

R E P O R T S

ON THE

STATE OF THE NATIVES

IN VARIOUS DISTRICTS,

AT THE TIME OF THE

ARRIVAL OF SIR GEORGE GREY.

PRESENTED TO BOTH HOUSES OF ASSEMBLY, BY COMMAND OF HIS EXCELLENCY.

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REPORTS ON THE STATE OF THE NATIVES

AT THE TIME OF SIR GEORGE GREY'S ARRIVAL.

No. 1.

CIRCULAR FROM THE NATIVE SECRETARY, CALLING FOR INFORMATION ON THE STATE OF THE NATIVES.

SIR,—

His Excellency the Governor considers it very important that Sir George Grey, who is shortly expected here to assume the Government of New Zealand, should as soon as possible after his arrival be put in possession of the fullest procurable information with reference to the present state of the aboriginal inhabitants of these islands.

Circular to Native Officers.

I am directed to request that you will, with as little delay as possible, furnish a general report on the present state of the Natives in your own district, and in others with which you may be acquainted; giving full information as to their sentiments towards the Government; their disposition and conduct towards Europeans generally; how they have been affected by the recent disturbances at Taranaki; the Waikato movement, and the various questions which have occupied and agitated the Native mind during the past few years; with such other information as may appear to you likely to prove useful as *data* upon which a just opinion may be formed as to the present position of the Native question in this country.

You will be good enough to specify the tribes and hapus of the district on which you report, the approximate boundaries of their territories, and the names (Christian as well as Native) of the principal men of those tribes and hapus.

I have, &c.,

T. H. SMITH.

No. 2.

AUCKLAND.

GENERAL REPORT FROM JOHN ROGAN, ESQ., DISTRICT LAND PURCHASE COMMISSIONER.

Auckland, 28th September, 1861.

SIR,—

I have the honor to acknowledge the receipt of your circular letter of the 7th ultimo, stating that His Excellency the Governor considered it important that Sir George Grey should, as soon as possible after his arrival here, be put in possession of the fullest information with reference to the present state of the aboriginal inhabitants of these Islands; and requesting me to furnish a general report on the present state of the Natives in my district and in others with which I am acquainted. I beg to forward the following remarks which have occurred to me since the receipt of your letter, and I propose to date my observations from the year 1854, the period at which I obtained employment from the Government.

John Rogan, Esq.

In the year above mentioned, I was employed by the Chief Land Purchase Commissioner in negotiating the purchase of land at and near Mokau; and while at Awakino I received several communications from Mr. Maclean, to the effect that the majority of the Taranaki Absentees had decided upon ceding their lands to the Government. Accordingly, on my return to New Plymouth, I called at the various settlements along the coast and found nearly all the Natives averse to the proposed arrangement. It was on this occasion I heard for the first time of the great meeting held at Manawapo, in the house called Taiporohenui; where the land league is said to have first assumed a political shape, and where it was laid down as a principle, that whoever offered land for sale to the Government, even although it were his own property, should suffer death.

The first permanent duty which was assigned to me at Taranaki was the individualizing allotments at the Hua purchase (see extract from report enclosed herewith): and after a length of time Rawiri came in with the offer of land which caused his death and the subsequent feuds amongst the Natives, and probably the present unhappy state of the Taranaki settlement. As I shall have occasion to remark on the present state of the Natives in New Plymouth, in the latter part of this letter, I propose to follow the course of my duty, which was to proceed overland from New Plymouth to Auckland. I remained a short time at Mokau, where the Natives then were all friendly disposed towards the Europeans and the Government. They belong to the Ngatimaniapoto tribe, and are divided into three principal hapus; and were about equally divided as to the sale of land to the Government. The principal chief of these people resides in the interior at Papatia, near Motukaramu; he is the son of Taonui, and was formerly called Te Kuri, now he is known as Ngaturi. The chiefs on the sea coast at Tongaporutu, are Tikaokao and his brother Te Kaharoa;

John Rogan, Esq.

at Waihi, Te Wetini Nga Kahawai, son of Tawhao; at Mokau, Te Kaka Ngatawa; at Awakino, Wetere Takerei, son of the late Takerei Waitara, who disposed of all the territory over which he had any control to the Government. He was friendly disposed to Europeans since I became acquainted with him, which is many years ago. I may observe here that these people wrote to the Chief Commissioner at Taranaki after hostilities commenced, stating that they would take no part against the Government. Notwithstanding this assurance, Tikaokao, with a number of the Mokau Natives, joined the Waikatos: they were at the attack on No. 3 Redoubt, and afterwards held the rifle pits at Te Arei pah most tenaciously. I have been informed by Hapurona, that, had it not been for Tikaokao, the Natives would have fled to the bush long before peace was made with Te Ngatiawa. The other chiefs took no active part in the late conflict; but Tikaokao, who is now quiet, will be found leading his people against us, the first opportunity that presents itself. The next Native settlement is at Waikawau, where a section of the Ngatikinohaku tribe resides, whose principal chief is Te Wetini Pakukohatu, who lives in the interior: Te Hemara Paroa takes the lead on the coast. These people were well disposed towards the Government until the late insurrection, when they took arms and joined the Waikato party at Waitara. They have now abandoned their settlement on the coast, fearing they might be attacked from the sea. The coast between Waikawau and Te Taharoa (formerly the residence of Te Rauparaha) may be said to be abandoned for the same reason. The Natives at Te Taharoa belong to the Ngatimahuta branch of the Waikato family. They were considered by the traders of Kawhia to be the most straightforward and well conducted people in that neighbourhood, and well affected to the Government; yet many of them were found dead amongst the enemy in the field at Taranaki. The chief Maneha, son of the Roto Pihopa, said they were compelled to go in self defence lest they should be attacked by the war party on its return from Taranaki. The principal chiefs of Ngatimaniapoto residing on the South side of Kawhia, are Te Pakaru Nuitone, Takerei Ngamotu, Hone Pumipi, and Anatipa. These chiefs and their people (excepting Takerei) took up the cause of difference between W. King and the Governor most promptly, although Te Pakaru was an Assessor: his son was at the seat of war, from which he returned to Kawhia wounded. Te Pakaru was always a man of great influence in Kawhia, and is now considered the principal chief of the Ngatimaniapoto tribe; his son Mateni Poihipi, several years ago, while on the beach after fishing, requested his slave wife to bring him a light, which she declined to do, when he struck her with a piece of wood on the temple and killed her. This was soon known at Auckland, and a policeman was despatched to Kawhia to make enquiry into the case. The Natives believing he was sent to take the Native into custody and bring him to Auckland, threatened the policeman, who soon returned, and from that period Mateue became our enemy. Shortly after the war commenced, Mateue and his relations came to Yates' store in Kawhia and ransacked the place, taking away with them a number of double barrel guns. Hone Pumipi was considered a friendly Native to the settlers, and disposed of a block of land South of Kawhia to the Government: he lost influence with his tribe for persisting in selling his own property, and the only reason I can conceive for his taking up King's quarrel, was to regain influence with his own party, who have been opposed to the sale of all land to the Government. Anatipa, son in law to Te Pakaru, led the Waikato party at Puketakauere; he is a most intelligent chief, and speaks English remarkably well; he resided in Sydney for several years, and is well acquainted with English manners and customs. After living at the kainga Maori for some time he has become a thorough Maori in his habits, and is perhaps the greatest enemy to the Government in all Kawhia.

