

1877.

NEW ZEALAND.

REPORTS FROM OFFICERS IN NATIVE DISTRICTS.

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

No. 1.

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

(Circular No. 4.)

SIR,—

Native Office, Wellington, 23rd March, 1877.

I have the honor, by direction of the Hon. the Native Minister, to request that you will be good enough to furnish your annual report upon the state of the Natives in your district, to reach this office not later than the 31st May next, in order that it may be printed, to lay before the General Assembly at the commencement of the session.

I have, &c.,

H. T. CLARKE,
Under Secretary.

No. 2.

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

SIR,—

Resident Magistrate's Office, Mongonui, 21st May, 1877.

In compliance with the request contained in your circular letter, No. 4, of 23rd March, 1877, I have the honor to report, for the information of the Hon. the Native Minister, that the Natives of this district have, since the period of my last report, continued to conduct themselves, as has been usual with them, peacefully and loyally. At this distant part of the country it is seldom that events occur calculated to effect change among so orderly, scattered, and sparse a population. With the exception therefore of the slight local excitement caused by the judgment of the Native Land Court, reported March 14th, nothing has occurred to disturb the even tenor of our way.

The crops have been generally very good—a fortunate circumstance, in the absence of anything like active, stirring progress in the district—no work of which the Natives are capable being in execution. The very small amount of work under Road Boards has not, as a rule, included much Native labour, nor has kauri-gum-digging been prosecuted with such vigour during the last year, and now that the large majority of the lands have passed out of the hands of the Natives greater difficulties are put in the way of their obtaining it.

Sickness has been less fatal than in many years past, though some serious accidents have occurred, the most notable that of Komene, who, whilst climbing a tree after honey, had his hand jammed and held in a slit in the tree, by which he lost his hand, as reported on January 11th, 1877.

The cases disposed of in the Courts show, I think conclusively, the peaceful character of the population.

Criminal cases since June 30, 1876, to date:—

Between Europeans and Natives	..	..	..	..	3
„ Native and European	..	..	..	..	1
„ Natives only	..	..	..	..	11
					—
Total	..	..	..	..	15
					—

Civil cases same period :—

Between Europeans and Natives	..	..	..	..	10
„ Natives and Europeans	..	..	..	..	4
„ Natives only	..	..	..	..	3
Total	..	..	..	..	17

The Under Secretary, Native Department,
Wellington.

I have, &c.,
W. B. WHITE,
Resident Magistrate.

No. 3.

Mr. S. VON STÜRMER, R.M., Hokianga, to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Hokianga, 12th May, 1877.

I have the honor to acknowledge the receipt of your circular letter of the 23rd March, in which you request me to forward my annual report on the state of the Natives in this district before the end of the present month.

In complying with the above request I have to inform you that since the date of my last report there is but little change to record in the conduct or condition of the Natives residing in this district. As hitherto, they continue to behave themselves in an orderly and peaceable manner. The number of cases brought into the Resident Magistrate's Court during the last twelve months, in which Natives have been concerned, are eight criminal. This list does not include any very serious offences—viz., one petty larceny, one cattle-killing, four assault, and two vagrancy. Also, forty civil cases; and every judgment given has been most promptly settled.

The health of the people has been comparatively good; and though last October I had to report the death of Wiremu Hopihana te Tahua, an Assessor and chief of Ngapuhi, of high rank, and to whom had been presented a medal for distinguished valour during Heke's war, no other chief of note has passed away. There has been no period in which the Natives have been so free from sickness since I have been here as during the past year: in many of the settlements, more particularly in the Waima Valley, the births have far exceeded the deaths in number.

There have been several intertribal disputes about the boundaries, survey, and ownership of lands, and, though they have given me some little anxiety and trouble, they have in every instance been peaceably and satisfactorily settled.

In agriculture, as has been for many years the case, they are very backward, not growing sufficient food to supply themselves, and large quantities of potatoes, meat, and butter are imported from Auckland, Canterbury, and other ports. Twenty years ago there was a large export of wheat, maize, potatoes, and other produce from here, but this has entirely ceased, owing partly to the increased indolence of the people, and partly to the fact that a large number of them are engaged in the forests squaring and felling timber and digging kauri gum, of which articles there is a large export.

Drunkenness, though still far too common in this district, is not by any means so prevalent as formerly. There has in this particular been a great change for the better in the conduct of the European residents (who are rapidly increasing in numbers), and the example thus set is having a corresponding influence on the Maoris.

The Native schools in operation in this district are doing good work, and making themselves felt; and, though there has been a trifling falling off in the attendance, they are still a great success, and well supported by the Natives. During the last year the large sum of £91 10s. has been paid in shillings by the parents of children attending, in school fees. As I have written fully on this subject so recently, I shall refrain from making any further report at present.

On the intelligence of the death of the late Sir Donald McLean, in January last, becoming known, the feeling of regret and affection expressed by the chiefs and others in this district was universal, as that gentleman was looked upon as a personal friend by almost every one here.

The Under Secretary, Native Department,
Wellington.

I have, &c.,
SPENCER VON STÜRMER,
Resident Magistrate.

No. 4.

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

Resident Magistrate's Office, Waimate, Bay of Islands,
12th May, 1877.

SIR,—

In forwarding my annual report on the state of the Natives of this district, I have but little information to give beyond a recapitulation of former reports, the Natives continuing as usual peaceable and loyal, quietly pursuing their ordinary avocations, undisturbed by any excitement calculated to affect the even tenor of Maori life.

The employments chiefly occupying their time have been the management of their cultivations, on which they bestow much care and attention; kauri-gum-digging, which is a source of wealth to them; and, in the forest districts, the felling, squaring, and drawing out of kauri timber, at which employment all who choose to be industrious can earn remunerative wages, especially those amongst them possessed of bullock-teams, who realize large sums of money in drawing the timber from the forests. The whale fishery is also commanding the attention of Natives residing on the coast, who have now amongst them eight or ten boats equipped and manned for the purpose of bay whaling. In this enterprise they have been greatly encouraged by the success which attended their last season's fishing, when some hundreds of pounds were realized by the oil they sold.

The great drawback with the Natives is their wasteful abuse of time and means. With all their earnings, few amongst them have any thought of bettering their condition: they will hoard up their money, depriving themselves of the comforts of life, until some feast is given, a "hahunga" (taking up of bones) or a "tangi" (lament for the dead), when money and provisions will be squandered in the most reckless manner. They will sometimes keep up this extravagance for days together, sleeping at nights in the most exposed situations, and sickness and death may often be traced as the result of exposure at one of these meetings.

There has been much sickness amongst the Natives during the present year, and many deaths have occurred. Typhoid fever and dropsy have been prevalent in some of the villages, one after another being seized and taken off after a few days' illness. The pernicious custom which they adopt when a death takes place of crowding and even sleeping together in an apartment where the corpse is laid out, the want of cleanliness and fresh air, and the entire absence of the use of disinfectants, must tend to encourage the spread of disease amongst them. There is, I think, but little doubt that as a race they are fast dwindling away.

Courts have been held regularly at Waimate, Russell, Whangaroa, and Kawakawa. The Natives are orderly in their attendance, and the decisions given are readily submitted to. During the year four Natives have been imprisoned for larceny, two for horse-stealing and house-breaking, and one for horse-stealing only. In each of these cases the prisoners were arrested without opposition, and the law allowed to take its course, although in two instances the young men were sons of chiefs, whose tribes would, a few years back, have offered strenuous opposition, and tendered any sum of money rather than they should be sent to gaol. These cases verify the remarks I made in last year's report, that the Natives are beginning to see the justice of our laws, and anxious that they should be administered alike to both races. They are gradually being led to respect the law, and each case successfully carried out cannot but have a salutary effect, tending as it must do to weaken that spirit of opposition which is still latent in the minds of some of the more turbulent characters amongst them.

A sincere regret for the death of Sir Donald McLean has been generally expressed. The intelligence was received with much feeling, and great sympathy manifested, the Natives remarking that in him they have lost an old and well-tried friend, who for many years had interested himself in the welfare of the Maori race, and whose name will long be remembered by them.

I have, &c.,

The Under Secretary, Native Department,
Wellington.

EDWARD M. WILLIAMS,
Resident Magistrate.

No. 5.

Mr. H. T. KEMP, Civil Commissioner, Auckland, to the UNDER SECRETARY, Native Department.

SIR,—

Civil Commissioner's Office, Auckland, 28th May, 1877.

As requested, I beg leave briefly to make the following annual report on the state of the Natives in the District of Auckland, for the information of the Hon. the Native Minister:—

1. I have pleasure in saying that tranquillity still prevails, with a very general desire to submit to and to be governed by those laws which are recognized and obeyed by their more favoured brethren, and to accept the same in the belief of their justice and impartial administration as between members of either race.

2. *Offences Committed.*—The number of convictions, chiefly for minor offences, shows a diminution in those crimes which have come before the ordinary Courts. Cases, however, of debt, which for the most part consist of overdrawn accounts, and are probably in excess of what they should be in an admittedly legitimate trade, are nevertheless, from policy and other circumstances, allowed to stand over, or become the subject of a friendly suit or compromise; and in cases of this kind kauri gum is the chief article of exchange, which for the most part is collected during the winter months, and in which members of the tribes of all ages and both sexes are engaged. They are also producers of cattle and sheep, but only to a limited extent, which does not amount in any case to an appreciable item.

3. *As to their social state*, no change for the better is really perceptible: the improvident and generally indolent habits of the Native people continue to mark a slow progress, if any, and from this standpoint alone it is to be feared that they must fall very far short in the race of civilization that lies before them. The general health of the Natives in the vicinity of Auckland is good; the mortality not quite so great as in the preceding year, while in the treatment of their

sick a much greater faith in the skill of the medical profession prevails, and a desire in extreme cases to become inmates of the Colonial Hospital.

4. *On Education.*—The establishment of free Government schools, specially designed for acquiring a knowledge of the English language, has impressed the minds of some parents with the value and importance, in a political and social point of view, of obtaining for their children an English education; but how far that impression, destitute as it is of discipline with their offspring, love of novelty, and want of perseverance on their own part, which are some of the weak points in the social economy of the Native race, will lead to practical and beneficial results, time alone can determine.

5. *As to holders of land*, whether as individuals or in communities, experience has, I think, shown that the trade in land has tempted many avaricious persons to throw off and ignore the obligation due to the tribe or community long recognized as a custom, usage, or Native law for common defence, and thus to deprive the weaker members of their own and children's inheritance. A remedy suggests itself, I think, in the affirming of titles to *individuals* as a rule, and thus render the occupation and purchase of land more equitable, and at the same time offer greater facilities to *bona fide* colonists for the peaceful and prosperous settlement of the country. The abandonment also by the Government at this stage of the purchase of Native lands seems to be not only wise but politic for many reasons.

Lastly, as to the loyalty of the Natives: few will doubt, I think, the acceptance by the Natives as a body of the better alternative—viz., the Crown's in preference to the divided authority of Maori chieftains. The employment, therefore, at present, of many of these influential chiefs by the Government will continue to fill up the void they must feel, whose recompense, however, should, I venture to think, be made in proportion to their zeal and activity, whatever that occupation may be: invidious comparisons are not unfrequently drawn between the drones and the workers, and the amount of pay severally drawn by them.

Finally, I desire respectfully to bring before the notice of the Hon. the Native Minister the ready help given by many of the chiefs in this district when called upon; also the willingness and submission with which they (through this office) apply to the Government for advice, as well as the assistance and hospitality they show to visitors of their own race who visit Auckland as a centre of commercial and social attraction.

The Under Secretary, Native Department,
Wellington.

I have, &c.,
H. T. KEMP,
Civil Commissioner.

No. 6.

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

SIR,—

Native Office, Thames, 8th June, 1877.

I have the honor to acknowledge the receipt of your circular, calling for the annual report on the state of the Natives in my district, and in compliance therewith to report as follows:—

(1.) *Condition—Social and Moral.*

I cannot, under this head, report any marked change as to the condition of the Natives at the Thames, the process of change being so gradual as year by year to leave but little trace of its effects. There is one thing, however, certain, and that is that the old chiefs are passing away into another state of being, and are giving place to a new generation, who view or are likely to view the rapid progress of the European race with less jealous eyes.

Since the date of my last annual report, two leading chiefs, one of Ngatimarua and one of Ngatipaoa—that is to say, Rapana Maunganoa and Tamati Tangiteruru—have died. I need hardly say in reference to them that they each took a prominent part in tribal matters, and were looked up to with much deference by their respective tribes.

(2.) *Industrial Pursuits.*

I regret that I am not able to say on this head that the Natives here are any better than in some other parts of the colony in reference to their industry, for I do not believe they are. It is true there are a few exceptions—i.e., there are a few who during the planting season will cultivate a sufficient area of land to maintain themselves and their families. Most of them, however, prefer a sort of hand-to-mouth existence, on the principle perhaps of “little eat, little care”—a principle which is better in theory than in practice. Of course, the above remarks must not be taken as reflecting in any way upon the owners of the Thames Gold Field.

There is a custom which, I think, has rather grown upon the Natives of late years than the contrary, and as it tends materially to impoverish them, and rob them of the result of such negative industry as they possess, might very properly, I think, be referred to under this head: I mean the custom of the *uhunga*—“wailing for the dead.” It appears to be a universally-accepted fact amongst them that they cannot be strong to cry unless there is not only a sufficiency but a superabundance of food provided; and they consider that it redounds to the glorification and credit of the departed and also of his or her deceased relatives, as well as a proof of respect to their visitors, that a lavish supply should be made—not, as in days gone by, of food obtained and prepared by the Natives themselves, but of the imported luxuries of the wealthy pakeha.

