He has my hearty co-operation, but we have a great deal of jealousy to contend against from Tawhia and other Waikato chiefs. Tawhia is afraid that we might get a salary from the Government like himself. You just look on; I am nearly tired of this kind of thing, but mean to put up with it for a short time longer for Tawhiao's sake. If they will not help me I will open Kawhia myself; listen, the thing is settled, my finger nail is all that requires to

come off, it is a very small matter that is left. Believe what I am saying—(referring to Hone to One,) Is it true?" Hone: "Yes; there is no one beyond Tapihana in those matters."

Tapihana: "I will not take you back to Tiria's visit to Motakotako some two years ago. At this time it was arranged between Tawhiao and myself that we should visit the Waikato. Tiria, with Tawhiao's little daughter, was sent to me at Oparau. I was to take them with me. Tiria, however, instead of bringing me the little girl, sent for me from the sea side. I went to her very angry, as she had not carried out Tawhiao's orders. I refused to accompany her in consequence of this; sent her with Parehauraki and the little girl away while it was raining. I refused to go with them, and this plan of Tawhiao's was frustrated through the foolishness of his sister; she went as you know, but I did not. The arrangement was this: Tawhiao was to come *via* Alexandra, and I *via* Raglan to Waikato. As he heard of my advance in this direction he advanced in the other. You will remember he went as far as the Alexandra Bridge, but hearing nothing of me, conjectured something was wrong, and returned. I am telling you this so that you may know Tawhiao's and my love for the Pakeha is no new thing. Our love is of long duration, and was roused afresh when Sir D. McLean visited Kawhia. Listen, there is no more trouble for us; that is, a war of one race against the other. Of course there may be single acts of evil; they will be the acts of the individuals who commit them, and not of the race; they will not have the same signification that Mr. Whitely's, Todd's, or Sullivan's murder had; they were committed to cause war; these will be the acts of the evil. Tawhiao and I have approved of the course pursued by Sir D. McLean on these occasions in not declaring a war. It is this policy of his which has made us consider and determine to act on the words of Potatau. Tawhiao has always been adverse to hostilities against the Pakeha, but Waikato have squeezed him until at last he has determined to manage for himself, and is now carrying his *tikanga* from place to place. I am the descendant of an ancestor who never murdered; whatever are my faults, I am an open enemy. You will see soon. In the meantime remember that Tapihana lives at Oparau; the road is open, you have legs; do not return to Raglan and remain there." I replied I would remember what he said, and when occasion required I would visit them.

He then said, "If I hear of Sir Donald McLean's arrival in Waikato, I shall be there; if at Raglan, I shall be there. I must see him. My word to the chiefs of Waikato is, 'Give me my Pakehas; this request shall never cease.'" On Saturday morning I returned to Te Makaka. Takerei came to Tawhiao, and said, "I am anxious to return to-day." Tawhiao answered, "You can go; take your grandchild, and Te Waiata (the mother, his third wife), with you: no one else shall leave (Ehoa ma—not one of you must leave until I tell you). I shall not go." Takerei then withdrew to his whare, and I saw nothing more of him that day. I returned to Motakotako in the evening to sleep. Next day, Sunday, nothing was done, excepting frequent church services. Early on Monday morning Tawhiao and his mounted following, comprising about forty, arrived at Motakotako, where they remained for about five hours waiting for the tide to ebb. Tawhiao, when bidding me farewell, said, "Go home now; I will return in a few days, as soon as I have sent Tawhia home with my followers. I shall not be long; you will get a letter from Te Ngakau, telling you of our arrival here." About mid-day they left. Tapihana, who was travelling on foot, remained an hour or two longer, detaining me until he made a start. He reiterated all that he had said to me during the week, telling me to be on the look-out, as he and Tawhiao would not be long absent. "I expect Tawhiao will be back about the middle of next week, when we shall meet again; in the meantime tell Sir Donald McLean I am acting on his advice, and have not forgotten what passed between him and me on board the 'Luna.' Tell him his policy is in my hands, and I am a great admirer of it."

In conclusion, I can only reiterate what I said in my last two reports, as to the great change that has come over this portion of the Native race, and sincerely hope nothing will occur to alter it.

Tawhiao told me that the new trouble (Winiata's murder) would not alter his movements or intentions in the least. I refrained from asking him any questions, as I considered it too premature, not being sure of the whereabouts of the culprit. I noticed a great change in Tawhiao after he heard of the atrocious occurrence, as if he were very angry.

I believe (although I did not mention or hint to him anything about it) he would not object to meet you accidentally here. In fact I have always thought this to be his wish, and now I know that he is such a man for keeping everything to himself, I think he would be the better pleased at a chance meeting previous to the named one.

The psalms, genealogical chants, and other hymns of their church service are attached hereto.

I have, &c.,

R. S. BUSH,

Government Interpreter.

The Hon. Sir D. McLean, K.C.M.G., Napier.

"WAIATA AROHA A TE ATUA MO TONA IWI."

Matua pai marire i rire rire*
Tamaitei pai marire i rire rire*
Wairua pai marire i rire rire.*
Kororia ki te Pata ranitu ranitoo e tu
rani Horikoti ei te waiti piki nui pata
mene tapi wai wirau to te riro rire
Ma Ihowa tatou e tiaki ki te ao
Nau te kororia* rire rire hau.

KURA.—GENEALOGICAL PSALM.

Ko Rangi ko Papa, ko Rongo ko Tanemahuta
Teihana.
Ko Kanganatawhirimatea te tangata tuturu ote motu
Teihana.
Hewea te uri o Ao
Teihana.

Ki te kore, kore nui kore para ko whiwhia ko Rawea
Teihana.
Hei ki tenei Tiki te pou mua, Tiki te pou
roto, Tiki te Ahunga mai Hawaiki
Teihana.
Ko Toi, ko Hatonga, ko Rakeora
Teihana.
Ko Tahatiti, ko Tama-ki-te-Rangi ko Te
Atiti Rauheka ko Noa
Teihana.
Ko Tawhaki-a-Hema, ko Ta-noa, ko
Hinga ki reira
Teihana.
Ko te Atawerohia, ko Tutunui, ko Tuturangi
Teihana.
Uenuku, Okarae, Rongo te Ao
Teihana.

* Repeat three times.

Ko te Rangianewa kei runga torona

Rire Hau.

Me whakamoemiti ki a Ihowa i tiakina ai
tatou ki te ao, nau te kororia*
rire rire hau.

KO TE WAIATA TUARUA KE TE WHAKAMOEMITI KI A
TAWHIAO.

Koti te Pata mai me rire*
Koti te Tana mai me rire*
Koti te Orikoti mai me rire*
Kotai mekaere ma pata kote kororia
nui oro pata hema kote kororia,
kororia—kororia te rire rire.

TONA KURA.

Koo.	Maui Mua, maui roto, Maui Teha, Maui Takitaki ote Ra	Kapai.
Uenuku.	Hokarae oro te iwi kua rauna te ki	Kapai.
Runuku.	Rurangi rupapa ukerekere	Kapai.
Ko ahau.	Ko Tara whitiao whitihitiora	Kapai.
Tuano.	Uenuku e karakia ana i taua karakia i atu hokiki te Tangiawhioawhio, ko tu Hokiki To Rangianewanewa	Kapai.
Matariki.	Tautoru, Tawera te whetu Taki ata	Kapai.
Taaki.	Ri mai te ata korihī te mauu tino awatea ka o te ra	Kapai.
Tokona.	Te he ia au e te Ariki e to Atua	Kapai.
Tena.	Purutia to iwi te hiki o to wae	Kapai.
Heweu.	Imia kia papatua nuku	Kapai.
Koto Iwi.	To Ahurewa rire rire Hau Ma Tawhiao tatou e awahina ki te Ao	

Kororia—rire rire hau.

WAIATA TUATORU.

Tangikerei pata mai me rire*
Tangikerei titikoti mai me rire*
Tangikerei Wairua mai me rire*
Te rire rire.

KURA PANUI.

1. Porini hoia ti ewhe era—teihana
2. Ta te muna tana niu Ingiki teihana.
3. Rauna hauati haumene tauira kia mana teihana.
4. Mene pua tapeu nama wana nama tu teihana.
5. Purutanga wai kei opi teihana.
6. Niu wana tu teri poa teihana.
7. Rewa piki rewā rongo tone piki tone teihana.
8. Rori piki rori rongo rori puihi piki puihi teihana.
9. Rongo puihi rongo tone hira piki hira rongo hira teihana.
10. Mautini piki mautini rongo mautini
piki nui rongo nui teihana.
11. Huna hama pata kororia rire hau.
Me whakamoemiti ki te Atua, &c.

ANOTHER KURA PANUI.

1. Porini mene Ingiki tiatiiti teihana.
2. Heki hea hai nipa titi teihana.
3. Tanganeke pere pengareke teihana.
4. Hanikawhe paraki pana rutu te Puihi rongo teihana
5. Wini here mai te wiwi tenei te taima tuero.
6. Noritiriti tau riti tau, tau wetiweti no weti teihana.
7. Ruru riki wiwi tau mai te wini homai te ki teihana
8. Ingiki mene Ingiki rana Ingiki hauhihi, Ingiki
Perehi Ingiki teri teihana.
9. Kopere okarae oro te wara teihana.
10. Hai karawi hamu te a oro te mene rauna nui teihana.
11. Ko te rangi kiri ki haua te torona rire hau.
Me whakamoemiti ki te Atua i tiakina
ai tatou i te ao* nau te kororia
rire rire hau. Pai marire.

The prayers, which are the sensible part of this service, are numerous. I have not succeeded in getting any of them yet.

R. S. BUSH,
Government Interpreter.

No. 11.

Mr. R. S. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 9th March, 1876.

I have the honor to report, for your information, that I left here for Kawhia on Tuesday last, but did not proceed further than Motakotako, as I found Hone te One, Tawhiao, Te Ngakau, Te Rata, and about thirty others had arrived there some two hours before me. My visit was made in consequence of a letter received from Hone te One. It appeared that the object of this visit was to see some of the Ngatihourua, viz. Mohi te Rongomau, Te Awaitaia, Hone Kingi, and others, who had come from Waipa to interview Kewene respecting the gift of the Mokaka lands to Takerei during the occasion of Tawhiao's late visit there. It appears that Hemi, a relative of Te Kewene's, while welcoming Takerei (this being his first visit since the war) said "Haere mai ki to whenua, ki Manuaitu," &c., several of the Ngatihourua were present on that occasion but took no objection, but on returning to Waipa made a great fuss about it, which ended in their coming to see Kewene.

Myself and local Assessors have for the last two months been watching Kewene's movements with respect to the Hau Hau form of prayers, which his brother Assessors accuse him of espousing. It is our intention, as soon as we have anything tangible, to bring the matter to your notice, with a request for his temporary suspension. Kewene was in receipt of a small salary from the Wesleyan Mission, which has been stopped. This fact, coupled with fear of being arrested for his debts due to persons living in Auckland and Onehunga, are the immediate cause of his joining the Hau Hau people. He talks of erecting a church-house at Manuaitu; whether he will or not remains to be seen. Until he commits some overt act of Hauhaism, I think it would be politic just now to leave Kewene alone, as he is singular in his espousal of the Hau Hau creed. All the other chiefs are opposed to it, and to his joining it. Under any circumstances, I do not think he ever was anything but a very lukewarm supporter of our side; in fact all his sympathies have been with the King party, but self-interest has kept him amongst us during these years. A few weeks, probably, will show whether my surmise of his character is correct or not. I believe, according to Native custom, it was erroneous to give up this land to Takerei, as it is inherited from Muriwhenua, whose lineal descendant Takerei is. A great deal seems to have been made of nothing; I hope we shall hear no more about it.

The important communication which Hone had to make to me referred to Winiata. He told me that Tawhiao, when he heard the report respecting Winiata's arrival at Kuiti, said to him: "I should have been glad if he had been caught on the European side of the boundary; but now that he has found his way to Kuiti by unknown roads—in fact, by a miracle, as all his roads were watched by

* Repeat three times.

police—the telegraph, the railway, and every other kind of machinery was used against him—it would not be right to give him up.” He did not make this statement publicly. All the news they had of him was from hearsay.

Tapihana, when he heard the report about Winiata having arrived at Kuiti, made a very strong speech to the assemblage (some five or six hundred), calling upon them to hand him up to be dealt with according to law, lest he become a stumbling-stone in their path. He recalled them to his frequent prophecies, which he said had come true on account of their delays. He concluded by calling on all present to support him in advocating this course, and finished by requesting Takerei to take him and Tawhiao to Waikato at once, lest other troubles arise to prevent him.

Hone says all acknowledged the truth of Te Tapihana's words, so much so that no one could reply to him, but all sat with their heads down. Te Ngakau told me that they heard he had crossed the Waikato River at Pukete, about midway between Hamilton and Ngaruawahia, after being nearly caught at the bush at the other side of Ngaruawahia, and subsequently seen at Pehiokura, near Whatawhata. They believed he had arrived at Te Kuiti, and been taken by the hand by Nuku and Purukutu, who had given out that they would not give him up if demanded. None of Tawhiao's party had seen any one who had seen Winiata—all they knew was from hearsay.

Tawhiao told me he was returning in a few days to Hikurangi; that he would be away about three weeks. I replied: “While you are away, I will also go to visit the Ngatihaua.” He answered back, “Why not go with me, and see those living at Hikurangi, and from there to Alexandra?”

Hone to One and I have promised to visit Te Tapihana at Oparau. This kainga is only a day's journey from Hikurangi. If, therefore, you have no objection, I should like to go this road to Hikurangi, and from there to Alexandra.

Tawhiao asked me where you were. I replied the papers made you leave Napier for Wellington on Friday last, *en route* for Auckland. He replied, “Ka koa ahau” (I am glad). He seemed so delighted with this news, saying, “I shall send Takerei to Te Wheoro to send a letter to Sir D. McLean to come and meet me.” I have not heard yet whether he has left Kawhia for Hikurangi. He seemed much cut up about the loss of his daughter, telling me that was the thirteenth child he had lost.

I have, &c.,

R. S. BUSH,

Government Interpreter.

The Hon. Sir D. McLean, K.C.M.G., Wellington.

No. 12.

Mr. R. S. BUSH, Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 12th April, 1876.

I have the honor to report, for your information, that I left here on the evening of the 17th ultimo for Kawhia, in accordance with previous arrangements with Hone to One, sleeping at Motakotako, so as to catch the early morning tide, which I did, reaching Torea about dinner-time.

Motakotako is quite deserted; it is merely a trading station now. Tawhiao requests that the houses should not be destroyed, as he requires them for himself and people when visiting there. Towards sunset Te Tapihana Tauwhare, Parehaurakia's brother, and another passed by from Pouwewe. They were proceeding to Raglan to convey the “rakau o te mate” of Tawhiao's little daughter there. Tapihana te Huki and others considered this ought to be done as a preventive measure, *i.e.* to prevent Tawhiao's other children dying in the same manner, they having heard Tawhiao say at the time of the death of the little girl (the one you saw at Waitomo), that he believed all his children would die in this manner; none would survive him. Hence the conveyance of the stick which was used to switch away the flies while she was lying ill, to Papahua, the sandy flat opposite the Court-house, being a place a little in advance of where she had been during her late visit to Raglan.

This system of taking the “rakau o te mate” is, as no doubt you are well aware, an ancient Maori custom, and one which was invariably carried out in every instance where a chief of any rank died. This *rakau* was formerly retained for a year, sometimes for a longer period, and was frequently taken to the pa or residence of a former enemy against whom a grudge was still cherished, when, if any person was met by the bearers, he was instantaneously killed and a war ensued; or if no one was met, then the *rakau* was left, and an armed party came to attack the pa. But this, in my humble opinion, is not the intention on this occasion, although I understand Hakopa te Kotuku and one or two other chiefs have during my absence said that it was an emblem of war. The carriers knew I was at Torea: had such been their intention, they would not have passed me by. Then again, at Motakotako, the next day their companions were Europeans. After leaving there, the first person they met was a Pakeha lad; had the *rakau* meant evil, one or other of the above would have been sacrificed to their god. It is true Tawhiao never told them to do this, but at the same time he approved of it. He had to wait for Tapihana's return before he could finish his tapuing process. Tapihana and Tauwhare arrived at Te Kauri about sunset, a few hours after I did. They proceeded at once to Tawhiao; they remained with him for a few minutes, when they came to the whare where One and I were, as Tawhiao had to remove to the outskirts of the bush with Tuheitia, his tohunga to finish his tapuing. He was not visible to any one; we did not see him. When he heard of my arrival at Te Kauri he said, “Yes, Bush is going to Hikurangi by my invitation; tell him to go on.”

With all due deference to the opinions of these chiefs, I must say I look upon my being permitted to travel by this hitherto sacred route as more than a very decided denial of any such intent, which becomes the stronger when it is considered that I am the first Government officer who has been allowed to pass over this track since the Waikato rebellion, or who has been permitted to visit their otherwise jealously guarded localities officially. This is a state of things which, notwithstanding all that has been said to the contrary, I am unable to attribute to any other cause than, first, your visit to Kawhia, and

subsequently your interview with Tawhiao at Waitomo, but more especially the latter, which has made a far greater impression on him than you would imagine. The persons conveying the stick were not permitted to eat until they returned to Motakotako from Raglan.

Tapihana came to the house in which Hone te One and I were to sleep; he slept there with us. During the evening he reiterated the statements he made to you, and subsequently to myself at our interviews, winding up by telling me that I was to be a frequent visitor at Kawhia, and that I was to be sure and not allow too long a time to elapse between my visits; that he was delighted to think that he was again likely to be the friend and companion of Europeans who were Potatau's parents and friends. That I was to tell you, although he had a great number of chiefs standing in front of him as a barrier between him and the object he most desired, yet the time was not far distant when everything would be arranged in accordance with what passed between you and him on board the "Luna," finishing his words thus: Tell him "Kia mau ki ta maua tikanga, ko te otinga tena"—to stand fast to our arrangement; that will be the ending. Next morning he left very early for Oparau; when bidding me good-bye enjoined upon me not to forget to tell you this.

We left Te Kauri about 7 a.m. on Tuesday; just as we were mounting our horses Te Ngakau came up to me and said, "Go; but remember this is not a European road; it is yours to travel it when you wish; those who meet you will know you come from us (*i.e.* from Tawhiao); there is no fear for you; go, but remember the road is not open for European traffic. Do not permit Europeans to travel this way, lest trouble arise. Do not say this road is open to all. Go to Ngatihaua at Hikurangi."