William Kumete is a chief of the Ngatitainu tribe (Waikato); he was considered the best Native in Kawhia, and without any apparent reason he also joined the ranks of the King party, and was wounded at No. 3 Redoubt. When chiefs of this man's previous good character are found to change their disposition so suddenly, it is difficult to place confidence in any Native, especially in times of war. Nearly all his followers were at the war, but some of them never returned. He made an excursion through Waikato, after his return from Taranaki, inciting the Natives to join their countrymen.

The North side of Kawhia is occupied by a branch of the Waikatos, called Ngatihikairo; who, to my knowledge, have, for several years past, always been prone to quarrel, even with their neighbours. They have repeatedly threatened me, if I should attempt the survey of a block of land offered for sale by Te Kanewa Kihirini, who was then desirous of having European neighbours, but who now is one of the pillars of the Maori King at Ngaruawahia. Kikikoï is the Chief of Ngatihikairo, and his son Hone Wetere is the Native Assessor. I believe their near relations did not go to Taranaki, but the tribe was the first war party that moved for the South. I have no hesitation in saying that I believe the Kawhia Natives are the most disaffected people in the country, and I think it will be seen that they will be amongst the first to join in any rebellion against the Government.

At Aotea there are three of the Waikato confederation, called respectively, Te Patupo, Ngatinaho, and Ngatitewehi. Pingareka is the Chief of the Patupo tribe; some of his people joined the enemy in the latter part of the war. The Ngatinaho tribe, of whom Hohepa, a relation of the celebrated Chief Muriwhenua, is the leader, has always remained faithful to the Government. The Ngatitewehi party have not, to my knowledge, moved in the recent disturbance, although they may be considered very uncertain, as they are related to Ngatihaua; and it is very probable these people would sympathise with their friends in the event of a war with Waikato.

I was stationed at Raglan for a considerable time, purchasing land from the Ngatimahanga tribe, of whom W. Nera is the principal Chief. This section of the Waikato people is unquestionably the most staunch on the side of the Government of any tribe that I am acquainted with

in that district. Nera's party, and the Aotea Natives above referred to, Ngatinaho, always take the same side in political matters, and are nearly related. Nera was one of the first to oppose the King movement (see his speech at the Paetai meeting); his character has been so well known to the Government for so many years, that it appears unnecessary for me to make any remark on his conduct, as it is well known that Raglan would now be abandoned but for him. At the same time I am of opinion that, in the event of an attack being made on Waikato, Nera and all his people will join their countrymen. Mohi, one of Nera's party from Waipa, assured me that, in the event of a war on Waikato, *kahore rawa he tangata ki a koe*. The Tainui tribe occupies the coast line from Woody Head to the North bank of Raglan; they have followed Nera's advice to dispose of their lands at Raglan. About six years ago, an offer to sell a portion of the North bank of Raglan was formally made to me; the boundaries were pointed out, when the Waikatos became so threatening in their tone, that I considered it advisable to withdraw from the negotiation, which gave the Tainui people great offence. While travelling to Raglan last year with the Chief Commissioner, after the war commenced, the most violent of this party came forward and said that, after all, it was I who saved them, or the war would have been with them instead of at Taranaki. It is, however, only justice to the Chief Commissioner for me to say, that in this, as well as in every other transaction of any importance in which I was engaged with the Natives, I was guided by his advice, which was always freely given when applied for. The Ngatitahinga, who occupy the coast line between Raglan and Waikato heads, are of the same generic tribe, and remained quiet during the late disturbance; but it is very questionable whether they would have remained so much longer had the war continued. In fact, a section of the Ngatitahinga, residing mid-way between Raglan and Waikato, were about to move towards the seat of war previous to the return of Waikato.

John Rogan, Esq.

With regard to Waikato proper, and the Natives occupying the Hauraki Gulf, although I have travelled several times through a great part of these districts, my acquaintance with the inhabitants is so slight that my opinion regarding the people could not be considered entitled to any weight; and I shall, therefore, pass over to my own district in the Kaipara, where I have been engaged at intervals for these four years past, and have had the most extensive transactions on account of the Government during my period of service. The Ngatiwhatua tribe claim more land in their own right than any other tribe, to my knowledge, in the North Island; they have been the most consistent friends to the Government of all the Northern Natives, excepting Tamati Waka's tribe. These people were defeated by Hongi, after his return from England, in a pitched battle at Te Ika-a-Ranganui, between Mangawai and the head of Otamatea; those who escaped fled to Waikato, and many of the chief people were killed there, at intervals, in a manner which will not be forgotten by the Kaipara tribes, for this reason. Te Tinana and Te Kawau Apihai, at a meeting held at Mangare, before the Government was established at Auckland, when all the Waikato Chiefs assembled with the intention of opposing the settlement of Auckland, said, "Let the Pakeha come, and he shall rest on our knees," meaning that their land should be sold for the occupation of Europeans: they have been equal to their word in this respect, because they have been selling land to the present time, and with few exceptions, the whole of their territory is now under offer to the Government. The reason given by the Chiefs for consenting to the sale of land is, that they were slain by Ngapuhi and eaten by Waikato, and the white man is their only real friend; they take a peculiar pride in seeing settlers located on land disposed of by them. The Ngatiwhatua tribe is divided into several families; those at Orakei are headed by Apihai Te Kawau; at Muriwai by Nopera; at Ongarahu by Te Tinana; and at Babylon by Te Otene. Another section of this tribe occupies the tributaries of Kaipara, at the mouth of the harbour, called Te Uriohau, the principal Chief of which is Paikea; the younger men are Wiremu Tipene, Pairama, Arama Karaka, Matikikuha, Manukau, and Paraone. There is also another portion of these people residing at Mahurangi, of whom Te Hemara is the principal; and Te Kiri and his brother Te Urunga, at Pakiri, who may be said to be the last of their family, also belong to this party. I have watched these people narrowly on many occasions, while treating with them for land, during the progress of the war: and at midnight, when they thought I was asleep, they would read over again the names of the Waikatos who fell at Taranaki, and say exultingly, "*Kai toa*, at last we have had payment for our fathers who were eaten at Waikato." I have every reason to believe that the Ngatiwhatua tribe are sincere in their professions of friendship to the Government; and, in the event of an outbreak, they can be more certainly depended upon than any people with whom I am acquainted. The only portion of the Ngapuhi tribes of whom I have any particular knowledge are the Chiefs at the Wairoa, Te Tirarau and Parore, and Te Manihera and Hori Kingi Tahua at Whangarei; all leading men who have been friendly to the Government and settlers for many years. Tirarau, who is the great spirit of that district, during Heke's war was invited by him to attack Auckland: his reply was, "You can do it, but you must first travel over my head." Hori Kingi, who is grandson of Kawiti, assured me that neither he nor his friends would ever again be hostile to the Government, unless some grievous injustice were done to them, because they had their fight; and his grandfather's last words to him were, "never again quarrel with the pakeha." At the same time, in the event of a difficulty with the Natives north of Whangarei, I think it probable many of the Natives living at that settlement would rise against us.