(3.) *State of Native Feeling.*

As regards the state of feeling existing between the Maoris and their pakeha neighbours in this district, on the whole nothing could be more satisfactory. I regret, however, to state that between Ngatitamatera and Ngatirahiri—the former being one of the leading tribes of Hauraki, and the latter a sub-tribe of Ngatimaru—there has been a difficulty about the Aroha Block, which, at one time, appeared to threaten the peace of the district. The danger, however, if any really existed, has been averted. The difficulty arose out of the sale of the Aroha Block to the Government, which block had been finally adjudicated upon by the Native Land Court at Auckland in 1871, and awarded to the descendants of Marutuahu, from which common ancestor most of the Hauraki Natives have sprung. Ngatirahiri now, however, after accepting certain payments on account of their interests, pretend to claim through Te Ruinga, and say Marutuahu was not entitled, nor his descendants either, except in so far as Te Ruinga's descendants choose to recognize them. But, prior to the promulgation of this new theory, the other different tribes and hapus, whose descent could in any way be traced to Marutuahu, had parted with their interests to the Crown, and Ngatirahiri now intend by all means to resist the sale of this block, and challenge the other tribes to come forward and point out the boundaries of what they claim. About the middle of January last some Natives from Ohinemuri were proceeding to Cambridge by way of Te Aroha. They were stopped by certain persons of the Ngatirahiri hapu, who threatened they would shoot them if they did not turn back. This action on their part was speedily followed by the Ohinemuri people closing the navigation of the river Waihou (as regarded Ngatirahiri only) by placing a boom across the river immediately below the confluence of the Waihou and Ohinemuri rivers, and for a time things looked threatening, both tribes looking upon each other with enmity and mistrust. The Ngatirahiri, having discovered that the navigation of the river had been stopped and pas erected by the Ngatitamatera, also built a pa for themselves at Te Aroha, and it appeared very likely that a serious rupture was about to take place, especially as Ngatirahiri were continually making use of offensive expressions towards Ngatitamatera, and acts of aggression on their part were frequent. But Ngatitamatera, evidently not wishing to cause trouble in Hauraki, and guided by the counsels of their chiefs Te Moananui and Te Hira, expressed a wish that the matter should be brought to a conclusion, and an expedition consisting of myself and several influential Hauraki chiefs proceeded to Te Aroha to endeavour to make peace. We, however, found Ngatirahiri very obdurate. The Ngatitamatera had removed the booms before we went to Te Aroha, and on our return they formally withdrew out of the quarrel by demolishing the pas, and since that time all fear of a rupture has ceased, as Ngatitamatera are determined not to enter into a quarrel with Ngatirahiri.

The Under Secretary, Native Department,
Wellington.

I have, &c.,
E. W. PUCKEY,
Native Agent.

No. 7.

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

SIR,—

Alexandra, Waikato, 25th May, 1877.

In compliance with your circular, I have the honor to report upon Native affairs in this district.

During the past twelve months there has been a total absence of the political gatherings for which the Hau-Hau party had become so notorious: not that these meetings were unproductive of good, for even when called in an unfriendly spirit to Europeans, they acted as a sort of safety-valve, and each "village Hampden" having aired his eloquence, and, more important still, all the food in the neighbourhood being consumed or wasted, the people dispersed, satisfied that things would "remain as they were for the present." But now the necessity for these *huis* does not apparently exist, the Native mind being less unsettled, and it being generally understood that the "Native difficulty," or as much of it as now exists, would be arranged "some day by Tawhiao and the Government." In the meantime, the bulk of the people, tolerably content with the actual state of things, are becoming more industrious, and yearly bring larger quantities of produce to the nearest markets. With this end in view, a steady exodus is going on from the more remote settlements to Kopua, Hikurangi, the valley of the Puniu, Maungatautari, and other places near the frontier, as being more convenient for grain-growing. Unfortunately serious damage has been done to the wheat crop during the last two seasons by floods, but the yield has increased largely nevertheless, and trade, when the state of the rivers permits canoe navigation, is quite brisk. The demand which has sprung up for an edible fungus, valued by the Chinese, furnishes light work for the young, and the infirm also, for the article in question is gathered in the woods with very little trouble, and after drying in the sun is ready for market.

Waikato and Ngatimaniapoto are becoming more estranged: indeed, when it is remembered that the former have for the last thirteen years been occupying land belonging to the other tribe, it is not to be wondered at. Maniapoto are afraid that Waikato, if permitted to continue their occupation, will eventually bring forward claims to the land, and they would gladly be relieved of their presence.

The new form of worship, called "tariao," is, I think, on the wane; very few of the young

people observe it, and except in the presence of visitors the elders are becoming somewhat lukewarm.

The health of the Maoris generally is much the same as in recent years—that is, not very good. The demand for medicine has been much greater, but this is due probably to a more friendly status rather than a more unhealthy condition.

Petty larceny has perhaps increased, and there have been a number of convictions under that head; but only one serious crime has been committed. I allude to the murder in Ngaruawahia Gaol of Samuel Morgan by another prisoner named Te Pati, a King Native undergoing a sentence of imprisonment for larceny. The motive of the crime is supposed to have been revenge for some real or fancied injury, coupled no doubt with the desire to regain his liberty. There has been very little comment about this affair, but it is generally admitted by the Natives of all classes, including even the murderer's own relatives, that he deserved no mercy: indeed, they marvel that his execution has been delayed so long. I am afraid, however, that there are not wanting those who think that the prisoner's greatest offence was that of permitting himself to be captured. Had he succeeded in evading the police and settlers who made the capture, he would no doubt have found an asylum with the murderer of Packer, and other ruffians at Te Kuiti.

Drunkenness is decreasing in a very marked manner. It is seldom met with now in any of the townships, except Cambridge, and in a less degree there than formerly, while the practice of conveying ardent spirits to their own villages has ceased entirely.

There is but one Native school in the district: I allude to that in Karakariki. From what I have heard, I do not think that the results obtained are, in any way, commensurate with the cost of this establishment. A few pupils have been admitted to the "common schools," and the plan of teaching Maoris side by side with European children appears to me to be far more satisfactory than the ordinary Native Schools Act system. The Kingites profess to be opposed to schools of any kind.

A difficulty occurred about the survey of some land on Pirongia, which had been awarded by the Compensation Court some years ago to a half-caste family, who were compelled by circumstances to dispose of it. Some designing individual, by representing to Te Ngakau and others that this land had been diverted from its proper use, induced them to warn off the surveyor who had been instructed by the purchaser to measure it. It transpired, subsequently, that the action of the Maoris was merely formal, and that no further obstacles would be put in the way of the purchaser. The survey, however, has not been carried out, for the owner of the land, disgusted at the delay, decided to let the matter drop for a time.

The Hon. the Native Minister met Manuhiri, at his request, at Kaipiha, in January. The interview was very cordial, but no political discussion took place. In February he was invited by Manga (Rewi) to meet him at Alexandra, and again at Taupo, in March. On both these occasions long discussions on the land question were held, Manga urging that a friendly understanding would soon be brought about if land dealings were to cease—more especially in the Ngatiraukawa country—for a time. The Hon. Dr. Pollen assured him that it was not the intention of the Government to do more than complete their transactions; but, at the same time, private individuals, of both races, must be free to buy and sell or lease land as they like. The people of Taupo, and an important section of Ngatiraukawa, who were present at the Taupo meeting, said that they would "do as they thought best with their land;" and, further, that they had "applied for a sitting of the Native Land Court to be held in that country as soon as possible!" This serves to show that Kingite influence, as far as land-dealing is concerned, has been much weakened.

A party of Armed Constabulary have been employed on the Cambridge to Taupo Road, which they have formed and bridged nearly up to the limit of the alienated land, a distance of about twenty miles from Cambridge. Hunia te Ngakau warned the officer in charge of the work not to proceed with it. The party were then armed, and no further interference took place. I believe that Te Ngakau acted upon his own responsibility.

The opening of the road between Waipa and Raglan is, I believe, in contemplation. It is a very necessary work. Objections will probably be made to this work too, but it is to be hoped that no notice will be taken of them.

I have little to report about the "kupapa" (friendly Natives). Their condition does not alter. Ngatihaua continue to sell land, and a few among them do not squander the proceeds; but most of the tribes or hapus on the Lower Waikato and Lower Waipa are very poor, and I am afraid that all are very indolent. A number of those from Te Kohekohe, Rangiriri, and Taupiri have, by invitation of Manuhiri, established themselves near the Kopua. Whether it is a temporary movement or not remains to be seen, but it is evident from the events of the past year or two that centralization is one of Tawhiao's schemes. He seldom lives at Kuiti now, and the population about Hikurangi and Kopua, where he spends most of his time, has trebled since the end of 1875. It is understood that next summer he will invite His Excellency the Governor to meet him.

Very general regret was expressed at the death of the late Native Minister—Sir Donald McLean. He was personally known to nearly every Native in Waikato, and highly esteemed by them. I believe that they really mourned his loss.

Upon a review of the history of the past twelve months, I think that it will be admitted that a better spirit is growing up among the Natives, so recently in open hostility; and that,

while they are slowly but surely improving their condition, they must, at the same time, see that it will be to their interest to maintain peaceful relations with the dominant race, while we too shall feel that, in a few years at the farthest, all risk of a collision will pass away.

I have, &c.,

The Under Secretary, Native Department, Wellington.

W. G. MAIR.

No. 8.

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

SIR,—

Port Waikato, 16th May, 1877.

I have the honor, in compliance with your circular of the 23rd March last, to report, for the information of the Hon. the Native Minister, the state of the Natives in this district.

They have improved considerably in health since my last report; the deaths confined principally to the aged. I am glad to be enabled to state that intemperance amongst the Natives generally has greatly decreased, which no doubt tends to the improvement in the health, the most numerous deaths occurring in localities where the Natives have easy access to and habituate themselves to the use of intoxicating drinks; the money that should be expended in substantial food is spent for the parents' gratification, leaving the children bare of sustenance, whereby disease is engendered, and the children sacrificed.

The feeling generally expressed by the Natives at the murder of Mr. Samuel Morgan is that of condemnation; but they do not exhibit the abhorrence for the act that they would have done had the party murdered been one of themselves: evidently showing the want of amity towards the Europeans. Those who have been visiting in the "King" country do not hesitate in saying that had the murderer reached there he would have been protected, and not given up to the authorities.

The Natives generally express a great desire for the education and improvement of their children by qualified and respectable European teachers, and would gladly contribute food and clothing for them; but a difficulty arises, from the families being in many cases dispersed and widely separated. Meetings have been held by the Natives upon the subject, and the result of the proceedings forwarded to the Native Office. A Mr. Ogilvie has commenced a school at Huarau, near Waiuku, for Native children; but only the children within the immediate locality (about six), with one exception, attend it. The Natives speak very favourably of his success in teaching, and his treatment of the children.

There has been considerable opposition by a section of the Ngatitipa tribe to the erection of stations for the carrying on of the trigonometrical survey over their land. The result is, the survey of that portion has been stopped. I am sorry to say that the Ngatitipa tribe have very much degenerated since the death of their chief Waata Kukutai.

From the favourableness of the season, the crops have been abundant, so that the Natives are well provided, and consequently in a much better position than they were last year.

I have, &c.,

The Under Secretary, Native Department, Wellington.

C. MARSHALL.

No. 9.

Mr. R. S. BUSH, Raglan, to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Raglan, 8th May, 1877.

I have the honor, in compliance with your circular of March 23rd, 1877, to furnish the usual report on Native matters in the Raglan and Kawhia Districts.

Condition of the Natives.

It affords me much pleasure to report so favourably of the Natives generally in these districts. Their conduct for the past year shows a slight improvement, this being the first of many years without a single Native being brought before the Court, either for theft or any other cause. They still maintain their good name for their sober habits, not a single case of drunkenness appearing on the records of the Court, against any member of the race, since my last year's report. They have been free from any epidemic, and the mortality consequently is less than in the two previous years. The form of registration to be kept by officers in Native districts, being the only possible way, in my humble opinion, of acquiring a proper census of the Maori people, when completed and carefully kept cannot fail to be most useful records, although many omissions must necessarily occur of unknown Natives in the interior of the King country.

Disposition.

During the past year I have visited the different tribes resident here, at Aotea, and Kawhia, from time to time as occasion seemed to require, on all of which visits I was well received. The Hau-Hau Natives appear altogether to have laid aside that demeanour so marked a few years ago, plainly indicating a distrust for the European, especially for those in the Government service; but now chiefs and all always appear anxious to welcome an European, and enter into

conversation with much less reserve than was their wont. Even the stubborn Ngatimahuta of Kawhia South are wonderfully altered in this respect, and are now the most frequent visitors of all the Natives on that side to the Aotea storekeeper for trading purposes.

Maneha, Hone Kiwi, and other chiefs from that locality, are anxious to come to some understanding by which a restitution of stolen property may be made. They propose, upon my communicating with them as to any theft committed within our boundary by their party, to search for the thief; when found, to return the articles stolen, with the addition of a fine, through me to the owner.

In exchange for this they ask that I shall do the same for them when their property is stolen by any of their number and disposed of to Europeans, and, further, that I should not allow any of them to be sent to prison without first giving them notice, in order that they might make restitution.

I pointed out to them that our laws, which had been in existence from time immemorial, could not be altered like theirs, which were made to suit the occasion. Since Maneha and Kiwi made the above request to me I have seen Tawhiao and Te Ngakau. I made a point of asking them whether this subject was discussed at Hikurangi, at the late meeting. Te Ngakau replied, "Yes, these chiefs were told to confer with you on the subject." Tawhiao, though attentively listening to what we said, made no remark.

From subsequent inquiry, I find many Natives opposed to this plan, preferring to continue as they are. These allege that all the petty thefts that are committed about them are done by these very people. Perhaps such an arrangement might be found useful for a time, yet I cannot but feel that to relax the present lenient law would be more detrimental to them, as it would do away with the wholesome dread that some of them at present have of being imprisoned.

The above, being a similar request to that made by Rewi to the Hon. the Native Minister at Alexandra, shows that the subject has received some consideration at the hands of well-meaning influential chiefs of the so-called King party, and the desire to initiate some scheme by which their race need not suffer imprisonment proves that a residence in gaol is looked upon as a disgrace. I have heard Tawhiao, at Kawhia, more than once publicly denounce the thieving propensities of his people. On one of these occasions he said, "he did not desire any persons who committed thefts ever to return to him; he would much rather that the Europeans killed them instead of imprisoning them, as in the latter case they would return to him after undergoing their sentence."

Tawhiao still continues to visit Aotea and Kawhia. Last month he did so with the intention of making a trip in the schooner "Echo" to Gannet Island, an island some thirty miles outside of Kawhia: the ostensible object was to indulge in a few days' hapuku-fishing, but Natives who profess to know his views declare this to be a pretext to open the harbour to this vessel.

After waiting over a fortnight at Kawhia he was compelled to abandon his project, in consequence of having to proceed to the interior to meet the friendly Waikatos, who were on their way up to clear land at the junction of the rivers Puniu and Waipa for cultivation, and in consequence of some extraordinary stories which were circulated in the interior, and from there brought back to Kawhia, as to the object of the vessel's entrance to that harbour. Notwithstanding the above, the general opinion amongst the Natives is that, if the vessel had not been delayed at Manukau Heads for more than ten days, she would have gone there.

For the last three years, frequent overtures have been made by the Waikato King party to their friendly relatives to concentrate in the locality of Alexandra. The cry has been "Waikato to Waikato." No doubt the proposed cultivation of Waikato at the junction of the Puniu and Waipa is on account of this desire.

