

Te Kaha, upon reaching which he was compelled to take to his bed, when inflammation of the bowels came on, and he died. I need scarcely say that upon leaving here he abandoned all idea of the doctor's advice, and called in one of their own *tohungas*, and it was only when too late that the doctor was again sought after. This is a case where the patient really killed himself, because he would not be guided by the doctor's advice. It appears to me that little or nothing can be done for Natives in this way unless they can be placed in a hospital and thus be compelled to obey the doctor; otherwise it is labour in vain.

Disposition of the Natives.

The conduct of the Natives throughout the past year has been peaceful and friendly, and I do not think they have any desire for a different state of affairs. Even amongst themselves they have been most peaceable: it is the first year since I came here that I have not been called upon to interfere to keep some, or other of the tribes from quarrelling over some of their disputed lands.

The Hon. the Native Minister, having visited this district, will be in a position to form a very correct opinion as to their political condition; and I feel sure that that visit will prove most beneficial to this part of the country, as the Natives here in the past, have looked upon themselves as being neglected—in fact, slighted—on account of not receiving a Ministerial visit since the days of the late Sir D. McLean. The Natives argue that the Native Minister is expressly appointed on their account; he ought therefore to make himself personally known to them all, and he can only do this by visiting them at their settlements, and there discussing matters of interest to them and the Government, and affecting their welfare. Of one thing I am quite sure—the late visit will assist greatly in allaying the Maori mind, which has been much disturbed for some years for want of an opportunity to unburden itself to some one in authority. In my humble opinion, the next best thing to a Maori receiving all he asks for is to be afforded an opportunity of giving vent to his pent-up feelings, which in most instances are grievances of some kind or another, over which he has been brooding more or less for some time. Having received this opportunity, he is a new man for a time, but must again at no distant period be afforded a similar opportunity, and so on from time to time. The late interview between the Hon. the Native Minister and the Natives in this district will, I feel sure, be productive of the best results. The receptions tendered to the Hon. the Native Minister, both here and at Whakatane, were not only the most enthusiastic, but the sentiments expressed throughout were most respectful, friendly, and loyal.

The Urewera volunteered their services in the event of foreign invasion.

The Te Kooti form of Church Service is a *bête noir* to the more intelligent and law-abiding sections of the Natives, who look upon this form of religion, though many of them were at one time adherents of it, as antagonistic to the Queen's authority, and express a fear that sooner or later it may be the cause of trouble between the different sects of Natives, which might end in involving them with us. Just now the Natives at Te Kaha, Raukokore, and Torere look upon the increase of Te-Kootism with grave suspicion, and are using their best endeavours to confine it to such localities where it is no new thing, or the population of which show no inclination to abandon it. They have gone so far as to order one or two persons resident at Te Kaha and Raukokore to remove to one or other of the Whanau-a-Apanui kaingas, and objected to their introducing their religion or meetings into those places. I believe it has been agreed to comply with this request.

I may say for years past no member of Wi Kingi's tribe at Torere has been an adherent of this form of religion. These people, with those at Te Kaha and Raukokore, have been the main cause of a resident Native clergyman being located at the Kaha: necessarily they are ardent supporters of his. These Natives have repeatedly urged upon me the advisability of Government intervention to suppress Te-Kootism, on the ground that trouble might arise in the event of the different sects clashing in the future. I have pointed out to them that the Government does not consider it a part of its duty to interfere with the religion of any subject, and that it is the privilege of every subject to adopt and adhere to any creed or form of religion he may fancy, and that the Government would not interfere with any of them unless a breach of the law was committed. Wiremu Kingi also received a letter from the Native Office to similar effect, in reply to one he wrote on the subject. There is one peculiarity in the Te Kooti faith which has lately come under my notice, and that is the rebaptizing of those persons who are members of that creed—not only persons who newly join, but also those who maintained that form since the days of the rebellion. I made this discovery while preparing the Native census. I found, upon comparing the names of individuals with my list of 1881, that only a very few were known by the names they at that time bore. The most noticeable instance of this is amongst the Urewera. I do not know how this is to be explained, unless it is connected with the fact of Te Kooti being pardoned, whereby a new era was commenced, and it therefore became necessary to rebaptize his followers, perhaps because under their former names they were mixed up with and known to be participators in acts of bloodshed, but now, as they had been pardoned, it was necessary, as it were, to be rechristened, and commence a new and different life. I sincerely hope, for their sakes, that this act may bear such an interpretation.

The Urewera have expressed a wish to have their district made a separate Committee district. The Ngatiawa, Ngatipukeko, the Tawera, and other sections of Natives are also anxious