

1879.

## NEW ZEALAND.

## NATIVE MATTERS AT RAGLAN

(LETTERS FROM THE RESIDENT MAGISTRATE UPON).

*Laid on the Table by the Hon. Mr. Sheehan, with the leave of the House.*

## No. 1.

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

SIR,—

Resident Magistrate's Office, Raglan, 19th November, 1878.

I have the honor to report, for your information, that I left here on the 15th instant, to visit the Natives of Aotea and Kawhia. I found that Tawhiao, though expected daily, had not arrived. The delay in his arrival was caused by indisposition. He is, however, expected there any day now. It is said that he will be accompanied by nearly the whole of the Waikatos resident at Hikurangi, who are to remain at Kawhia and collect *mataitai* (i.e., fish, pipis, &c.) for your next meeting at Hikurangi, which, it is said, will take place as soon as food is abundant.

Tawhiao will, after locating his following at different places on the coast, come to Raglan, and proceed down the coast to see the Ngatitahinga. Many Natives state he will then return by the Waikato River, visiting the European settlements in the Waikato. It is, however, questionable whether he will do this or not. His movements are seldom known until he makes a start: hence, although his intention may be to visit the Waikato, yet when the time comes he is just as likely to return by Raglan as to proceed up the river.

Te Ngakau and Whitiara, it is said, with the Ngatihaua, proceed to Hauraki to gather *mataitai*.

There has been a gathering at Hikurangi to consider Rewi's action in remaining at Waitara. It appears that, some weeks ago, Te Toko and a small party were sent by Tawhiao to tell Rewi that he was acting wrongly in remaining at Waitara, as that land had been returned by Potatau to Te Rangitake and Ngatiawa years ago; and requesting him to return to Waikato. This Rewi and Taonui declined to do at present, unless asked by you.

The result of the gathering, as far as I could gather, seems to have been a disapproval of Rewi's conduct, which is said to be *whakakake* (an assuming of superiority). The Kingite Waikatos naturally look upon every chief who attempts to act upon his own convictions, and in the least contrary to their waiting policy, as thrusting himself before Tawhiao. Consequently a little anxiety is felt in the Waikato camp as to Rewi.

The Ngatitamaho—a section of the Waikato residing at Te Taharoa (Kawhia South)—are about to depart for Parihaka. These people are called the Tekau-ma-rua, and are disciples of Te Whiti and Tohu, whose doctrines they profess to believe. They have never joined the Tariao religion, but are in the habit of making periodical visits to Parihaka. They are now leaving for good, to be there to realize the fulfilment of Te Whiti's prophecy. Te Aroha, a chief of the Akitai, is their head man in the Waikato. You saw him at Hikurangi. It is narrated that Te Aroha went to Tawhiao the other day, to inform him of their intention to move to Parihaka for a time. Tawhiao is represented as telling him that "nothing would be settled by them;" that everything was left to him to arrange, and that without him none could settle; that, as to their going to Te Whiti, he did not trouble himself about that—they were at liberty to do as they liked. Te Aroha is said to have been rather crest-fallen at the result of his interview with Tawhiao.

The above conversation of Tawhiao shows plainly the ground the Waikato King party have taken up as to the final arrangement of the present state of affairs. There appears but little doubt that Tawhiao considers the whole matter now rests between Sir George Grey, yourself, and him to settle.

You will be pleased to hear that everywhere there is proof of greater industry than has been the case for years past. The Natives are year by year getting in better circumstances. This year the Kawhia and Aotea tribes have purchased no less than eleven ploughs, at the cost

of £11 each. The growing of tobacco promises to become an industry of Kawhia in the future; Mr. Ellis tells me that he has purchased quite a ton weight this winter from the Natives. The wheat crops are about twice as large as they were last year.

The Kawhia Natives made a request to me for employment on the road. Hone te One suggested that, if the line surveyed by Mr. Clarke was to be made, it would suit them better than going far away from home, as their food would be nearer. I may say that Hone te One was one of the first prospectors of this road; and that, subsequently, he accompanied Mr. Clarke when the survey was made. The Ngatihikairo furnished most of the workmen employed in cutting the lines.

Te Toko, Te Tihirahi, Tuheka, and about twenty Tariaos have gone to Auckland on their way to Mahutangi, to open a whare there.

I shall most probably see Tawhiao while he is at Kawhia, when I trust he may prove a little communicative as to the future.