Manuhiri and the Waikatos for some years past residing at Te Kuiti, Ngatimaniapoto territory, have been compelled to withdraw from there to the land between Pekanui and Hikurangi, in consequence no doubt of the demeanour of Rewi and his tribe generally. It is a well-known fact that Rewi never loses an opportunity of showing Waikato his determination to act on his own responsibility within his own territory.

Since the two satisfactory meetings which took place between Rewi and the Hon. the Native Minister at Alexandra, the adherents of Tawhiao have spoken of Rewi and tribe as though they were Europeans. These two interviews cannot have failed to have shown the Waikato King party that they need not expect any assistance or countenance from Rewi or his people when committing evil deeds, such as they have done in the past.

This amalgamation is against Rewi, in order that he may see, as against him, Tawhiao would find all Waikato with him. The breach between the two tribes has been gradually widening for several years, until at last it has assumed its present aspect.

Crops.

This season's crops about Raglan are equal to last. The Natives will have more than they will require. I regret to say only small quantities of grain are produced, which is invariably sold as soon as fit for market.

The Kawhia and Aotea people are more industrious; their crops always are much larger. The Kawhia potato crop is exceedingly good.

This winter, the wheat grown last season will all be planted, these people very wisely having agreed not to sell any, but to keep the whole for seed. It is said Tawhiao himself will

have a large plantation there this season. He has a large patch of ground marked off for himself, which no one else is to cultivate.

Public Works.

The Natives in this and surrounding districts have not been employed on any public works during the past year.

The Ngatihaua.

This tribe I have visited periodically at its different settlements, at Maungatautari, Wharepapa, Tamahere, Maungakawa, and Matamata settlements. I find that, since the concentration ideas commenced, many of those residing at Matamata and Maungakawa have migrated either to Maungatautari or Hikurangi. The former is once again a large settlement, instead of the deserted village that it has been for several years.

I do not observe any alteration in this tribe, except that many of them have adopted the *Tariao* prayers, but nearly all of these were Hau-Haus formerly, and semi-friendlies while any land remained for them to sell.

Besides the above, Mohi Rahiri and other ex-rebels who had small compensation awards at Tauwhare, having sold their interest in the same to the Government, have moved across to Maungatautari. I do not see any difference in the disposition of these people since my last year's report.

I shall be visiting them about the end of the month, when I will make a point of carefully observing their demeanour, conversation, &c., and report fully.

The Under Secretary, Native Department, Wellington.

I have, &c.,
R. S. BUSH.

No. 10.

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

SIR,—

Resident Magistrate's Office, Raglan, 1st June, 1877.

I have the honor to report, for your information, that I left here on the morning of the 23rd ultimo, for the purpose of visiting the Ngatihaua tribe at their different settlements, but in consequence of the swollen state of the rivers I was much impeded in my progress, being only able to visit Maungatautari, Maungakawa, and Tamahere. There had been several days' rain previous to my starting from here, which caused an unusual fresh in the streams. I was overtaken by the rain on the ranges, and there was not a single day passed without heavy showers of rain and hail; consequently I had to abandon all idea of reaching Wharepapa, the Natives at which settlement were themselves blockaded in until last Tuesday. When they left there *via* Kihikihi for Hikurangi to attend the meeting, owing to there being some thirty of them they managed, by fording in a body, to cross the Puniu at the different places safely. The whole of the Wharepapa people have gone to Hikurangi, with the exception of Hote's and Tana's wives, who remained behind to nurse Hote's daughter, who is dangerously ill: she is his child by his first wife, a daughter of Kukutai's, chief of the Ngatitipa tribe, and is about fifteen years of age. The Ngatiraukawa who live at Wharepapa have also gone to Hikurangi.

At Maungatautari I found about 200 Natives, nearly the whole of whom appear to have adopted the *Tariao karakia*: many of these, especially those who have migrated from Matamata and Maungakawa, were friendly Natives so long as they had plenty of land to sell. Several of them, however, had participated in the late rebellion, therefore their return to the so-called King party is nothing more than what was likely to happen at no distant period.

The sale of Maungatautari by the majority of the grantees appears to have hastened matters in this direction, and the consequence is that the land leased and sold to Europeans is now re-occupied by them. They speak favourably of their last year's crops, and talk of growing a large quantity of wheat this season. Tukere and other Natives requested me to search for a miller to take charge of their mill, which they had repaired last year at a cost of £100. They propose to allow the miller 100 acres of land to cultivate, assist him in ploughing it, &c., and give him a certain price per bushel for all wheat ground at the mill. They are anxious to procure the services of a miller at once; I have, therefore, communicated with the Civil Commissioner at Auckland, asking him to assist me in finding a suitable person. The principal *Tariaos* from these settlements, consisting of Tuhakaraina, Hemi Mohi, Hakunui, Wirihaua, Tutere, and others, left Te Maire below Pukekura for Hikurangi on Sunday morning; they were accompanied by some ten of the Ngaiteangi from Tauranga, amongst whom were Natana, Te Puru, and Parera. This party the local Natives said were *Tariaos*. I did not see them. At Maungakawa I found only some fifteen Natives. This settlement is nearly deserted, many who formerly resided there having established themselves at Maungatautari with Te Tawari. While at this settlement I learnt that many of the Matamata Natives had proceeded *via* Te Awa Waikato to Shortland, to attend the Native Land Court to be held there on 30th ultimo, when titles to some of the Piako and Waitoa lands were to be investigated. This circumstance, together with the flooded state of the Waitoa and other rivers, determined me not to visit these settlements, the Natives at which live in small numbers, scattered over a radius of some eight miles on and

about the banks of the Waitoa. On Tuesday I proceeded to Tamahere, where I stayed the night at Te Raihi's kainga. I visited Te Hakiriwhi and Te Ponui at their houses. These three chiefs have for some years past dwelt in weather-boarded houses. At each of their places I observed a flock of sheep.

Te Raihi and Hakiriwhi have only a small portion of their compensation awards of land left, while Ponui has nearly the whole of his, about 800 acres, nearly the whole of which is fenced and laid down in clover and grass paddocks.

Te Raihi and Hakiriwhi, as also Natives at the other settlements, when talking of your late visit to Waikato, spoke favourably of the interviews they had with you, saying that what you said on those occasions to them was "marama" (satisfactory).

The Natives throughout were friendly. I have no reason to suspect from their demeanour, or from what I saw, after careful observation, that they have at present any desire for anything but the maintenance of peace. Their general talk was on agricultural subjects, principally the advisability of cultivating wheat extensively this season, as they had an idea from the prices current that better rates would be obtained next harvest.

Some of the Natives had been laid up with a disease which commenced with an inflammation of the nose, which was followed by fever, during the progress of which the hair of the head came out, leaving the head perfectly bald. After recovery the hair again grows. I did not hear of any deaths from this source.

Hote had been seriously ill; his relatives thought he was going to die; but he has recovered, and was one of the party who went from Wharepapa to Hikurangi. These Natives speak in anything but flattering terms of Rewi, in consequence of his action respecting Otautahanga. They also have a grievance against Te Puke for siding with Rewi, as they say he is a near relative of theirs. The meeting at Hikurangi is likely to be a large one: representatives from several districts have gone there. A few days will show whether any important decision was arrived at, or whether it was simply an excuse to consume an extra quantity of food.

I have, &c.,

The Hon. the Native Minister, Wellington.

R. S. BUSH.

No. 11.

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

SIR,—

Waiapu, 26th April, 1877.

In acknowledging the receipt of your (circular) letter of March 23rd, requesting me to furnish, for the information of Parliament, the usual annual report upon the state of the Natives in this district, I have the honor to inform you that during the past year very great improvement in the general condition of the people has taken place.

Since the year 1865, I have not known food so abundant and the general health so good. The money acquired by the sale to Government of certain blocks of land not required for their own purposes has enabled many of them to build substantial houses, also to add in other ways to their comfort. A great increase in the number of children is apparent. Morally, their condition is decidedly improved. With the exception of a very few cases of horse-stealing and petty thefts, committed by boys generally, there has been nothing to disturb the peace and well-being of the district. Their disposition towards the Government, a very few excepted, is good.

The schools, four in number, are progressing as favourably as can be expected. Those of Akuaku and Waiomatatini show a daily average number of from forty to fifty scholars, Kawakawa about thirty, and Tokomaru (although a large settlement) not nearly so many. The children are as a rule quick to learn, but the teachers complain of the irregularity in attendance caused by the frequent inducements to absent themselves from school, offered by living among their own people, who take them away to work or send them on errands as they please.

A large meeting with feasting took place here last week to celebrate the completion of the road over the East Cape hill leading to Hicks's Bay, at which it was resolved that the work of road-making should be continued this year as far as Kawakawa. The portion already completed is excellent, and renders travelling towards the North from Waiapu very different from what it has been during past years.

The establishment of a ferry at the crossing of the Waiapu River, the want of which has always hitherto proved dangerous to travellers at certain seasons, is a great improvement.

Preparations are being rapidly pushed on for boiling down all the sheep in the district infected with scab. This is certain to prove a great boon not only to this immediate district, but also to the whole country lying along the coast, particularly in the direction of Tolago Bay and Poverty Bay, to which it has always been feared that the disease might be carried. The eradication of scab will also conduce to the settlement of much valuable waste land hitherto lying useless.

I have, &c.,

The Under Secretary, Native Department,
Wellington.

J. H. CAMPBELL,
Resident Magistrate.

No. 12.

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

SIR,—

Resident Magistrate's Office, Wairoa, 11th May, 1877.

I have the honor to report that no event of any importance has occurred in this district amongst the Natives during the past twelve months. The heavy floods in January and February last destroyed a large quantity of food; the early crop of potatoes in many places rotted after being dug, and the seed potatoes for the late crop were actually washed out of the ground. At Nuhaka the greater part of the cultivations were covered with from six to eight feet of silt, which, although it will make good soil for the coming season, has caused a great amount of hardship. Had it not been for the European storekeepers throughout the district, tempted by the prospect of land sales to the Government, supplying the Natives with flour, sugar, and other necessities on credit, an appeal would have had to be made to the Government for assistance. The credit system having been commenced, the Natives were not slow to avail themselves of it, and I have no hesitation in saying that, as a rule, every Native in the district is about £10 in debt, and in some individual instances from £200 to £500. The inland Natives about Te Reringa appear to have taken advantage of their local situation, and patronized the Poverty Bay storekeepers as well, running up such enormous accounts that it seems difficult to see how they are to pay them, £2,000 being put down as one chief's liabilities alone.

The crimes of drunkenness, prostitution, and larceny are on the decrease, but a mania for gambling appears to be prevalent, every settlement having its regular votaries to the games of *mihini* (loo) or *hipi* (brag). The amounts won and lost are not large, but much time is wasted foolishly. A strong belief in witchcraft still exists, and in two instances chiefs have visited the noted Te Kooti, in the Waikato, with a view of getting the power of certain supposed wizards of this district neutralized by some charm Te Kooti is thought to possess.

The health of the Natives has been good; there has been an absence of epidemics, and the death rate is much lower than last year. I issue medicines to the Natives as required, principally for low fever, colds, asthma, and children's diseases. I have visited nearly all the settlements in the district, for the purpose of collecting the arms issued by the Government some years back. Up to date I have recovered 211 stand of arms, some of them in a fair state of preservation.

There has been a slight tribal land dispute at Nuhaka, and I have had some little difficulty in persuading these hapus to hand in their arms. A surveyor was warned off the disputed land; but, from conversations I have had with the Natives since, I am inclined to think the survey will be allowed to proceed quietly. Two of my Assessors, Hamana and Toha, have rendered me much assistance in this matter.

There is only one Native school at present in the district; but, owing to its position and the dilapidated state of the building, it is not so well attended as I would wish. Another school has been applied for by the Urewera at Onepoto. The importance of this application from a wild and formerly turbulent tribe like the Urewera can hardly be over-estimated. Children from Ruatahuna and other far-off settlements would attend; and I am in great hopes the school will be established.

A large meeting was held at the Whakaki on the 24th April, for the purpose of opening a large wooden church, built entirely at the expense of the Whakaki Natives. A feast was prepared, and everything went off with *éclat*. There could not have been less than 1,000 Natives present. Numbers of Europeans were there by invitation. The usual amount of speechifying took place, all of a most pacific tendency.

Great grief has been expressed throughout the district, both by Europeans and Natives, at the death of the late Native Minister: he was looked up to, respected, and beloved by all.

In conclusion, I would wish to state that the utmost unanimity prevails between both races throughout the district.

I have, &c.,

The Under Secretary, Native Department,
Wellington.FREDK. F. ORMOND,
Resident Magistrate.

No. 13.

Mr. S. LOCKE, R.M., to the UNDER SECRETARY, Native Department.

SIR,—

Napier, 23rd May, 1877.

I have the honor to forward the following report on the state of the Natives in this district. I am happy to be able to state that during the past year matters in relation to the Natives have gone on generally in a quiet and orderly manner, the only exception being the Ngatahira or Omarunui dispute, in which case—although no overt action has occurred—the Natives are still in occupation of the 160 acres of land, a portion of the Omarunui No. 1 Block of 3,573 acres, on the banks of the Tutaekuri. This land, the Natives declared, was never intended to be included in the deed of sale to Mr. Sutton; while the Supreme Court and Court of Appeal decided that by law it was included. Mr. Sutton's title is under the Transfer Act. Law-suits and disputes in relation to lands formerly dealt with under the various Native Land Acts are still going on, some of which have been adjusted; but to this subject I will not further refer than to renew my former remarks on the importance of the law, if possible, being made more

definite in regard to minors where no register of births, deaths, or marriages exists; and amongst a people entirely, up to within a very short period, ignorant of dates, it is next to impossible to state the age of any person, the usual way of arriving at the date of a person's birth or death being that so-and-so arrived at a certain place; or such an event happened either at that period or a little before, or a little after. It should be imperative in the case of minors that their ages should be specified at the time of the land passing the Court, and if copies of the registers in possession of missionaries, &c., could be deposited, say, at the offices of the Judges of Native Land Courts and Registrars' offices, one step would be gained towards the settlement of this troubled question. Great inconveniences have arisen through the number of persons inserted in memorials of ownership under "The Native Lands Act, 1873"—in some cases over 300 names. This is a most unfair arrangement also for the Maoris, for the chief and large landowner is in no better position than the man whose only right to the land was his being a member of the tribe, and, as such, having a right to cultivate sufficient for his own use; supplying, also, the chief with a portion of the produce for his own use and for the tribe. Into the legal questions that have arisen out of past transactions in Maori lands it is not for me to enter here, were I capable of so doing, but I would draw attention to the growing desire amongst the Maoris for the subdivision and individualizing of their lands, and the necessity of simplifying the machinery for carrying out this work. I have referred to the present working of the Native Land Act in my report on land purchase, East Coast.