After this we started on our road, proceeding for about half an hour along fern ridges, when we entered the bush and commenced to mount the Pirongia, at what appeared an easy gradient. We were able to ride our horses all the way to the summit of Pirongia, better known to the Natives as the "Tirohanga Kawhia," this being the first place from which the sea at Kawhia is visible when coming from Waipa; hence its name. The whole of this country is mountainous and thickly wooded.

Proceeding onwards from here for an hour, we came to where the road branched off to Hikurangi, a new track. We were able to go about four miles on this road on horseback, having to walk the remainder of the way on foot, in consequence of the roughness and broken nature of this portion of it, which does not improve until you get close to the end of the bush, where you cross a creek, I think the Kauri, upon the banks of which the cultivations are. About two miles from the crossing-place, upon the summit of a fern hill, is the kainga; from here, on a clear day, Tawhiao told me the whole of the Waikato was to be seen.

I observed many patches of fallen bush hereabouts for next year's plantations. It is said Tawhiao means to improve his road, so as to take a sledge to Kawhia. This road is known as the Kaharoa: a very little trouble would make it a tolerable pack-horse road. The Hikurangi end would require two or three small culverts and cuttings. We were seven hours going through the bush—say we travelled at the rate of three miles an hour at least, this would make the bush about twenty miles. We reached Hikurangi about 3 p.m.; found all the people at church, the day being observed as Sunday in consequence of Tawhiao's tapuing. The Natives were fasting, not being permitted to touch cooked food until sundown.

In a few minutes Te Pakaroa and several other of the Ngatihaua chiefs gathered round us from the church. After a few questions as to Tawhiao, and expressions of welcome, Pakaroa asked my companion if Tawhiao had said anything about Winiata. Hone told them what had been said (as reported in previous report). Pakaroa replied, "We Ngatihaua do not approve of this man's retention; his crime was not committed in obedience to Tawhiao's commands (meaning, no doubt, Cease leasing selling land, surveys, &c.) We have heard that the feeling at Te Kuiti is against retaining him." Pakaroa then asked if we meant to stay the night. I replied, "No; we were going on as soon as we had had something to eat." I intended to have stopped the night, but when I heard that Purukutu and his *confrères* were in the church instead of at their own whare a little distance from Tawhiao's, about half a mile from where we were, I deemed it advisable to go to Alexandra that night, not because I had any fear of being molested, but because I preferred not to see them at all. They, however, did not show themselves, but kept close inside their church.

We managed to make Pikia's kainga, Whatiwhatihoe, on the Waipa; here we remained for the night. Hikurangi is from three to four hours' ride from Alexandra. It rained heavy all next day. I only managed to reach Alexandra wet through. On the following morning I went to Tamahere where I slept that night, proceeding next morning *via* Cambridge to Okauia. As I am furnishing a report on my visit to the Ngatihaua, I prefer to chronicle my interview with the Natives at these places in that.

With reference to the "rakau o te mate," I heard at Te Kauri that some *tohunga* had said that none of Tawhiao's children would live, because Potatau's *rakau* had never been conveyed to where it should have been—I believe to some river beyond Mokau. It was partly owing to this that the present stick was brought here. Hone te One, when talking about it at Kawhia, did not consider it an aggressive act, as I asked him all about it as soon as I heard of it. And again, I think Tapihana is candid enough to have said that his visit was an evil one, if such had been the case; but, on the contrary, his words to me rather tend to prove his desires are quite the reverse. A short time will, however, show whether the intention is that interpreted by Hakopa and some others. I have sufficient confidence in Hone te One to believe that if any wrong were intended, he would be the first to make you acquainted with the same; and until he does so, or I have reason for believing such to be case, I certainly shall not attach the same amount of importance to it as Hakopa and the others have.

In conclusion, I can only say that throughout the whole of my journey from here to Alexandra *via* Torea, Kauri, and Hikurangi, I was received in the most friendly manner, and treated remarkably well everywhere.

I have, &c.,

R. S. BUSH,

Government Interpreter.

The Hon. Sir D. McLean, K.C.M.G., Wellington.

No. 13.

Mr. R. S. BUSH, Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 12th April, 1876.

I have the honor to furnish, for your information, a report relating to my visit to the different Ngatihaua and other settlements.

I reached Tamahere on the afternoon of 23rd ult. Here I saw Te Raihi and the resident Natives. Raureti, Rewi's cousin, was also there, having come after a young girl, his wife, who had run away, and was then detained by Rapata, a relative of hers, in opposition to the wishes of Te Raihi, Te Hakiriwhi, and the other Natives. Ultimately it was arranged that Raureti should return without her, and Rapata convey the young woman to him.

While conversing with me during the evening, Raureti asked me if I had, during my visits at Kawhia, heard Tawhiao say anything about Winiata. I replied "No, I have not even heard him mention his name." He answered, "Ngatimaniapoto will not approve of this man being screened; you will presently hear Wahanui and Manga say this—perhaps you have already heard Wahanui denounce this man at Kawhia." I answered "No." He then said, "Well, you will surely hear both him and Manga do so directly."

In my report of December last I mentioned meeting Raureti and Hauauru, on their way to Ohinemuri. It appears that, after their return, Hauauru was specially deputed to go there again to propagate the Tariao form of prayer. He has only just returned, having visited the whole of Hauraki to Cape Colville, besides Mataora and Whangamata. I left Tamahere early the following morning for Okauia, arriving there in the afternoon. I found the Ngatihinerangi much scattered about in threes and fours—some at Paruparu, some living on the banks of the Waihou, some were at Tauranga, and others at Te Tuihi. I slept at Peina's, leaving next morning at daylight for Tauranga. Peina himself was at Tauranga. His people told me they had been solicited to embrace the new Kingite *karakia*, but up to the present had not done so, one of them remarking, "Hei ha ma te tangata hoko whenua tena Karakia?" (What do persons who sell land want with that religion?) The settlements about the Whakamarama were deserted, but the empty *rourous* indicated a very recent *hui* of considerable magnitude.

Early on the morning of the 2nd instant I commenced my return trip from Tauranga. Upon reaching the Whakamarama I found the kaingas fully occupied, the Natives conversing freely, and apparently very friendly disposed. They were strangers to me, I did not recognize a single face; but, notwithstanding, they were exceedingly anxious for us to stop for something to eat. This we did not do, as we desired to get through the bush before dark. This we succeeded in accomplishing, reaching Te Tuihi about 5 p.m., where we found Pukutoia, Te Hore, and two or three others. These persons informed me that Paratene and the rest of the tribe were at Tapapa, having gone there to *uhunga*. This tribe, all told, scarcely numbers forty. These people appeared to have an abundance of maize and potatoes.

The following morning I started early for Matamata settlements, which I reached about noon. I spent the afternoon in visiting the different small kaingas about the banks of the Waitoa River. These Natives, who number about fifty, are living in their usual quiet peaceable manner, apparently well off for food. I understood from them that they had made arrangements with Mr. Firth for the erection of a flour mill on the Waitoa, to be paid for out of their rents for the Matamata lands.

They also spoke of a school being established there, which was to be (if not solely) very liberally supported by Mr. Firth. The building, I understood, was to be erected entirely at this gentleman's cost.

Next morning I left for Maungakara, *via* Paritu, a kainga formerly the principal settlement of the Ngatiteoro hapu, who comprised a large section of the Ngatihaua tribe. This land originally belonged to a tribe called the Ngatirangi, and Paritu proper was their pa. It was against these people that Te Oro Kaitangata made war; he came with his *ope* from Maniapoto, his pa at Tamahere, but did not succeed in taking it. Very shortly afterwards the Ngatirangi made peace, giving a daughter of their principal chief as a wife for Tahuroa, Te Oro's son. The land also shortly followed, and the then two tribes became one. There are now only some twenty persons who boast of this tribal name, Kapa Te Ringatu being one of the *Kaumatuas* of the present day.

The present generation of Ngatihaua are the fifth since the above occurrence: I mean the rising generation. This kainga is now occupied by some twenty of the Ngatiteoro; it has been deserted since the commencement of the rebellion at Taranaki.

The land, I believe, here is leased, and about 10,000 acres sold to Major Wilson, of Cambridge.

Arriving at Maungakawa about dinner time, I found the resident Natives busily engaged in conveying their corn to the water, there to steep for winter food.

There were not so many Natives there on this occasion as I had been in the habit of seeing, some having removed to Whareamohia, between Alexandra and Kopua. Amongst these is Te Waharoa, younger brother of Te Hakiriwhi; others were at Piako.

Early on the next morning I left here for Cambridge *en route* for Warepapa *via* Maungatautari. I slept at Te Ori Ori's kainga on this occasion. Natives here had little to say; they likewise appeared busy gathering their maize crops. Their attention was also engrossed repairing their flour mill, which they are having done at a cost of £100. I was glad to find this tribe devoting themselves to erecting and repairing their flour mills, which betokens a more extensive cultivation of grain crops than has hitherto been the case.

Te Ori Ori's eldest son, and some thirty others were at Te Rere o tu Kahia getting fish. I saw some of them in Te Papa when I was there.

I left Te Ori Ori's settlement about 6.30 a.m. next morning for Wharepapa, travelling *via* Wani Wani and Manukatutahi. Reaching Wharepapa about 1 p.m., I was much surprised to find so many Natives there, as I had been led to believe there were only some half-dozen occupants of this *quondam* large kainga.

Upon the Natives perceiving me descending the slight incline to Te Whiti, Tana Ma's kainga, they stood up to *Pouhiri* and welcome me; this being my first visit to this settlement since the day of that unfortunate affair in which poor Sullivan lost his life.

The people assembled at Te Whiti on this occasion numbered about fifty; besides these there are also a small number of Ngatiraukawa. These people were also busy conveying their maize to the water. In consequence of last winter's high prices for oats, the Natives generally about Waikato grew more of this grain this season than had been their wont on former ones; they appear much disappointed at the low prices offered, namely, from 2s. to 3s. I heard a talk about a *puru* being placed on the Waipa, to prevent grain from being conveyed to Alexandra for sale until the price rose.

At all the settlements I visited, the subject which appeared to engross the Native mind seemed to be Winiata, and the action the Government intended to take in the matter. I was asked over and over again what you were going to do. I replied I had not been informed, therefore could not enlighten them; that they were not to give heed to every story that was brought to their ears, and make up their minds without a reason to do this or that; that Native matters had been under your control for several years, during the whole of which time they had not known you to do a hurried action, or punish the innocent for the guilty; therefore they must live peaceably, and not listen to extraordinary stories, but continue to trust in you, as you would only do what was fair and just.

Tana then replied to me as follows:—"Tell Sir D. McLean that I have had a meeting of my people here; that we have discussed Winiata's crime, and have come to the conclusion that it is wrong to screen him, because his crime is his own, and not committed in consequence of the Proclamation (*i.e.* Cease land sales, &c.); therefore we object strongly to his being sheltered, as this may bring trouble upon the whole Native race. They for one objected to get into trouble on his account, and they had agreed to allow a party in pursuit of him to pass through Wharepapa, but that, in the event of such a course being adopted, you were to let them know. The Hikurangi portion of our tribe agree with us." The persons assembled, now and again added an approval to Tana's words.

During the evening, Tana told me he meant to remain at Wharepapa, because he did not approve of the *tikanga* and principles of some of his tribe, who appeared tacitly to support Purukutu and his gang in their evil deeds. It was in consequence of this that he had returned to Wharepapa; he was determined not to return to Kuiti again to live: that Te Ngakau and Tawhia were always asking him to go back there, but he was determined he would not go, either there or to Hikurangi. That he did not visit the European settlements as often as he used to, because Natives always accused him of going to sell land, when he did nothing of the kind. These false accusations annoyed him much; he had consequently resolved not to visit our settlements without good cause. That he intended to devote himself to cultivating food and breeding cattle.

I met Hauauru here; he arrived on his way to Aotearoa, to be present at a meeting being held there to *uhunga* on account of the death of Tukehu's wife, who died here last winter. Tuhourangi were coming to *uhunga*. Manga was there. I should have gone, but learnt from the messenger who had come from there that morning to fetch Hauauru, that Major Mair was there, therefore I did not go. Heard at Wharepapa that Tawhiao had arrived at Hikurangi.

Tana said he hoped I would not allow so long a time to elapse without seeing them as I had. I explained to him the reasons, and agreed to see him and his people more frequently.

It is quite true I have not been to Wharepapa since Purukutu's raid until now, simply because Natives at Maungatautari and elsewhere have always told me that there was no one there but three or four, and that Tana ma were away; at other times I have been prevented through the floods. I will, however, for the future, endeavour to see them a little oftener. The Wharepapa people have adopted the new form of worship. These Natives are devoting themselves to the manufacture of hats made from the leaves of the Kiekie plant, an industry first commenced by one of Te Kooti's wives.

I would, in conclusion, remark, that beyond a little uneasiness amongst the Natives respecting the action to be taken by the Government in the case of Winiata, whose cowardly murder is denounced by many who not long since were ready to mix in any evil deeds, there does not appear to be any cause for alarm, nor did I observe anything strange amongst them, although I took particular notice of their conversation and demeanour everywhere, which could lead me to believe that the Natives meditated any unfriendly or hostile action.

Winiata, I am informed, has a very large number of relations amongst those residing at Te Kuiti.

I have, &c.,

The Hon. Sir D. McLean, K.C.M.G., Wellington.

ROBT. S. BUSH,

Government Interpreter.

No. 14.

Mr. H. W. BRABANT, R.M., Opotiki, to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Opotiki, 1st December, 1875.

I have the honor to report, for the information of the Hon. the Native Minister, that a Native named Tukino te Marae, of the Ngatiawa tribe, residing near Te Teko, was, on the 13th November last, feloniously wounded with a rifle shot by Himiona te Rua or Pahuu, of the same tribe, and that the former has since died of his wound. Himiona is a Ngatiawa, and one of the men generally known as "Tukehu's Hau-Haus." He has, however, of late years been living at Ahikereru with Hapurona's people, to which place his wife (by Native custom) belongs. The murder is said by the Ngatiawa to have been incited by Paerau and the Urewera tribe. I have been unable, however, up to this date, to obtain any direct evidence of such being the case, other than a letter from Paerau to Tukehu, written last month. I sent Tukino such medical assistance as was obtainable; but his wound was necessarily mortal, as he was shot through the bladder and intestines, and he died on the 24th instant. I held an inquest in the customary manner, the jury being composed of eight Europeans and eight Natives, and

a verdict of "Wilful murder" was returned. I issued a warrant committing Himiona to take his trial on the charge, should he be found; but up to the present no clue has been obtained as to the place of his concealment. The inquest proceedings having been sent in due course to the Justice Department, I have not considered it necessary to send them *in extenso* to your office; but the following is a succinct account of the occurrence:—

On November 13th, Tukino te Marae and three other Natives—two men and one woman—were working in a newly-cleared plantation near Te Teko, when Himiona te Rua, who was not known to be in the neighbourhood, was seen to run rapidly up towards Tukino with a gun in his hand. When within four or five paces he fired, and shot him, as before stated. He then turned and ran away without speaking, the other Natives being too much astounded to pursue or raise any alarm until he was clear off. They then reported the matter to Sub-Inspector Preece, who endeavoured, by placing men at various stations, to apprehend the offender, but without success. He also communicated with Sub-Inspector Bluett, at Galatea, two of whose men did succeed in intercepting Himiona, and finding themselves unable to overtake him, when he endeavoured to elude them fired on him, but without success. Their firing on Himiona appears to me, to say the least of it, to be injudicious, although doubtless done by the Constabulary under the impression that it was their duty. In accordance with your telegraphic instructions, I inquired of Inspector Goring the circumstances, when I found that that officer maintains that it was Mr. Bluett's duty to give the order he did. I have contented myself, therefore, with sending you the reports on the subject. The crime was no doubt occasioned by the belief that Tukino was a wizard, and had caused the death of several Natives, the last of whom he was accused of killing being Ngawini, a daughter of Himiona's wife by another man; another being Hipirini, the father of Ngawini. It appears highly probable that the murder was incited by Paerau and others of the Urewera; but as it appeared to me for the present not to be politic to appear to think so, I sent the letter, a copy of which is enclosed, to Paerau and Te Whenuanui, asking them to inform Sub-Inspector Preece if Himiona came into the Urewera country; this, it would appear, that Te Whenuanui ought to do, by the terms of his surrender to Major Mair.

I have informed the Ngatiawa that the authorities will take steps to apprehend Himiona, but that they must not expect the Government to go to war with the Urewera to obtain him, if it should turn out that he is protected by the latter tribe. I think the Ngatiawa generally are satisfied with this, although a few of them (Hori Kawakura for one) say that they will take the matter up if the law is not strong enough to apprehend the offender. This I am not apprehensive of, as I even think that many of the Ngatiawa are secretly glad at the circumstance, many of them having believed in and feared Tukino's supposed power. Hapurona and Hamiora, of Ahikereru, have written expressing their wish that Himiona should be tried by the law, and promising their assistance; and I need hardly add that no effort shall be spared, which will not endanger the peace of the district, to apprehend Himiona te Rua.

I have, &c.,

H. W. BRABANT,
Resident Magistrate.

The Under Secretary, Native Department, Wellington.

Enclosure 1 in No. 14.

TRANSLATION of Letter from PAERAU to Te WHAREWERA and TIOPIRA.

Harema, 25th October, 1875.

To Te WHAREWERA (Tukehu), to TIOPIRA, to all the NGATIAWA,—

Friends, greeting, to you all. This is what I have to say to you all: you must kill Te Marae, the evil man, for my slain, for Hipirini, for Ngawini (lately). If you do not consent, I shall fetch my relations (*teinas*), lest they fall before you from the evil work of Te Marae.

From PAERAU, and all Tuhoe.

Enclosure 2 in No. 14.

Mr. H. W. BRABANT, R.M., to Inspector GORING.

SIR,—

Opotiki, 20th November, 1875.

Referring to an assault with intent to murder which is said to have been committed by a Native named Himiona Pahuhu, at Kokohinau, I have the honor to inform you that it is reported that Himiona was subsequently fired at, by the Armed Constabulary, while attempting to escape. I am directed by the Government to inquire whether such report is correct, and, if so, how and by what authority he was fired on.

I have, &c.,

Inspector Goring, Commanding Opotiki District, Opotiki.

HERBERT W. BRABANT,
Resident Magistrate.

Enclosure 3 in No. 14.

Sub-Inspector BLUETT, A.C., to Inspector GORING.

SIR,—

Fort Galatea, 14th November, 1875.