I have, &c.,

The Hon. the Native Minister, Wellington.

R. S. BUSH, R.M.

## No. 2.

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

SIR,—

Resident Magistrate's Office, Raglan, 3rd December, 1878.

I have the honor to report, for your information, that I proceeded to Kawhia on the morning of the 26th ultimo, and found that Tawhiao had arrived some days previously with the whole of the Ngatitu who came from Wanganui last year, and now reside with Tawhiao at Hikurangi. These people were at Hone te One's kainga, and Tawhiao was at Pouwewe. Two of Tawhiao's sons accompanied him. Tutawhiao did not arrive until Friday evening.

It appears that the whole of the available people of Hikurangi are to come to Kawhia for the purpose of collecting fish, pipis, &c., for the coming meeting at Hikurangi, which will take place as soon as the food is plentiful.

Tawhiao is very much taken up with the locations for the different fishing parties, and finds it rather difficult to find stations for all his people.

The Waikatos are to go to Te Taharoa, and other places along the southern shores of Kawhia Harbour. The Ngatihaua are to be located at Mokomoko, Aotea. The Ngatitu will remain at Hone's kainga, and fish about Kawhia with the Ngatihikairo. The Aotea people will fish about their own harbour.

I found Tawhiao suffering from a severe cold and stiff neck; he was much engrossed with his fishing scheme, and scarcely spoke about anything else. He told me that he had received a letter from Manga, who was about returning to Waikato from Waitara; he seemed pleased at the receipt of this letter. He told me that he would come to Raglan as soon as all his people from Hikurangi had arrived, and he had placed them at their different stations, where they would continue to gather *mataitai* until their wheat at Hikurangi was fit to cut, when they would return. It appears that, owing to his followers being engaged in the fishing, he will not proceed down the coast to Waikato after his visit here, as he originally intended. He was most friendly throughout, and made many inquiries after yourself and the Premier, and seemed well posted as to your movements.

From all that I could gather, the next meeting is likely to be a much larger one than the last one was, and the Natives say everything will be definitely settled at it.

Whitiora I saw at Kawhia, and subsequently on Saturday at Motakotako. He told me that Tawhiao regretted not having the Hikurangi agreement signed, and that he (Whitiora) would much more like to see them asking for a vessel for Kawhia than for restoration of the Waikato, which they knew could never be returned. He also said he thought everything would be arranged at the next meeting; if it were not, he would not like it.

A large area of ground has been cultivated this year at Hikurangi both with wheat and potatoes, and I hear Tawhiao wants all their present plantations to be laid down in grass this winter, and for next year's cultivation they should fell the bush towards Te Kauri, which would open a road to that place, and assist very much in making the road which he talks of making to Hikurangi from Kauri for the purpose of taking his flour-mill there on a cart.

I was much pleased to observe everywhere an increase of plantations, which cannot be other than a good omen for the future.

I have, &c.,

The Hon. the Native Minister, Wellington.

R. S. BUSH, R.M.

## No. 3.

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

SIR,—

Resident Magistrate's Office, Raglan, 19th December, 1878.

I have the honor to report, for your information, that Tawhiao arrived here on Monday morning last, the 16th inst. He was accompanied by about sixty horsemen, amongst whom were his three sons, Te Ngakau, Major Te Wheoro, and many other chiefs of the Waikato King party. Nearly the whole of the sixty were young chiefs of the different sections of Waikato. Some thirty others travelled on foot.

Tawhiao and party rode through the town to the beach, where they crossed their horses, and proceeded to the Tainui Settlement, at the Heads, to open a house there erected for him. There was no speech-making: only one speech of welcome was made by Tipene, on behalf of the local Natives, which was replied to by one of Tawhiao's companions. The house is about 50 feet long and 20 feet wide.

Tawhiao and companions all seemed in good spirits, and were most friendly throughout my visits to them.

Tawhiao and party left for the coast yesterday morning to visit the Ngatitahinga. Tawhiao talks of visiting the hot spring at the head of the harbour upon his return from the coast, as he has been suffering from pains in his body for some time past.

I took the opportunity to ask Te Ngakau about the late rumours in conjunction with his name, about stopping the Waipa Road. He replied that he had no intention of interfering with that work, and that that rumour was entirely false; that he had intended to travel by that road, but upon consideration deemed it better not to do so, lest it be said he did so with the intention of stopping the same.