The schools at Pakowhai and Omahu, I am sorry to say, have not succeeded so well of late; the former is closed, and attendance at the latter is small. A schoolhouse has been erected at Taupo. The school at Wairoa appears to be fairly attended; but both those at Poverty Bay are closed. The school at Tolaga Bay, and those in the Ngatiporou district, are generally doing well, more particularly those at Akuaku and Wai-o-matatini. Too much stress cannot be laid on the importance of continuing the education of the rising generation of Maoris in the English language. To carry the work out successfully, careful inspection and an uniform system are required. Many of the small schools that have been opened will not succeed, through the population in the neighbourhood not being sufficient to maintain them, or through its being a migratory one; or again, through the want of influential persons, either Europeans or Maoris, in the locality, who take an interest in the matter. As far as my own observation goes, greater success would probably be attained if four or more good schools in this island were established, which should be well supported, sufficiently so to take the children from their homes and have them entirely maintained at these institutions, and carefully looked after. I have observed in some cases that too much anxiety is shown to push the children on, for the sake of show: commencing, as it were, at the last page of the book first, instead of thoroughly instilling the first rudiments. For instance, I have heard Maori children repeating long pieces of poetry, in English, without understanding anything of what they had been saying, or even the meaning of the most simple tale in the first pages of the lesson-book out of which they learnt; also answering, like parrots, difficult questions in arithmetic, geography, &c. This, fortunately, is not the rule, but it shows the great necessity of careful inspection and care in selecting teachers. Another important point is the education of the girls—more particularly in plain sewing, cooking, and cleanliness. It must also be remembered that thorough success cannot be obtained right off, nor in a generation.

A large extent of land is being acquired from the Maoris of the East Coast—more particularly in the County of Cook—by the Government, which, when properly opened up, will tend greatly to the developing of the resources of that country, more especially so if dray roads be made inland from Poverty Bay to Wairoa, and from Poverty Bay to Waiapu. The sooner the bulk of the waste land now lying idle passes hands in some form the better. If, then, the reserves retained by the Maoris in the several blocks of land purchased were placed under some system—under the Native Reserves Act or otherwise—so as to prevent their being at once sold or mortgaged or leased for a long period without discretion, thus leaving the Natives quietly and permanently settled on these lands with Europeans around them, they would learn by force of example the benefit accruing from steady industry, and, not being any longer unnaturally excited by land-selling, &c., or living a useless, squandering life on the proceeds of these sales, &c., they would, if ever they are to rise in the scale of civilization, have a fair chance. I have not seen much of the Urewera tribe during the past year, as the natural outlet to their country is Ohiwa and Opotiki; but, from constant correspondence, I am aware of their desire to continue in the quiet state they have been in for some years past. I would suggest that every encouragement should be given them to open up their country by roads. The road called the Tarapounamu, by way of Ahikereru, is stated to be a practicable line. The late visit of the Hon. Dr. Pollen, as Native Minister, to Taupo, and his meeting with Rewi Maniapoto and other leading chiefs of the King party there, is likely to facilitate the maintenance of our friendly relations with the Maoris of the interior. The opening of the Native Land Court in that district, which, I hear, is to take place soon, will tend greatly towards the quiet settlement of the many land disputes existing there, and enable the preliminary land purchase negotiations in the district to be completed. The opening of a dray road from Taupo to Cambridge, and from Taupo to Wanganui, would be a great boon to the district. I would repeat what I stated in a former report in regard to the Hot Springs, that a careful analysis of all the springs should be made, and a report—giving full descriptions—with a plan of the district, showing the position of each, published in pamphlet form, and well circulated. The Natives of Patea continue, as they have always been, a

most quiet and orderly people. Some boundary disputes between hapus are going on there, arising, principally, through the country having been lately taken up and stocked by Europeans; but, as the Natives are gradually having their lands surveyed and passed through the Court, these questions will in time cease.

In regard to the physical, moral, social, and political state of the Maoris I have but little to state. The Maori population numbers about the same as last year; if anything, somewhat less. No particular epidemic or disease has occurred. As to their moral and social condition I do not think there is much change. Some movement towards teetotalism and forming lodges, and some excitement showing a revival in relation to religious matters, have taken place along the coast, which, it is to be hoped, is a sign of improvement, for it has been remarked, "The religion of mankind is the effect of improvement, and not the cause of it." In regard to their political condition they are taking much more interest in the elections going on around them, and as to what takes place at Wellington, than formerly; and discuss questions affecting themselves closely, and in these discussions generally evince a great dislike to Road Board and all other rates, and taxation in general. In this, perhaps, they show a feeling which actuates others besides themselves; but, in regard to many of their political expressions, it may be said, as I remarked in regard to the education of their children, too much progress must not be expected in one generation. It takes a lengthened period to raise the natural standard of a whole people.

The Under Secretary, Native Department, Wellington.

I have, &c.,
S. LOCKE.

No. 14.

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

SIR,—

New Plymouth, 31st May, 1877.

I have the honor to make the following report on the most material questions affecting the present state of the district of which I am the Civil Commissioner:—

The Natives are gradually but steadily improving in their feeling of submission to the state of things resulting from their defeat by us: so much so, that they have accepted the carrying out of the confiscation of the balance of the land between the Patea and Waingongoro rivers without any serious demur. The Ngaraurus also show signs of meeting the Government halfway on the confiscation question in their district. I propose, after I have finished south of the Waingongoro, to cross that river and settle the question of the Waimate Plains. One of the principal difficulties arises from the philanthropic advisers of the Natives, who sometimes profess, as Dr. Curl did to Captain Wilson, to be working, as amateurs, in the interest of the colony, while others have the interest of one race or the other in view; but in no case their own. Their views are very various, and have the effect of raising feelings of distrust and uncertainty in the Native mind. In no case is the view of the Legislature advanced—i.e., that the land within the confiscated boundary belongs to the colony, and that it rests with the Government to return what it pleases of the land to its former owners. The enclosed copy and translation of a letter from Colonel McDonnell, licensed interpreter, is an instance of the sort of advice given to the Natives. As will be seen, it is diametrically opposed to the view that the land is in the hands of the Government. Instead of advising them (if advice is necessary) that they had better obtain the best terms they can from the Government, his advice is to let the Government have some of the land, and let him have the management of the rest. As all these advisers of the Natives are either themselves licensed interpreters, or employ interpreters as their agents, under some mistaken idea that the confiscation has left some Native claims in the land that can be dealt with under the Native Land Acts, I recommend that licensed interpreters be informed that by so doing they are exceeding their licenses, which will be cancelled if they attempt any further action of the kind without the special consent of the Government. Objections have been raised to the control that I have attempted to exercise over licensed interpreters in reference to conveyances and leases from Natives of confiscated lands that have been set apart for their use, but which are still in an undefined state as regards the interests comprised in them. In Native lands over which the Native title has not been extinguished by the confiscation, the Legislature has provided by enactment, in the Native Land Acts, for the definition and protection of the rights and interests comprised therein of the Natives who propose to deal with them by sale or lease. But where the Native title has been extinguished by the confiscation, no such protection exists, and the Native Land Court has refused to deal with such interests when they have been brought before it. Nor does the license given to Native interpreters confer any authority to the holder to interpret in cases of confiscated lands, except where, by the action of the Government, they can be dealt with by the Native Land Court. Under these circumstances, I have thought it advisable to assume the protection of the interests of the Natives, and, where it has appeared to me necessary, to forbid paid officers of the Government, who were licensed interpreters, from acting, where the question was still in a complicated state.

Difficulties have arisen through the leasing by Europeans of reserves of confiscated lands set apart for the Natives. In nearly all cases the rights of those have been recognized who formerly owned them. The Native, therefore, whose land has been given away or sold to military settlers or others, is left out in the cold. This has developed two classes of opponents to the further

carrying out of the confiscation. The one who has let his reserve to an European feels sure that the European will be as a buffer between him and the Government, and doubts if he will get any more if the confiscation be further carried out; while the other feels so dissatisfied with his position that if he has any further interests he does not see the force of their being compromised by the confiscation being carried out on the land that is left. Tapa te Waero is a type of the former class. He has accepted and leased all the reserves he had a former interest in; he has opposed the confiscation being carried any further; he has petitioned the House for more land, which he appears to be entitled to; but he is not as yet willing that the confiscation should be carried any further than may be necessary to enable him to have the additional land he has petitioned for. Since Tapa te Waero and his relatives were obliged to go off from Mr. Dickie's land, after having expended some labour there, and Mere Awatea and others had to give up troubling Mr. Nicholson in the occupation of the land he had purchased from her and Erueti te Pawa, there has not been any attempt on the part of the Natives to take the law into their own hands. In one case a settler had destroyed an eel weir that was in existence before he acquired the adjoining property, and the nets at the openings of the weir went with it. As no mention was made of the weir in his Crown grant, I presume he is legally right. The Natives patiently heard me when I told them I feared they had no redress. It appears to be one of those hard cases in which an European likes to exercise the power that he holds. It is no doubt true that if our positions were reversed we should receive but a fraction of the consideration that we extend to them. Still, it would be well if some few of the settlers would refrain from taking a leaf out of Native habits and customs in their dealings with them. The Natives within the confiscated lands are evincing daily more submission to our Courts of law, and are even availing themselves of our Courts in criminal cases, several Natives having been sentenced to various terms of imprisonment with hard labour, or fined, for theft or assault on other Natives—in all cases with the consent of the tribe. But I am not aware of Natives having recourse to our Courts in cases of debt amongst themselves. The system of credit that obtains in the colony, and the remedies afforded for the recovery of debt, or imprisonment for non-payment, through the Resident Magistrates' Courts, have a very demoralizing effect. The trader looks to the law to enable him to recover the value of the goods he indiscriminately trusts the Natives with. The Native, on the other hand, endeavours to get as much credit as he can, and trusts to the chapter of accidents to enable him to pay, or to evade the payment of what he owes.

If Natives were viewed as being still minors in pecuniary matters, and all legal remedy against them for debt abolished, there is no doubt but that they would become more provident, and that their standard of honesty and principle would be raised when they found it had a marketable value. This is hardly the case now. The Natives are showing a disposition to part with the land immediately outside of the confiscated land. This will consolidate the blocks of land acquired by my predecessor, and facilitate the continuous survey and settlement of the district inland of Mount Egmont.

There is a good deal of disease among the Natives, due to their altered habits since the war. They formerly lived principally on the coast at or near their fishing stations; and fish formed an important portion of their diet. They have now been driven inland, and, even where fishing stations have been secured for them, they are comparatively useless, their canoes having been destroyed. I therefore recommend that arrangements be made to extend to them the same medical attendance afforded to the Natives at Wanganui, Wellington, Wairarapa, and other places. As regards the river fishing, Captain Blake informs me that the passage in Enclosure No. 3 of C. 4A., in the Appendix to the Journals of the House of Representatives for 1873, referring to eel cuts, refers to all rivers—that the Maomahaki was simply an illustration. I therefore recommend that no further Crown grants be issued having river boundaries on the Patea, Whenuakura, or Waitotara, until I have had time to ascertain if the site of an eel weir requires protection.

I have informed Taurua that for the future, in the Patea River, one of the openings in each weir must be left six feet wide, to allow of the passage of boats: to this he has agreed.

I have to express my indebtedness to the chiefs Hone Pihama and Taurua for their able assistance and advice on many occasions. The latter felt very keenly his having been taken prisoner to Otago, and the reproach made to him at Wanganui by Mete Kingi, "that his (Taurua's) opinion was now of no value, as he was only a slave." His appointment as an Assessor has been greatly appreciated by him, as a recognition by the Government that his rank and influence have not been seriously impaired by his deportation to Dunedin, which he speaks of as "the darkest day in his life," while the day he went on board the steamship "Luna" to return was "the brightest day of his existence."

The Native police force was considerably reduced last year, as Captain Wilson, who is in charge of it, considered that it could be done without impairing its efficiency. I cannot as yet recommend any further reduction, as it has been useful in preventing theft, and recovering stolen property, even on the Waimate side of the Waingongoro River.

The Under Secretary, Native Department,
Wellington.

I have, &c.,
CHARLES BROWN,
Civil Commissioner.

Enclosure in No. 14.

E HOA TENA,—

Wanganui, Mei 7, 1877.

Tena pea kua tae atu ta maua reta whakaatu i to maua mahi—i mea ahau ki a koe, taihoa e tuhituhi mai kia tae atu he pukapuka tuarua. Ka huri tena. Ka tu ano. Kei te matau hoki koe ki aku korero mo nga whenua e hohohia mai na e koutou ara e Ngatiruanui. E hoa, kei a wai ena whenua? He kotahi koe he mano ahau ahakoa toa koe me aha i te horo e pehi ana. Koia au ka mea me ata whakaaro me kaumatua, ahakoa kua wera te koromatua me tukua koia te tinana katoa ki te ahi?

Ko taku whakaako tenei i runga i taku mohio me tukua, tetahi wahi o te whenua ki te Kawanatanga kia u ae koutou te pupuri mo koutou ake nga wahi kahore i tukua, otira he ara tenei kua tupuria e te tarutaru e te tataramoa he maha nga tikanga hei hurihuri.

Me ake te Paremata ka tu he titiro i nga mea katoa o to tatou motu. Ki te turi koutou ki nga mea penei he kore rawa mo amua notemea ko mate te rangatira o te tangata, a ko koe e ngaro awe o tatou, a kei au te whenua ko te mutunga tena.

Ko te pai rawa koutou ko te ora ko te whai rawa na te mea haunga ano te moni puta horo mai, ko te moni e puta mo nga whenua i purutia ina rihitia e koutou he ora rawa tena he ora tonu hoki mo te whenua.

Ki te pai te iwi ki te korero ki au mo runga i tenei tikanga ki te pai ratou kia whakaturia ahau he kai whakahaere mo ratou ki tenei mea e pai ana ahau, kia haere atu kia kite i a ratou. E mara e te Katene, kua mutu aku kupu. Kei te matau koe ki au, ma te roa ma te maha o nga korero ka aha ae ma te mohiotanga o te iwi e titiro. Kahore aku kino kia ratou kahore kia iti. Erangi ko taku tino hiahia kia ora ratou me o ratou wahi me o ratou tamariki. Ka mutu tenei korero naku.

Kia Tuwhakaruru.