During my recent visit to Taranaki, I had an opportunity of forming an opinion of the temper of those who fought against us, which may be expressed in few words;—that they have had sufficient fighting, and will be careful not to commence again. Their desire is to make peace, but on their own terms. Under any circumstances nothing can be done with them at the present time, as they are looking for the settlement of the great question of peace or war to be decided by the Waikato with the Government. They are cultivating most extensively, and an inference may be drawn from

John Rogan, Esq.

this, that they expect the latter will be the result. The friendly Natives, to whom the enemy ascribe nearly all their disasters, are in an unenviable position, and are constantly threatened by King's party and the Ngatiruanui. They are planting very little, as their crops were nearly all destroyed last year by ourselves; and they appear to have no heart to commence cultivating again, as they are kept in constant excitement by Native reports from Waikato. The general impression there is, that Waikato will be invaded this spring, and Ihaia Kiri Kumara told me in course of conversation that the Natives intended to give battle to the troops at Mangatawhiri: he is of opinion that they would not hold Rangiaohia, should attacking parties in three divisions be made, one for the Thames, another for Raglan, and another at Mangatawhiri; he believes they would then fly to the mountains, where regular troops could not follow them. There is a small section of the Taranaki tribe desirous of coming in to the Governor's terms, but the tribe will not allow them; and as to the Ngatiruanuis, their hatred for the white man is deep rooted, and nothing, in my opinion, but inflicting severe punishment on this tribe will ever settle the Taranaki question.

With regard to the origin of the King movement, it has, in my opinion, many causes. It has been said that Wi Tamahana some years ago visited Auckland for the purpose of presenting a complimentary letter to the Governor, when a European, then in Government employment, told him to go back and have a King of his own, which originated the Waikato movement; this may or may not be the case. My own views on this question may appear peculiar. I believe the change of Government in New Zealand seven or eight years ago, together with the Australian gold-fields, had much to do with the revolution which took place in the minds of the Natives towards the Government and the settlers. The gold-fields have changed the minds of the Natives towards us, as regards the enormous sums (comparatively speaking) which were obtained by them at that period for wheat. I have seen traders up the Waikato giving a sovereign a bushel for wheat, in any quantity that could be offered, and the same rate was obtainable on the East Coast and elsewhere; the following season the price of wheat fell to five shillings, and the Natives generally entered into a compact not to sell under the price previously realized. The Natives on Waikato and the East Coast were so determined in the matter, that they held to their produce until large quantities were destroyed by rats; and I have frequently heard large parties of Waikatos at Waiuku complain bitterly of the *maminga* of the Pakeha in cheating them in the price of their produce, because, to their avaricious ideas, what they have for sale should rather increase in price than diminish every year, and conversely with what they wish to purchase. I remember well in 1856, while stationed in the Native Land Office for a period, being prevented from hearing the debates in the House of Representatives from the crowded state of the strangers' gallery; and I have invariably found Natives outside, listening and wondering what the white people could possibly be doing, whether they were holding a secret meeting or Runanga to kill the Maories? I frequently amused myself outside, explaining to them the nature of Responsible Government. It may be worth remarking that the word Runanga only came into general use since this period, the word Komiti being used by them previously. Now Runangas are held all over the country. There are doubtless many other reasons for the change which has taken place in the minds of the New Zealanders towards their European neighbours, and there can be little doubt that the relaxation of the sale of arms and ammunition stimulated the people to rebel against the Government.

In conclusion, I beg to offer an opinion on the great question of the country, which will occupy the serious consideration of the Government; that is, the question of restoring permanent tranquillity to the North Island of New Zealand. It is generally believed by the settlers in the North, that in the event of the Waikatos not accepting the terms offered by the Government, an attack on their territory is inevitable; and the Waikatos themselves quite expect this will be the case, because they say they will not give up their King or country (in reference to roads being made). Neither will they give up the plunder which has been taken from Taranaki. This, it appears to me, is a state of things which may exist for a time, but it certainly can have no duration; because even suppose the Government would submit to pass over the grave offence of people rising, without any real cause, murdering settlers, and burning and destroying their property, that would only be an incentive to them to pursue the same course again. At the same time, if a conclusion may be arrived at from the late wars which we have had with the New Zealanders, in the less difficult parts of the country, where we have had many advantages, both natural by water communication and scientific by improved implements of warfare, what probability of success may be expected in a rough country like Waikato, which may be said to be in a perfect state of nature, without anything approaching to a road of the roughest kind being made, and where the most dense population in the country can be congregated in the shortest notice? A reference to the map of the country will show that Waikato may be described as the centre of a circle, to which the Natives from Upper Whanganui, Mokau, Kawhia, Aotea, Raglan, Waiuku, the Thames, Bay of Plenty, and as far as Hawke's Bay, could rally: and although they could not live for any length of time in Waikato, they are not to be easily starved out; every rivulet is a source of life to the Maori. I believe an army invading Waikato would take Rangiaohia without any difficulty; but the Maories have learnt much by the late war, they see we cannot move without *taonga* of all kinds, and in every turn of a road, in all difficult places, baggage trains and escort parties would be attacked when least expected; midnight murders and destruction of property would follow on the outskirts of the different settlements. Those who know the country, and the cunning and ability of the Maori in his own mountain land, must look upon an invasion of Waikato in a very grave light.

With regard to the Ngatiruanui, who were the first to rise, they should, I submit, be dealt with first for that reason. Unless something is done to humiliate these people, Taranaki can never be a peaceable settlement, and also for the reason that invading Ngatiruanui there is little or

nothing to lose. The country, it is true, presents some difficulties, but they are minor in comparison with Waikato, which is surrounded by rugged ranges peculiarly adapted for native warfare. It cannot be said to be very difficult when the Taranaki settlers were constantly in the habit of driving cattle, horses, and sheep, overland to Whanganui. Again, there is a seaboard of 140 miles which would be available for landing at certain times in the summer season, with a country of several miles inland free from forest. The Whanganui settlement would be liable to an attack, but I think the Natives would court an attack rather than be the attacking party, unless we were at a great disadvantage. By following up the Ngatiruanui, who, it is said, intend taking possession of Tataraimaka this summer, it would have the advantage of drawing away from Waikato and other districts the wild spirits, who would probably never return; and, after a successful campaign, those who would remain at home would readily fall into the views of the Government, when the New Zealand question would be settled for ever.