Te Ngakau also denied the statement which has appeared in the papers, to the effect that Tukukino had received a letter from him not to allow the Komata Road to Ohinemuri. He says that he has had no communication with those people since they paid their late visit to Waikato, nor had any communication with any one since the telegrams which he sent you at the time the Kiriwera were in Waikato about two months ago. You will remember the subject of his messages. If I understood him rightly, they did not allude to the stoppage of the Komata Road. He considers Tukukino in the wrong, as his son Hunia has taken money on the land.

Should anything further of interest transpire after Tawhiao's return from the coast. I will take an early opportunity of communicating the same to you.

The Hon. the Native Minister, Wellington.

I have, &c.,

R. S. BUSH, R.M.

#### No. 4.

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

SIR,—

Resident Magistrate's Office, Raglan, 26th December, 1878.

I have the honor to report, for your information, that Mr. T. G. Sandes, of Hamilton, arrived here on Sunday last, under instructions from Mr. Smith, the Chief Surveyor at Auckland, to lay off the work on the Aotea Road. Mr. Sandes and myself proceeded early the next morning to inspect the road from Te Mata to Matahoehoea. We estimated the distance from Te Mata Schoolhouse to Te Hue to be about three miles and a half, and from there to Matahoehoea about one mile and a half. The road as far as Te Hue is almost level. There will be only one or two short sidings required, with two small bridges and two culverts. From here about one mile is equally level, but the last half-mile is rather a steep incline at present; it will, however, become an easy grade when completed. This will be the most expensive part of the work in this portion of the road. There will be a bridge at Matahoehoea, which will be a small one.

Besides the above work, there is another portion of the road about two miles to connect it with the Kaoroa or main road. In this portion there will be one or two good-sized cuttings.

There is one feature in the road of which I was not aware, and that is that for the last three-quarters of a mile it dodges in and out of the Maori land adjoining Mr. Ligar's original line. This, perhaps, may be more level than on our own side of the line, but Mr. Sandes seemed to think that nearly as good a road could be made on our own ground in the event of the Natives objecting to the line passing over these portions of their land.

After reaching Matahoehoea and crossing the creek there is rather a steep ascent to Ligar's pole, which I must endeavour to alter by getting permission from the Natives to take the road through a portion of their land. I took the opportunity of speaking to Major Te Wheoro on this matter, and we arranged that if I had any difficulty about it I was to communicate with him, and he would assist me with his relatives in getting it through.

I find that until Tawhiao returns to Kawhia it will be next to impossible to get the Natives to make a beginning. Mr. Sandes and I arranged that he should return to Waikato for a few days, and that I should in the meantime see the Natives, and, as soon as they were ready to make a start at the work, telegraph to him, and he would be here at once to commence the work.

The Natives have been much scattered during the Christmas season, but will after the new year return to their homes; and I trust the second week in January will see me fairly started with the road.

I am expecting Hone te One to-day; hence my not going to Kawhia, as mentioned. I shall, however, proceed there immediately upon the return of Tawhiao and party.

As soon as I ascertain the number of Natives who will be prepared to come I will communicate with respect to the money to pay them with.

The Hon. the Native Minister, Wellington.

I have, &c.,

R. S. BUSH, R.M.

## No. 5.

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

SIR,—

Resident Magistrate's Office, Raglan, 24th January, 1879.

I have the honor to report, for your information, that some twenty of the Makaka and Aotea Hauhaus, under the leadership of Kewene te Hoho, Kereopa te Opa, and Kahawaru, waited upon me about 7 a.m. yesterday at Motakotako, and requested me to accompany them to the road party, as they were proceeding there to stop the roadworks. I replied that I was unaware of their right to interfere with this road, so long as I did not take it outside of Mr. Ligar's old line, as it was to be made over land which they themselves had sold to the New Zealand Government years ago. Holding these views, it would be useless my accompanying them, as I supposed they had made up their mind not to listen to reason; therefore no object would be gained by my presence;—that I had something to do five or six miles off—namely, start a fresh party of workmen to fell bush. Besides this, I said I was sure they were acting without Tawhiao's orders, and contrary to his wishes. I then concluded by telling them that I should be back again at Motakotako in a few hours, when if they desired to say anything further I should be prepared to hear them.