I have the honor to report that, from information I received last night, at 11 p.m., from Captain Preece, respecting a murder committed near Te Teko by a Native named Himiona Tikitu, I ordered three constables to proceed to Raepowhatu, two mounted constables to Raoraopatiti, three foot constables to Horomonga, and two to Ahikereru, to endeavour to intercept the murderer, as it was suspected he would try to get to Ruatahuna. All these parties started at 12 p.m. for their several

destinations. This morning I myself, with one constable, went across the plains to see if I could find traces of any one having passed during the night. Not finding any, I proceeded to Raepowhatu, and found the party there whom I had ordered; but they had seen no trace of the murderer. I then ordered them back to camp, and returned myself about 1 p.m.

At about 1.30 p.m. the two mounted constables returned from Raoraopatete, and reported to me that they had arrived at that place about daylight. They at once searched the whares and everywhere about but could see no signs of Himiona; the horses being pretty well knocked up, they went and hid them in the scrub, and proceeded on foot towards Waiohau; but, feeling tired themselves, having been up all night, they agreed to have a rest, one to sleep and the other remain on the watch. In a short time they saw two people on horseback coming towards them, but the hills being all bare they could not conceal themselves very well. As the two people approached, they recognized Himiona and a boy belonging to Mohi. When Himiona saw them, he turned away and got on another spur of a hill. They told him to come up, but he turned round and galloped off; the mounted constable then, according to my instructions, fired at him, more with the intention of frightening than hurting him. At the first shot, Himiona ducked his head and dropped his hat, which the orderlies brought into camp.

The constables being on foot, could not follow—in fact it would have been useless in such a country; also their horses were too much knocked up to have done any good, even if they had found his trail again.

The boy who was with Himiona states that they slept at Waiohau; but having seen some constables from Te Teko there, he came on, not expecting to meet any on this side. He also states that it was Himiona's intention to have proceeded to Ahikereru and Ruatahunga, there to have placed himself under the protection of Paerau.

I beg to bring to your notice the very smart way in which the men turned out. Although they were all asleep in bed, half an hour after the information arrived here they were all away to their different stations. Mounted Constables Hakaria and Hemi Maka also behaved exceedingly well; and no blame whatever, in my opinion, can be laid to them for Himiona's escape. When last seen, Himiona was supposed to be making for Raungaehe, and then across to the Whakatane. A Native has just arrived, and says that Himiona has left his horse (a stolen one), and taken to the ranges. I expect he will come out at the head of the Horomonga Gorge about Tutaipukepuke; but being in the Urewera country, I do not feel myself justified in sending men there after him without orders; but I have three constables ambushed about a mile up the Gorge, in case he should go that way at night. Trusting that what I have done will meet with your approbation,

I have, &c.,

H. W. BLUETT,

Sub-Inspector, A.C.

Inspector Goring, Commanding District, Opotiki.

No. 15.

Mr. H. W. BRABANT, R.M., to the UNDER SECRETARY, Native Department.

(Telegram.)

Opotiki, 19th January, 1876.

RE murder of Te Marae. Quiet negotiations have been going on to induce Urewera to give up Himiona to be tried. All the chiefs are consenting, except Kereru. He and other chiefs have now written to ask Captain Preece to go up with Kokohinau chiefs to Ruatahuna about the matter. They wrote to Captain Preece direct, but he sent their letters to me. As it probably means giving in, I think it would be advisable to accede to their request.

Captain Preece thinks they want a reward. Will you telegraph me instructions?

HERBERT W. BRABANT,

Resident Magistrate.

The Under Secretary, Native Department, Wellington.

No. 16.

[TRANSLATION.]

Te MAKARINI and Others to Messrs. LOCKE and ORMOND.

To Mr. ORMOND, to Mr. LOCKE,—

Ruatahuna, 8th January, 1876.

Friends, salutations to you both! A word to you. There is trouble with Ngatiawa and with Tuhoe, and this the cause: a wizard (*tokunga*), who practises witchcraft, has been killed by his nephew, Himiona. The people killed by him (the wizard) are eleven in number—all of them chiefs; he was also formerly doomed by Ngatiawa, and remained so until the time of his death. (1.) Himiona is staying at Ruatahuna: his wife is of Tuhoe, and that is why he is kept there. (2.) There are two reasons for his being kept there. Some of the persons who died there through that man Te Marae belonged to me. (3.) It is a law of ours (that is, of Tuhoe) to kill people practising witchcraft, as it is also the law with the other branch of Kahu (Ngatikahungunu). Sufficient. This is not a murder: it was done in broad daylight. Many people saw the death of that man, and were not strong to capture Himiona.

Do you forward this to Sir Donald McLean. Do you send an early reply to Tuhoe. There is trouble.

From TE MAKARINI,
TE PUKANUI,
TE WHENUANUI,
PAERAU,
From the Seventy of Tuhoe.

No. 17.

[TRANSLATION.]

The Hon. the NATIVE MINISTER to WHENUANUI and Others.

FRIEND TUHOE,—

Napier, 21st February, 1876.

I have received your letter of the 8th day of February, respecting Himiona te Rua, detained by you for the murder of Te Marae.

My word to you all with respect to this superstition is, that witchcraft was believed in in former days, but now that you have adopted Christianity you should discard such ideas.

You must give Himiona up to the law, that he may be tried for the crime he has committed.

From your friend,

DONALD McLEAN.

To Rua Te Whenuanui,
Te Pukenui,
Te Makarini,
Te Paerau,

(But to the whole of the Tuhoe tribe).

No. 18.

Mr. H. W. BRABANT, R.M., to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Opotiki, 22nd March, 1876.

In continuation of my report dated 1st December, 1875, on the subject of the Rangitaiki murder, I have the honor to inform you that since the date of it I have continued with the assistance of Sub-Inspector Preece, to take such steps as I thought most likely to result in the arrest of Himiona te Rua. It soon came to my knowledge that he was at Ruatahuna, and Hapurona, the Te Whaiti chief, at his own suggestion, went there to try and bring him out, which Paerau and Te Whenuanui would have allowed had it not been for the arrival of Kereru at Ruatahuna, who violently opposed it. On my writing to Kereru on the subject, he replied by requesting that Sub-Inspector Preece might be sent to discuss, which course, after having been submitted for the Hon. Native Minister's approval was adopted; but on Sub-Inspector Preece reaching Ruatahuna, he could only obtain a promise that Himiona should be brought down to Whakatane by the end of February. I think that this promise on Kereru's part was merely to gain time; but as I have since learned from Te Whenuanui, the latter continued urging him to carry out his agreement. He at last started; but instead of coming to Whakatane by the appointed time, went round by Maungapowhatu, collecting all the principal men of the tribe on the way. The Ngatiawa were so annoyed at the delay that they again armed themselves and talked of fighting, and rather frightened the Europeans at Whakatane during my absence at Te Kaha; but on my visiting the former place, they abandoned this course. When I heard of the arrival of the Urewera at Te Waimana, and that they had Himiona with them, I wrote to Tamaikowha requesting his co-operation in the arrest. He at once replied offering to hand him over, but requesting that I and Wepiha Apanui would come either to Waimana or Ruatoki to fetch him. At this time Paora Kingi died, and the whole of the Urewera "here" went to Ruatoki to bury him, and I proceeded to Whakatane on the 12th instant. I was unwilling to go up myself to Ruatoki, not only for the reason I gave the Urewera (that it was not usual for a Magistrate to execute his own warrants), but that also I found that my so doing would be very distasteful to the Ngatiawa. On my arrival, therefore, at Whakatane, I arranged for Sub-Inspector Preece and Wepiha Apanui to go up and demand Himiona's surrender, and I at the same time wrote to Tamaikowha asking him to bring him down. This party went up and met the Urewera (about 150) this side of Ruatoki; and after some trifling opposition Himiona was given up and brought down, accompanied by Tamaikowha and six others as a guard. Wepiha wished and intended to bring him down to the Ngatiawa tribe, who were waiting to receive him; but as I foresaw further complications if this were done, I (with the consent and knowledge of Tukehu) arranged for the Constabulary formally to take the man in charge outside Whakatane, and he was on his way to Opotiki before the Ngatiawa tribe were aware that he had arrived at Whakatane.

Himiona was brought before a Bench of Magistrates (assisted by Native Assessors), at Opotiki on the 17th instant, the Native witnesses for the prosecution attending from Rangitaiki, and over 100 of the Urewera (including all their principal men) being present to watch proceedings.

After a hearing extending over two days, the prisoner was committed for trial, and the witnesses bound over in the usual way. Himiona made a long statement, in which he acknowledged the crime, but justified it on the ground of Te Marae having been a wizard, and having caused the death of his relations.

A large number of Natives from different parts of the district were in the town during the examination, and I have much pleasure in remarking on their orderly and quiet behaviour, notwithstanding that the trial itself was calculated to excite their feelings and arouse their prejudices. The Ngatiawa are the only tribe at all dissatisfied with the result, and that not at all with any action taken by me or by Government, but because it has not been proved that the murder was incited by the Urewera tribe. I believe that many of them, from the first, were secretly glad that Te Marae had been killed; but their grievance was that the deed had been committed, as they supposed, by the Urewera.

The Urewera tribe, on the day of the trial, sent me a formal demand for a reward for their giving Himiona up; but I informed them that none had been ever promised, nor would I recommend such myself. They then stated their intention of applying direct to Government; but I think it very likely they will allow the matter to drop.

I trust, Sir, that Himiona being formally tried for murder, will have the effect of preventing for the future similar crimes amongst the Natives. There are many of their old men on this coast who are considered to be sorcerers more or less potent. The crime of murdering these reputed wizards

had become not uncommon, and I fear would grow in time to be established usage, if no check were placed on it by Government.

I have, &c.,
HERBERT W. BRABANT,
Resident Magistrate.

The Under Secretary, Native Department, Wellington.

No. 19.

PAORA TE RAUHIHI to the Hon. the NATIVE MINISTER.

Tapuaharuru, Taupo.

THIS is another word in reference to persons who practise witchcraft. They are equal to murderers, and therefore, in my opinion, the Governor ought to favourably consider that man's case.

PAORA TE RAUHIHI.

No. 20.

H. W. BRABANT, Esq., R.M., to the Hon. the NATIVE MINISTER.

(Telegram.)

Opotoki, 11th February, 1876.

YOUR telegram received. I will make careful inquiry and report if I hear, anything.

HERBERT W. BRABANT,

The Hon. the Native Minister.

Resident Magistrate.

No. 21.

The UNDER SECRETARY, Native Department, to OFFICERS in NATIVE DISTRICTS.

(Circular No. 9.)

SIR,—

Native Office, Wellington, 30th March, 1876.

I have the honor, by direction of the Native Minister, to request that you will be good enough to send in the usual annual report on the state of the Natives in your district before 31st May next, in order that no delay may take place in printing the report for Parliament.

I have, &c.,

H. T. CLARK,

Under Secretary.

No. 22.

Mr. W. B. WHITE, R.M., Mangonui, to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Mongonui, 18th May, 1876.

I have the honor to report that the inhabitants of this district are, as usual, peaceable and loyal. In this distant part of the country it is seldom that anything occurs to unduly raise the excitement of the people. Gum-digging, farming, and that most wasteful abuse of time for which the Native inhabitants of the whole country are much on a par, follow on, season after season, without much change. The Road Boards occasionally employ the Natives, and find they do their work well—that is forming, but are scarcely to be trusted with the building of culverts. Road-making is a work they appear to like, competing eagerly with the Europeans in obtaining it.

The last year has been fatal to many of the old chiefs: Kingi Wiremu; Te Morenga, a most influential and well-known man; Pororua Wharekaui, also a well-known chief; Reihana Kiriwi, my most valued assistant; Hohepa Poutama, a faithful and zealous Assessor, have been taken from us during the last year. Some little feeling and intrigue have been displayed as to filling up the vacancies in the Assessors list thus caused by death; but I have refrained from moving in this matter.

I am very glad to state that a very marked improvement has taken place in the health of the Natives, which I attribute principally to their increasing sobriety, since the convictions which took place of Natives and Europeans for selling intoxicating drinks without license, which had grown to be a great scandal in the district, the penalties being spent in the opening up of a more direct line from Victoria to Ahipara. This is a great convenience, and has given much satisfaction.

There has been very little crime during the last year; three prisoners have been sent to Mount Eden Gaol for periods varying from six to twelve months. Warrants are issued on the information of Natives, and culprits are apprehended by Native constables without difficulty, no one attempting to interfere.

The Natives of this district are naturally disappointed that Mr. Timoti Puhipi was only second on the list of candidates for the Northern District in the General Assembly. I thought there would have been a case of bribery at elections. It was stated the successful man was returned by the admission of the votes of little boys; but the fact was that some of Mr. Puhipi's own people so much objected to his going from the district, that they refrained from voting in numbers which, had they voted, would have placed him at the head of the poll.

The recent visit of His Excellency the Governor and the Hon. Sir Donald McLean gave great pleasure, affording an opportunity of expressing not only their loyalty but their wants, and hopes for the future.

I have, &c.,

W. B. WHITE,

Resident Magistrate.

The Under Secretary, Native Department, Wellington.

No. 23.

Mr. S. von STURMER, R.M., Hokianga, to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Hokianga, 11th May, 1876.

In forwarding my annual report on the state of the Natives in this district, I have much pleasure in being able to inform you that for the past two or three years there has been a marked improvement in the habits and conduct of the people. No serious quarrels have occurred amongst them, though several disputes have arisen, which have been settled in a satisfactory manner by the Court, but which a few years since would most undoubtedly have resulted in loss of life. One Native has been sent to gaol for assault, and three for petty larceny, which, in a population of upwards of 2,000, cannot be said to show an excessive amount of crime. The making an example of these persons, by sending them to gaol instead of allowing a payment to be made for the offence, has had a very good effect; and though it was found necessary in one instance to arrest a Native (a man of some consequence) in the centre of a large settlement, not the slightest opposition was offered, but the prisoner was removed to the Court by a single constable. In habits of cleanliness, though there is still much room for improvement, there is a visible change for the better; and I attribute this in a great measure to the example set by the children attending the numerous Native schools in the district, where a cleanly and tidy appearance is always most strictly enforced. Intemperance is still very prevalent amongst them, though far less so than formerly; and many Natives who a short time since might have been looked upon as confirmed drunkards are now total abstainers, and setting an excellent example to their people; the great craving for spirits which at one time was so universal appears to have somewhat abated, and to be gradually dying out.

No public works of any importance have been undertaken by the Natives during the year; but large numbers of the people are constantly employed in the forests squaring timber for the Australian markets, and digging kauri gum, at both of which occupations they earn large sums of money, and are in the enjoyment of every comfort.

With regard to the physical condition of the Natives during the latter part of the past year, many deaths have occurred amongst them from fever, and several of the older people and children have died from bronchitis and diseases of the chest, to which, as a people, they seem very subject. Amongst the deaths I have had to report is that of Wiremu Tana Papahia, the principal chief of the Rarawa, who died at Wangape on the 5th September, 1875, of disease of the lungs. He was a Native Assessor, and from his high rank was of great assistance to me in carrying out the law in this district. His mantle has, I am glad to say, descended upon his cousin Herewini Te Toko, who, though not an Assessor, has on many occasions rendered me most material assistance. I have also had to report the death of Penatana Papahurihia, which took place at Omanaia on the 3rd November, 1875. He was a chief of Ngapuhi, and perhaps the greatest *tohunga* of modern times known in New Zealand. He is believed to be the *Atua Wera* of Judge Maning's "War in the North." For the last twelve years of his life he acted as Warden of Police, and was a useful officer. Both chiefs were far advanced in life, and highly respected by the Europeans of the district.

Agriculture is at rather a low ebb, the Natives scarcely growing sufficient for their own consumption, depending for their support, as they do in a great degree, upon the gum fields and the produce of their forests. Where planted, the crops of potatoes, kumaras and maize have been good, more particularly in the Waima Valley, and hops have been grown most successfully at Omanaia, bringing a good price, and being much preferred by the settlers to the imported article.

The Natives possess large herds of cattle, which are the source of endless disputes amongst them, and very many of their principal chiefs have suggested that an Act should be made compelling every owner to register his brand, paying a small fee for the same. At present they, as a rule, do not brand their cattle, but ear-mark them, a system which at times, and under certain circumstances, makes it very difficult to decide the ownership of a beast.

Having forwarded a separate report on the Native schools in this district, I shall only remark that they are still most popular and well supported; and I hope, before my next report is written, that two new schools will be in operation—viz. at Upper and Lower Waiho—with a roll of not less than forty pupils attending each.

The Natives still continue to express great anxiety for the introduction of European settlers amongst them, and repeatedly ask me why, the Government having lately purchased such large blocks of land, settlers have not been placed upon them, stating that one of their motives for selling was to cause an increase of Europeans in the district, and so enhance the value of the lands still remaining in their possession.

In closing this report, I cannot omit to notice a circumstance which occurred lately, and which reflects much credit upon the Natives concerned in it. Early in April, the residence of the Rev. Mr. Rouse, at Waima, was burnt to the ground, and everything was lost, even to the clothing of the children. Within a few hours, the Natives might have been seen hastening to the spot, one with a kit of potatoes, another with a pair of boots, another with a bag of flour, &c., each one according to his means endeavouring to supply the loss sustained by their missionary.

I have, &c.,

SPENCER VON STURMER,

Resident Magistrate.

The Under Secretary, Native Office, Wellington.

No. 24.

Mr. E. M. WILLIAMS, R.M., Waimate, Bay of Islands, to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office,
Waimate, Bay of Islands, 16th May, 1876.

In compliance with your circular of the 30th of March last, calling for the usual annual report on the state of the Natives of this district, I have the honor to submit the following remarks:—

It is with much pleasure I reiterate the statements made in former reports relative to the undisturbed state of the district, and the amicable relationship existing between the Natives and their European neighbours.

During the year, the Natives have employed themselves much as usual, in the cultivation of their plantations, in kauri gum digging, and the falling and squaring of timber. Some of the Rawhiti Natives residing near the coast have made a second attempt to establish a whale fishery, and although as yet meeting only with misfortune and disaster, they are by no means discouraged, but, on the contrary, are at the present time actively engaged in organizing another whaling party. In this enterprise they deserve encouragement, as the successful establishment of such an industry would not only prove a source of wealth, but familiarize them with active and healthy exercise.

The mortality amongst the Natives this year has been above the average, some of the tribes having suffered severely, the deaths being principally among children and young people. A careful observer cannot fail to be impressed with the idea that the Maori race—at least in this district—is passing away, although it may be fairly argued this will remain a matter of conjecture until the registration of births and deaths be introduced amongst them.