John Rogan, Esq.

Thomas H. Smith,
The Native Secretary.

I have, &c.,
JOHN ROGAN.

Enclosure 1.

SPEECH AT THE KOHIMARAMA CONFERENCE OF IHIKIERA TE TINANA, OF THE NGATIWHATUA,
RESIDING AT KAIPARA.

Mr. McLean, my Pakeha friends, and chiefs of this Conference! The Bay of Islands was the first land settled on by the Pakehas. That was the land first supplied with fire-arms and gunpowder. The Ngapuhi, that is to say, Hongi Hika, then commenced his work of slaughter. He attacked Waikato, and mine was the last tribe slaughtered by them. The Pakeha had not then arrived here. Do not suppose the Pakehas crept in stealthily. No. Mr. White was the first Pakeha that attached himself to me; after him Captain Symonds arrived. We addressed him thus: "Will you not consent to become our friend?" He answered, "Yes!" After this, Governor Hobson was driven out of the Bay of Islands: I took hold of him and said, "Will you not become a father to us, that we may be your children?" He then said "Yes!" That Governor died; after him, came Governor Fitzroy; he went away; after him came Governor Grey; he also left again. Then came this Governor, Governor Browne. Now, chiefs of the runanga, you will see that the Pakehas have become parents to me. I am a child of theirs. Witness the years that are past in which we have dwelt together. I am like a child who clings to its parent. I am a real child and these are my real parents. The Pakehas did come here of their own accord, they were invited to come. Listen, all of you! I shall not be separated from the bosom of my parent. My relations are gone to the grave, but they live again. These are they; these are my sisters, these Pakeha ladies sitting here (pointing to the ladies visiting the Conference.)

I have one word to say about Taranaki. Should a child cry or be troublesome, the parent's rod will be applied, and not till he has ceased his naughtiness will the punishment cease. My speech is ended.

Enclosure 2.

DISTRICT COMMISSIONER TO CHIEF LAND PURCHASE COMMISSIONER.

Auckland, 14th June, 1855.

SIR,—

I have the honor to enclose herewith a statement of the subdivision of land surveyed and selected in the Hua district. The Native selections already made amount to 1767 acres, which have been divided into 101 allotments, and there yet remain 124 acres to be divided between three claimants, which will complete the Native selections in the above district. Previous to my departure from New Plymouth, the whole of the papers and documents connected with the survey were deposited with Messrs. Halse and Carrington, together with a tracing shewing the quantity in each allotment; with the names of the different proprietors written thereon, from which the Crown Grants may be made. A line of road to some of the allotments inland of Horopuriri toward the Mangoraka river has yet to be marked on the ground, which will complete the survey of the Native selections. The length of time occupied in prosecuting the above survey has been caused by the great difficulty in obtaining labourers for cutting the lines requisite for the subdivision of the land, owing principally to the excitement caused by the late conflict between the Natives in New Plymouth. I should also state that, in accordance with your instructions, during the intervals in which I could not proceed with the Native surveys, I have been employed in the Crown Lands Office preparing original Crown Grants for the town of New Plymouth.

I have, &c.,

JOHN ROGAN.

Donald McLean, Esq.,
Principal Commissioner,
&c., &c., &c.

John Rogan, Esq.

List of Native Selections made in the Hua block.

	£	s.	d.	A.	R.		£	s.	d.	A.	R.
Hakopa - - - -	5	0	0...	10	0	Herora - - - -	5	0	0...	10	0
Mereana - - - -	5	0	0...	10	0	Tipene - - - -	5	0	0...	10	0
Pita- - - - -	5	0	0...	10	0	Te Reu - - - -	5	0	0...	10	0
Henere - - - -	5	0	0...	10	0	Te Tahana - - - -	5	0	0...	10	0
Kepa - - - - -	5	0	0...	10	0	Hone Ropiha and Tamihana	5	0	0...	10	0
Hapimereka - - - -	3	0	0...	10	0						
Wirihana - - - -	5	0	0...	10	0	Ihaka - - - - -	5	0	0...	10	0
Hohepa - - - -	5	0	0...	10	0	Matiu - - - - -	3	0	0...	6	0
Hori - - - - -	5	0	0...	10	0	Hone - - - - -	5	0	0...	10	0
Nopera - - - -	10	0	0...	20	0	Hemi - - - - -	3	0	0...	6	0
Harihona - - - -	5	0	0...	10	0	Rawinia and Ruta - - - -	5	0	0...	10	0
Harihona - - - -	5	0	0...	10	0	Atama - - - - -	5	0	0...	10	0
Hemi Karena - - - -	5	0	0...	10	0	Atama - - - - -	5	0	0...	10	0
Mataora - - - -	10	0	0...	20	0	Poihipi - - - - -	8	0	0...	16	0
Hemi - - - - -	6	10	0...	13	0	Poihipi - - - - -	8	0	0...	16	0
Honepuruwhare - - - -	7	17	6...	15	3	Hori - - - - -	5	0	0...	10	0
Hone Kipa - - - -	3	10	0...	7	0	Retiu - - - - -	5	0	0...	10	0
Hone Kipa - - - -	5	0	0...	10	0	Harata - - - - -	2	10	0...	5	0
Hone Wētere - - - -	5	0	0...	10	0	Harata - - - - -	2	10	0...	5	0
Rapahana - - - -	5	0	0...	10	0	Rawiri - - - - -	5	10	0...	11	0
Hakopa Tamaiti - - - -	5	0	0...	10	0	Rawiri - - - - -	5	10	0...	11	0
Wi Te Aho Aho - - - -	15	0	0...	30	0	Hare Rewiti - - - - -	5	0	0...	10	0
Hare - - - - -	5	0	0...	10	0	Hare Rewiti - - - - -	5	10	0...	10	0
Pita- - - - -	5	0	0...	10	0	Hori Kinaki - - - - -	4	0	0...	8	0
Rihata - - - - -	5	0	0...	10	0	Wikitoria - - - - -	3	0	0...	6	0
Kara Paratene - - - -	5	0	0...	10	0	Ihaiariu and Parata - - - -	4	15	0...	9	2
Wi Tangutu - - - -	10	0	0...	20	0						
Kepa - - - - -	5	0	0...	10	0	Ihaiariu and Parata - - - -	4	15	0...	9	2
Paora - - - - -	5	0	0...	10	0	Iriapita - - - - -	8	0	0...	16	0
Hohepa - - - -	5	0	0...	10	0	Paneta - - - - -	13	0	0...	26	0
Hakopa - - - -	5	10	0...	11	0	Te Matina - - - - -	7	0	0...	14	0
Karoraina - - - -	10	0	0...	20	0	Te Tawa - - - - -	10	5	0...	21	2
Paora - - - - -	5	0	0...	10	0	Hemi - - - - -	5	0	0...	10	0
Hori - - - - -	5	0	0...	10	0	Hemi - - - - -	5	0	0...	10	0
Horopapera - - - -	10	0	0...	20	0	Wiremu Tahana - - - - -	25	0	0...	50	0
Horopapera - - - -	10	0	0...	20	0	Heni - - - - -	10	0	0...	20	0
						Henare - - - - -	5	0	0...	10	0
Hone Paruwhare - - - -	2	2	6...	4	1	Huria - - - - -	2	0	0...	4	0
Hakipa Pataiawa - - - -	5	0	0...	10	0	Tipene - - - - -	5	0	0...	10	0
Hohaia - - - - -	10	0	0...	20	0	Wirihana - - - - -	10	0	0...	20	0
Horopapera - - - -	5	0	0...	10	0	Haiata - - - - -	5	0	0...	10	0
Taniora - - - - -	4	10	0...	9	0	Raikania - - - - -	6	0	0...	12	0
						Retiu - - - - -	10	0	0...	20	0
Raniera - - - - -	50	0	0...	100	0	Hori - - - - -	20	10	0...	41	0
Aperahama - - - -	25	0	0...	50	0	Matiu - - - - -	13	0	0...	26	0
Hame - - - - -	19	0	0...	38	0	Rawiri - - - - -	43	17	6...	87	3
Paora - - - - -	7	0	0...	14	0	Matiu - - - - -	14	0	0...	28	0
Timu - - - - -	7	0	0...	14	0	Hori Kinaki - - - - -	5	5	0...	10	2
Hone Ropiha - - - -	1	0	0...	2	0	Raihania - - - - -	18	0	0...	36	0
Ane- - - - -	5	0	0...	10	0	Hemi - - - - -	20	0	0...	40	0
Matiu (disputed) - - - -	23	10	0...	47	0	Poihipi - - - - -	18	0	0...	36	0
Ihaia - - - - -	13	10	0...	27	0	Matiu - - - - -	16	0	0...	32	0
Maria - - - - -	7	0	0...	14	1						