I may here state that I had heard before I commenced the work that these Natives would oppose it: I therefore made it my duty to cross over to Kawhia and see Tawhiao. I did not mention this road directly to him, as I was sure he was well aware of the cause of my visit to him. I told him that, if he were to travel the Waipa Road now, he would not recognize it as the old one. He simply smiled, and I knew by that he understood the object of my visit, and that the making of the road was a matter of indifference to him.

The next morning I started the road. Kewene's party proceeded to the Ngatihikairo road-makers, and commanded that they should give up the work and return to their homes, on the ground that Tawhiao had for years forbidden the making of roads, surveys, &c.

Hone Kaora replied, on behalf of his company, that they had often heard of the subject alluded to, and that it did not affect them, but if they said, "You shall not work any longer," he would at once tell them that they would not leave the work until it was all finished. The Hauhaus then bounced a little, but, finding Cowell and his thirty companions determined to make the road, they made a few threats, and then proceeded to the Mata to interview Wetini and his working party. They met with a like reception from these, and returned to Motakotako a little before sunset.

A short time after sunset they asked me to come to where they were, and listen to what they had to say. I went, and Kewene made a fierce speech with respect to the road, telling me that I was not to come there again—if I did I should be killed; and that roadwork should not continue.

I replied that I could not perceive what right any one of their people had to interfere with the road, inasmuch as they had years ago sold the land to the Government, who had also parted with it to various individuals. No one could prevent another from making a road through his own property if he liked to do so. If it was wrong to make this road, then it was also wrong to make the road which they had all seen being made in the Township of Raglan to the wharf, as the Europeans' title to the land was the same here as there—namely, one of purchase. I could not, therefore, being satisfied that the road was on the European land, consent to discontinue the work. That we, the Europeans, had long since been taught that an appeal to the strong arm was a mistake, and, instead of settling a dispute, only magnified a small thing till it became a very serious matter.

All I could say with reference to their threat regarding myself was that, if they really meant what they said, they had better proceed to carry it into execution at once: then every one could really know what they wanted. Threats would never settle supposed or real injuries. They only tended to weaken the cause instead of strengthening it, as all straightforward and right-thinking men would stand aloof from those who had only a case that required such violent threats to bring it to light. If they took my advice they would be satisfied to let the road proceed, now that they had made the demonstration which they had that day made.

Kahawaru then made a long and ferocious speech, if possible more fierce than Kewene's.

Tawhiao had arrived whilst the talk was taking place, and seemed to enjoy the whole thing amazingly, as he was laughing all the time. After tea I spoke to Tawhiao about the harbours, telling him that I denied their right to interfere. He answered, "I have only one thought—that is, our talk at Hikurangi." I then said, "You remember my coming to you at Pouewe; you knew my object?" He replied, "Yes." I then said, "I came to hear if you had any objection to the making of this road—you had none. Upon my return I commenced it, and to-day felt satisfied that these people were acting against your wishes and concurrence. Am I right?" He replied, "Yes. I am the cause of the delay of the meeting: it will not be long now. I think it will be held at Kopua." I then said, "If you make no objection to the work of your people the world will say it is your work." He answered, "Wait; I mean to speak to them directly."

Shortly after this we proceeded to the whare, and some of Kewene's people commenced to talk. The purport of what they said was in support of what they had that day done.

Tawhiao then replied—I will give his exact words: "Taku kupu ki a koutou, e tika ana a koutou kupu e tika ana hoki ta koutou mahi e mahi nei koutou-whakarongo mai ki taku kupu,

me mutu ta koutou mahi mutu rawa, he ra hoki maku kei te takoto, ko te ra hoki tera i ki ai au he whakakopanga mo te ao katoa me nga mahi katoa kei roto i taua ra, katahi ka karangatia nga tangata katoa o te motu nei, ka timata i Kawhia tae atu ki te puaha o Waikato timata mai i Kaipara, Ngapuhi, Tai Rawhiti puta noa ona rohe katoa, Kaipara Maori me ana Pakeha, me nga Maori me nga Pakeha o era atu takiwa, me haere mai i taua ra. Ki te kii te tangata mawai e kawe tau kupu? Ka ki au ma te tangata. Kowai te tangata? Ka ki au ko au te tangata hei kawe i te kupu o taua ra.”

As soon as the obstructives heard the commencement of Tawhiao's speech they knew it was against them. They then tried to stop his speech by asking for prayers. Tawhiao however took no notice of their interruptions, but proceeded with his speech to its conclusion, after which they had prayers.