Kia marama mai te tuhituhi ki au ina tuhituhi te tangata.

Na to hoa,

Na MAKITANARA,

Wanganui.

[TRANSLATION.]

FRIEND,—

Wanganui, 7th May, 1877.

I suppose our letter explaining what we two are doing has arrived, in which I said, Don't answer until you get my second letter. That ends that. This is something else. You also know my talk about the lands you are disputing about—that is to say, Ngatiruanui. Now, my friend, whose land is that?

You are only one; I am a thousand; and, although you are brave, what of the fall by pressure! Therefore, I say, act as an elder and quietly consider. Although the thumb is burnt, why should the whole body be put into the fire?

This is my teaching from what I know. You hand over part of your land to the Government, that you may hold fast for yourselves the parts not handed over; but this is a road on which have grown weeds and thorns, and there are many things to be considered.

The Parliament will soon meet to look into all matters concerning our island. If you are obstinate in these matters there will be nothing hereafter, because death is the chief of the individual, and you may be the first of us to be lost, and the land will be mine: that will be the end.

You will live and flourish, not because of the money forthcoming at once, but because of the money you will get for the lands you will hold and let. That will be life indeed for you and the land also.

If the people think proper to talk over this matter with me, and appoint me to conduct these matters for them, I will go and see them.

Friend Katene, I have finished. You know me. What of long and much talk? Let the people judge from their own knowledge. I have never done them any harm, not the least, and my great desire is that they should all be saved, their places, and their children. That is all I have to say.

To Tuwhakaruru.

When you write, let your answer be clear.

Translation—W. Rennell, Interpreter.

From your friend,

McDONNELL,

Wanganui.

No. 15.

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

SIR,—

Native Office, Wanganui, 22nd May, 1877.

I have the honor, in compliance with the direction of the Hon. the Native Minister, as contained in your circular letter of the 23rd March last, No. 4, to furnish the annual report upon the state of the Natives in my district.

As to the state of Native feeling generally, much can be said.

Such feeling is liable to constant fluctuations and unsettlement, by the many influences brought to bear upon it from within and without.

The most disturbing element is the all-absorbing land question.

Efforts are being made, though somewhat tardy, by the tribes to come to an amicable arrangement and adjustment of their ancient tribal land boundary disputes.

Large and important meetings are continually being held, whereat these differences are fully discussed, with the view of an agreement being come to to have the boundaries surveyed, prior to taking the matter to the Native Land Courts for investigation. This question has assumed so much importance of late that the Wanganui tribes have consented to leave all local and family land disputes in abeyance, to prevent an encroachment being made by other Natives upon the tribal estate. A large and important meeting was held last month, at Waitotara, of the West Coast Natives, and a decision come to respecting the survey, next summer, of the main boundary line between Wanganui, Taranaki, and Ngatimaru country, embracing a tract of land extending from the Wanganui to the Mokau River, and stretching far into the interior.

As the main trunk railway may some day pass through this country, the importance of an early settlement of the Native title to these lands becomes apparent; besides paving the way for a further occupation of the interior of this island, to the benefit of both races. Another large meeting will be held at Putiki in July next, to discuss the Murimotu land question, the tribal boundary there being much in dispute.

Owing to recent legislation, much anxiety has been caused to the Native mind, the Native Land Act, thrown out by the late Assembly, being the main cause. A wide-spread apprehension exists that injustice, sooner or later, will be done to them in the matter of forcing them to part with their lands. At a large *hui*, held in January last at Koriniti, on the Wanganui River, one of the topics of discussion which found much favour at the meeting was the desirability of the Maori people combining to send certain chosen chiefs as delegates to the English Government, with the approval of the Ministry, to make a representation respecting their lands, with the view of securing a just administration thereof, in the interest of the present and future Maori generations.

The names of Te Keepa Rangihwinui and Topia Turoa were mentioned as being fit persons to represent this part of the country. The matter was mooted for the first time here at said meeting; but it will come up again for future discussion, and is not unlikely to be carried out, as, if the Natives combine on the question, money could soon be raised to meet the expenses of the mission.

Fresh legislation is urgently required to meet the case—an all-important one,—and every help and facility should be afforded to the Natives to secure a settlement of their conflicting land claims, and a registry of their tribal, family, and individual titles—not with the immediate view of hastening a disposition by way of sale or lease of their lands (which will follow as a matter of course), but with the object of settling a matter, and removing an element, that causes constant excitement and disturbance to the Maori mind throughout the country.

There should be more regular and frequent sittings of the Land Court in all Native districts. And there should be a Court of Appeal, to which dissatisfied Maori litigants could have recourse for a final and exhaustive inquiry into the nature of their conflicting land claims.

With regard to other Maori grievances, real or imaginary, a Council, or third House, under European presidency, comprised of Maori elected chiefs, sitting at Wellington at the same time as the Parliament, and by law connected in some way therewith, would give satisfaction to the Natives, and meet the increasing demand of a larger representation on their part in the Legislature of the country.

Too much effort cannot at present be made to meet the reasonable claims of the Maori population, with the view of occupying their active and restless minds, and thereby preventing disaffection and perhaps overt rebellion. The Native is still a power in the country, and it would be a great mistake to treat his demands and representations with indifference. The country has now arrived at another crisis, and great care, foresight, and tact are requisite to tide the colony safely through this period of its history, so that an amicable solution of the Native difficulty may yet be attained to, after so many years of peace, secured only by the hitherto wise and forbearing administration of the Government of the country as exhibited in its conduct of Native affairs.

Upon the whole, an increasing disposition is shown by the Maoris to appeal to the law for a settlement of all difficulties and disputes; and, where they do not avail themselves of the English Courts, they arrange many quarrels and differences by a recourse to the Maori runanga, a body of men selected by the tribe to investigate any matter brought to them by the people for adjustment; said runangas being an imitation of our Courts of justice, and which are not without a beneficial influence on the mind of the Natives, as, by their arbitrament, strife and contention of a serious nature are often assuaged and prevented.

Sometimes, however, the runanga or committee commits an excess of authority, by enforcing its decisions in an illegal and irregular way against members of the Maori community who do not recognize its authority; and it was only the other day that I fined one of its policemen £5 for distraining upon the goods of other Natives than those of the defendant in the case. I treated the affair as one of Maori *murū* (robbery), and had not the fine been paid by the chairman of the committee, who issued the process to the constable, I should have sent the offender to prison, in terms of the Act in such case made and provided. This is the only time the runanga has come into direct collision with my Court, and it came off second-best in the business, and had to acknowledge a maladministration of its affairs.

A great change is now coming over the Natives as they gradually assimilate to our manners and customs; and, owing to their highly imitative natures, it will not be long before they become civilized and amenable to law: the rising generation in particular showing every disposition to cast off the customs of their forefathers, and go in for a thorough imitation of the habits, customs, and amusements of the European races. As a consequence their necessities are increasing, and they find they cannot do without a certain quantity of the circulating medium, so as to keep up appearances and gratify their newly-acquired tastes. This will eventually force them to make more use of their superabundant land, a careful, judicious, and wise administration of which should make them all independent and easy in their circumstances—in fact, rich men.

By way of further remark upon the state of Native feeling, I would mention the fact of an existing apprehension in the Maori mind of possible future discord and strife between the races; and the remark has been made that, should another outbreak take place, the friendly Natives would decline to assist in quelling such disturbance, and would remain neutral spectators of the struggle. The bare fact of such a determination being come to is ominous of future troubles, which, however, may possibly be averted. Such intention has been communicated to the Waikatos, who are not unlikely to prove less conciliatory in consequence.

As to the moral and physical condition of the Natives, I cannot speak so favourably as I could wish. In morality the Maori does not come up to our standard, the customs of the race, which are of a low order, being still practised amongst them, and there cannot be much improvement till the communistic habits of the people are given up. Religion is at a low ebb, and they are now entirely without the influence and teaching of any minister, European or Native. A serious responsibility lies at the door of the Church Missionary Society, owing to the vacancy caused by the death of the late Rev. B. K. Taylor not having been filled up. A missionary field of great extent and importance now lies unoccupied, and a scene of much usefulness, amongst a highly interesting people, has been for nearly twelve months entirely neglected. The sacred services held by the school teacher at Iruharama on Sundays, at which both parents and children attend, are the only regular and properly-conducted religious meetings on the river, with its population of over 2,000 souls, and a good effect is produced thereby.

Neither the moral nor the physical development of the Natives is improved or raised by their drinking habits, there being a greater consumption than ever of the fire or stinking-water (*waipiro*) by the Maoris of these districts. No meeting takes place and no work of importance is undertaken without a good supply of grog being obtained for the jollification of the attendants; and at the carpenter's bench and in the harvest fields the black bottle, with its burning and inebriating contents, is too frequently seen and used. Good Templarism has not yet been started here, but there are those of the race, men of influence and standing, who would give it their support if introduced on this river.

There has been no serious epidemic during the past year, although a good deal of sickness exists at times. Mr. Donaldson has been most useful as a doctor and dispenser of medicines at Iruharama, and the Natives from all parts of the river flock to him for advice and medical treatment. They highly appreciate his services, and have asked that he should be remunerated, as he has been the means of saving many lives and curing a host of patients. It is of great consequence to the Natives the furnishing of medicines to the school teachers for supply to them at their distant kaingas; and much kindness and regard has been shown to them by the Government in the hitherto liberal response made to their requirements in this matter. They are practically shut out of the Wanganui Hospital, an institution originally endowed and set apart for their special benefit, and hence the keeping up of a medical department in the interior is a question of vital importance to the race. Those of them that can afford it frequently employ a doctor at their own expense, and but few care for the services of the Native medical officer of the district.

In the matter of agriculture and industrial pursuits, the usual crops of wheat, oats, maize, potatoes, &c., have been raised, but the markets have not been good, except latterly for wheat, a limited quantity of which the Maoris are holding back for grinding by their mills into flour, for home consumption and sale. Two iron flour mills, constructed of the best machinery, are now completed and in working order, at Koriniti and Karatia, having cost the Natives about £400 each. In a short time two more of such mills will be put up at Pipiriki and Ohura, the former place seventy and the latter 150 miles up the Wanganui River. A compact hand flour mill was supplied this year to the chief Marino, at his request, by the direction of the late Native Minister, Marino's kainga being some 200 miles distant by the river, and on a branch stream called Ongarue which takes its rise in the picturesque mountain of Hikurangi near the Tuhua Ranges, in the far interior of this island. As indicated in my last annual report, the Wanganui Natives have procured a number of sheep and distributed them at the principal settlements in flocks of two and four hundred. Over 3,000 have been so allocated; the chief Renata Kawepo, of Napier, having largely contributed to the number by presenting Mete Kingi with a flock of 2,000 from his station in the Patea country. Sheep-tending has become quite a mania, and the Natives are very busy clearing and sowing their lands with grass in the neighbourhood of the river settlements. An edict has also gone forth to destroy the many useless Maori curs infesting all the pas, and the cattle and swine have been removed to separate preserves, so that the woolly flocks may have every chance of increasing and adding another

source of income and wealth to their enterprising owners. Strict rules have been laid down so as to prevent any intermingling of the flocks, and every precaution taken against the inroads of disease. Every facility will be afforded for the inspection of the sheep by the duly-appointed officer at Wanganui, and no objection will be made to paying the tax. Already Mr. Hickson has inspected the Parikino flock, and issued a clean certificate. It is to be hoped that the price of wool will soon rise again, so that our Maori neighbours may obtain good and paying returns for their wool, and thereby be encouraged to persevere in carrying out another branch of industry and opulence.

The growth of hops, notwithstanding the many discouragements experienced by the cultivators, is still persevered in; and, through the liberality of a Wanganui gentleman—a Mr. Ketley, late of the Indian Marine Service—I obtained, gratis, some 30,000 sets, which I distributed amongst the Tuhua settlements, and next season they will have an abundant crop. Measures will have to be taken to meet the expense of erecting an oast-house or kiln for drying purposes, whereby the hops will be rendered a marketable commodity, and meet with a ready sale at a paying price to the many breweries in Wanganui and its neighbourhood.

The mulberry trees are on the increase; and I have been promised a good supply of grain from New South Wales, to be distributed next spring amongst those Natives who are willing and anxious to try their hands at this paying branch of agriculture. The Indian and Californian forest-tree seeds, supplied by the late Sir Donald McLean, have received every attention from the chiefs to whom they were given, and a goodly number have come up and will be cherished as mementoes of Te Makarini, the late friend and protector of the Maori race.

I would again urge upon the Government the desirability of further fostering industrial pursuits among the Natives by starting a nursery at some choice locality on the Wanganui River, where the many products of other climes might be raised and spread to other parts, to the great benefit of future generations of both races. Upon some pecuniary and other assistance being given, a competent person could soon be met with to embark in this useful and patriotic undertaking.

Touching matters of acclimatization, the pheasant has now become quite numerous on the Wanganui River, and the Natives look with some interest upon the introduction of this and other birds, although complaints are made of the destructive habits of the pheasant, which bird makes considerable inroad upon the corn crops of the Maoris. In fact, nothing seems to come amiss to the rapacious maw of this hardy bird.

Inquiries have been made about European fish, the success attending the placing of carp in Lake Taupo having given the matter a prominence in the Native mind; and the time has now come for the introduction of salmon ova in the beds and calm waters at the source of the Wanganui and its tributaries.

No fresh public works have been undertaken in Maori districts this year; but, as settlement extends, better means of communication will have to be found, and the Maoris will be most ready to assist in executing works which will more immediately benefit themselves.

The traffic from Wanganui River to the Murimotu Plains is on the increase, and the present bridle-tracks will have to be improved, so as to afford a more ready and available means of transport of goods and produce to and fro, and to town.

The Paraekaretu Block is now coming into repute, and the occupation of same by thriving and industrious settlers will be the beginning of the advance yet to be made into the far-famed Murimotu Plains and other parts of the interior, which only require the hand of man to turn them into smiling fields and populous neighbourhoods, abounding in natural wealth and happiness. The development of these inland tracts of country is a matter of great moment to the colony, and every effort should be made to foster and promote settlement in these parts.