Total quantity of Land selected 1676 acres.

To be selected (£900)..... 124

1800

No. 3.

AUCKLAND.

REPORT FROM H. HANSON TURTON, ESQ., RESIDENT MAGISTRATE.

Auckland, 14th October, 1861.

SIR,—

When I received your Circular of the 7th of August, I was ill in bed and could not attend to it; and as on my recovery His Excellency Sir George Grey had arrived, I thought until I spoke to you on Saturday morning, that no answer would now be considered in time.

And as it is, I hardly know what I can say on the subject, in addition to what I have observed in the many Reports which I have forwarded to the Government during the past 2½ years, from the several Districts in which I have been travelling. But as you say that it is rather a summary of information which is required at present, I will proceed, as directly as possible, to note down a few observations on the various subjects mentioned in your Circular, with special reference to the Districts which I visited. Of course I shall say nothing but what has come under my own knowledge.

When I first visited the Thames and the Bay of Plenty in the winter of 1859, I found the people very wishful that a very regular system of Law, (not entirely English, but one applicable to their Native state), should be administered amongst them by a European Magistrate, assisted by Assessors and Runangas. The members of the Runanga are chosen, or rather *karangatia* by a few leading men, very similar to the selection of our own Committees; and thus has risen up in every village a kind of little oligarchy, comprised only of chief men, by whom decisions and penalties of the greatest injustice are sometimes inflicted on their meaner brethren, but always under the shelter of the term "runanga." It is a kind of standing village court, to which all cases, formerly settled by the *komiti*, are submitted; it is perfectly exclusive in its composition: in many cases the members are paid from fines inflicted, which are therefore increased beyond what is just; and seldom or ever are any charges entertained by them against chief men, except in the case of adultery. In many places, when left to itself, the Maori Runanga acts in so inquisitorial a manner, as to be a source of great terror and vexation to the people; especially by its constant interference with the various relations of private life, and by its creating causes of offence where it cannot find them.

If this body were differently constituted, and placed under the superintendence of a judicious Magistrate, it would be of essential use in the government of the Natives; nor indeed will they ever be governed entirely without it. And thus, instead of being left, as at present, a system of mere talk and idleness as to its members, and a source of constant annoyance and mischief to every one else, it would be turned into an engine of great civilizing power, whether for the correction of offences, or, (which is of much more importance), for the continuous advancement of the condition of the people. I have been thus lengthy in my remarks on the Runanga, because it is considered of the greatest importance, by the Chiefs, in every part of the island, and because it is from this aristocracy that Maori kingism derives its greatest support.

At the time alluded to, there was scarcely a kingite in Rotorua or the Bay of Plenty; but now, through the incessant endeavours of Tamehana and other agents from Waikato, the great body of the people, as far as the Kaha, are known to be agreeable to the scheme. The same remark will, I believe, apply to Ahuriri; where the Chiefs and young men expressed to me, with the greatest boldness, their adhesion to the Maori king, whose instructions they had resolved to obey whether for peace or war. Since then they have adopted a more moderate tone in public, as also at Wairarapa; but whether their opinions are altered, is perhaps questionable.

With many Natives the idea of kingism is of a very vague and indefinite character, meaning sometimes one thing, and sometimes another; but in some districts, especially in Waikato, it has at length assumed proportions of a very dangerous character, and comprehends nothing less than an entire abnegation of the Queen's supremacy, and the assertion of their political independence. They desire the establishment of some more regular system of law, but then they contend that it must be administered solely by themselves, to the exclusion of all European Magistrates; and this principle they wish to extend even to the Pakehas who dwell in their midst, so that we may have no claim to interfere within the bounds of their territory. The prayer for the Queen has been exchanged for one for their king; and where the former is continued by any of the Teachers, many of them have recently resolved to shew their disapprobation, by sitting up in their places and opening their eyes. Her Majesty's sway in this country is generally spoken of with great contumely, and Her Majesty's Government reproached as being imbecile in itself, and either useless or injurious to them. The benefits and favours and philanthropy of the past have been forgotten, and a sullen determination adopted to prevent, if possible, any further intermixture of race for the future.

Of course, while labouring under such morbid feelings of almost unaccountable dislike, it is impossible to disbelieve in the sincerity of their wish to throw off what they call the "foreigner's yoke," and by stopping the sale of land to impede the colonization of the country. The general desire, so far as I have observed, is not for any direct system of purchase, so much as that no land may be purchased at all; and very seldom have I ever heard them complain (except when prompted by others), either of our mode of acquisition, or of the amount of purchase money which they have received. Not having heard these things amongst themselves for so many years, it seems strange to me that such a complaint should now be raised, and that so many Europeans should join in it. At any rate, it can be no real cause of Maori-kingism, for the Waikatos as yet have sold none of their land, nor have they any desire to do so in any manner, or for any price whatever. In some of the other districts, the chiefs are not only willing but determined to lease their waste lands, whether legally or not; and many of the stockholders are equally determined to enter into the contract.