The result of the above demonstration simply is that the roadworks proceed without further interruptions, and that great numbers will seek work upon it.

Tawhiao spoke very plainly and firmly, and the obstructives seemed much crest-fallen at the termination of their day's work.

I have, &c.,

The Hon. the Native Minister, Wellington.

R. S. BUSH, R.M.

## No. 6.

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

SIR,—

Resident Magistrate's Office, Raglan, 25th February, 1879.

I have the honor to report, for your information, that I left here on the morning of the 14th instant for the purpose of visiting the Ngatihaua Tribe at their different settlements. On the following morning I left Alexandra for Wharepapa, where I found Tana and Hote, sons of the late William Thompson, and several other Natives. These Natives were busily engaged harvesting their wheat. This is the last season they will reside at this settlement. They have about fifty acres of land already ploughed at Korakonui, which they intend to put down in clover and grass this autumn. They also intend making Korakonui their permanent residence.

The Wharapapa Natives proceeded on Wednesday to Aratitaha to assist in killing pigs for the great Native meeting which is to take place shortly. I proceeded to Aratitaha the following day. Here I only found Matekino and a few others, the rest having already started on the pig-killing expedition.

From Aratitaha I proceeded to Maungatautari, *via* Ngahokowhitu and other small settlements on the ranges, reaching Maungatautari just at dusk on the 18th instant.

The Maungatautari Natives have at least five hundred acres of wheat this season, which is all harvested. They are busily engaged ploughing land for the coming season, and speak of having much larger cultivations next year. These Natives have performed quite a hundred pounds' worth of work on the Cambridge Road. It is gratifying to find Natives at last appreciating the advantages of good roads.

Tawhiao has a large party at work on the Pirongia Ranges, improving the road from Te Kauri to Hikurangi. This road is to be made passable for his sledge, which will convey all the *mataitai* to Hikurangi.

It is generally believed that the meeting between the Hon. the Premier, yourself, and Tawhiao will take place at Hauae, near Te Kopua. The meeting will be the largest that has taken place in the country for the last fifteen or twenty years. I was unable to visit the remainder of the Ngatihaua, as I had to return to Raglan to hold the Resident Magistrate's Court on the 22nd instant, which necessitated my presence here not later than the night of the 20th instant. I shall be in Waikato again on the 12th March in connection with the Rating Act, when I shall make a point of visiting the rest of the settlements of this tribe.

I have, &c.,

The Hon. the Native Minister, Wellington.

R. S. BUSH, R.M.

## No. 7.

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

SIR,—

Resident Magistrate's Office, Raglan, 3rd March, 1879.

I have the honor to report, for your information, that I proceeded on the morning of the 28th ultimo to Tokehohou to be present at the feast which the Native road-makers gave on that day to every one who wished to be present.

The distance to Tokehohou from here is about twenty miles. The feast was to commence at 1.30 p.m., but it was nearly an hour later than the appointed time. The food was piled up in the usual manner and given to the European visitors, by whom it was returned to the Native road-makers. By the time this was done it was getting on for 4 p.m.; consequently a very little time was left for speech-making, and, as arranged, only one speech was made by the Natives and one in reply by the Europeans. It was agreed to leave all the speech-making until the first coach ran here.

Hemi Matini was the spokesman on behalf of the Natives. He said they were glad to see

so many Europeans present on that day ; that he had been an advocate for making this road for years, and was glad to find that at last it was fit for wheeled traffic. They (the Maoris) believed that road-making was too difficult for them, but since they had undertaken this work they had learned it was an easy task ; they were therefore willing to make as many roads as the Government desired. They hoped the Government would continue to employ them on other roads. They were rejoiced to think that at last this road, which they had set their hearts upon for so many years, was completed. To Mr. Hill their thanks were due for the road, as he had for years been a very persistent advocate for making it. Had it not being for this persistence on his part they did not think it would have been made now. He then thanked the Europeans again for their attendance on that day, and finished speaking.