The establishment of village schools is the greatest boon ever conferred by the Government upon the Native race. Not only will they obtain a course of general instruction and knowledge of the English language, but the regularity of school discipline and attention to the appearance and comfort of the scholars will foster in their minds a desire for cleanliness and civilized habits, than which nothing will tend more to improve their physical condition.

The Natives have this year shown a greater interest in the education of their children, and are now anxious that schools should be generally established. A new school was opened at Te Ngaere in January last, with every prospect of success. At Waikare the Natives have given five acres of land for a school site, and placed in my hands the sum of £50 towards the cost of a building. At Ohaewae the Natives are making similar preparations; and the Waitangi and Rawhiti Natives are anxious, if possible, to have a school established at Te Ti. The progress made in the schools already established has had a marked effect, not only upon the parents of the pupils, but on the Natives generally, who, witnessing the advantages to be gained by education, now manifest a desire that these advantages may be acquired by all.

The last season's crops have in general been good; and but for the devastation in some instances caused by floods, food would have been in plentiful supply. Some of the settlements, however, have suffered severely from inundation, the water sweeping over the plantations, and carrying all before them. Where these disasters have occurred, much privation will be felt during the approaching winter, and a proportionate amount of sickness may be anticipated.

In the month of January last the Northern Maori election was held for the return of one member to serve in the House of Representatives. More interest was manifested in this than in any preceding election. Six candidates were brought forward for nomination, and the district was zealously canvassed by their respective supporters. The election throughout was conducted in perfect harmony, the declaration of the poll received with satisfaction, and no complaints have been received from any quarter. Hori Karaka Tawiti, the successful candidate, is an intelligent half-caste, residing at Hokianga, and highly respected throughout the district.

On the 23rd of March last an interesting meeting was held at Kawakawa, to celebrate the opening of a new and well-finished building, erected principally by means of Native contributions, but supplemented by the Government, the total cost being about £600. This building is to be used as a Court-house and public hall. About 400 Natives were present on the occasion. Tables were spread in European style and loaded with every luxury, admission being obtained by ticket, of which £75 worth were sold. The first day was devoted to pleasure; on the second a meeting was held in the building, when a general discussion took place as to the best manner in which to further the objects for which it was erected. Several Natives spoke on the occasion, some much to the point. A strong desire has this year been expressed by many amongst them for the full establishment of British law, administered alike to both races. The more intelligent begin to discern the justice of our laws in comparison with the absurdity of many of their own. The strong prejudice once existing in their minds against a Ngapuhi being sent to gaol, under a conviction that if one of their number should ever be imprisoned irretrievable disgrace would fall upon all, is fast giving way to a more enlightened view or the question—namely, that the misconduct of one man does not necessarily disgrace a community. Doubtless much has yet to be accomplished, and cases may occur in which resistance would be attempted; but the barrier has been shaken, and a weakened opposition must ultimately succumb to the more sensible ideas of the majority of the race. In support of this view, I may mention that the resistance which was for some time offered by a leading chief in this district to a judgment of the Supreme Court has at last been quietly overcome.

Much pleasure has been felt by the Natives in the recent visit paid by His Excellency the Marquis of Normanby, and a cordial reception was given to his Lordship at Waitangi and other places. The Natives are gratified by these vice-regal visits, and always ready to accord a hearty welcome. I do not advocate the too frequent recurrence of general meetings, which are always attended with considerable expense; but an occasional tour made by the Governor through the district would be productive of beneficial results; and I think I may venture to affirm that, in the event of such visits being made, the Ngapuhi, in their several hapus, would be second to none of the tribes inhabiting this country in their loyal and hearty reception of the Queen's representative.

I have, &c.,

The Under Secretary, Native Office, Wellington.

EDWARD M. WILLIAMS, R.M.

No. 25.

MR. H. T. KEMP, Civil Commissioner, Auckland, to the UNDER SECRETARY, Native Department.
SIR,—

Civil Commissioner's Office, Auckland, 16th May, 1876.

In reply to your circular as to the state of the Natives in this district during the past year,

I have the pleasure to report that quietness and good order prevail throughout, and that, notwithstanding the losses sustained by many of them in the Waikato by the unusually heavy floods having overflowed and destroyed the greater portion of their crops, the Natives have nevertheless, encouraged by the example of the settlers, and assisted with some little relief in the shape of seed advanced by the Government for the ensuing season, made an effort to re-establish themselves on their small holdings, which, though scattered, are generally to be found on the banks of the larger navigable creeks and rivers.

Further than this no marked change has taken place in the condition of the Natives since last I had the honor to address you. The policy of the present Government, but especially that part of it which recognizes the importance of a sound but plain English education, is one that has already borne good fruit, and is in many localities commending itself to the favour and interest of the more thoughtful members of the rising generation of the Native race.

I have, &c.,

H. T. KEMP,

Civil Commissioner.

The Under Secretary, Native Department, Wellington.

No. 26.

Mr. E. W. PUCKEY, Thames, to the UNDER SECRETARY, Native Department.

SIR,—

Native Office, Thames, 16th June, 1876.

I have the honor, in compliance with your circular, of 30th March, to report as follows, for the information of the Government :—

(1.) *As to the attitude of the Natives towards the Government.*

There are now, it may be said, but few Natives at the Thames who do not own allegiance to the Queen and her laws, and who would not yield ready obedience to a summons from the Resident Magistrate's Court.

Closely allied with this subject is the decadence of Hau-Hauism, which has been succeeded by the Tariao, a belief, if I may so term it, that is from the present state of affairs in a measure harmless, but which I do not consider at all calculated to elevate the Native mind, being, I take it, one step further removed from the sublime truths of Christianity than Hau-Hauism. I enclose the form of prayer, if it may be so called, furnished to me by Mr. George T. Wilkinson, and which I have subsequently heard used at Waihi, on the east coast of this district.

The Ngatipae hapu, of Ngatitamatera, living near Cape Colville, have lately become professed Hau-Haus. To this but little political significance may be attached. The reason alleged by themselves is that so many of them have died recently whilst professing Christianity, and that some notable Tohunga has attributed it to that cause, and they wish to know whether it is so or not.

(2.) *Agricultural Pursuits.*

I find that the Natives are retrograding rather than progressing in the cultivation of the soil, and that but few are paying any attention to industrial pursuits. They grow food barely sufficient for a scanty subsistence, and trust to Providence and the chance of duping some unlucky pakeha for what else may be required.

(3.) *Moral Condition.*

This can hardly be said to be improving, except in respect of abstaining from the use of intoxicating drinks. There has been far less drunkenness lately than was formerly the case. The murder of Petera Koikoi, by some Tauranga Natives, at Tairua, in January last, and the fact that that outrage was done with the consent of a large section of Ngaiterangi, whose action has since been indorsed by the Hauraki tribes, shows that the belief in witchcraft still holds a strong position in the Maori mind, and that they are more willing to adopt the remedy provided in the Mosaic law for the suppression of the alleged evil, than they are to take the word of the civilized people with whom they have come in contact, that no such evil exists.

(4.) *Native Schools.*

I regret again to have to state that no Native school has yet been established in my district, and that but ten children have been for the past year availing themselves of the generosity of the Government in furnishing them with the means of acquiring the English language as a means of access to the wide domain of literature.

I have, &c.,

E. W. PUCKEY,

Native Agent.

The Under Secretary, Native Department, Wellington.

KARAKIA TARIAO.

Ko Rangi, ko Papa, ko Rongo, ko Tanemahuta teihana : kangana Tawhirimatea te tangata tuturu o te motu teihana ; he uea he uea te uri o aio teihana. Ko te korekore nui, kore para, ko whiwhia ko rawea teihana ; he ki tenei, tiki te pou mua, tiki te pou roto, te ahua mai Hawaiki teihana. Ko Toi, ko Ohata-nga, ko Orakeiara teihana. Ko Tahatiti, ko Tama-ki-te-rangi, ko Teatitirauhea, ko Noa teihana. Ko Tawhaki a he ma ko ta noa ko Hinga kireira teihana. Ko te Atawerohia, ko Tutunui, ko Tuturangi teihana. Uenuku o ka ra e rongo te ao teihana ; ko te rangi a newa kei runga torona rire hau.

Ko Maui mua, Maui roto. Maui taha, Maui taki taki o te ra ka pai. Uenuku o ka ra e hohoro te iwi kua rauna te ki ka pai ; Runuku, Rurangi, Rupapa, Hukerekere, ka pai ; ko ahau ko Tarawhitiao, Whitiwhikora, ka pai. Tu ana a Uenuku e karakia ana i tana karakia i a Tuhokiki-te-rangi a whiowhio, ko Tuhokiki-te-rangi a newa newa kapai. Matariki, Tautoru, Tawera te whetu taki ata ka pai, takiri mai te ata, korihi te manu, tino awatea, ka ao te ra ka pai. Tokona te he i au e te Ariki, e te atua ka pai, tena purutia to iwi, te hiki o to wae ka pai. He we ui ruia ki a Papa-tu-a-nuku ka pai, ko te iwi to ahurewa rire hau.

No. 27.

Major MAIR, R.M., Alexandra, Waikato, to the UNDER SECRETARY, Native Department.

SIR,—

Alexandra, 20th May, 1876.

In presenting my annual report upon the condition of the Native tribes in the Waikato District, I may remark that I have very few new facts to add to my reports of former years.

The general health of the people during the past twelve months has not been good. In addition to lung disease, so common among them, there has been a great deal of fever of a typhoid character, ending in most cases fatally. Measles, too, carried off a considerable number during the winter of 1875.

A more industrious spirit prevails, and grain-growing has largely increased; unfortunately, the prices now ruling are unusually low, and the producers are somewhat discouraged. The desire to live nearer to European settlements is increasing; numbers, both of Waikato and Ngatimaniapoto, having moved down to Puniu, Kopua and other places in the vicinity of the Confiscation line, that they may be nearer to the market, and thus save carriage. Agricultural implements and machinery, and also flour mills, are much sought after.

Crime is, I think, less prevalent. This is perhaps owing to the temperance movement, introduced by Tawhiao among the Kingites, and by Te Wheoro among the Kupapa, which has already obtained a strong hold upon the Natives throughout the district. The absence of intoxicating liquors at *tangis* and *huis* has been very marked; even the dissipated Ngatihaua are much improved in this respect.

There has been less political discussion than in former years; even the "March Meeting" at the Kuiti, which had come to be regarded quite as an institution, did not take place. I can only account for this by supposing that, as Tawhiao has now determined to act independently of his chiefs, a gathering for the purpose of deciding upon any particular course now would be even a greater farce than the former meetings called for that purpose.

In April, a large party of loyal Tarawera and Taupo people visited the chief Hauauru Poutama, for the purpose of removing the bones of a woman of their tribe who died at Paewhenua last year. They were met by Manga and invited to Te Kuiti, where they were hospitably entertained by Manuhiri and other chiefs of Waikato and Ngatimaniapoto. Poihipi and Perenara, the chiefs of the party, were much struck with the cordiality of their entertainers, the more so that there had not been any friendly intercourse between Tuhourangi and Waikato for several generations.

The Hau-Hau section of Ngatiraukawa, living on the left bank of the Waikato River, between Taupo and Mangatautari, a country which a few years ago was considered the very hotbed of disaffection, have become very friendly and industrious; to my own knowledge they have, during the last eight months expended more than £60 in the purchase of hand-mills for grinding their wheat. They have also commenced cattle-keeping on a larger scale than usual in these parts—Te Puke, one of their young chiefs, having got together not less than 180 head, which he tends with the greatest care.

The new form of worship called *Tariao*, introduced by Tawhiao, appears to have taken a firm hold upon the Kingites; it has evidently been designed with the view to uniting the people under Tawhiao as their head. The *Tariao*, though less objectionable than any previous form of Hau-Hau worship, still retains a great deal of the old jargon of broken English.

The murder of Edwin Packer near Auckland, in January, by a Waikato Native called Winiata, who, having contrived to evade the police, is now hiding in the vicinity of Te Kuiti, has disturbed the Natives to a considerable extent. Openly the act is universally condemned by Kupapas as well as Kingites; but he doubtless has sympathisers on both sides, who aided his escape and now screen him from observation. Tawhiao, as far as I can learn, carefully avoids discussion upon the subject.

Tawhiao is very anxious to meet the Hon. the Native Minister, and has invited him to a conference at Kapiha, which will come off shortly, and it is hoped that a solution of the long-standing "difficulty" will at last be arrived at; in the meantime, a better feeling between the two races is becoming more and more apparent, and, in any case, it cannot be long before entirely satisfactory relations are established.

Upon the whole, I am of opinion that the Natives of this district exhibit a fair rate of advancement, and there is good reason to believe that they will continue to improve.

The Under Secretary, Native Department.

I have, &c.,

W. G. MAIR.

No. 28.

Mr. C. MARSHALL, Port Waikato, to the UNDER SECRETARY, Native Department.

SIR,—

Port Waikato, 18th May, 1876.

I have the honor to forward, for the information of the Hon. the Native Minister, a report of the Natives of Lower Waikato, embracing the tribes of Ngatitahinga, Ngatitipa, and Ngatireko. I am happy to say that the whole of them remain loyal, and conform to and uphold the British law. All within my control are sober and well-conducted, abstaining from intoxicating drinks.

I regret to say that there has been a great deal of sickness and many deaths of late, accruing principally from consumption. The Natives in the vicinity of the river have suffered seriously from the late floods, some losing the whole of their crops, others only losing a portion by the flood, and congratulating themselves that they had secured some by cultivating on higher land, but upon harvesting the crop find that they are in equally as bad a dilemma as the rest, as the fly had attacked the potatoes and rendered them totally useless for seed; and without assistance as regards seed, the Natives will be, this ensuing year, in a state of destitution, as they remark they have to contend with the elements and the pheasants.

The Under Native Secretary, Wellington.

I have, &c.,

C. MARSHALL.

No. 29.

Dr. HARSANT, R.M., Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Raglan, 15th May, 1876.

In forwarding my annual report on Native matters relating to this district, I have the honor

to inform you that the past year has been a somewhat uneventful one, very few changes having taken place among our Maoris. The most noticeable events have been the initiation by the Kingites of a new form of religion called the *Tariao*, which is happily but partially adopted in Raglan; and in March the so-called King sent from Kawhia what the Maoris call *rakau tapu*. Respecting the significance of this figure, different opinions are held; some regard it as a mischievous act, others only as an act of folly.

Although this has been a healthy year with them and no chiefs of note have died, yet I fear their numbers are steadily on the decrease, even in this healthy place, where fish can be procured as an addition to their other food.

In morals and social habits the Maoris remain unchanged; at the same time, I must say in their favour there has been less drunkenness and card-playing, and consequently less crime, than in former years.

They are likely to be better off for food than they have been for two or three years past, perhaps owing to their working more bullocks on their cultivations. They appear not to have much wheat, but a fair crop of potatoes, kumeras, and maize. Probably, owing to their improvident habits and their wasteful *huis*, food may be short with them before this time next year, in which case I would respectfully suggest that fairly remunerative employment on the roads would be the greatest boon you could give them, thus giving Kupapas and Kingites a common object and pursuit. When formerly the Waipu Road was talked about, both parties expressed their eagerness to work; and I think it would foster the friendly feeling certainly springing up, and tend to bring the Kingites (if their suspicions be not excited by too much notice) to resume, of their own accord, something like their former intercourse with the Pakeha.

The Hon. the Native Minister, Wellington.

I have, &c.,

W. H. HARSANT, R.M.

No. 30.

Mr. R. S. BUSH, Raglan, to the Hon. the NATIVE MINISTER, Wellington.

SIR,—

Resident Magistrate's Office, Raglan, 25th April, 1876.

In compliance with the circular received, I have the honor to furnish for your information the usual annual report on Native matters in the Raglan and Kawhia Districts.

Condition of the Natives.

It is with much pleasure that I report so favourably on the condition of the Natives in these districts, who have been free from any epidemic, and the mortality has not been greater than in former years. The deaths that have occurred during the year 1875 have been chiefly of old people and adults, numbering altogether 23; and the births for same period are 28. Tawhiao's daughter and Te Tapihana's son are the only two of high rank during the year. The Native company is still in existence, although their store here has been empty for months. I am sorry for this, as I have done my utmost to foster this undertaking, in the hope that it would turn out a success, and ultimately prove beneficial to both races. The cutter is still trading between here and Manukau. I have adhered to my usual practice of visiting the different tribes throughout the district when occasion has required.

Disposition.

A very apparent change has come over the Natives residing at Aotea South and Kawhia, since your visit there, and your subsequent interview with Tawhiao at Waitomo, since which time he has made no less than four visits to this side of Aotea, on one occasion going as far as Ruapuke, where he passed some hours with the European settlers. It was his intention during his late sojourn at Kawhia to have visited Raglan; but his little daughter's illness and death, together with a difference of opinion between him and his uncle Tawhia, better known as Takerei te Rau, prevented his doing so. I believe he is still bent upon coming here. Tawhiao, since taking over the management of affairs, has with the aid of Te Tapihana, Manuhiri, and one or two other chiefs, initiated a new kind of worship, which is conducted by persons called Tariaos, of whom there are at least two at every kainga; men who have not been foremost in promoting evil in times past: for instance, Waata Taki and others of same stamp are excluded, on account of former turbulent acts. Perhaps I shall not be deemed out of place if I give a short sketch of the manner in which this service is performed:—One of the Tariaos commences with a very short prayer, which is followed by the genealogical chants and hymns. These being finished, another Tariao allots the prayers to those present, as follows: two (*ki waho*) for the men Tariao, two (*ki roto*) for the women Tariao. This being done, some Tariao says, "Pai marire," as a signal that he wishes to pray. He repeats his prayer, which being concluded, another Tariao follows; and so on to the end of the service.

The services are solemnly conducted. Although I have taken every opportunity of being present and listening to them, yet I have failed to hear anything which leads one to suppose the object is other than the prevention of evil works, as proclaimed in Tawhiao's proclamation at the time he commenced the new religion.

There are many similes and figures of speech used, the exact meanings of which none seem to understand, except those who utter them. Every one appears to pray as he feels, no two person using the same expressions. Some pray to Tawhiao, and some to God; but generally the prayers are said alternately—one to God, and one to Tawhiao.