Finally, as to other matters likely to prove of interest to the colony, I would here mention the "Moffatt case," which was tried at the late sittings of the Supreme Court here, presided over by his Honor Judge Richmond. I had been long made aware of the traitorous proceedings of said European in the interior—at Mokau, Waikato, and Tuhua—and numerous reports reached me of the quantity of powder being made by him for the Maoris, besides the repairing of arms. Fortunately, owing to his interference with the contractor for the Tuhua Flour Mill, he incurred the displeasure of Mamaku's people, including the chiefs Tuhiaia and Paiaka, who informed against him, and undertook to execute a warrant for his apprehension on the charge of manufacturing gunpowder without a license. By the instrumentality of said chiefs the culprit was secured, and a quantity of the manufactured article produced for the purpose of prosecution. Suffice it to say that the crime was brought home to him, and a conviction obtained for a breach of the Arms Act, in committing a misdemeanour, and the inadequate punishment of two years' incarceration at Wellington awarded—that being the severest punishment that could be inflicted in terms of the Act. His Honor the Judge denounced in a marked and forcible manner the enormity of the crime of which Moffatt had been convicted, and the just punishment he deserved, viz., that of the halter or gibbet, which was not too severe for so murderous a crime, involving the supply to a semi-barbarous and merciless foe of the means of carrying on rapine and destruction at and upon the frontier settlements of his unoffending and unprotected countrymen. I am led to believe that said white man has succeeded in making large quantities of serviceable gunpowder, in which he carried on a profitable trade amongst the Waikato, Mokau, and Tuhua tribes, and that considerable quantities have been stored at convenient places, to be used against road or railway projectors, at the advice of the scoundrel Moffatt.

I am glad to say that the important services rendered by the apprehending Maoris have been duly recognized by the Government by payment to them of a special reward, and other considerations in the shape of expenses and food.

The Waikato party, who are not likely to look with favour upon the action taken by their neighbours in this matter, will, no doubt, be impressed with the fact that offenders of the law can be brought at some time or other to justice, and a deterrent effect will be caused thereby to the further commission of crime in the interior.

Concerning Native schools, the Iruharama one is well attended and prosperous, being situated in a central and populous neighbourhood, and has a roll of sixty scholars and a good average attendance, and is under excellent management. The Parikino one, from a variety of causes—scattered population and apathy of resident Natives, &c.—has gone down, and I have called upon the tribes to meet and discuss the question, so as to secure a better attendance of their children; otherwise the school will have to be closed. A special report will be furnished by me on this important subject.

The Wanganui Natives still keep up their support of the *Waka Maori*, and petitioned the Government, along with other tribes, for its continuation. Some eighty Maoris have qualified as electors of the district, and their number will be increased.

During the past year much excitement has been caused amongst the Upper Wanganui River Natives, owing to action taken by gold-prospecting parties from New Plymouth and Wanganui. In August, 1876, a party of both Europeans and Maoris from Waitara extended their researches to the distant interior, to hitherto interdicted country, and were plundered and sent down this river by some of the Hau-Hau chiefs, and strictly forbidden to return by the way they came, through the forest.

Shortly afterwards rumours reached the Natives of a second expedition from Taranaki to the neighbourhood of Taongarakau, where there are extensive coal beds, and they were so incensed thereat that an armed party was despatched to the scene to ascertain whether the rumour was correct or not. Fortunately there was no foundation for the report, and the Natives returned without finding any tracks of a second prospecting party, either for gold or coal. This excitement had scarcely subsided when, in January last, a party went up the river in search of gold from Wanganui, and at ninety miles distant from town were ordered back. The result of this has been the establishment of a blockade on the river, some 100 miles up; and I was turned back myself last March by Te Hai, *alias* Taumatamahoe, at that distance off, when on my way to visit the Tuhua tribes, because, as he said, I had two strange Europeans in my canoe (friends of mine), who, notwithstanding my assurances, he believed were spying out the country to see whether it was auriferous. I did not deserve this treatment, and felt I was the victim of circumstances, entirely caused by the lawless and unwise proceedings of my own countrymen, who, in their thirst after gain, risked collision with the Natives, and have certainly retarded the opening up of the country and thwarted the Government in its efforts in that direction, which were on the eve of success, by negotiation through the principal chiefs and lords of the soil.

This combined action on the part of certain of the inhabitants of New Plymouth and Wanganui was highly impolitic, and has thrown us back some years in our endeavours to conciliate the Native, and get him to consent to search being made for the mineral wealth which no doubt lies hidden in the recesses of this island, as there deposited by the Great Creator for the use and benefit of the human race.

The Maori prophet, Te Whiti, still holds his periodical assemblies at Pariaka, in the Taranaki country; and the Natives continue to attend and have not yet lost faith in his prognostications. The last utterance was to the effect that Waitara was the great “aceldama” (as it was there that the war broke out and the blood of the people was shed—the price of the land); his meaning being that the meeting for finally settling the differences of the two races should be held at Waitara, where Te Teira sold the land that caused the outbreak of war and strife in the country.

I cannot conclude this report without expressing on the part of the Wanganui Natives their deep concern and sorrow at the death of our late Native Minister, Sir Donald McLean. I can truly say that such feeling on the part of the Natives of these districts was intense and wide-spread, and his loss and their bereavement will be felt for many years to come. I have ever felt it a melancholy satisfaction to join with the Natives in their lamentations over the death of him who was indeed “a leader in Israel,” and the “favoured of the people.” May his memory ever be cherished.

The Under Secretary, Native Department,
Wellington.

I have, &c.,
RICHARD W. WOON,
Resident Magistrate.

No. 16.

Mr. R. WARD, R.M., Marton, to the UNDER SECRETARY, Native Department.

SIR,—Resident Magistrate's Office, Marton, 25th May, 1877.

I have the honor to acknowledge the receipt of your circular letter No. 4, under date 23rd March, 1877, and, in compliance with your instructions therein contained, have to offer the following report on the state of the Natives in my districts:—

With regard to Ngatikauwhata residing at Awahuri, on the Oroua Stream, I have to state that this hapu has obtained Crown grants for 6,250 acres of land out of the Rangitikei-Manawatu Block. On this they have located thirty-four European families, chiefly on leases for twenty-one years, in some cases with purchasing clause, and in a few instances by absolute sale of the land. One of the grantees, Takana te Kawa, has just completed a handsome and expensive bridge over the Mangaone Stream, for the use of himself and his European tenants. As a part settlement of the claims of Ngatikauwhata to land sold by various tribes to Government, the hapu has obtained a steam thrasher and engine, costing nearly £700. Having finished threshing the crops of the Natives, it has been engaged in threshing those of the neighbouring settlers. The hapu is looking forward to a sitting of the Native Land Court to issue titles to the remainder of their land, on the south side of the Oroua Stream. I may say Mr. A. McDonald, on behalf of Ngatikauwhata, has received a very large number of applications from Europeans wishing to lease or buy locations on this block as soon as the title is issued. It is considered this block will carry from fifty to eighty families, with from 100 to 200 acres each. The estimated area of the block is about 10,000 acres. With regard to education, at Awahuri there is a school established under the Native Schools Acts, but the European tenants and settlers are moving for a school under the Education Board of the Provincial District of Wellington. Tapa te Whata has presented the Education Board with a piece of land whereon to build: it is therefore as yet a question whether there shall be two schools or only one. The hapu is looking forward to a considerable breadth of crop next season, as they are anxious to provide employment for their steam thrasher. As to stock, I have to state that the Natives here have as many as the land they retain in their own hands will carry.

At Te Reureu, about six miles from Marton, the German Missionary Society have erected a substantial school-house; the Natives have given about five and a half acres of land for the purpose, and have had it neatly fenced in. The school has been opened, and I hear the attendance, conduct, and progress made by the pupils are exceedingly encouraging. The Natives generally exhibit much interest in this school, and do much to encourage the master, a young German missionary, who is heartily devoted to his work. The Natives here have some very nice little cultivations on the block, but as a whole I find the Maoris indulge too freely in strong drink and card-playing; there are, however, indications of a better disposition among them. In November last a stranger (Maori) from Taupo, staying at Te Reureu, while drunk, fell from his horse, and was found dead the next morning by one of our settlers. The Maoris were much excited about the cause of his death. The Coroner decided to hold an inquest, at which many Natives were present. The jury brought in a verdict of "Accidental death." The Natives expressed themselves pleased and satisfied with the proceedings and the result.

About ten months ago another school was opened for the Maoris at Turakina by a Mr. Millson, a Christian gentleman who has done it of his own desire to do good among these people. He has about twenty pupils; they have made considerable progress in reading and speaking English; they have also made a good start in writing and arithmetic. I am told it is a source of much pleasure to hear them sing Sankey's hymns. Some of the children from Parewanui—a distance of over twenty miles—are living now at Turakina for the purpose of attending this school. The Natives assist Mr. Millson with some of the necessities of life, but inadequately. It appears to me to be a fitting case for assistance from the Government under the Native School Acts. The church in Turakina is used as a school-house. The Ngatiapa tribe (residing here) is as a whole making considerable moral progress, and as a matter of course also in industry. I must note also that at Turakina the Natives have built a neat house specially for meetings of "runangas," with apartments for papers and documents—a sort of Maori office. They have abolished strong drink, and look upon it as a crime. I think I may say of this tribe that their number of late years has increased: it is by no means unusual to see families of many children. I must add that the Natives at Turakina have some of the finest grazing farms in the district, carrying many hundreds of the finest sheep and a number of well-bred horses and cattle.

I have now much pleasure in reporting upon Ratana Ngahua's homestead at Awahou, on the south bank of the Rangitikei River, in the Carnarvon Block: it is said to be one of the best in the neighbourhood; it contains about 700 acres of good agricultural land. Ratana (who is a Native Assessor) has made considerable improvements upon it. He has grown some fine fields of wheat and oats, and has a flock of about 1,200 sheep and about 150 head of cattle, besides a number of draught and riding horses. His wool this last season realized about £400. A few weeks ago he purchased at auction two pure-bred Lincoln rams imported from England by J. W. Gower, Esq., of the Carnarvon Estate, and also a highly-bred short-horn bull, from the herd of J. D. Canning, Esq., of Napier, for which animals he paid a high sum of money. Ratana has every convenience for working his farm—a good wool-shed and other outbuildings, together with all the necessary farming implements. He has shown a good example to the other Natives of his neighbourhood, and will, in the course of a very short time, be able to compete with his European friends in the production of stock of all kinds.

Maramaihoa is a settlement near the Rangitikei River, where some of the Ngatimaniapoto and other tribes live. They have about 100 acres under crop, and produce some of the finest wheat in the district, which they dispose of at the highest market value; and also own a flock of about 400 good sheep. They are well supplied with draught horses and farming implements, and are industrious as compared with the generality of Natives.

Mangamahoe and Matahiwi are other settlements further up the Rangitikei River, towards

Bull's, at which some of the Ngatikahoro and Ngatiparewahawaha Natives live. Their cultivations are not so extensive as they might be, considering the number of people. Last season they produced some oats and wheat, and are now preparing for the next season's crops; but they do not cultivate as much as they should, for their land is without exception the finest in the district. At Matahiwi they have built a very neat little church, which gives the settlement quite a civilized appearance, but, unfortunately, with few exceptions, these Natives are not so temperate as they might be. They have made several attempts to band themselves together as Good Templars, and have kept their pledges until visited by some friends, when they consider it necessary to spend large sums of money in drink of all kinds, and consequently they are not at all prosperous. I must confess to a feeling of sympathy with and a deep interest in these people. They are continually making efforts to shake off one of their worst enemies—strong drink.

Ohinepuhiawe is a settlement opposite the township of Bull's. The Natives here have a few cultivations, but of small extent, and seem to have lost their former energy, when great numbers were regularly employed in cultivating their land, and used to produce large quantities of wheat, maize, and potatoes. They now spend the greater portion of the money they derive from rents, &c., in drink, and are therefore not well off. If the Natives mentioned in the last two settlements were to become temperate in their drinking, or abstain altogether, I have no doubt that in a short time they would be comfortably well off, as their young men are equal to any Europeans as workmen, and their land is of the very best quality.

At Parewanui the Ngatiapa tribe have had some good crops of wheat and oats; they have produced about 1,000 bushels of wheat, and talk of cropping largely the ensuing year. The fact that they can get their crops cut and threshed by machinery is to them a very great inducement for extending their farming operations. I note that Utiku Marumaru and his party purchased an imported short-horn bull lately for £100, and several well-bred rams at a high price. They are determined to improve their stock. The wool grown by the Natives on the Parawanui Reserve this year realised £700, which is at the rate of nearly 10s. per acre. The tribe had on this reserve in all about 150 acres in crops of different kinds. I am glad to be able to say that these people are industrious and well conducted, and many of them well off. They possess some of the finest draught and riding horses in the district. They are decidedly progressing.

As to the Natives at Manawatu and Otaki, I regret to say I am unable to report much that would indicate progress. I notice that near Foxton Ihakara Tukumaru and his people have erected a very neat little church, of which they are justly proud. The Natives in the districts now under consideration have been in an unsettled state for some years, owing to land difficulties and disputes. I think I may say these are lessening, and hope to be able to report more favourably next year. Going among them freely, I find many of the causes of their disputes and much dissatisfaction to arise from the fact that their land is generally granted to a number of persons who hold it in common. Many of these persons, I find, are disposed and have attempted to enclose and cultivate their land, but the others, as soon as an attempt is made to erect a fence, destroy it, or wait until the crop is ready for use, when they assert themselves as owners and take it away. The Natives say they wish their claims to be individualized; that they have no heart to work for the benefit of others; they cannot run sheep on the land but others claim all the profit; and so many sink down to a hard-drinking, card-playing, dissolute lot of people.

There is a sad falling-off in the health of the Natives generally at and near Otaki, consumption being still very common, and low fever is very prevalent amongst the Maoris living in the neighbourhood of the Horowhenua Lake.

I am pleased to be able to note the fact that Hoani Meihana and others of the Rangitane tribe, living at and near Palmerston, are the owners of the Hokowhitu saw-mill, which I believe is equal to any in the Manawatu County.

I cannot conclude my report without noting the effect of a meeting held at Otaki lately, by the Hon. the Native Minister, on the land question. I am informed the Hon. Dr. Pollen pretty plainly intimated that no more advances would be made on land that had not first passed through the Native Land Court, and that he positively refused to pay a large sum of money which the Maoris concluded he had come to hand over for a certain block of land, the ownership of which is in dispute. This firmness was new to them, and, together with the disappointment of not getting the expected money, caused great discontent at first, but it quickly disappeared, and the Maoris now freely admit that this new policy is right, and if followed will have a very beneficial effect.

In furnishing this report, I have to acknowledge much interesting and valuable information received from the Rev. A. Honore, Messrs. McDonald, Hadfield, Cook, Fraser, and Stevens.

I have, &c.,

The Under Secretary, Native Department,
Wellington.

ROBERT WARD,
Resident Magistrate.

No. 17.

Mr. F. E. HAMLIN, R.M., Maketu, to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Maketu, 31st May, 1877.