The Europeans, most of whom came from the Whatawhata side, deputed Mr. T. B. Hill to reply to them, which he proceeded to do, through myself, as follows : " I have to thank you on behalf of the Europeans for your kind invitation to this feast, which is held here to-day for the purpose of opening the road, and thus connecting Raglan, which for years has been an isolated spot, with the rest of the world. I know that this road was to have been made in the days of Te Awaitaia ; but a chief since deceased, namely, William Thompson, prevented its being made at that time. Since then many attempts have taken place to commence this work, but without success. It is only since the present Government of Sir George Grey and Mr. Sheehan came into office that this work has been undertaken, and is now nearly finished. What I have to say to you is, the present Government make it a rule to look equally after the welfare of both races ; therefore it is your duty to support them in every way, so that they may be able to prosecute their policy to its termination successfully. Before concluding I must thank you again for your hospitality to us on this occasion."

The visitors then proceeded to witness some blasting operations (dynamite) on limestone rocks, after which, about 5 p.m., the majority of the Europeans remounted their horses for their respective homes.

There were about eighty Europeans present, and about three hundred Natives. The greatest good feeling prevailed throughout the whole proceedings. One wheeled vehicle with some half a dozen people proceeded to the scene of the gathering, where it arrived with perfect ease and comfort.

Some of the Natives from the Waipa Road are now on their way to the Akau to attend a meeting there.

The Hon. the Native Minister, Wellington.

I have, &c.,

R. S. BUSH, R.M.

## No. 8.

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

SIR,—

Resident Magistrate's Office, Raglan, 18th March, 1879.

I have the honor to report, for your information, that I left here on the 10th instaut for the purpose of holding Assessment Courts at various places within my district. At the conclusion of this duty I proceeded to visit that portion of the Ngatihaua Tribe living at Pukekura, Maungakawa, and Matamata Settlements. I was unable on my last visit to reach these settlements, as I had to return to Raglan to hold the Resident Magistrate's Court. I proceeded to the Pukekura Settlement, where some fifty Natives of the Ngatikoura and Ngatiwairere hapus of the Ngatihaua reside. The Natives there were engaged threshing wheat and catching pigs for the coming meeting.

Paora Hakopa and other Natives complained that they had no road out from their settlement to the swamp road which passes through the Moanatuatua Swamp. They expressed a willingness to make a road from their settlement to the swamp, and asked for Government aid.

I suggested that they should follow the example of their Maungatautari relatives and make the road themselves. They said if they could not obtain your assistance they would have to make it themselves. I would respectfully suggest that a sum not exceeding £25 should be given them after they have made a passable sledge road to the swamp road. This course would prevent any Hauhau interference with the work.

The Maungatautari Natives were finishing their road near the Pukekura Redoubt. When they have completed their work they will have a very good cart-road from Cambridge to Maungatautari. I estimate the cost of their labour at £250 at least.

Many of the Pukekura people are at present employed ditching and draining at Walker's Swamp. It is gratifying to find the Maori at last realizing the advantage of good road communication.

On the following morning I left Cambridge for Matamata, *via* Maungakawa. At Maungakawa I found three large stacks of wheat, which, considering the small number of inhabitants, spoke well for their industry. The low price of wheat this year I fear will prevent larger cultivations of this cereal this winter. At the Tapui, a little further on, I noticed some fifty acres of land already ploughed and harrowed for grass.

From here I proceeded to Paritu, where there are a few of the Natives residing. This settlement was one of the largest this tribe possessed formerly, but was for years deserted.

There appears, however, an inclination on their part to occupy it again. This desire, I think, chiefly arises from the fact of the members of the tribe not in the Crown grant of this land objecting to the grantees alienating any more of the block. I remained at this settlement for the night, proceeding early next morning to the Waitoa River to visit the Natives at the various Matamata settlements which are along the banks of that river. The principal men were all away attending the Native Land Court at Tauranga. They were expected to return on or about the 17th instant with Te Raihi.

Here, as elsewhere, I was glad to notice new and substantial wire fences, and large tracts of land already broken up for grass seed.

These Matamata and Maungakawa people are the friendly portion of the Ngatihaua Tribe. The Paritu people still adhere to the Episcopalian form of worship, having the prayers night and morning. This is the only settlement that I know of, except Te Wharewa's, at Aotea, where the Natives still adopt this form of service. The districts where Native clergymen reside are, of course, to be excepted.

I reached Hamilton on Sunday evening after a ride of some fifty miles, and proceeded to Raglan on the following morning. It pleased me very much to find these Natives, who for years were afflicted with the land-selling mania, at last settling down to agricultural pursuits. I trust it will be in my power to continue to report an annual improvement on this score.

I have, &c.,

The Hon. the Native Minister, Wellington.

R. S. BUSH, R.M.

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