Since the inauguration of this new *karakia*, a better feeling appears to have existed between the two great Waikato tribes, Ngatimaniapoto and Waikato. It will be remembered that for the last few years these two tribes have been gradually becoming estranged; but the difference of opinion just now is not recurred to so frequently, nor is it so perceptible as it was this time last year, notwithstanding the cool treatment which Wahanui received from Tawhiao the other day at Kawhia, where he had come with others to *uhunga* for Tawhiao's daughter. There were about 600 present of different tribes.

Rewi, on the other hand, has just returned from Whanganui, where he had been to convey Te Ngairo, Tawhiao's youngest son. I rather suspect his errand was to initiate the people of that district into the new form of religion.

Tawhiao's visits this year to Kawhia have been more frequent and of longer duration than heretofore; his last stay there extended over two months, which I construe into a tacit acquiescence on his part to your wish to have the next interview at Kawhia. I came to this conclusion in consequence of his ever and anon recurring to your meeting of last year, and asking where you were, and when you were coming to Auckland. Upon my telling him on one occasion at Aotea, when he asked me where you were, that the papers made you leave Wellington for Auckland, he replied, "Ka koa ahau,"—I am glad. During his late visits to Kawhia and Aotea settlements, he kept me with him for eight days, moving from place to place, and it was not until he mounted his horse at Motakotako to return to Torea, that I was able to get home. Judging from his conversation and demeanour during this period, it is easy to perceive that he is most anxious to meet you.

Subsequently I saw him at Aotea on the 7th and 8th ultimo, when he told me that he was going inland to Hikurangi, and that he would return in a week or two. I replied, "I will also go and see Ngatihaua during your absence." He answered: "There are two roads, that one and this; you can, if you desire, travel this to Hikurangi; perhaps you prefer the other. Why not go with us?" I made an indefinite reply, but ultimately resolved to travel to Alexandra by the Kawhia route, which I did, accompanied by Hone te One. We left Tawhiao at Kauri undergoing a tapuing process, which prevented his being visible to every one; hence our not seeing him. An account of this journey having been already furnished, together with my views as to the bringing of the "rakau o te mate" of Tawhiao's daughter here, there is no necessity for me to introduce these subjects here.

Tapihana continues to make strong speeches in favour of peace, assuring me every time I see him that he was glad to think that he was again likely to be the friend and companion of Europeans, who were Potatau's parents and guardians, and that I was to be sure and visit them frequently; concluding by telling me to inform you that although he had many chiefs standing between him and the object he most desired, yet the time was not far distant when everything would be arranged in accordance with what passed between you and him on board the "Luna" at Kawhia; that would be the ending. This chief speaks in this strain publicly; and I am given to understand by Hone te One that he is simply expounding the views of Tawhiao, speaking as his mouthpiece.

Trusting that I shall not appear egotistical when I state that both Tawhiao and Tapihana cannot have enough of my companionship when we are together, on which occasions their actions and conversation are of the most friendly nature; if this be other than a token of friendship, I must say they are clever masters of duplicity. The latter makes no secret of his sentiments; tells every European he comes across the same thing that he tells me; he does this openly before every one. In fact, according to himself, he cannot see too much of Pakehas.

Judging from the friendly manner in which the Kawhia and Aotea Natives have received me on all occasions, I am bound to conclude that, so far as they are concerned, they desire to establish friendly relations with the Europeans; and when it comes to be considered that my official visits to these for many years jealously-guarded localities have been made at the request of the resident Natives, coupled with the fact of my being told to travel from Kawhia to Waipa by Tawhiao himself, over a road which has been closed to similar traffic for several years, this conclusion is strengthened.

I believe that your determination not to force on a war in consequence of the Waikato murders has shown to the Natives that you do not desire to punish the whole race for the acts of individuals. It is this that has set men of rank and thought considering their position, which has made Tawhiao, Tapihana, and other chiefs endeavour to bring the people to a better mode of thought and action—the new religion apparently being commenced with this object.

The Winiata murder has somewhat marred the views of these chiefs. There are so many extraordinary stories in circulation anent this man, that it is difficult to know which to believe. I am beginning to doubt whether Tawhiao has yet expressed an opinion as to this man's appearance at Te Kuiti. It is strange that he has never alluded to this person once in my hearing or to me. Of course the object of his relatives is to circulate stories of Tawhiao's screening him, in the hope that this may make him do it (on the principle of giving a dog a bad name). Tawhiao last Tuesday was at Te Kauri.

The Natives who are not related to Winiata generally condemn his retention.

A meeting is now being held at Hikurangi, at which it is said the subject of Winiata's detention will be discussed. A great many Natives from Aotea and Kawhia have gone to it. Winiata himself is said to be somewhere between Te Waotu and Te Uira.

Public Works.

No public works have been performed by the Natives in this district during the past year.

Crops.

The Natives living at Whaingaroa were most unfortunate with their potato crops, the heavy floods which occurred last November destroying some, while other plantations were carried away and buried in land slips, and others again had the seed washed out of the ground by the heavy rains.

The grain crops, I am sorry, were of no extent this season, but the kumeras appear pretty fair. At Kawhia and Aotea the inhabitants suffered very little from the flood. There were one or two small patches of cultivations destroyed by land slips.

The crop of potatoes at Torea is a very prolific one, and there are also one or two good maize plantations. I anticipate the local tribes will make a demand on the Government for food this winter; and if I may be permitted, I would suggest that they be employed in improving the Waipa road, which sadly requires repairing. This would not only be beneficial to the district, but would be a ready means of feeding these Natives through the coming winter.

The Ngatihaua.

I have visited this tribe at their different settlements at Wharepapa, Waniwani, Maungatautari Matamata kaingas, and Maungakawa.

At Wharepapa the sons of the late William Thompson reside, with some fifty others. When I visited these settlements about three weeks ago, I found the Natives busily engaged storing their maize crops, the most of which they placed in water for winter food. I did not observe any alteration in the sentiments of these people, who appear to be living in the usual quiet state. They assured me that since Tawhiao had upset the bottle of rum in their church-house at Hikurangi, they had in a great measure given up drink.

I am glad to say that since Tawhiao took this step and became an abstainer from alcohol, nearly the whole of the Natives have followed his example. I have seen no spirits at the kaingas since this occurrence. This tribe appeared well supplied with food, especially maize. I observed a large cultivation of melons destroyed by frost. There was a very heavy white frost on the night of the 23rd, which shows that the climate here is much milder than at Waikato.

Remarks.

I would observe that I only know of one solitary instance of a friendly chief, viz. Kewene te Haho of Aotea, having embraced the new form of Hau-Hau religion; his secedence is not so much on account of his belief in this *karakia*, as dishonesty: he being heavily in debt, it is in the hope of being able to avoid payment of his debts the more readily that he has abandoned his former position; his action is much condemned by the local chiefs and Natives.

Hakaraia te Huaki, an elderly man, is also said to have gone over to the Hau-Haus, but I have always considered him as one of them. Just at the present time there is a good deal of uneasiness amongst certain sections of the so-called King Natives, more especially amongst those nearly connected with Winiata, in consequence of their anxiety to know what steps are to be taken for his capture; and, as a matter of course, they are all the more ready to believe the many stories in circulation as to the action about to be taken in this behalf by the Government.

Notwithstanding the above, I would, in conclusion, respectfully state, that, so far as I have been able to gather, there is no desire on the part of the Natives generally to cause a disturbance, although there are a number of lawless and landless vagabonds who would only be too glad to see a war in the hope that such a calamity would place a great number in the same position that they are; but I think Rewi and other land-owning chiefs are quite aware of this. I believe it was to checkmate any such movement, and at the same time strengthen himself, that has made him locate some of the Ngatiraukawa about Wharepapa, Maungatautari, and Puniu. I observed an entirely new kainga of these people at the last place.

This looks as if Rewi had carried out the threat he made some time since of locating small settlements all along from Kopu to Maungatautari.

I believe a considerable number of the Ngatiraukawa have migrated from Wellington to these localities within the last two years.

Maungatautari also bids fair to become a large settlement again.

Before concluding, I must not forget to mention that last Christmas Day the Natives at Te Makaka Aotea, had a feast, at which about 300 were present, principally Hau-Haus, from Aotea and Kawhia. The admittance to the dinner was by payment; that to the tea in the evening was gratis. The sum taken at the entrance (to the booth) amounted to £16 odd shillings; the object of the gathering was to collect funds to purchase agricultural implements with. This is the first assemblage of the kind that has taken place since the Waikato rebellion, previous to which such meetings were the general custom.

Hone te One's people have purchased two ploughs at a cost of £22.

I trust the above foreshadow a desire to resume those peaceful pastimes at Kawhia which existed before that harbour became the hotbed of Kingism.

I have, &c.,

R. S. BUSH,

Government Interpreter.

The Hon. Sir D. McLean, K.C.M.G., Wellington.

No. 31.

Mr. HOPKINS CLARKE, Tauranga, to the UNDER SECRETARY, Native Department.

SIR,—

Civil Commissioner's Office, Tauranga, 15th May, 1876.

In compliance with instructions contained in your circular of the 30th of March, 1876, I have the honor to submit my annual report on the state of the Natives under my charge in this district.

During the past year there have been more deaths in the district than the previous year, some of them being attributed to that fearful Maori superstition *makutu*. Within the last two years it seems to have quite regained its old influence on the Native mind, the most enlightened chiefs not being able to shake off their belief in it. In December last, a chief named Te Ninihi died of consumption, of which malady he had been suffering, to my knowledge, for about seven years. On the occasion of his death, a *tohunga* named Petera Koikoi was accused of bewitching him. The friends of Te Ninihi called a meeting for the purpose of discussing the propriety of putting Koikoi to death, and thus preventing any more of their number becoming victims of his witchcraft. On the 2nd of January, 1876, I arrived in Tauranga from Napier, and on the 3rd I saw Akuhata Tupaea, son of Hori Tupaea, who informed me of Te Ninihi's death, and that he had been *maketued* by Petera Koikoi. I cautioned him and his tribe against entertaining the idea, or following the example of Himiona, who shot Te Marae at Rangitaiki. He said the matter had been openly discussed in front of the meeting-house, and therefore, according to Maori custom, would come to nothing. On the 7th of January, a party of seven of

the Urungawera hapu left Katikati in an open boat for Tairua, arriving there on the morning of the 9th. They saw Petera, and induced him to go and drink with them. After making him drunk and perfectly incapable, they led him to their boat under the pretext of taking him home, instead of which they took him to the mouth of the Tairua Harbour, and brutally murdered him. When Akuhata Tupaea was informed of this, he wrote to the Ngaiterangi chiefs informing them of the circumstance. I attended a meeting at Katikati, at which place the principal chiefs had assembled, and demanded the body of the murdered man, or to know where he was buried. The reply I got was, "It is in the ground at Otahu." My reasons for trying to find the body were that an inquest might be held, and legal proceedings commenced against the murderers. Almost all the chiefs present justified the murder, and went so far as to communicate with the Government, and stating that, as it was purely a Maori affair, no further notice of it should be taken. I was requested by the chiefs to send for Hemi Tuatua, a younger brother of Koikoi's, or he would share the fate of his brother, as he practised sorcery to the same extent as his brother. After such a caution, I thought it advisable to get Hemi Tuatua out of danger, consequently went to Tairua and brought him and his family to Tauranga, thence by steamer to Whakatane, where they are now living with their tribe (the Urewera). I called a meeting at Maungatapu, and requested that the murderers should be given up to justice. The chiefs asked for time to consider the question, and to communicate again with the Government; that the deed having been sanctioned by all the people, it was confined entirely to themselves. I told them that the law must be upheld, and that the murder could not be looked at in that light: that the act was a premeditated one. Previous to the Maungatapu meeting, the supposed murderers had been informed by their friends that they were going to be arrested, consequently made their escape to the Waikato, where they at present are. Had force been used to arrest the murderers at the time I was at Katikati, or afterwards, it could not have been done without bloodshed, and the country would be involved in a Maori war. They had the sympathy of two-thirds of the Ngaiterangi tribe. It also would have been the cause of raking up old grievances amongst themselves, that have taken years to smooth over. (I allude to old troubles between Ngatihe and Ngaiterangi, and of which you know.) The Ngatihe was the only hapu that did not justify the murder.

With the exception of that I have mentioned, there has been very little crime committed by the Natives of the district; the cases are one for assault, and six for drunkenness.

I am sorry to report that the Natives have lost nearly all their crops of wheat and oats. On account of the heavy rains during the harvesting months, they did not consider it worth the trouble to cut one-half of them, so turned their horses and cattle into the paddocks. If the season had been good, there would have been at least about 25,000 bushels of wheat, and about 3,000 bushels of oats. The potato crop has been very indifferent; the maize and kumera very good.

The disposition of the Natives is very favourable to the Government, and has been so for several years past. Some of them have adopted the Hau Hau prayers, from the idea that it will prevent sickness among them; it has no political signification whatever.

There are twenty-seven children on the roll of the Whareroa School, but the attendance is not very regular, on account of the parents taking the children with them to their cultivations. On the whole, I consider the school is favourably progressing.

No public work has been done by the Natives during the past year; many of them get employment from the settlers. No complaints against them have been made by the Katikati settlers, but rather the contrary. On the whole, the Natives are very well behaved and peaceably disposed.

I have, &c.,

The Under Secretary, Native Department, Wellington.

HOPKINS CLARKE.

No. 32.

Mr. F. E. HAMLIN, R.M., Maketu, to the Under Secretary, Native Department.

SIR,—

Maketu, Bay of Plenty, 18th May, 1876.

In transmitting the following report on the district under my charge, for the information of His Excellency's Government, I have the honor to state that I consider the aspect of Native affairs therein to be on the whole very satisfactory.

Three disputes relative to land have occurred during the last twelve months, the principal of which was obstructing the Government survey of "Te Puke" by Ngatiwhakaue, thereby preventing the speedy acquisition of that valuable block, and retarding its settlement by Europeans. The action of Ngatiwhakaue was a lawless one, as they have clearly no right to the land in question except temporary occupation, having no ancestral rights, and simply an unrecognized "toa" claim. The acknowledged owners, Waitaha, Rereamanu, and Te Puku-a-Hakoma, were anxious that the land should be surveyed, in fact assisting at the survey, that their negotiations with the Government might be brought to a successful issue; but one of the Land Purchase Commissioners deemed it advisable to stay proceedings to prevent troublesome complications. Another dispute arose relative to some land at Pikirangi, a small settlement on the banks of the Rotorua Lake, between Pokai te Waiatua and others, which still remains in abeyance. A third took place at Maketu, between Te Mapu, of Ngati-pikiao, and Miriata, the wife of Rotohiko Haupapa, which at one time threatened to create a very bad feeling; but it was temporarily arranged to await the decision of some tribunal to be appointed by the Government.

The morality of the district is such as is usual to be met with in all Maori settlements; petty crimes are of rare occurrence, drunkenness is decidedly on the decrease in Maketu, but I cannot speak so favourably of the inland kaingas, especially Ohinemutu, where intoxication and its consequent debaucheries are on the increase compared with last year. These facts arise, I imagine, from the constant influx of visitors, through whom the Natives obtain means of indulging in these debasing habits.

The mortality amongst the Arawa has been of the usual average; there has been no epidemic raging among them, although I have been given to understand that fever of a typhoid kind has recently made its appearance at Te Wairoa, Tarawera. The only people of note who have died during the last year are Te Hauito, an old Ngatiwhakaue chief, and Miriata, wife of Rotohiko Haupapa, Native Assessor, of the same tribe, a woman much respected and esteemed by both Europeans and Natives. The cause of death in the former was old age; that of the latter, a comparatively young woman, dropsy and disease of the lungs. While on this subject, I wish to draw the attention of the Government to the want of a legally-qualified medical practitioner for the district. The Maketu inhabitants have been much beholden to the Native schoolmaster, Mr. Pinker, who through his intimate knowledge of homœopathy, and placing that knowledge at the disposal of his neighbours, has been of infinite service, especially to the Natives, who on the approach of any ailment at once have recourse to him, and he is invariably successful.

I am sorry to have to report that two cases of self-destruction have occurred in this district during the last year. The first was Hemana, a nephew of Te Pokiha Taranui, who committed suicide at Matata by shooting himself. It was anticipated at the time that hostilities between Ngatitetakinga, a hapu of Ngatipikiao, and Ngatirangitibi would have arisen; but the difficulties were smoothed over. It is reported that a *hui* is shortly to take place at Maketu, when Hemana's bones will be removed to their final resting-place inland. This practice appears to be gaining ground amongst the Arawa, as the mortal remains of any person of the slightest consequence are carried inland. It is possible that they contemplate abandoning this part of the country to the Europeans, by selling to the Government. The other case was that of a young woman who hung herself at Ohinemutu. There was a strong suspicion at one time of foul play; but, on an investigation taking place, it was clearly proved to have been her own act.

Another cause of anxiety has arisen in this part of the country—namely, that of certain Natives being accused of practising witchcraft. I need scarcely mention the two cases which have recently been so prominently before the public: I allude to Himiona, tried at last Criminal sitting of the Supreme Court at Auckland for murder, and the Natives accused of killing Petera Koikoi; both occurrences happening within a short distance of the Arawa country. An old Native named Purangahia, of the Ngatipikiao tribe, residing at Te Taheke, distant some twenty-four miles from Maketu, was accused of sorcery, and was openly threatened with death if not taken away from that place; and it was deemed advisable to remove him under the protection of the police and bring him to Maketu, where he was placed in the hands of a married daughter, under whose guardianship he still remains, and all excitement appears to have subsided. Another noted wizard named Te Aokatoa, residing in the Patetere country, is openly accused of casting his spells over some Tuhourangi Natives, and two are said to have succumbed under their influence. A Tapuika Native, named Opaipa, has also been compelled to leave the district under similar accusations.

With regard to the Native schools, that at Maketu has decidedly improved in the number of attending scholars since last year, and the progress made is very marked. Matata still maintains its standard of attendance and improvement. Major Wood's reappointment to the Rotoiti school has not hitherto been of such advantage as might have been expected, but it has been caused by the school-room not being weatherproof, the attendance consequently being small; but it is anticipated that as the schoolroom has been lined and made serviceable in all weather, that I shall be able to forward a more favourable account in my next annual report. There is at present no school established at Ohinemutu, where it is much required; but tenders for construction of school buildings, including teacher's residence, have been forwarded to the Government for acceptance. The number of children attending the Wairoa school was small at the commencement of the year, but now averages thirty. Their improvement is perceptible.