In forwarding the following report of the district lately under my charge for the year

1876–77, I have the honor to remark that, with one exception, I consider the aspect of Native affairs to be satisfactory.

1st. The exception I allude to is an idea strongly impressed upon the minds of numbers of the Ngatipikiao tribe residing at Maketu, that the deaths of two individuals of their number have been caused by witchcraft; and three names are mentioned, two of whom belong to Ngatipikiao and one to Ngatimoko, as having been the cause of their deaths. They have held several meetings on the subject, and have even talked about putting the accused individuals to death, and have asked Ngatiwhakaue to join them. The latter tribe, however, declined, and furthermore stated that they should take the suspected parties under their special protection. From conversation I have recently held with one of the Ngatipikiao chiefs, I am inclined to believe that nothing more than absurd threats and intimidations will be the result.

Only one land dispute has taken place amongst the Arawas during the late year, and that occurred at Ohinemutu, the disputants being Taiapo te Waiatua and his so-called younger brother, Te Retiu Whititera, and Wi Maihi te Rangikaheke, of Ngatikeuru. This at one time threatened to be a very serious affair, both parties being under arms; but, with the assistance of Mr. Commissioner Brabant and some Native Assessors, matters were temporarily arranged, and it was ultimately decided that it should be referred to the Native Land Court for adjudication.

As regards the morality of the district, I have nothing to add to my report of last year. Crimes are of rare occurrence, and it is a very unusual thing to see a drunken Maori in Maketu. This may perhaps arise from the fact that the residents here have not the same means of indulging in that debasing habit as their brethren inland, who, from the constant influx of tourists, are enabled to provide themselves with liquor, consequently intoxication and its concomitant evils are much more frequent amongst them. No illness of an epidemic character has attacked this district during the last twelve months, and the mortality has been of the usual average. The only people of note who have departed this life are Te Puehu Taihorangi, of the Ngatipikiao tribe; Te Poari, of Ngatimoko; and Repora, wife of Wi Maihi te Rangikaheke.

The district has still felt the want of a duly-qualified medical practitioner, but it has been much beholden to the assiduous attentions of Mr. Pinker, Native schoolmaster, who has been very successful in treating the Natives homœopathically. He is always ready and willing, when called upon, to do his utmost in aid of suffering humanity.

The several Native schools in this district are progressing favourably. That at Te Wairoa has greatly improved since the appointment of Mr. and Mrs. Hassard, both of whom appear to be excellent school teachers, and the attendance roll shows an average of fifty, with seventy names on the books. I hear very good accounts of both Major Wood's school at Te Rotoiti, and Mr. Creeke's at Matata; and Mr. Pinker's, at Maketu, shows signs of the advancement made by the pupils. A school is much needed at Ohinemutu.

In agriculture: The Natives of Maketu planted a small crop of wheat and oats, which turned out very well; they were also very successful with their potatoes and kumaras, especially the latter, the yield being very great. They have introduced from the North a new species of kumara called "waina," which is wonderfully prolific. The maize crop was to a great extent a failure: it looked and bore well, but, having been planted late, it did not ripen before the wet weather set in. Some of the Ngatiwhakaue and Waitaha, who had large potato plantations on the banks of the Waiari, a tributary of the Kaituna, were great sufferers from a flood that occurred in February last, and, had it not been for the aid afforded them by the Government and European and Native friends, they would have been driven to a state of starvation. In the Lake districts they have threshed about 3,000 bushels of oats of a very good quality, and they have also a plentiful supply of potatoes.

The road between Maketu and Ohinemutu is in a very bad state of repair, in some places almost overgrown with fern and scrub, and, in others, large fissures made by heavy rains make it very dangerous travelling, especially after dark.

A Native woman recently died at Ohinemutu, after having given birth to twins—it is asserted through the ill-usage of her husband, a Native of the Tuhourangi tribe. No reliable evidence however, of the facts of his having ill-treated her could be procured, and, as I anticipated that the case would fall through, I deemed it advisable to take no action in the matter.

During a heavy squall that occurred in the early part of this month, a large willow-tree was blown down, falling on the top of the Courthouse, completely smashing it in, leaving only the office standing; but a heavy gale from the north-east, setting in about a week ago, completely unroofed that portion of the building, reducing it to such a state as to render it quite unrepairable.

A monument has been erected of Oamaru stone in the enclosure surrounding the church at Maketu, at the expense of the Government, to Tohi te Ururangi, who fell mortally wounded at Kaokaoroa on the 28th April, 1864, when fighting against the rebel East Coast tribes, who were in arms against the Queen's authority. Some of Ngatipikiao objected to its being placed there, and it was some time before the difficulties were cleared away; but they ultimately consented, and assisted to place the stones in position. It is a pretty, tasteful piece of workmanship, and looks remarkably well where it now stands.

In conclusion, I wish to remark that, as this will be the last occasion on which I shall report on this district, I beg to bring under the notice of the Government that on my arrival in Maketu in 1870 I found matters in a very unsettled state, and great difficulties were experienced in carrying out the law; but now I am happy to state that there is a

very marked difference, more especially in the inland districts, and I have constantly heard tourists expressing pleasure and surprise at the good behaviour of the Natives during the sittings of the Court, and also the respect shown to the law.

The Under Secretary, Native Department,
Wellington.

I have, &c.,
F. E. HAMLIN,
Resident Magistrate.

No. 18.

The Rev. J. W. STACK to the UNDER SECRETARY, Native Department.

Report on the Canterbury Maoris for the Year ending the 30th June, 1877.

I AM glad to report that all traces of the fever, which proved so fatal last year, have passed away, and that the health of the Native community is restored.

Though still suffering from the effects of the strain put upon their limited resources, by their contributions to Mr. Taiaroa's fund for prosecuting their land claims in the English law-courts, the Natives generally are better off this year than they have been for some time past. This is owing partly to the high prices ruling in the produce and labour markets, and partly to an increase which has lately taken place in the rentals received from Europeans leasing their lands. The circumstances, however, of those who have no land to let, and who are too old to work, remain unaltered, and their support will continue to be a charge on the Charitable Relief Fund; but, in order to prevent the whole burden of it falling upon the fund, I have in most cases limited the period during which assistance is afforded to the winter months, because then even those who are best off amongst the Maoris have nothing to spare, and to withhold assistance at such a time would occasion much suffering.

In dress, food, and house accommodation, there is very little to distinguish the Maoris in the South Island from their European neighbours; but still there remain two great obstacles to their complete civilization, the one affecting their social relations, the other their moral character; the one being caused by the survival of many of their old communistic customs relating to property, and the other by their defective or blunted moral sense. The one checks industry by compelling the industrious to support the idle; the other promotes immorality by blinding the people to the enormity of vice. The individualization of the reserves is doing much to eradicate communism. It not only enables the Maori to do what he likes with his own, but it leads to the settlement of Europeans in the midst of the Natives, and to the consequent breaking down of many foolish Native customs. It is the moral difficulty which is likely to prove the greatest hindrance to the further progress of the race. In Maori society the vicious and the low-born associate on terms of perfect equality with the virtuous and the noble, and consequently the manners of the people are growing coarser, and their morals are being lowered day by day; their minds are becoming so familiarized with the details of vice that they see no impropriety in saying or doing before a woman or child of their own race what they would be ashamed to say or do before any respectable European; and under such circumstances the existence of innocence amongst their youth is an impossibility, and anything like refinement of feeling amongst the adults is of very rare occurrence. Still there are virtuous and honorable men and women amongst the Maoris, and the absence of refined feeling and a proper sense of self-respect it probably to be attributed, in a great measure, to the disruption of their social system by the adoption of the unfamiliar customs of a highly civilized race, and to the state of confusion and bewilderment into which they were thrown by the change. When the chief had learnt to smother his natural repugnance to accept an infamous slave as his equal, and had been brought to regard doing so as a virtuous act, it is hard for him to draw a distinction between the nature of the infamy attaching to his own slave and that attaching to the criminal—the slave of the law—and to know why what was right in the one case could be wrong in the other: to his mind ceremonial defilement was quite as shocking as moral, and he cannot yet see clearly the difference. The obliteration of class distinctions has fostered rudeness and coarseness of manners, and the poverty of the chiefs has compelled them to submit to all kinds of indignities to conciliate their old dependants, on whose voluntary services they rely for support: thus practices have developed which, however distasteful to the right-minded, are tolerated because they appear irremediable, and the punctilious *rangatira* Maori is fast degenerating into the rude and too often vicious vulgarian. We can only hope that education, when it becomes universal, may quicken the moral sense of the people, and that the growth of a comparatively wealthy class and a return to something like order in their social system may improve their manners, and put a stop to the unseemly fraternization of the virtuous with the vicious.

During the past year a new schoolroom and master's house have been erected at Little River, where about thirty children are in attendance. The school at Kaiapoi is shortly to be re-opened. In three other places in my district, the Natives have expressed a desire to have the means of instruction provided for their children.

A few weeks ago a number of Natives, under the leadership of Tamaiharoa their prophet, left Arowhenua for the Upper Waitaki, carrying with them their families and all their movable property. It is their intention to "squat" on any suitable piece of land they can find, and so to compel the Government to grant them more land. This course of action is due to the failure

of Mr. Taiaroa's efforts to induce the General Assembly to grant further compensation for the lands taken possession of by the Crown in the South Island. The Natives in other places are watching this movement with great interest, and if successful it will probably find many imitators.

The Kaiapoi Natives have, during the past year, received the balance of the land due to them under the award of the Native Land Court held in Christchurch in 1868. The acreage amounts to 2,925 acres, but they are still unable to make any use of it, as there is some technical difficulty respecting the title.

I am glad to observe that the attention of the Government is being drawn by the officers in other Native districts to the necessity for some alteration in the Marriage Act with reference to Maoris. As the law now stands, a Maori may be married without a Registrar's license, and he is led to believe that the issue of such marriage will be legitimate; but the Supreme Court has lately ruled that no marriage would be recognized by that Court which was not contracted in accordance with the existing law: that in fact a Maori marrying without a Registrar's certificate could not contract a lawful marriage. As great injustice may hereafter be done to those whose parents were not married in accordance with the English law—by their being superseded in the possession of property by others whose claim rested upon their being the legitimate heirs (through their parents having contracted a lawful marriage) of the original owners of the land—it would be only fair to the Natives to bring in an Act legitimatizing all persons born before a certain date, and recognizing as lawful all existing marriages, provided the parties to them registered their marriage by a certain date, and requiring that in future the Natives should conform to all the provisions of the Marriage Act.

The Under Secretary, Native Department,
Wellington.

JAMES W. STACK.

No. 19.

Mr. H. T. CLARKE, Under Secretary, to the Hon. the NATIVE MINISTER.

SIR,—

Native Office, Wellington, 15th May, 1877.

In obedience to the command contained in your memorandum of the 16th ultimo on a letter from Mr. Brabant, R.M., reporting a disposition on the part of the Pirirakau and Ngatihaua Natives to interfere and quarrel with the adjacent European settlers in the Tauranga District, I have the honor to report that I left Wellington for Tauranga on the 19th April, and arrived there on the 22nd.

Before leaving Wellington I communicated by telegram with Te Raihi and Hakariwhi, chiefs of the Ngatihaua residing near Cambridge, and requested them to meet me in Tauranga on the 24th. It was very desirable that these chiefs should be brought face to face with their people, as it was their action in leasing the Omokoroa Reserve that caused the interference of some of the members of the Ngatihaua tribe. Te Raihi showed some reluctance at first to comply with my request, but on pressure being brought to bear upon him he gave way, and I have the pleasure to state that he joined me at Tauranga on the day appointed.

On the 23rd I had a long interview with the Ngaiterangi chiefs Hori Ngatai and Enoka te Whanake on the late threatened disturbances in Tauranga by the Pirirakau and Ngatihaua. They without hesitation stated that a great deal of unnecessary excitement had been created by the Europeans; that, if the matter had been left in the hands of the officers whose duty it was to attend to such matters, very little would have been heard out of the district; that the disparaging remarks made by a small section of Europeans in Tauranga against the Government only tended to encourage the obstructing Natives in the attitude they had assumed, and might eventually result in bringing about the very state of things they ostensibly deprecated.

With reference to the Omokoroa question, they suggested that it would probably offer a favourable opportunity to get rid of the Ngatihaua element from the Tauranga District by allowing the Natives to alienate the land to the Europeans who at present held it under lease. I told them that, should the proposal be made by the Ngatihaua chiefs now in Tauranga, there was one difficulty which presented itself to my mind in giving effect to it—viz., that the reserve was made for the Ngatihaua tribe. Enoka, who was one of the principal original owners of Omokoroa, recalled to my mind the circumstances under which the reserve was made by Mr. Mackay and myself in 1867—viz., that he had opposed the reserve being made for the Ngatihaua, on the ground that Wiremu Tamihana te Waharoa had on two occasions renounced in favour of Ngaiterangi all their claims to the land, and that it was only at the earnest request of Te Raihi, backed up by a recommendation from Mr. Mackay and myself, that he consented to the reserve being made at all. He said that the persons principally interested in the reserve were Tana, Wi Tamihana's representative, Te Raihi, and Hakiriwhi, and that it should be left with these chiefs to deal with their own people.

Later in the day I had a long conversation with Pene Taka, the recognized leader of the Hau-Hau party in Tauranga, in the presence of Hori Ngatai, Enoka, and Te Kuka. He, as is his usual manner, indulged in a great deal of extravagant language, which meant really nothing; but he finished up by saying that Tawhiao had issued a "panui," desiring all those people who acknowledged his authority to keep their hands behind them, and that all the fighting now-a-days was to be with the mouth. He stated that the Hau-Haus had been greatly irritated by the false accusations of the Europeans, and by the intemperate language of the Ngaiterangi; that I might

rest assured that no violence would be attempted by the Natives; but, he added, the Pirirakau were bound by their principles to protest vigorously against the occupation of land, whether confiscated or purchased, to which they believed they had a claim. He also represented that the reserves that had been made for the Pirirakau and himself were not adequate, and in one or two cases were in bad positions. I replied if that was the case they should make the facts known to the Government, and not to expect to gain their ends by annoying their European neighbours; that I was commissioned to tell them, and all the Natives of Tauranga, that the Government were determined to maintain the Europeans in the peaceful occupation of the lands to which they were legally and justly entitled. I arranged a meeting with a number of the Pirirakau at Te Papa for the 25th.

On the 24th, I was informed that the Ngatihaua chiefs had been invited by old Hori Tupaea to his "*kainga*," and that I should not see them till the following day.

