

temperance party in the action they are taking, which is really for the welfare of the Natives, I do not see what is to be done in the face of the fact that the views and wishes of the Natives are against them. Had the Natives themselves been divided in opinion, and had one section of them expressed themselves as strongly against the Otorohanga hotel being licensed as the other section was in favour of it, there would be good reason for withholding the license, for a time at least. But we do not find that it is so. I mention this in order to show that, if a license is granted for the Otorohanga hotel, it will be because the travelling European public require it, and the Natives have asked for it, and for no other reason.

#### *Résumé of the Past Year.*

Since my last report, the Native, Kerei Kaihau, who made himself so notorious last year by destroying a trig.-station at Waitakaruru, Thames, and who, on his trial at the Supreme Court, was let off on the condition that he paid the expenses incurred in his prosecution—which, by-the-bye, he never did pay—again distinguished himself by pulling down other trig-stations and obstructing Government surveyors at Waiuku. Kerei Kaihau's case shows that leniency is only thrown away upon men of his class, and that it does not have the deterrent effect it was hoped it would have. The breaches of the law that they commit and the reasons they have in their minds for committing them are not to be cured in that way. They are really crimes with a political motive, and are done purposely and in defiance of the law, and, presuming the perpetrators of the crime to be in the wrong, it requires the law to be sharply, and not leniently, administered to effect a cure. The persistence of Kerei Kaihau to continue his action in destroying Government trig.-stations has this time met its reward, and the Supreme Court has sentenced him to a term of twelve months imprisonment. Having referred to Te Mahuki, I may state that the term of twelve months imprisonment that he and his followers were sentenced to for their action in taking forcible possession of Mr. Ellis's store at Te Kuiti in October, 1890, and generally alarming the people of this district by their fanatical actions, has had a very salutary effect upon them all, and since their release they have conducted themselves as rational beings.

#### *Tawhiao's Visit to Otorohanga and Te Kuiti.*

In the early part of December last Tawhiao, the Maori King, paid a visit to the Natives of Otorohanga and Te Kuiti. He was accompanied by his sister, Te Ako, and about one hundred of his people. The purpose of his visit was to return the bones of an important Ngatimaniapoto chief, named Te Wetini, who belonged to Te Uira, near Te Kuiti, but who had died and been buried at Hikurangi when Tawhiao and his people were living there in 1876-78, and whose bones were afterwards taken to Whatiwhatihoe, after the King party had removed from Hikurangi to there. As Tawhiao had not visited Ngatimaniapoto since the majority of them under Wahanui and Taonui split from him, in 1883, and started the Rohepotae, with its subsequent sittings of Land Court, its surveys, roads, railways, and land-selling, his visit on this occasion was made a great deal of by the Ngatimaniapoto people both at Otorohanga and Te Kuiti, and political capital was endeavoured by some to be made out of their action; although, so far as Tawhiao was personally concerned, he distinctly told them that he had come for no other purpose than to see the people. There is no doubt that a great many of Ngatimaniapoto still look on Tawhiao with feelings of affection and even reverence; and some of them have always been steadfast in their allegiance to him, although in a minority. It is quite natural, therefore, that they should make a great deal of him during his visit, more especially when it is considered that he was honouring them by carrying out an important Maori custom in returning to them the bones of one of their principal chiefs, who had died whilst living with him. During the two days that he stayed at Otorohanga there was quite a temporary revulsion of feeling in his favour; and it was freely said by some that all Ngatimaniapoto had gone back to Tawhiao, and had rejoined the King party; but those who knew the Native character well noted that Wahanui did not attend the meeting until an hour before Tawhiao left, and then only as a matter of compliment to Tawhiao himself, and that Taonui was not there at all, plainly saw that what some took for a return of the people to Tawhiao was nothing more than an ebullition of friendly feeling on their part, because Tawhiao, who they once acknowledged as King, had come to visit them after years of absence, and whose advent amongst them called to their minds numerous reminiscences of the past; but that when he had left, and the excitement of doing honour to him had passed away, they would again revert to their former attitude. This turned out to be the case; for, within a few days after Tawhiao's departure, the date of the approaching visit of the Hon. the Native Minister to Otorohanga was notified, and—such is the changeableness of the Maori mind—those who a few days before had said all, and done all they could to please their visitors of the King party, were now to be found eagerly discussing such matters as roads, surveys, sales, and leases of land, &c.—the very things that it is part of the creed of the King party to do away with.

#### *Visit of Hon. Native Minister to Otorohanga.*

The first of the two visits paid by the Hon. Mr. Cadman to the Natives of Otorohanga was made in December last. He was met as usual by Wahanui, Taonui, Mr. Henry Edwards (half-caste), and the principal chiefs of the Ngatimaniapoto Tribe. When he paid them a previous visit in April of last year they expressed a strong desire to have the Government restriction against private dealings with Rohepotae lands removed. Since then, however, they had changed their minds—that is, so far as selling is concerned, and on his visit to them in December last they made the following propositions to him: (1.) That certain blocks of land should be sold to Government, but the Native owners and Government should conjointly fix the price per acre. (2.) That in cases where they desired to sell any blocks (not under purchase by Government) to private purchasers that the restriction against selling should be removed from those blocks only at the request of the owners, but that it should remain in force over all other blocks. (3.) That there should be no