The Natives did not plant any wheat last year, the cause, I apprehend, being the small amount they received for that article of produce the previous year. Some of their maize crops have been a success, others a comparative failure. Potatoes and kumeras have been, generally speaking, plentiful and cheap, especially up the Kaituna River, where the result of their cultivations has been very good, and they have potatoes at present in the market for sale. A step in the right direction has emanated from several Natives in Maketu and neighbourhood—a desire to fence in their lands. The great drawback is the insecure tenure, the title not being individualized; and there is no doubt that in special cases the decision of the Native Land Court would be deemed a great blessing, as it is only by a thorough, impartial investigation that the rightful owners to particular blocks, especially small ones, can be accurately ascertained.

With reference to public works, the road between Ohinemutu, Te Wairoa, and Tarawera is still incomplete, although a buggy can, by careful management, be driven through. There are two bridges necessary over the creek that runs from Rotokakahi Lake to the Tarawera Lake. One has been completed; but the other, that crosses the stream where it debouches from the Rotokakahi Lake, requires renewal. The road between Maketu and Ohinemutu is in a worse state than that mentioned in my last annual report. The road is more overgrown with shrubs and fern. The bridge over the Waiwhakareto Creek is now useless, and travellers using the road are now compelled to ford the stream, as was formerly done before the bridge was erected. A new culvert is also required over the swamp at the Nohonoa embankment which will shortly be impassable. There are several fissures in the road in very dangerous places, rendering it exceedingly unsafe to travel by night. Every month increases the danger; and unless something is speedily done, the road will be absolutely useless.

A Native meeting recently took place at Whakatane in their new carved house Mataatua. It was attended principally by Ngatiwhakaue, but I believe a few of some other sections of the Arawa also attended. I am given to understand that one of the prominent objects before the meeting was the consideration of a message received from Ngatikahungunu by Urupeni, son of Puhara Hawaikerangi, a very eminent chief of that tribe who fell in one of the engagements between Te Moananui and Te Hapuku, requesting the attendance of the whole of the tribes at a *hui* to be held at Pakowhai shortly, the purport of which, to bring about a unison of the whole of the tribes of New Zealand, "he

whaka-kotahitanga o nga iwi Maori o Niu Tireni." It needs scarcely be added that this is the main feature of the King movement.

I have, &c.,

F. E. HAMLIN, R.M.,

The Under Secretary, Native Department, Wellington.

Native Officer.

No. 33.

Mr. H. W. BRABANT, R.M., Opotiki, to the Hon. the NATIVE MINISTER.

SIR,—

Opotiki, 20th May, 1876.

I have the honor to submit the following as my annual report on the Natives in the Opotiki District:—

1. *State of Natives, Physical and Moral.*

During the latter half of last year there was little to remark on the physical condition of the Natives, but since the commencement of the current year a good deal of sickness has prevailed, probably some of it caused by insufficiency of food from failure of crops; but latterly an epidemic, said to be typhoid fever, has been running through the district, attacking many, and of which, up to this date, at least twenty have died. They have received medical attendance, medical comforts, &c., to the fullest extent practicable. In regard to their moral state, I find the number of criminal charges proved against Maoris at the Resident Magistrate's Court during the past year to be as follows:—Assault, 1; drunkenness, 3; larceny, 5; murder, 1. This last was the witchcraft murder, on which I made a special report to you. Of *quasi* criminal charges, one Native was charged with a breach of an Impounding Act; and one with lunacy (epileptic), who was sent to Auckland for treatment. These crimes are few in proportion to the population; and I believe that the slightly increased number, as compared with former years, is caused more by better police supervision than by any real increase of crime. Drunkenness still prevails at Native feasts, but, I venture to hope, to a less extent than last year.

2. *Crops and Native Industries.*

You are aware that the Natives in this district are industrious agriculturists, growing not only crops for their own consumption, but also large quantities of wheat and maize for sale; it is not perhaps generally known to what an extent this is the case. I find from statistics supplied me by Native Assessors, and which I believe to be strictly correct, that the Whanau-a-Apanui and Whanauate-Hutu tribes, between Maraenui and Cape Runaway, having a population of less than 600 men, women, and children, grew last year 8,700 bushels of wheat, and 6,800 bushels of maize. The Whakatohea, and the various tribes of Natives living west of Opotiki on the coast, do not grow wheat, but are (especially the Whakatohea) still large producers of maize in proportion to their number. These, Sir, are people who are not uncommonly stated by Europeans to be idle, useless as settlers, and to depend chiefly for subsistence on Government aid. These statistics are for last year. The crops for this year are not at present all reaped. The wheat has been a partial failure, owing to the unusually wet summer; but the maize, kumara, &c., are reported to be above the average where not destroyed by water; but I fear considerable damage was done in the low-lying portions of the district by the greatest flood known for years, which occurred in February last.

3. *Disposition towards Government; Political feeling, &c.*

I have little to report under this head, except that the coast Natives have, during the past year, lived in peace with the Europeans and with each other, and have readily and cheerfully submitted to the law and to the wishes of the Government. I think this district may fairly claim to equal, in the state of law and order existing among the Maori people, any Native district in the island; even the Urewera, the wild hill tribe, are becoming surely, if gradually, more civilized and amenable to law; the way in which they gave up the murderer Himiona to be tried by a Court of law, when they fully understood that Government insisted on it, laying aside all their own ideas and prejudices, speaks more on this subject than pages of writing could. I observe that the recent contest for the election of a Maori member for the House of Representatives created great interest amongst the Natives; for the first time they had explained to them, by electioneering agents, the fact that the contest in elections is not only a personal one between candidates, but is also one between the great parties in the House of Assembly to which the candidates severally belong. The Natives, I find, are gradually learning to understand and take an interest in our electoral system; and I fail to see that they are not able to exercise the franchise as intelligently as many of the European settlers. To one other matter I wish to draw your attention under this head; it is to the success of the arrangements (made before my appointment to the district) that the Ngatiira hapu of the Whakatohea should receive land and cultivate within the European settled district of Opotiki. These people have been, since my residence here, distinguished by their loyalty, industry, and good conduct, and have readily submitted to (what would be supposed to be to them) the irksome provisions of the Fencing, Highway, and Impounding Acts. This is no doubt partially owing to the superior character of their chief, Hira te Popo; but I venture to pass an opinion that this plan of mixing Native with European settlement might be advantageously extended.

4. *Public Works.*

But few public works have been carried on in this district during the past year; the Ngatipukeko have done a little to their contract for the Te Teko road, and a party of the Urewera have been and are still working on the Whakatane Valley road.

5. *Native Schools.*

The Native schools in this district continue to progress, and will be reported on separately by me.

I have, &c.,

HERBERT W. BRABANT,

The Hon. the Native Minister, Wellington.

Resident Magistrate.

No. 34.

Mr. J. H. CAMPBELL, B.M., Waiapu, to the UNDER SECRETARY, Native Department,

SIR,—

Waiapu, 23rd May, 1876.

I have the honor to report that during the past year the conduct of the Natives of this district has been on the whole very good; no land disputes of any importance have occurred. This may be attributed in a great measure to the beneficial influence of the Land Court. A long and most important sitting of this Court is now drawing to a close. The decisions of the presiding Judge have given general satisfaction. Although the attendance throughout has been unusually large, the greatest order has prevailed, and much interest in the proceedings is shown by all assembled. Owing to the disastrous floods during the early part of the season, a large amount of crop was destroyed. The people, however, bear their losses cheerfully. For the future, they will probably cultivate more of the higher land than of the river flats, as they have hitherto done.

A great deal of sickness has prevailed during the last two or three months, and several deaths have occurred, chiefly among the children and old people.

A very useful work has lately been completed by the Natives of this part of the district—namely, a road over the East Cape Hill, which for many years past has been a great difficulty in travelling from Waiapu to Hicks' Bay. It is now a really excellent road, and one or two men are always employed keeping it in repair. Their intention is to continue the work of road-making next season. This shows that there is a spirit of progress growing in them which deserves encouragement.

The schools at Kawakawa and Akuaku still promise to be successful. Those of Waiapu and Tokomaru are not attended as they should be. This is owing in a great measure to the indifference on the part of the parents in compelling their children to attend school. On the slightest pretext they absent themselves for days, and the teachers naturally complain that all that may have been taught during one month is forgotten on their return to school after an absence of the same length of time.

I have, &c.,

J. H. CAMPBELL,
Resident Magistrate.

The Under Secretary, Native Department, Wellington.

No. 35.

Dr. NESBITT, R.M., Gisborne, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Gisborne, 18th May, 1876.

In reference to circular No. 9, I have the honor to report that there is very little change in the state of Native affairs in this district since the last annual report. The Natives have been almost exclusively occupied by land matters in connection with the Native Land Court. They have cultivated very little, and a great portion of the food they did plant has been destroyed by floods, so that they are now living chiefly in the bush on the natural productions of the country. They express great dissatisfaction at the difficulty of obtaining ammunition, owing to the recommendations for licenses being sent to Wellington—this causing great delay. Their dissatisfaction is, I think, not unreasonable, as the want of ammunition deprives them of a large quantity of food, a deprivation much felt in a season of scarcity like the present. The Natives in this district, as a rule, continue to obey the laws, and have rather too great a desire to take advantage of the Resident Magistrate's Court in all difficulties, both amongst themselves and with Europeans. There has been no epidemic amongst them this year, and their sanitary condition is good.

I regret to say that the Native schools are not in a flourishing state.

The Gisborne school-house has been closed for some time, and the attendance of pupils at the Whakato school is small.

I have, &c.,

W. K. NESBITT, R.M.

The Hon. the Native Minister, Wellington.

No. 36.

Dr. ORMOND, R.M., Wairoa, to the UNDER SECRETARY, Native Department.

SIR,—

Wairoa, Hawke's Bay, 15th May, 1876.

I have the honor to report, for the information of the Hon. the Native Minister, that no event of any great importance has occurred in this district during the past twelve months.

The Natives have been quiet and obedient to our laws, invariably bringing any disputes that may arise before the Bench, and abiding by our decision.

Intemperance has been steadily decreasing, notwithstanding the large amounts of money that have passed through the Natives' hands, and the numerous *tangihangas* that have been passing and repassing; and some of the leading men among them are now advocating the starting of a Tent of Good Templars.

A decided improvement seems to be taking place in the minds of many of these Natives; numbers of them are subscribers to the *Waka Maori*, and the amount both of letters and telegrams received and despatched by them is astonishing—the very men who opposed the erection of the telegraph line through the district being now fully alive to its advantages.

I regret to say that deaths have been numerous—measles, influenza, and other epidemics sweeping them down indiscriminately. Two men of high rank were among the victims—namely, Paora te Apatu and Ihaka Whanga, both of them Native Assessors and powerful chiefs. The former, as a political leader, was much missed at first by his people; no chief has succeeded him, and in consequence the old agitations and excitements have ceased. The latter's character is so well known throughout New Zealand that it is almost unnecessary for me to state that a braver or more loyal chief never existed.

The *Tangihangas* had hardly ceased coming here to weep over the death of Paora, when they all had to reassemble for the death of Ihaka. The Natives, in consequence, have been eaten out of house and home; and the floods during the month of January having destroyed what little they had left, I fear they are but badly provided for the winter.

The Government have acquired an immense quantity of land in this district during the past year, and it was only in his capacity of land purchaser that we have seen Mr. Locke among us; no trouble or difficulty of any kind having cropped up to need his presence as mediator. On the strength of the money expected for these lands, nearly every Native ran headlong into debt. Upon division of the money it was not sufficient to cover much more than half of these debts; but as some of these people are in receipt of rents, and others are about selling further blocks, it is to be hoped they will clear them off. Many find employment in sawing timber, splitting posts and sleepers, sheep-shearing, &c. There is not much road work now; a party is however engaged in completing the Wairoa—Poverty Bay inland road. All the Natives appear to be alive to the advantages of the Native Land Court, and are so extremely anxious to establish their title to land, that the mere fact of any hapu employing a surveyor causes a great amount of jealousy and watchfulness to other hapus (co-claimants) who appear to think that whoever first gets the land surveyed has the greatest claim to it. Many are now having their respective shares subdivided; and it is a rather extraordinary circumstance that any share in a block that has been sold to a European always turns out to be by far the smallest.

The Native Land Court, during its sitting here in November last under Judge Rogan, defined the boundary between the Ngatikahungunu and Urewera with perfect satisfaction to both parties.

An election for the choice of a Native member for the East Coast took place on the 15th January. This being a thing perfectly new to the Natives, it was difficult to explain its full meaning to them. All my pains were, however, completely nullified by the weather, which was a perfect downpour; and it was only the Natives in the immediate vicinity of the polling-booth that attended at all, and they appeared to take but little interest in the proceedings. Should it occur again, now that they perfectly understand it, I feel sure they will attend to a man. The Native school at the Waihiriri is in a flourishing condition, the number of boys being about forty, and the girls about thirty on the books; and were the master resident at the schoolroom, a night class for adults would be at once started. It is under the charge of Mr. and Miss McRoberts; and I am much pleased at the progress the children are making. A public examination takes place during next month, and on that occasion a number of prizes, the gift of the Hon. the Native Minister, will be distributed.

There has been a deal of talk about witchcraft in the neighbourhood; but since the check put on Haimona, a native of Whakati, and a perfect fanatic in his belief of his own powers, it has suddenly ceased.

Toha Rahu Rahu and Hamana Tiakiwai have been appointed Assessors respectively in the places of Paora te Apatu and Ihaka Whanga, and are always anxious to render me any assistance that lies in their power. They both attend the Court regularly, and Toha especially shows much aptness and intelligence.

I have visited Mahia and Mohaka as often as occasion required, and have always found each place flourishing, and the Natives content. Whaling is the principal industry at the former place; splitting timber and other labour for settlers at the latter.

H. Clarke, Esq., Under Secretary,
Native Office, Wellington.

I have, &c.,
FREDK. F. ORMOND, R.M.

No. 37.

Mr. H. S. WARDELL, R.M., Wairarapa, to the Hon. the NATIVE MINISTER.

SIR,—

Wairarapa, 25th May, 1876.

In reply to your circular letter of the 30th of March last, I have the honor to report that the Natives of this district continue to recognize fully the authority of the Courts of law, and that the relations between them and the settlers remain satisfactory.

I have, &c.,
HERBERT S. WARDELL,
Resident Magistrate.

The Hon. the Native Minister, Wellington.

No. 38.

Major BROWN, Civil Commissioner, to the UNDER SECRETARY, Native Department.

SIR,—

Native Office, New Plymouth, 23rd May, 1876.

I have the honor to make the following report on the Native district within which my duties as Civil Commissioner have extended, since my appointment on the 1st July last year.

Speaking of the Natives generally, the periods of hostilities have left them, as it may be said of both races, very much the worse for the demoralizing effects of the war, in the shape of want of industry and enterprise, and in looking forward to what may turn up, rather than to making the best of the present. As regards the Natives, the results are much worse, as they are the conquered race, and finds shape in scheming, drinking, and a general deterioration, that induces many of the older men of respectability and standing to stand aloof, and say that they leave it to the young men to do as they like. As an instance, I may state that I was speaking to Hone Pihama about the names of the chiefs eligible as Assessors; and the only names that we could see of men of rank who behave respectably, were Wiremu Manaia, Titokowaru, and Taurua, in the whole of Ngatiruanui, who are not too old for such an office.

Of the Ngatiawa and Ngatitama tribes, they may be said to have subsided into the peaceful state

in their portion of the province that the two races have been living in for some time. No great number of them have been even actively hostile to the Government, and it can hardly be said that any of them joined in the last hostilities on this coast under Titokowaru. The Ngatimaru joined the Ngatiruanui under Titokowaru, and, being an offshoot of the latter tribe, could not well avoid doing so.

Partly, I believe, with the object of not affording Ngatiruanui an asylum again in Ngatimaru in the event of hostilities, and perhaps having their lands confiscated, they have been steadily alienating their lands to the Government, and show every sign of continuing to do so, until only reserves for their own use are left. They are peaceable and well behaved, and more temperate than most of the coast Natives. They are, however, but a small tribe.

The only homicide among the Natives in the province last year, took place in Ngatimaru,—one Hauteki shot Rongowhenua, of higher rank, who had been living for some time with the wife of Hauteki. The Native feeling is with the man who was shot, because the character of the woman, Te Piki, was notorious previously, and because the husband did not resent her leaving him at the time, instead of allowing a long period to elapse. One of those curious phases of Maori feeling and reasoning that guide to a great extent their line of conduct, has arisen out of this homicide or murder. The Native who shot the other was a land-seller; the Native who was shot was a staunch opponent of land-selling. The daughter of the latter, in consequence of his having been shot by the former, has determined to sell her own and the landed interests that have passed to her from her father. Hauteki with his wife Te Piki are in concealment, it is said with Titokowaru and his people. Ngatimaru Natives report that Ngatimaniapoto has offered to join in attacking Titokowaru for sheltering Hauteki. If this is true, I do not believe it will be accepted. The time that has elapsed is altering the feeling from revenge for the dead to sympathy for the living.

The Ngatiruanui Natives south of Waingongoro have sold some land outside of the confiscated boundary, and have also shown a disposition to meet the Government as regards the occupation by settlers of those portions of the confiscated lands that have not hitherto been occupied. A source of difficulty exists as to the management of the reserves that have been made by the Government for the Natives out of the confiscated lands. The Natives have insisted on leasing the greater portion of these reserves to Europeans, and the difficulties that arise are these: these reserves have been made for the benefit of the tribes who had formerly rights where the reserves are located; but inasmuch as some of the members of a tribe had no rights formerly in the land reserved, their former rights having been outside of the reserves, and alienated by the Government to the settlers, when a reserve is let to a European the original owners of the land claim and take all the rent, leaving the rest of the tribe without land or income, a state of things that will make paupers of a portion of the Natives. It is useless to tell them that the tribal rights have disappeared, and that they hold a reserve by Crown grant for the benefit of the whole tribe. The line of argument with them is, that if it is given to the tribe because it had rights formerly in the land, those in the tribe who held rights formerly should have them now. As the leading Natives have determined to lease these lands, I recommend that some system for regulating their lease should be adopted in the interests of the whole tribe, and because a better class of settlers will take them, if they can obtain the sanction of the Government, than are likely to be got when they are taken without that sanction. I recommend that in future reserves for the Natives in the confiscated lands be a number of small ones instead of a few large ones; and that they be located, as far as practicable, where their former rights were. The benefits will be that they will be scattered amongst the settlers, and that, if let, they will be taken for farming, as not large enough for pastoral purposes, and a consequently larger European population will be maintained on them than is at present the case with the majority of the reserves in Ngatiruanui.