On the 25th, I met the following chiefs of Ngatihaua: Te Raihi, Hakiriwhi, Tana te Waharoa, Rihia te Kauae, Kereama, and Paul Merritt. Enoka and Hori Ngatai were also there.

The whole question of the Omokoroa Reserve was discussed amongst themselves. The principal points I gathered were, that, after a vain effort to lease the land in 1867, Raihi had given Paul Merritt leave to occupy Omokoroa on behalf of Ngatihaua. That in March, 1871, when the great Te Aroha claim was being investigated by the Native Land Court, Te Raihi and Hakiriwhi, being short of funds, asked Mr. Gill, of the Native Office, then residing in Auckland, to take it on a lease of twenty-one years. Mr. Gill at first refused, but subsequently agreed for the above term at £20 per annum. That Mr. Gill afterwards saw Paul Merritt and told him of the lease, but informed him that he might still occupy the land till he required it. Paul at that time never questioned the right of Raihi and Hakiriwhi to lease the land. That when Tana te Waharoa heard that Raihi and Hakiriwhi had for three years been drawing and appropriating the rents, he thought it time to interfere. He then wrote to Paul Merritt, telling him to keep possession of the land. That, although the Ngatihaua expressed their dissatisfaction to Te Raihi and Hakiriwhi, they still continued to appropriate the rents. Raihi admitted having received £120 from Mr. Gill.

With these facts before me, I could not but condemn the conduct of Te Raihi, admitting that the Ngatihaua had some cause of complaint, not against the lessee, but against the trustees, Te Raihi and Hakiriwhi. Tana said, "That is past and gone: we wish now to settle the matter finally, we have been sent here by Ngatihaua for that purpose, and we wish to have it done without delay." I told them that Mr. Gillibrand was the present lessee, and held the land legally; that anything that was done must be done with his concurrence. I therefore recommended them to see him, and come to some arrangement. Our interview then closed.

On Friday, the 27th, the Ngatihaua chiefs informed me that, after a great deal of discussion, they had agreed to sell Mr. Gillibrand the reserve (206 acres) for £350, and they begged that the Governor might give his consent to the alienation. I promised to lay their request before the Government, with a strong recommendation that it should be granted, provided that the Ngatihaua would not object. I was again informed that Tana and Hakiriwhi were acting on behalf of the tribe, having been sent for the purpose of settling the difficulty, and that what they did would be binding on the tribe.

I consider the price fair—indeed high. They receive £350, to which should be added the rent already paid them, £120, because they have been in full possession ever since their agreement with Mr. Gill, which would bring the price up to £470. I would therefore respectfully recommend that His Excellency the Governor be advised to give his formal assent to the alienation only, leaving the responsibility of dealing with the right parties to the purchaser.

According to my request, some of the Pirirakau came to see me on the 26th. They were the individuals most prominent in the late obstructions—namely, Manuera, Hetaraka, and another man. They were accompanied by Pene Taka and Enoka. I spoke to them of the reports which had reached the Government of their interfering with and obstructing the Europeans who were now occupying lands to which they had acquired a legal title, instancing the threats said to have been used by Hetaraka to Mrs. Fraser, and the taking by Manuera of a part of Mr. Gillibrand's fencing timber. Manuera, the offender in the last-mentioned case, stated that it was true he had taken some of the timber, but not with the idea of appropriating it. He acted on the impulse of the moment, and under irritated feelings. He wished me to remember he was acting under orders; they were under Tawhiao. It was true that the Government claimed the land by confiscation and purchase, but those under Tawhiao's "*mana*" would not admit it. They had obstructed Mr. Gillibrand's occupation to show every one that they protested against our encroachments; but, having given expression to their protest, they did not intend to interfere any further. I would here remark, parenthetically, that I heard afterwards that the obstruction to the occupation of the allotments at Pirongia by some of the King party was taken by the Tauranga Hau-Haus as a guide for their proceedings in like cases. Manuera added that they were waiting for "the day of the Governor and Tawhiao," when they hoped all these things would be settled—that in all probability the Pakeha would, as they always did, have their own way. Hetaraka, the man said to have threatened Mrs. Fraser, stated that he had been falsely accused by the Pakeha; that, when he was absent from his *kainga*, it was reported that Mr. Fraser had been down to his cultivation and had cut up some of his crops, and he simply went to his house to inquire about it; that the statement made that he had taken an axe in his

hand and intimidated Mrs. Fraser was quite false. (I ascertained that Hetaraka was under the influence of liquor at the time, although he in a manner denied it.) I told Hetaraka that he must remember that he was occupying Mr. Fraser's land, and that in the eye of the law he was an intruder. He replied that he was aware of it, and was only squatting on the land. I told him he ought to move off; that if he remained there it would be a source of trouble to them both. He suggested I should go to the spot and tell the Natives so. I arranged to meet them at Te Puna on Monday, the 30th. Altogether, I was satisfied with the moderate tone of their speeches. On Monday the 30th I rode to Te Puna, and was accompanied by Mr. Brabant, Mr. Samuel Clarke, Enoka, and Hori Ngatai. Others of the Ngaiterangi chiefs went by water. Te Raihi Hakiriwhi and the other Ngatihaua chiefs had already arrived. The Pirirakau party was made up of the malcontents of all the tribes round about, including the Ngatirangiwehewehi (the notorious Kereopa's hapu), who have been living in the neighbourhood of the Whakamarama since 1871.

In talking to the Natives I went over very much the same ground as I had done to Manuera, Pene Taka, and their companions. I asked them whether they were tired of peace, and whether they had a desire to return again to those days when they were wanderers on the face of the earth without any settled place of abode; that it would appear from what had been reported to the Government that such was their wish. I told them that their European neighbours were occupying lands to which they had acquired a legal title, and that they could not be interfered with. Parata, a Pirirakau chief, replied, first by a song, to which I will by-and-by allude, and by asking how the land had become the Governor's. I answered, By confiscation, and purchase openly and fairly made from Ngaiterangi. Parata continued, "We acknowledge neither the confiscation nor sale to the Government; we never gave our consent to either, and will not acknowledge them." I went over the history of the confiscation from the beginning; told them that all the tribes in New Zealand were fairly warned that if they went into the rebellion their lands would be taken from them. The Ngaiterangi joined the rebels, and their land was confiscated, and Government intended to hold it. Their consent was never asked. That, with regard to the purchase, the Ngaiterangi claimed all the land from Kati-kati up to Te Puna, and disputed the right of the Pirirakau (which was only a "rahi" of Ngaiterangi, being subject to Hori Tupaea). That Mr. Mackay and myself, as they well knew, went to a great deal of trouble to get them to meet the Ngaiterangi at Motuhua, but they refused to do so.

Parata replied as before. Some of his people used some strong language against Ngaiterangi, and it was with the greatest difficulty I could restrain the latter from retorting. The tone adopted on this occasion was very different from that used at Tauranga; all sorts of threats were indulged in, of which I took no notice. It was getting late, and I did not see that any good would result from my prolonging the discussion. I therefore told them that I was going, and before doing so I must deliver the message with which I was charged by the Government. I then repeated what I have before stated; cautioned the Natives against using violence; recommended them to cultivate terms of friendship with their Pakeha neighbours, and, if they had any complaints to make, to make them to the proper Government officer.

The Hau-Haus were evidently disappointed, and stated that our meeting had not terminated to their satisfaction. I quite understood what this meant, and also why they used the strong language to which I have referred. It was simply to prepare the way for making some requests which I might find some difficulty in encouraging. The song used by Parata was interpreted by the Natives near me to mean that they had received no monetary compensation for the lands which they claimed.

The Ngatirangiwehewehi have consented to move off Omokoroa, but I was sorry to find that at the invitation of the Pirirakau they were going to remain in Tauranga. I opposed it and recommended them to return to their own country, Rotorua: this they declined to do for the present.

These people are a source of great anxiety to the Ngaiterangi Natives, inasmuch as they have no stake in the district, and, when a fitting occasion arises, will not scruple to embroil the country, and, when the place becomes too hot for them, leave their associates to get out of their troubles as well as they can.

On leaving Tauranga, I wrote the Pirirakau a letter, a copy of which with translation is hereto attached.

I have much pleasure in informing you that Te Raihi and Hakiriwhi have behaved well in overcoming this Omokoroa difficulty, and I hope the Government will be pleased to carry out the wishes of the Ngatihaua chiefs sent to settle this difficulty.

Hori Ngatai and Enoka, who, from their positions and character, possess by far the greatest influence in Tauranga, have shown some activity to get these misunderstandings amicably settled, especially Enoka, of whose services Mr. Brabant speaks in the highest terms.

I desire, before closing this report, to make a few remarks on the present state of matters in the Tauranga District, so far as I was able to observe them.

There is a small section of Europeans in Tauranga who I fear, if they persist in making the reckless statements they have on various occasions given expression to, will exercise a baneful influence on the Natives of the district, and retard the progress of settlement. Their one leading idea appears to be to obtain from the Natives "by hook or by crook" all the lands that can be procured, without any regard to the future wants of the Natives, or the political questions

so often involved in matters relating to Native title. In fact, they speak and write as though they had a vested right in the lands now in the possession of the Natives. This is well known to those most interested, and a certain section of them are determined to obstruct what they consider "Pakeha" encroachment, and with some slight show of reason. They see thousands of acres of valuable lands awarded to military settlers lying waste, and yet the Europeans are hankering after the limited extent of country still in their possession. I regret to say that a large section of the Natives are being imbued with the sentiment, "Let us eat and drink, for to-morrow we die." They are perfectly oblivious as to the future, and will inevitably pauperize themselves and their successors if the Government do not stretch forth a protective hand to save them from their own reckless extravagance. It is quite a common thing to hear people say that "they are not children, and therefore quite capable of looking after their own interests." If they are not children, they are equally unable to act with judgment and discretion so far as their landed property is concerned, and equally require their interests to be guarded by some authority wiser than themselves.

The Tauranga District is estimated to contain 214,000 acres. The Government have purchased 80,000, and confiscated 50,000. I estimate at the very least 15,000 acres have been acquired from the Natives by private individuals, making a total of 145,000 acres. By "The Native Lands Act, 1873," sec. 24, there is a proviso that "No land reserved for the support and maintenance of the Natives, as also endowments for their benefit, shall be considered a sufficiency for such purpose, unless the reserves so made for these objects added together shall be equal to an aggregate amount of not less than fifty acres per head for every Native man, woman, and child."

The Native population of Tauranga, by last census, was 1,245. Taking this as a basis of calculation, the Tauranga Natives ought to have 62,250 acres: adding those figures to the acreage already acquired gives a total of 207,250 acres, leaving a small balance of 6,750 acres open for purchase.

I am aware that the views I have ventured to express above are by no means popular, but that should not deter any one from giving his opinion on so important a question, and I only advance what I have said on the subject to show that the Europeans of Tauranga have no real cause of complaint, notwithstanding the statement so repeatedly made, that the settlement of the district and its progress has been retarded owing to the Native land being locked up through the influence of the Native Department.

With regard to the opposition of the Pirirakau, it should be clearly understood that it is no new thing. It is simply a repetition of the active protest made in 1866, not against any individual European purchaser, but against the system of confiscation altogether. While this agitation is going on I would strongly urge upon the Government to retain for the present under its own control all the unallotted or unsold lands in the Te Puna District; and, on the other hand, I would as strongly urge that the Pirirakau be made to understand, on every suitable occasion, that the Government will not relinquish their right to an inch of land purchased or confiscated—any sign of wavering may be followed by bad effects.

I would also suggest that every possible means should be used, short of a display of force, to induce the Ngatirangiwewehi Natives to return to their own country. So long as such a formidable band of malcontents remain in Tauranga, they will encourage the Pirirakau in taking up any position they choose to assume, and be a constant source of anxiety to the Government, and annoyance to Ngaiterangi and their European neighbours.

I have, &c.,

HENRY T. CLARKE,
Under Secretary.

The Hon. the Native Minister, Wellington.

Enclosure in No. 17.

E HOA MA,—

Tauranga, Mei 4, 1877.

Tena koutou. I mua i taku hokinga ki Poneke e hiahia ana ano ahau ki te tuku pukapuka whakamahara atu ki a koutou mo aku korero i whakapuaki atu ahau ki a koutou i Huharua i te 30 o Aperira.

Inaianei kua noho tahi koutou me nga pakeha; kua tae ratou ki nga piihi i tika ai i runga i te ture. Kua koutou e whakararuraru i aua Pakeha, kei waiho hei mea whakakino i te whakaaro o te tangata, erangi kia pai ta koutou noho, kia atawhai whakatupuria te pai.

Ko nga tangata o koutou e noho ana i te piihi a tetahi Pakeha me neke atu, waiho taua whenua.

Tenei hoki tetahi kupu, kua koutou e whai reo ki nga Pakeha, mehemea he korero ta koutou, ahu mai ki te Kawanatanga ara, ki te Kai-whakahaere e noho nei i Tauranga ki a Te Paramena, kia pai ai, kia marama ai he tikanga: tena ko te ahu atu ki nga Pakeha, e he ana tena. Kua ki hoki te Minita mo te taha Maori mehemea e noho tika ana nga Pakeha i runga i nga piihi i riro tika i a ratou ka tae te Kawanatanga ki te awhina i era. Ko tenei, kia pai ta koutou noho.

Na to koutou hoa tawhito,

Na TE KARAKA.

Ki a Pene Taka, ki a Parata, ki a Manuera, ki a Hetaraka,
otira ki a Te Pirirakau katoa kei Whakamarama.

HENRY T. CLARKE.

[TRANSLATION.]

FRIENDS,—

Tauranga, 4th May, 1877.

Greeting. Before I leave for Wellington I wish to write a letter to you reminding you of what I said to you at Huharua on the 30th April.

You are now living together with the Europeans. They have settled upon the land they are entitled to by law. You must not interfere with those Europeans, lest it be a cause of ill-feeling, but rather live peaceably, show kindness, and establish good among you. Those of you who may be in possession of pieces of land belonging to Europeans should move off and leave the land.

This is another word. You must not make complaints to the Europeans. If you have any complaint to make, come with it to the Government, that is, to their representative at Tauranga, Mr. Brabant, that it may be considered, and a clear understanding come to. It is wrong to go direct to the Europeans and threaten them. The Native Minister has said that, if the Europeans are in lawful occupation of the pieces of land, the Government will protect them.

I say again to you in conclusion, live peaceably.

From your old friend,

HENRY T. CLARKE.

To Pene Taka, Parata, Manuera, Hetaraka, but to all the Pirirakau.

By Authority: GEORGE DIDSBURY, Government Printer, Wellington.—1877.

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