The remarkable want of success which has attended our arms at Taranaki, and which has been construed by the Natives into failure, has had a most deplorable effect on the minds and conduct of the people generally. The entire manner in which the war has been conducted from the first, and the partial successes which they have gained, together with their continued possession of much plunder, both in Ngatiruanui and Waikato, has led to the most inflated views of their own vast superiority over any power that has been, or can be, brought against them. And so long as this feeling keeps such strong possession of their minds, it is difficult to imagine how they will peaceably submit to the operation of any law or government which would impose the least restraint upon their actions. But, considering all things, I think that the un-belligerent Natives are rather to be pitied than blamed, for

H. H. Turton, Esq. any little misconduct which they may have shown during the war. The boastful and insulting language sometimes addressed to them by low-minded Europeans, has often been quite sufficient, in my opinion, to excite them against us as a race.

I have the honour to be, Sir,
Your obedient servant,
H. HANSON TURTON, R.N.

The Native Secretary.

No. 4.

WAIKATO.

REPORT FROM HENRY HALSE, ESQ., RESIDENT MAGISTRATE.

Auckland, 16th October, 1861.

Henry Halse, Esq. SIR,—

In reply to your circular letter of the 7th August last, received by me on the 10th instant, calling for information with reference to the present state of the Natives in my district, I have the honor to state for the information of His Excellency the Governor, that I much regret it is not in my power to offer a favourable report of them, either with regard to their sentiments towards the Government or towards Europeans generally.

The recent unprovoked proceedings of some of the Upper Waikato Tribes at Taranaki are so well known, that it does not appear necessary to encumber this report with reference to them. It may, however, be proper to remark that so far as my observations enable me to judge, no sign of regret or repentance is visible amongst them for the wrongs committed on that occasion, nor does there appear to be any intention to accept the terms offered them in Governor Browne's declaration of the 21st of May last. On the contrary, from all I can learn, they will refuse to abandon the Maori King, and in refusing that, virtually refuse everything. At the same time, there are some who express a desire for peace, in the hope that a general pardon will be granted to all who have taken up arms against the Government. What effect the division at present existing amongst them, on the subject of lowering the King's flag, will produce on the minds of the ultra-Kingites, remains to be seen. Divided as they are, any movement towards Waikato, either for the purpose of taking that flag or making a road through their country, would at once unite them.

'New Zealand for the New Zealanders,' is a common expression with disaffected Natives, and explains in a great measure the true meaning of the King movement. What may have been the original object sought to be attained by the promoters of that movement, cannot now be very important. Natives have admitted to me that it was advanced step by step until it assumed a character so dangerous as to cause them uneasiness: and I am of opinion that it was designed by some for the destruction of the Pakehas, and the recovery of the country. Such a calamity was happily averted by the sale of a block of land at Waitara by Te Teira and other Ngatiawa Natives, and though the result of that sale occasioned the war at Taranaki and the destruction of that Province, the Colony, in my opinion, has been saved by it. Had that offer been rejected, matters might have gone on as before, until "the pa was finished;" in other words, until the union of all or nearly all the tribes was effected; then there is reason to believe that a considerable portion of the Natives would have been prepared to strike a simultaneous blow at all the English settlements in the Northern Island.

With regard to the Natives of Lower Waikato, it may be useful to state that during the war at Taranaki, they sympathised with their countrymen, and rejoiced at the reports of the disasters of the military, which were magnified in a manner almost surpassing belief; and had hostilities continued a little longer, my impression is, that nearly the whole of them, not even excepting Ngatiteata, would have cleared out for Taranaki. It has been well said, "save us from our friends," and I would earnestly suggest caution with these people, who are Kingites almost to a man, in spite of the friendly feeling with which many of them look upon us: and I think there can be no reasonable doubt that they remained at home for the purpose of watching our movements, and to act as a barrier against a possible march into Waikato, which would have seriously embarrassed their friends who were in arms against the Government.

It is, unquestionably, a matter of deep regret, that after so much care and attention has been bestowed on these people, with a view to their advancement and preservation, so little good has been effected; and that, notwithstanding all said and written to the contrary, a large proportion of them cling to the idea that the Government intend to seize upon their country.

The principal question which has occupied and agitated the Natives during the past few years, and occasioned so much jealousy, is the influx of Europeans into the country. They have seen large ships crowded with passengers enter this and other harbours with regularity and apparently without restriction, conveying an impression that the Pakehas must be numberless; and as they attach very great importance to numbers, an idea got rooted in their minds that the Pakehas would overrun their country, and finally drive them to the mountains. This filled them with distrust, and likely enough suggested the formation of the Land League, in the expectation of checking immigration and maintaining their numerical superiority. This League afterwards merged into the King movement; which was first adopted by some Chiefs of great ability and leading position among the race, in the hope of conferring on their countrymen the benefits of Government, but which found its life and support among the Maories in general from the jealousy and fear of losing their independence, as I have pointed

out above. That this was the true though not the avowed and original meaning of the movement, has been recently demonstrated at Taranaki. And it is remarkable that the leading men of Waikato were rather drawn into the vortex of war, than leaders in it.

I have, &c.,

H. HALSE,

Resident Magistrate, Waikato.

The Native Secretary.

H. Halse, Esq.

No. 5.

THAMES.

REPORT FROM G. DRUMMOND HAY, ESQ., DISTRICT LAND PURCHASE COMMISSIONER.

The tribes to which this report has reference are Ngatipaoa, Ngatiwhanaunga, Ngatitamatera, and Ngatimaru; also Ngaiterangi and numerous small parties of Natives who are dependent on the tribes already named.

Drummond Hay, Esq.

With the exception of Ngatimaru and Ngaiterangi, these tribes are well affected towards the Government; and though sympathising to a certain extent with their own race, they recognise the elements of disorder in the movement, and are quite conscious of the inevitable result of any attempt to resist British rule. Tribal jealousies will always prevent any general combination amongst the Natives; but the idea of preserving their dignity as a race by endeavouring to establish a separate nationality, is well calculated to enlist the sympathies of every Native, and the assertion that the Government opposes any movement which may tend to unite them, in order to deal more readily with them in detail, is well adapted to create more or less distrust even amongst the more enlightened natives.

The want of confidence exhibited by the Natives may be attributed to the too general impression that the two races are not identical, and that the European necessarily seeks to establish his prosperity on the downfall, or perhaps through extinction, of the Native race.

However preposterous the arguments with which the Maori endeavours to establish this his pet reproach against the European, it is evidently the conclusion drawn from his own experience as a people, that of two races inhabiting the same country, one must become subservient to the other; and, to the savage, subservience means the lowest state of dependency.

Every plan that is suggested for their benefit becomes a cause for distrust, unless the results are immediate. Incapable of performing a disinterested action themselves, they reject the idea of anything being initiated except with the ultimate view of conducting entirely to the benefit of the European race and their own complete subjection.