With reference to the Waimate Plains, the difficulty in arranging for their peaceable occupation has been for years, and is still, due to the advice given to the Natives by persons whose interests are adverse to the Government, not to come to any arrangement with it, and that the Natives will be eventually allowed to deal directly with Europeans for their lands. Amongst these I can instance Colonel McDonnell, Captain Blake, Mr. Worgan, and Mr. Finnimore.

The boundary of my duties has been extended this year to include the confiscated land between Patea and Waitotara, occupied by Ngarauru. A difficulty arose in this district from a Native named Tapa, his two brothers, and a few other Natives, settling on some outlying sections granted to military settlers in 1867, and since acquired by a Mr. Dickie. The grounds of his occupation he stated to be, that he was on land that was surveyed and sold by the Government in September last (as it happened, he was wrong, for the land he referred to was adjoining Mr. Dickie's), on the east side the Kohi Stream, and that he did not recognize the confiscation; for had not my predecessor (Mr. Parris) and myself paid money to the Whenuakura Natives on account of the land on the west side of the Kohi; and if that were right, what was the confiscation worth? After many meetings with Tapa, at one of which Mr. Booth, R.M., and Major Kemp (Rangihuiwinui) were present, and at which I explained to Tapa that the Hon. Sir D. McLean did not sanction the purchase of confiscated lands, and that what had been given on the west side of the Kohi was a gift from the Government in consideration of the former claims of the tribe in the block; and that he should have the same consideration on the east side of the stream. All argument failing to move Tapa, Mr. Dickie took out a summons against him and his two brothers, and my opinion being asked, I advised that the law take its course. This resulted in their being committed for trial at Wanganui, where the indictments against them were withdrawn on Tapa promising not to trouble Mr. Dickie any further, a promise which he has kept. Throughout I was very much pleased with the manly bearing of Tapa and his brothers. He told me that I was right to take them by night from Patea to Wanganui, as the tribe would have felt bound to take them out of my hands, and he wished to see the question between himself and the Government carried to its conclusion according to our laws. Tapa was not much supported by his tribe in settling on Mr. Dickie's land, although all the Natives who have had their land confiscated sympathized with him. When, however, he was to be tried, the tribe subscribed £100 to retain Dr. Buller to defend Tapa and his brothers; but as the tribe feel very sore at losing the money, the idea has suggested itself to them to let the Government take the rest of the confiscated and unconfiscated land of the tribe, so that a similar question to Tapa's may not again arise.

As regards the Taranaki tribes between Stony River and Opunake, they are still, most of them, under the influence of the prophet Te Whiti and his cousin Tohu. They are opposed to land selling or leasing. As regards any steps that the Government may deem it proper to take for telegraph or roads across that district, Te Whiti and Tohu both deprecate any armed resistance being offered. Their efforts have been, and are still, to keep the peace between the two races, and they deserve great credit for their success; but, in their view of the interests of the Native race, they have hitherto advocated isolation. This isolation is, however, getting irksome to the Natives. An uneasiness is arising at the prospect of the road and the telegraph inland of Mount Egmont diverting the traffic entirely from the coast, which is showing itself in a disposition of the Puketotere tribe (between Parihaka and Opunake) to improve the line of road in their land, so as to avoid the worst part of the road by and near the beach. Te Whiti has also taxed the faith of his supporters severely, in having monthly meetings at Parihaka. As a consequence, the end of the fanaticism will take place the sooner.

I can say that the indications of the Native feeling in this province are altogether averse to any renewal of hostilities with us. There are isolated individuals who have not forgotten or forgiven the deaths of relatives in fair fighting: such an one as the son of Pakau, who still bore us ill-will for the death of his father in 1861, till he died himself a few weeks ago. But there are none of sufficient influence in their tribes to carry any weight with their feelings, which are recognized by the Natives as legitimate but not as of general interest.

I have, &c.,

CHAS. BROWN,

Civil Commissioner.

The Under Native Secretary, Wellington.

No. 39.

Mr. R. W. WOON, R.M., to the UNDER SECRETARY, Native Department.

SIR,—

Native Office, Wanganui, 26th May, 1876.

I have the honor, in conformity with the direction of the Hon. the Native Minister, as contained in your circular letter of the 30th of March last, No. 9, to furnish the annual report on the state of the Natives in my district.

Native feeling generally may be truly characterized as being in a transition state. The Native mind, at all times active, seems intent upon searching out some new way whereby advantage may accrue to the race, and is ever open to the many influences at work amongst them, whether for good or evil. The race may be characterized as most imitative in its proclivities, and every year a change of some kind or other comes over this remarkable people. Unfortunately, suspicions are often raised in their minds by designing persons, and their faith in the good intentions of the Government rudely shaken, and a feeling of restlessness generated which cannot but prove prejudicial in its effects.

They are evidently not satisfied with the way in which they are represented in Parliament, and seem to be casting about for some influential personage who will act as their protector, and in whom they can confide. Great efforts were made lately by the Whanganui Natives to return Major Kemp as the member for the West Coast Maori Electoral District, as being a highly influential and intelligent chief, possessing the confidence of the tribes, including the Waikatos, and one who would look well after the Maori interest in Parliament; but his candidature was unsuccessful, the Hauraki people, by their superior electioneering tactics, having succeeded in putting in their man, Hoane Nahe, who has since his return entered into friendly correspondence with the Whanganui chiefs, with the view to advocating their claims should occasion arise. As, of necessity, the Land question mostly engages the attention of the Maoris in these days, seeing that the bulk of the country is still held under Native tenure, and the Whanganuis are some of the largest landowners in the island, this question has a most unsettling effect, and is the topic of the day. Numerous assemblages take place in all parts of the district, and serious disputes are often arranged by a mutual concession and consent to defer all differences for final settlement at the Land Court, and steps are being taken to have the land surveyed and mapped prior to going before the Court for investigation. Much money and time are expended for such and like purposes, and large houses are constantly being erected at convenient spots for the accommodation of the parties interested, and inordinate feasting and other kinds of dissipation prevail, to the impoverishment of the Natives, and whereby habits of indolence and vice are fostered and encouraged.

In my opinion, it will be well for the Maoris when they have disposed of their surplus lands and they settle down to improve and make use of their ample reserves, when they will in all probability revert to a more normal condition, and engage themselves in industrial pursuits and other profitable employments whereby special benefit will result to them as a people, and a good opportunity obtained of assimilating themselves to our manners, customs, dress, mode of life, whereby a check will be given to the present deplorable decrease in the race, and signs of its regeneration and perpetuation will become manifest. As far as I can judge, the Natives all around, are anxious to maintain peaceful relations with the Europeans, and an increased disposition is apparent on their part to look for redress to the law in all matters of difference between the races, and they are certainly becoming more submissive and tractable as time rolls on. Even in disputes amongst themselves, greater readiness is shown on all hands now to submit such matters to some Court for adjustment; and as instances of this I would mention a serious land dispute up this river last November, which was settled by the prompt interference of the Assessors and Maori police; and a robbery case in the far interior was referred to my Court by the injured party for adjudication and redress. As a proof of their compliance with our laws, I might instance the matter of an unfortunate accident which happened not long since at the Aramoho Pa, Whanganui, when a fine young man lost his life by being accidentally pushed over a cliff by a Maori lass in play, whereby his neck was dislocated and death ensued. The lad was the son of an influential chief of a certain tribe, and the girl was a member of another and a neighbouring tribe, and in former times a feud would have resulted between them, and further life and property been sacrificed,

whereas intimation was at once given by the chief of the pa to the Coroner, and an inquest held of Europeans only, whereat a verdict of accidental death was recorded. Some dissatisfaction was expressed on the ground of no Maoris having been admitted on the jury, and it would be advisable that some special legislation took place to meet this want, as the Maoris have an undoubted right to demand a moiety of the jury being composed of aborigines where their interests are particularly at stake. I would also here instance another proof of their law-abiding disposition, viz. the trespass case in the Patea country, recently tried in the Supreme Court, Whanganui, where Tapa te Waero (a cousin of Titokowaru), and two other Ngarauru chiefs, allowed themselves to be brought to town from Patea by night under a public escort, so that the question of their right to resume possession of a portion of the confiscated territory might be decided by the highest Court in the land, and the law vindicated, although punishment might follow. And I would take occasion here to remark that the prosecution in that case, as directed by the Government, has had a very good effect, and satisfaction at the decision and advice given to the trespassers by the Chief Justice has found full expression amongst the Maori population, who are, as a consequence, likely to evince still greater regard and respect for the law and the Queen's Court in the future.

As to the physical and moral condition of the Natives, I cannot say much in their favour, very little if any progress having been made in these respects; and no appreciable change can be looked for, till they give up the custom of herding together in large *whares* in their pas, which is a fruitful source of immorality and disease. The consumption of ardent spirits at their large gatherings has likewise a very deleterious effect, and drinking habits are on the increase amongst them; and unless this crying evil is checked, they will suffer immensely as a race, and nothing will tend more to their demoralization and ultimate extinction. Unfortunately, some of the principal chiefs set a bad example in this and other respects, affecting the morality of the Maori community; and the effect upon the Natives generally is most prejudicial, and lowering in the moral and social scale of living.

The example set in the towns, where there are so many public-houses, which are frequented by both races, and where so much drinking goes on, has a baneful effect upon the Natives, who think they cannot do better than imitate their white friends and neighbours in their fondness for strong drink! With regard to agricultural pursuits, the usual crops of wheat, maize, and potatoes have been raised, a goodly portion of which has found its way to market, and fair prices obtained. Of fruit of all kinds, the yield has been most bountiful, and large quantities have been disposed of in town, at paying prices. The growing of hops has not prospered as I should have wished, owing to the ignorance of the Natives as to the time of gathering and mode of drying; and I am afraid the trouble will be too great, in raising this kind of crop, to secure its success as an agricultural product amongst the Maoris. However, the Pipiriki Natives have planted out a thousand sets (which are coming on well), with the view of giving their culture a further trial, and I hope to get them some assistance from a European who has experience in hop culture. I intend also giving another thousand sets to a Tuhua chief in the spring, as he is anxious to grow them at his kainga, which is famed for the productiveness of its soil.

With reference to sericulture, I was pleased to find that one of the up-river chiefs (Manurau) had taken much pains in planting out and propagating the mulberry trees presented to him, and had succeeded in raising a large plantation of same, where the trees are growing most luxuriantly, and have attained to a great height and spread of branches; and the Rev. B. K. Taylor has kindly supplied him with some grain, besides affording him some information as to the manipulation and feeding of the silkworm. I am not, however, at all sanguine that the Natives will take the necessary trouble in these branches of agriculture to secure success; and they are too impatient of obtaining a quick and profitable return for their labours and efforts in these matters to give the thing a fair trial.

If a nursery could be started by some competent European on the river under the auspices and fostering care of the Government, instruction might be given to the Natives in these and like branches of industry, and a further means of profit opened up to them. The matter is worthy of consideration, and has been specially reported on by me; for a variety of industrial pursuits might be introduced at same time to the advantage of both races, including the planting of forest trees.

Further progress has been made during the past year in the matter of the flour-mills. The iron machinery for the Koriniti mill, imported from Glasgow at a cost of £200, has been placed in the mill-house, which is approaching completion, a machinist and two carpenters being now engaged in giving the finishing stroke to the work.

A portion of the machinery for the Karatia mill (called *Kawana*, after Governor Grey) has been cast at Mr. Murray's iron-foundry, Wanganui, at a cost of £110, and has been stored in the mill-house (a substantial wooden building) till the completion of a further order to amount of £90, which will be executed in the spring, when the whole machinery will be placed under competent supervision, and the mill set a-grinding.

The full complement of totara timber for Pipiriki mill-house has not yet been sawn by the Natives, who have been working at it by fits and starts. Major Kemp and self keep urging these Natives to complete their portion of the work, so that that beneficent chief may engage carpenters to put up the mill-house and fix the machinery, under the superintendence of Mr. Pim, the importer, who has undertaken to see these mills finally completed in an efficient and workmanlike manner, and to his satisfaction, as a competent judge in such matters.

I believe an impetus will be given to the growing of corn on final completion of these mills, and a consequent superabundance of wheat will be ground, resulting in a much greater consumption of flour by the Maoris to their physical health and improvement, potatoes being their staple article of food. I am glad to say an effort is being made by the Maoris to turn their cattle to account, as the Jerusalem and London Natives are anxious to come to an arrangement with some European whereby their numerous cattle will be attended to by competent hands, dairy produce raised, and the increase and improvement of their stock seen to, whereby profit will accrue to both parties; besides giving encouragement to the consumption of milk and butter—articles of diet hitherto wholly neglected by the Whanganui people. Intentions are likewise manifesting themselves on the part of the Natives to purchase sheep, and I believe before many years they will become extensive flockowners; for they

are opening their eyes to the riches to be derived from wool-growing, and to the tending of cattle, and pastoral pursuits will ere long become the order of the day.

No public works that I am aware of have been commenced during the past year in my district, upon which Maoris have been employed. The bridle-tracks from Ranana and Iruharama to the plains have been taken advantage of during the past summer both by Maoris and Europeans, and goods have been conveyed on horseback, by pack saddles, in considerable quantities; but until a good cart road has been made from Whanganui to Murimotu, that extensive tract of open country will remain sealed up, and settlement of a valuable and most available territory will be retarded to an indefinite period.

Touching "other matters that may prove interesting to the Colony," I beg to refer to my late prolonged visit, in February and March last, to the Tuhua country. The cause of my visiting that distant part (some 230 miles by the Whanganui River), was the occasion of an important meeting called by the renowned chief Rewi Maniapoto, in conjunction with the Tuhua and other Whanganui chiefs, including Mete Kingi, late M.H.R., which meeting was of political importance, and fully reported on by me at the time.

The question of the Tuhua lands, and land in general, was mainly discussed; and Rewi enunciated a fresh political principle respecting future land sales, to the effect that he had done with opposing actively the sale of land; that those who persisted in so doing must abide by the consequences of their acts; that his counsel and advice still was to abstain from selling land; and he asked for their personal support and adhesion in developing this policy.

An expression of opinion, favourable or otherwise, was demanded of the meeting (which consisted of some 300 Natives, with leading chiefs of Whanganui, Taupo, and Waikato), but no response was given, although satisfaction was expressed at the statements made by Rewi, that the tribes might follow out their devices in the matter, and abide the result.

The country here is of considerable elevation (some 2,000 feet above the sea), and consists of open fern and forest land. The climate is most equable, the soil in many parts very rich, and will no doubt ere long form the happy home of many a thriving English settler, and will be foremost as a grain-producing district.

The forest trees (of all kinds and shades) remain in their primeval state; and varieties are to be found which are unknown in the coastal regions.

The pa Rurumaikatea, where we took up our quarters, was rendered famous as being the camping ground of Te Kooti, and from whence he was dislodged by the Government forces despatched by the present Defence Minister, under the generalship of the chiefs Keepa Rangihiwini and Topia Turoa. I was told of many dark deeds enacted in the neighbourhood by that bloodthirsty rebel and his myrmidons, over and above which, the country thereabouts is famous in Maoridom as being the locality where many a battle was fought by Maori warriors in days gone by, when strife and bloodshed were the order of the day, and cannibalism, with its foul orgies, universally prevailed—and that only a generation or so back! Surely the often-abused missionary may take some credit for the change which has come over the spirit of the dream! At any rate, I for one feel proud to say that I am the son of a missionary, who was respected in his time, and who did his share of the heroic work of paving the way for the colonization of this country.

Referring to the question of disputed tribal territory, I am informed by Major Kemp that at his late visit to Renata Kawepo, at Napier, that chief, on behalf of his tribe, agreed to leave the matter of the Murimotu boundary line, in difference between the Whanganui and Kahungunu people, to the guardianship of Kemp, as agreed upon between those chiefs; and the survey thereof, under the personal supervision of Keepa, will shortly be undertaken. This is a matter of some moment, and will facilitate the opening up of the interior; as, after the land has gone through the Court, the Government will, in all probability, be able to secure the acquisition of a large amount of available territory for immediate settlement by the Europeans. With reference to Maori schools, as I intend to report specially on them, I would merely say that two are in full operation at suitable localities on the Whanganui River, under most efficient management; and that everything has been done by the Government in fostering these (to the Natives) invaluable institutions, and which they ought to better appreciate than they do, as the attendance at both schools is not so numerous or regular as it ought to be. However, sufficient progress has been made to afford encouragement and some hope for the future that the Maori race will ere long awake to the necessity of taking due advantage of these seminaries, which will open up to them the highway to learning and advancement as a people.

There has been a good deal of sickness amongst the Maoris during the past year at the up-river pas; but owing to the kind provision made by the Government in dispensing useful medicines amongst them, through the instrumentality of the school teachers, life has been saved in numerous instances. In some extreme cases the Natives, at their own expense, have availed themselves of the skilful services of Dr. Tripe, who has effected several cures amongst them, and has thus become quite popular as a Maori doctor; and it is not unlikely that an effort will be made by Major Kemp, for the tribe, to secure his services permanently, and free of cost, upon his accepting a block of land by way of compensation, and as an inducement to undertake this important duty.

It is gratifying to state that a willing response was made here in November last to the request of the Hon. the Native Minister to furnish contributions of articles of Maori manufacture and workmanship, in the shape of mats, weapons of all kinds, specimens of flax, greenstone ornaments, &c., for display at the Philadelphia Exhibition; and I trust the Committee of Management in that far-famed city of John Penn renown will take the hint given, and follow the example of their great ancestor (a friend to all aborigines), by returning said articles with the addition of some specimens of American manufacture, for the benefit of the Maori people.

The Maori newspaper (*Waka Maori*) still maintains its circulation in this district, and the contributors to its support keep up their numbers, my list showing over 150 paying subscribers. They generally take great interest in passing events, and this serial is the means of affording them much useful information and profitable entertainment.

Reverting to the moral progress of the Natives, I believe much might be done to improve their condition in this and other respects, affecting not only their material progress but their advancement in the doctrines of vital Christianity, were more interest shown in them by the missionary body, and an active and devoted minister located in their midst. There is a fine mission field now unoccupied on this river, with its 2,000 Native population; and I cannot understand why it is so neglected. The Rev. Mr. Elmslie, who recently accompanied me on one of my trips, was much struck with the intelligence of the Natives, and their susceptibility to religious truth, and he made quite a favourable impression on their minds. He agreed with me that a wide field of usefulness presented itself amongst the Maori people on this river, to any man who took an interest in the race and was anxious to do good service in the "Master's vineyard," and regretted that he had not made the Maori language his study, so that at times he might have given them the benefit of his labours, which have proved so profitable to many in Wanganui.