With the exception of the exultation shewn by the more turbulent Natives when any report of success on the part of the Maoris reached their settlements, the late disturbances do not appear to have affected their disposition and conduct towards the Europeans. They are generally anxious to retain amongst them those traders with whom they are acquainted, and are always eager to obtain some white man to reside with them; but dislike the idea of large settlements being formed, as they are afraid of having their rights encroached on, when outnumbered by the white race.

With every proof to the contrary, they assume the want of ability or will on the part of the Government to protect them, when the European population shall have increased to such an extent as to preclude all possibility of resistance on the part of the Natives.

They mention as one of their pleas in justifying the King movement, that their only chance lay in making a stand for what they consider to be their rights, while they were still in a condition to render such a movement of sufficient importance to demand recognition; adding, that if they trusted to promises in the future, their claims would sink into utter insignificance before those of the settler, and the Government having no longer cause to fear any movement on the part of the Natives would view with indifference the fact of their becoming the drudges of the Europeans.

This is as nearly as may be the view taken by most Natives; many, perhaps, maintain it without believing in it; but the mass believe it firmly because to them it seems the natural course of events.

Improvident to the last degree, the Native, as a rule in his present state of transition, will always be a poor man; and a poor Maori is a discontented Maori, for he has acquired habits he cannot indulge in, and learnt wants which he has not the means of satisfying. He will not see that want of steadiness and energy prevents his prospering equally well with his white countrymen; but believes, or pretends to believe, that the European is anxious to check the progress of the Maori, as interfering with his own interests, and from a wish to keep the Maori in an inferior position.

Whatever shape the question which has agitated the Native mind may have assumed from time to time, it appears to have arisen from anxiety as to their future position with regard to the white race, the prospect of whose predominance they dread, and of whose prosperity they are jealous.

They see themselves dying off, and the white population steadily increasing; they know the course Natives would adopt in a similar case: hence their fear.

They see the settler prosper, while the Native, whatever money he may acquire by sale of land or otherwise, lives from hand to mouth; hence their jealousy.

The Native mind, influenced by advice which from their state of doubt and anxiety it was only too ready to accept, conceived the idea of the land league, to carry out which originated that combination which, under the same or similar prompting, resulted in their electing a King.

Drummond Hay, Esq.

The Natives who advocate the King movement are those who see in it the only hope of retaining their land, and by retaining their land the only hope of preserving their status in the country. They affirm, that in parting with this land, the Maori parts with all that entitles him to any consideration; and that by ceding land the Maori paves the way for his becoming the humble dependant of the European,—a galling prospect for the Native who prides himself upon his ancestral rank, and looks upon the wealth of the white man with contempt not unmixed with envy.

This refers to the best disposed Natives; who are desirous of having law and order only after a fashion of their own, and who, misled by their advisers, are blind to the consequences of the course they have adopted. The mass of the adherents of the Maori King are the rabble who wish for the good old times of the Ture Maori, when an offender was never punished if he had many friends: and many have left their own tribes when punished, saying that, as King's men, they enjoyed immunity from all punishment.

With too few exceptions, the Maori has a great dislike to law and order, except as administered in his own way and for his own peculiar benefit. However specious the colouring given to this combination, and however plausible the pleas urged by its advocates and its defenders, it is more than probable that the real feeling at heart of every native is that expressed loudly by the more turbulent; and that, though not stating their wish openly, the best disposed Natives would, owing to the causes already referred to, be too glad to be independent of the Government and Europeans generally, except as far as suited their own convenience. Take, as an example, any one of the best disposed tribes, and it would be found that in cases where one of the tribe was to be surrendered to stand his trial as a criminal, it would be much against their will, and they would expect some recompense for thus doing violence to the *aroha Maori*.

No combination amongst the Maoris could exist for any length of time unless with ample encouragement and support from Europeans whom they looked upon as influential men. Remarks made by some of the leading men in the Waikato movement would induce one to infer that they are somewhat disappointed as to the results of their scheme, but they feel that they have gone too far to turn back.

In the case of operations being carried on in the Waikato, the tribes already mentioned would furnish a contingent of about four hundred men. If troops were landed anywhere on the shores of the gulf, nearly as many more would join the insurgents.

The smaller bodies of Natives who would remain neutral if they could, are afraid of the Waikato tribes; and think it safer to join the Waikato than to bear the brunt of their displeasure for remaining neutral.

G. W. DRUMMOND HAY,
District Commissioner, Thames.

NAMES OF TRIBES.	BOUNDARIES.	NAMES OF CHIEFS.	LOYAL.	DIS-LOYAL.	REMARKS.
Ngatipaoa	Residing on Waiheke and the West shores of the gulf	Hawa Tipa Hoera Wharepunga Patene Puhata Te Kapara Te Rauroha Te Hiwi Nui Te Toterewa Peneamene	Yes " " " " " "	" " Yes "	The small parties of Natives who depend on this tribe, Te Koheriki, at the mouth of the Wairoa, Te Iwitanupo, between Whakatipai and Pakorokoro, Ngatituhuru, at Makomako, and the settlement of Kahungunu, at Pakiri, are all disposed to join the Waikato Natives. Wiremu Hoeta Po, and Ngatai, Paura Pouroto, and many minor Chiefs are thoroughly disaffected. Patene Puhata sympathises with the Ngaurawahia party, but would not, perhaps, take any active part.
Ngatitamatera	East shore of the gulf from Cape Colville to Kawaranga	Taraia Te Moananui Te Hira Kake Tarera Nui Hatana Riki Te Huro Huke Huke Karauria Ngakuku	" " " " " " " "	" " " " " " "	Taraia is too tricky to be depended upon, and will, as he always has done, play a double game. With this exception, the tribe are well affected, and will not join the insurgents. The Whakatohea and Ngatikoi, and small parties of Natives residing in the Waihou and dependent on this tribe, will most probably join Waikato.
Ngatimaru, including a portion of Ngatiwhanau-nga	Cape Colville and Manaia; chief settlement at Waiwhakauranga	Riwai Te Hoterene Aropango Tawewe Te Whewhera	" " " " "	" " " " "	Ngatimaru are ready to join almost without exception, the few individuals who would not be connected with Rawiri Te Ua, at Tawhitu.
Ngatiwhanaunga	Coromandel and Wharekawa	Kitahi Te Taniwha Heta Kereopa Maihi Rawiri Te Ua	" " " " "	" " " " "	These Chiefs are well affected towards the Government, and would influence the tribe who are not ambitious of fighting. Ngakapa would join Waikato, but very few of the tribe would go with him.
Ngaiterangi	Tauranga	Rini Tangimona Tuapea Hamiora Ngapipi	" " "	Yes " "	Ngaiterangi are firm allies of Ngatihaua. Tupaea alone has refused from the commencement to recognize the King movement in any way.

No. 6.

COROMANDEL.

REPORT FROM JAMES PREECE, ESQ., DISTRICT SUB-COMMISSIONER.