In matters of religious belief there is quite a movement amongst the Maori population of this island at the present juncture, numerous so-called prophets having their adherents in all parts of the country.

Te Whiti, the Taranaki seer, still maintains his influence on this coast, and preparations are being made for a larger gathering than usual at Parihaka, next September, when a further enunciation will be made respecting the looked-for events of the future; Te Whiti foretelling the approach of some great crisis, including the downfall of the "minor prophets!"

The Henare Matua disaffection is fast dying out here, and one of his most influential and staunch supporters (Te Oti Takarangi, an old chief of some note) has quite turned round, and the other day availed himself of the means provided by my Court to recover a debt against a member of their own clique, and has assumed quite a friendly tone since.

The Maori business of my Court has somewhat increased during the past year, and regular sittings have been held at the different settlements on the river and at the two school-houses; where I have had quite large gatherings of Natives interested in the proceedings under review. Valuable assistance has been rendered me by both assessors and police, and I find but little difficulty in enforcing the judgments of the Court.

I have, &c.,

RICHARD W. WOON,
Resident Magistrate.

The Under Secretary, Native Department, Wellington.

No. 41.

Mr. J. BOOTH, R.M., Wanganui, to the UNDER SECRETARY, Native Department.

SIR,—

Foxton, 31st May, 1876.

In compliance with your instructions, I have the honor to report on the state of the Native districts over which I have charge :—

1. *Wanganui-Rangitikei District.*

As regards this district, I feel justified in reporting favourably on the state of the Natives. The agitation which existed amongst a section of them last year, consequent on the action of Henare Matua relative to selling or leasing lands, is gradually dying out, and Natives from every part of the district are now sending in applications to have surveys made of the whole of their waste lands, for the purpose of obtaining titles and disposing of them. Opposition to trigonometrical survey has almost entirely ceased, and the surveyors are now able to erect Trigonometrical Stations on Native land without risk of their being destroyed.

In February last a large meeting was held in the Tuhua District, having reference to sale of land to Government. Rewi Maniapoto and other influential Waikato chiefs were present. Topini te Mamaku and his tribe had been offering land for sale. The Waikatos made an attempt to prevent their doing so, but entirely without effect. The Whanganuis claimed the privilege of dealing as they thought best with their own property, and, as a matter of fact, they came to Whanganui to attend the Native Land Court, and completed the sale of a large block of land to Government as soon as they had obtained the memorial of ownership.

It is also satisfactory to state that the Natives seem every year to be less inclined to act on the spur of the moment and take the law into their own hands. In two cases of dispute, relative to amount of compensation for land for railway purposes, one at Wangaehu and the other at Rangitikei, the dispute in question in the first case was settled by arbitration; in the second case, the Natives, after many meetings, accepted the terms offered by Government.

There is an increasing desire on the part of the Natives throughout the district to have their children educated. The great difficulty in the way of establishing schools amongst them has been owing to their villages being very scattered, and there not being a sufficient number of children at any one place to warrant Government going to the expense of supporting a school. This difficulty is felt more particularly at Waitotara, Kai-iwi, Aramoho, Putiki, Turakina, and Parewanui. At or near each of the above places, excepting Kai-iwi, there is a Government school for the education of European children; and by direction of the Secretary for Native Schools, I have made an attempt during the year to have Native pupils admitted to these schools, promising on the part of the Government that each pupil should be paid for at the rate of £4 a year. The local School Board at Kaitoke, near Whanganui, refused to admit Native pupils; and I have refrained from sending pupils to the other schools until some definite arrangement can be come to between the Government and the Education Board relative to the admission of Native pupils to Common Schools. In the meantime, the parents of the children in the several places above mentioned are much disappointed at the, to them, unaccountable delay in these matters.

During this year the Natives have grown larger grain crops than I have noticed for many years past. They are also improving their stock, especially horses, both draught and riding horses. Many of them own small flocks of sheep, and at every village may be seen ploughs, harrows, carts, &c. Many of the Natives have during the year executed legal leases of portions of their estate, and are now enjoying the benefits thereof. They seem, upon the whole, to be prosperous and contented.

2. *Manawatu-Wellington District.*

My remarks as to the general prosperity of the Natives in the Wanganui-Rangitikei District apply equally to the Natives of this district. There are, however, one or two interesting features in this which are not noticeable in the first mentioned; for instance, a very large majority of the Natives have now given up Hau-Hauism, and have returned to the Church. At Otaki, and one or two other places, almost the whole Native population attend church regularly every day, morning and evening; where there is a school, the children attend very regularly; and the leading chiefs of the Ngatiraukawa tribe have determined to build churches at all the more populous villages. At Otaki, three young men are preparing, under the Rev. J. McWilliam, to enter the Church of England as Deacons. There is a good (Bishop's) school at Otaki, where only English is taught; and a school is to be commenced this month at Awahuri.

I am sorry to say that drinking is very prevalent in this district. The majority of the Natives are fully alive to the evils of this vice, and the chiefs and teachers are making efforts to put it down.

In the month of April, Native Land Courts were held at Otaki, Foxton, and Bull's. A large majority of the cases had to be thrown out of Court, because the surveys were not reliable. This naturally caused disappointment, especially at Otaki, where the Natives had had their portions surveyed by licensed surveyors, and in most instances they had also paid the fees. It was explained to them that on the several isolated surveys being placed on the District Map, it was found that many of the claims overlapped, and some would not fit at all; and that to issue memorials of ownership on such plans would create great confusion, and give rise to future litigation. It was further promised that a new survey of all the rejected blocks should be made by the Government; and in cases where the fees had been paid to licensed surveyors, no additional charge should be made to the Native owners. The Natives expressed themselves quite satisfied with the explanation and promises.

In the month of March, the chief Matene te Whiwhi attended a large meeting in the Napier district. It was proposed at that meeting that a league should be formed, and all the tribes in the country invited to join it; the object of the league being the prevention of future sales or leases of land, either to Government or to private individuals, and that no roads or railways should be made through Native lands.

When Matene made his report to the Ngatiraukawa tribe they refused, one and all, to accept the proposals which were made to them, and they passed a resolution to the effect that none of their tribe should be allowed in future to attend political meetings. They further declared their loyalty to the Government, and their determination to live in obedience to the laws.

The Under Secretary, Native Department, Wellington.

I have, &c.,

JAMES BOOTH, R.M.

No. 42.

Major WILLIS, R.M., Marton, to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Court, Marton, 19th May, 1876.

I have the honor to forward this my annual report on the state of the Natives in the Rangitiki, Manawatu, and Otaki Districts. Nothing of moment has occurred during the past year. Considerable quantities of land belonging to Maoris have passed into the occupation of Europeans by sale or lease, the latter being the most advantageous use to which the Maoris seem capable of putting their land. The number of the Maoris in these districts is gradually decreasing, principally by the departure of Maoris to less settled districts.

The late closely-contested election for a member of the House of Representatives for the Manawatu District seems to have roused the Maoris to a sense of their political responsibilities, no fewer than thirty-two applications to be placed on the electoral roll having been sent in from the Manawatu district alone.

There have been very few criminal charges brought against Maoris during the past year, chiefly for minor offences; amongst them were three charges for larceny, in only one of which cases was there a conviction.

I cannot report any decrease of drunkenness amongst them, or any increase of industrial or agricultural pursuits.

At Awahuri a Native school has been determined on, and a school-room and teacher's house are now being built. This and the school at Otaki are the only Native schools in the district.

The only troubles during the year have been at Oroua Bridge, with regard to railway works, and at Kakariki on the question of land to be taken for railway purposes. Both difficulties have been satisfactorily settled by Mr. J. Booth, Resident Magistrate.

I have, &c.,

W. J. WILLIS,

Resident Magistrate.

The Under Secretary, Native Office, Wellington.

No. 43.

Mr. A. MACKAY, Commissioner of Native Reserves, Nelson, to the UNDER SECRETARY, Native Department.

SIR,—

Native Reserves Office, Nelson, 17th May, 1876.

I have the honor, in compliance with your circular letter No. 9, of March 30th, to furnish the annual report on the Natives of my district.

The Natives generally are pursuing their usual avocations; their general conduct has been good, and there is no case of crime to record.

The rate of mortality during the past two years is high in comparison to the births—the total number of deaths recorded during the period being 66, and the births 46. Of the former, 14 were caused by a type of low fever that prevailed amongst the residents of Queen Charlotte Sound and the Pelorus in December last.

The population at Motueka and Golden Bay has been diminished during the last two years by the removal to Taranaki and Waikato of a number of Natives, enticed there at the request of their friends to obtain a share of their patrimonial lands. It is expected that many of these people will eventually return in course of time to resume possession of their property in the localities where they formerly resided.

The Natives of Motueka have commenced hop-growing on a small scale, and will no doubt extend the cultivation should success attend their efforts, as the soil and district are exceedingly well adapted for the purpose.

In the matter of education, no very great progress has been made. The Rev. Mr. Stack has recently examined the schools in Marlborough and Nelson, and will report to you on the subject. At the Wairau, a good deal of indifference is manifested by the parents. The only person who takes a real interest in the matter is Rore Pukekohatu, who deserves great praise for the efforts he has made, both by precept and example, to induce the parents to send their children regularly; in fact, if it were not for his exertions to promote the cause, the school there would be poorly attended. The action of Hemi Matenga at Wakapuaka, and Hohaia Rangiaura at Motueka, in promoting education, is alike meritorious.

The establishment of a school at Waikawa, Queen Charlotte Sound, which you informed me had been approved, has been postponed, owing to the want of funds. It is very desirable that a school should be opened there, as there are a large number of children in that locality for whom provision should be made; and I venture to express a hope that the school vote for the ensuing financial year will be augmented by a sufficient sum for the construction of a suitable building.

In a memorandum forwarded to the Rev. Mr. Stack on the subject of the present condition of the Arahura school, I have suggested that the management should be placed under the control of the Board of Education for the Province of Westland, the number of children attending, or likely to attend, being too few to warrant the school being maintained as a separate institution at the present annual expenditure. If the Board concur with the proposition, the Native children would obtain admission to the school on the same terms as the Europeans. As matters are at present, the parents are required to pay the rate levied by the Act as well as contribute towards the master's salary for their own school.

When in Canterbury in January last, I visited the Native settlement at Little River, at the request of the residents, to devise measures for the establishment of a school there. At a meeting held for the purpose of discussing the subject, the Natives offered to give a site for the necessary buildings adjacent to their church, but they would not consent to the land being made over as required by the Act. At the date of the meeting there were 26 children of school age, and 13 others growing up.

I have recently been informed by the Rev. Mr. Stack, that owing to the closing of the school at Kaiapoi, through the death and illness of the scholars, he has opened a school temporarily at Wairewa with 13 children. It is to be hoped that the commencement now made will prove the forerunner of a permanent school being established there, now that the Natives, after many years of opposition, have consented to have their children educated.

The most feasible and expeditious mode of overcoming the difficulty respecting the site for a Native school at Wairewa would be to accept the piece of land offered for the purpose by his Honor the Superintendent.

The landing of the Australian cable on the Native land at Wakapuaka has necessitated the acquisition from the Natives of ten acres of land there for office and other purposes. Many objections were raised to the project in the first place by the owners, attributable in a great measure to their not understanding the objects of the telegraph, and to their unwillingness to have Europeans stationed amongst them; but in the end they consented to dispose of the quantity required, and all that now remains to be done is to obtain a surrender of the land to the Crown.

It would be advisable on moral grounds, if for no other reason, that the practice of recognizing marriages according to Maori custom should be discountenanced, and the people required, as far as possible, to conform to our laws. It is very desirable, also, that steps should be taken to register births and deaths amongst the Natives, and for that purpose clause 50 of "The Registration of Births and Deaths Act, 1875," might be brought into operation in the South and Stewart's Island. Some difficulty would probably occur at the outset in getting the Natives to conform to the law, but the information needed might be obtained by the Registrars through the intervention of the officer of the district. It would be necessary, however, before the Act was brought into operation, to have it printed in Maori and circulated amongst the Natives.

A system of registration would be of great assistance in compiling a correct census of the Native population, and afford a means of determining whether the race are declining in numbers. As matters are now, it is quite impossible to calculate the average mortality, as a great many births and deaths are unrecorded. It would also be of great advantage in time to come, in cases where the proprietorship of land is concerned.

Should it be considered inexpedient to bring the system into operation in its entirety, a modification of the plan might be introduced in the first place, somewhat on the same principle that prevailed in England before the introduction of the Registration Act of 1836; but in place of the minister of the parish, the Native Assessors should be required to register births and deaths free of charge, and furnish periodical returns to the European officials. This mode, although an imperfect one for statistical purposes, would, if adopted, be a step in the right direction.

I drew attention in my letter of the 6th instant to the apparent necessity of passing a short Act to deal with succession cases, where individual grantees of the Native race are concerned. Under clauses 56 and 57 of "The Native Land Act, 1873," the jurisdiction of the Court is confined to cases of

succession arising under any certificate of title or Crown grant issued under any of the repealed Acts or the Act in question. Owing to the narrow scope of the Act in this direction, other cases of a cognate character that might have arisen under any other class of grants could not have been adjudicated had it not been for the provisions of "The Native Grantees Act, 1873," clause 5, which extends the provisions of "The Native Land Act, 1873," to all grants, of whatever class, issued to more Natives than one, but the case of individual grants, which are numerous, seem to be unprovided for.

The retrospective action of "The Native Grantees Act, 1873" will be the means of preventing a great deal of injustice being done in cases where grantees formerly held land as joint tenants. Instances have come to my knowledge in which Natives have joined together to purchase land where some of the number have only contributed a small sum in proportion to others; and had the law remained unaltered, these persons might have, in the course of events, ultimately become the sole possessors, to the detriment of the descendants of those persons who were more equitably entitled. There are many cases also where Natives have, through ignorance of the nature of a Crown grant, included the name of a friend, who had not aided in acquiring the land, and have subsequently regretted the action on becoming acquainted with the character of the document.

The Natives of Waikouaiti are very anxious that their reserve should be individualized. Considerable dissatisfaction prevails amongst the industrious members of the community at the present condition of affairs, as they find that the system of holding property in common is very disadvantageous. The reserve in question was divided by the Native Land Court in 1868 into four blocks; but the size of the several parcels is found to be inconvenient, owing to the number of interests concerned. A further subdivision can be made under the provisions of clause 89 of "The Native Land Act, 1873," and grants issued in severalty to individual owners. I would beg, therefore, to recommend that this course should be taken; but before the Court could adjudicate, the land would have to be divided into individual sections. The owners of the reserves in other localities in the South, holding under titles from the Court, have also expressed a desire to have their land individualized in the same manner, as the present mode of tenure is very unsatisfactory to the majority of the persons concerned.

My letters of April 29th, and of the 5th and 12th instant, will have advised you of the adjustment of several outstanding questions in connection with the Kaiapoi Native Reserve.

I have, &c.

ALEXANDER MACKAY,
Commissioner.

The Under Secretary, Native Department, Wellington.

No. 44.

The Rev. J. W. STACK, Christchurch, to the Hon. the NATIVE MINISTER.

SIR,—

Christchurch, 30th May, 1876.

I have the honor to enclose my report on the Canterbury Maoris for 1875-76.

I have, &c.,

The Hon. the Minister for Native Affairs, Wellington.

JAMES W. STACK.

REPORT on the CANTERBURY MAORIS for the year ending 30th June, 1876.

1. For some years past the adult Maori population of this province have been extremely healthy, and have generally escaped the prevalent diseases which have proved fatal to their children and to their European neighbours. This year, however, they have been less fortunate, and death has rather thinned their ranks. Of those who died, Reihana Moemate, of Arowhenua, and Henare Tawhiri, of Kaiapoi, will long be missed; both were highly useful members of the Maori community, and possessed the confidence and respect of all around them. Quite half of those who died were carried off by low fever. The first cases occurred at Arowhenua, during a gathering of Natives which took place there in April, 1875. The building in which those who attended the meeting slept and spent most of their time was ill ventilated and very damp, and there, probably, the fever originated. Shortly after those who went from Kaiapoi returned home the fever broke out there, and nearly every Native has had it—many died, and among them five of the school children. Everything that could be was done to check the disease. The Natives had the best medical advice that could be procured, and whatever the doctors ordered in the way of nourishment was provided for them. The Natives were urged (for a long time in vain) to seek change of air. Finding that their unwillingness arose from the fear of carrying infection to other places I applied to Colonel Packe, the officer commanding the Canterbury Volunteers, for the loan of a few tents, which he very kindly supplied me with. Several families were then induced to move to the sea side, where change of air and diet proved of great benefit to them. No fresh cases of fever have occurred during the last three weeks, and it is to be hoped that the epidemic has now passed away.

2. The practice of letting their reserves instead of working them keeps the Maoris poorer than they need be; and unfortunately they persist in letting them, as a rule, under their value, and no effectual means can be taken to prevent their doing so. They will not employ an experienced agent, nor adopt the necessary means to secure obtaining the full value for their land in the open market. They are extremely jealous of official interference. They seem to think that if any one comes between the owner and the tenant, the hold of the owner upon his land is weakened, and he may eventually be deprived of it altogether. They prefer a bad bargain made by themselves to a good one made for them. They would rather submit to a loss than forego the pleasure of dealing with their own property. Where they have reason to think that the arrangements they have made for the disposal of their property will be objected to by the supervising officer, they take the precaution of obtaining and expending an advance on the proposed rental; and as they can hardly ever refund the money at once, when

called upon to do so, it is very seldom that the arrangements they make can be upset without rendering them liable to an action for repudiating engagements voluntarily entered into with a full knowledge of what they were doing.

3. The circumstances of the Maoris are more straitened this year than ever, owing to their having got an advance on their rents (in some cases for two or three years to come), to enable them to pay their subscriptions to the fund authorized by the meeting at Otago Heads, to be raised for the purpose of prosecuting their land claims in the Imperial Courts.

4. The readiness with which trades-people have given Maoris credit is fair testimony to their honesty; but it is to be feared that the ease with which they have obtained goods has led them in many instances to contract debts beyond their power of repayment. The alteration in the Debtors and Creditors Act may have a beneficial effect in checking this growing propensity to incur debt, as Maoris have at present a wholesome dread of imprisonment.

5. The moral condition of the people is neither better nor worse than in former years.

6. What is being done for the education of the children in this district I have stated in my report on Native schools.

JAMES W. STACK.

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