SIR,—

I have the honor to acknowledge the receipt of your letter, dated the 7th inst., which I only *James Preece, Esq.* received on the 16th. I now forward the report called for. In the report I have endeavoured to give the required information, which I have accompanied with notes and suggestions on Native affairs. These I had prepared prior to my receiving your letter. They are grounded on observations made by me during my residence of thirty-two years. From my acquaintance with Native affairs in general, I am convinced that a thorough change must take place before peace can be established on a solid basis.

I have, &c.,

JAMES PREECE.

The Native Secretary.

On the present state of the Natives, with notes and suggestions on Native affairs.

The whole of the Thames Natives occupy a large territory on the East side, from the Aroha to Cape Colville, and from thence to Katikati; on the West, from the head of the Piako river to the Wairoa river. The Natives of these districts are and have been for some time past in a very unsettled and unsatisfactory state. A few only appear to remain loyal, the majority are quite undecided as to what steps they ought to take at this momentous crisis. Those who appear the most disaffected are part of Ngatimaru, under their chiefs Riwai te Kiore and Tamati Waka Tawera,—part of Ngatiwhanaunga, under Hoterene Taipari and Ngakapa,—part of Ngatitamatera, under Taraia and Te Moananui. These tribes reside on the coast from Hauraki to Mercury Bay. There is also a part of Ngatipaoa, under Pita Tamahere, and Rota te Whetuiti, who reside at Piako and Taupo; these are also disaffected. Those who appear loyal, or at least favourable, are Te Taniwha of Ngatiwhanaunga, but very few, if any, of his people are to be trusted; Pita Tūkaka of the Patukirikiri and his tribe; Karaitiana and his tribe; Tematiwaru, Paora te Putu's tribe; Te Hira Wharewhenua of Ngatitamatera; Houra Tipa and some of his people, Ngatipaoa. Wiremu Patene Puata and his tribe are not I fear to be trusted. Their near connection with Waikato, and their distrust of the Government, have, I fear, led them to sympathize with both Taranaki and Waikato; yet they wish to be thought good and loyal subjects. In fact, I am convinced that the whole of the Native population South of Auckland may be stated to be in such an excited condition at this critical period, that, should hostilities be renewed, there is but little hope that any will remain faithful. Yet there appears to be a better feeling manifesting itself since the change of Ministry, and the news that Sir George Grey is appointed Governor. The cultivation of the soil, which for many months had been entirely abandoned, has been resumed; they are now earnestly engaged in planting wheat, and preparing for their spring crop, which is a good feature.

With reference to their sentiments towards the Government, the Natives generally do not entertain any very favourable feelings at the present time. But to be able to have a clear view, and thoroughly to comprehend the reasons why the Government has lost the confidence of the Natives, it will be needful to hear their own statement on that subject; which I will endeavour to give in a condensed form, in the hope that it may give some light on the subject.

They say that at the time when the sovereignty of these islands was ceded to the British Crown several white men, and amongst them some Americans, who gave all the opposition they could to the treaty being signed, endeavoured to poison the minds of the Natives against the Government, in which they were but too successful. They told them that the English Government would constantly oppress and ill-treat them, and in the end make slaves of them and take their land; and that as long as the British flag remained in these islands their *mana* was gone. Whenever anything took place in which the Natives thought themselves to be aggrieved, these men would point to the flag and say "There, that is the cause of all your trouble," and said that America would give them assistance to drive the English out of the land. This advice helped to bring on the Bay war. These same reports continue up to the present period to be circulated through the length and breadth of the land, and are firmly believed by the Natives. This has tended more than anything else to foster a feeling of dislike in the Native mind against the Government, and make them construe every real or imaginary neglect into a desire on the part of the Government to enslave them, and then to take their land from them.

They complain that, whenever they applied to the Government to adjust any disputed matter, their requests have either been altogether neglected or delayed for years; also that when they have requested to have magistrates appointed to reside where there is a mixed population, and where frequent disputes happen, their requests have either been refused or persons sent who had not sufficient acquaintance of the Native language, neither were they those in whom they could confide.

They also complain that no courts have been established with authority to decide on Native cases, presided over by persons critically acquainted with their language, and in whom they might place confidence.

Early in the year 1854, a document in the Native language was printed in Auckland, and sent to nearly every influential chief in the land. Its object was to persuade the Natives not to sell any more land. Its intentions were generally hostile to every movement of Government. This produced the land league. The same party shortly afterwards made another move, and started a new idea

James Preece, Esq.

amongst the Natives, namely, that the head chief had a *mana* over all land, and that no person who possessed land could sell without his consent. This greatly unsettled their minds, and helped to bring on the present difficulties.

Soon after the appearance of the above document, Iwikau, a principal chief of Taupo, came to Auckland; he had an interview with a person of high station, who took a lighted candle, and, in a figure of speech compared it to the Natives, and said that the tallow was the people, the wick was either head or king,—that as the candle gives light to the house and all in it, so would the people with a king to rule and preserve the country; it would keep the people all of one mind, and save the land. The figure was a very striking one to the Native mind, it pleased the chief, and on his return to Taupo he proposed that they should have a king.

Some time after, Wiremu Tamihana Tarapipipi came to Auckland with a copy of a code of Native laws which he had drafted for the use of purely Native districts. He wished to obtain the consent of the Government to its adoption, but he found some difficulty, and did not succeed. He returned discouraged and cast down, but was still determined to carry his point; he therefore went to Taupo, and made common cause with Iwikau. This it was that gave the first start to the King movement.

The above is the substance of the Natives' own statement. I have been induced to give it to enable the Government to know what is the state of the Native mind at the present time. I do so without being answerable for any of their statements; I give them as I received them, in hope that the knowledge of these things may be of service in assisting the present Government in forming a Native policy which may be beneficial to both races, enabling both to live together in peace and harmony.

The general disposition of the Natives, and their conduct towards the Europeans, in this district, have been good. There are nearly three hundred white people in this district; they are, on the whole, living together in peace and harmony.

The recent disturbances at Taranaki, and the movement at Waikato, have considerably affected the Native mind. In the early part of the war, the Thames Natives took very little interest in it; but from the constant communication both with Taranaki and Waikato, and the death of Wetini, who was nearly related to several very influential Natives of this district, these things caused a belief that it is not a Taranaki or Waikato cause alone, but a general one, because peace is no sooner made in one part than war breaks out in another: therefore, that they had better make one cause while they are able to do so. These are the impressions made by the Waikato, strengthened by what is told them by some bad-minded white men. They were lately told by a white man in this district that "now is the time to attack the Government while their hands are engaged at Taranaki, for when they have done there they will take your lands and make you slaves." I have endeavoured to get them to tell me who it is, but they will not. Nothing but a good reward would induce them to tell. I am satisfied that they generally believe these reports to be true; they are spread by unprincipled persons with a view to embarrass the Government with the Natives.

Whatever may be the end of the present state of things, should the present pending negotiations restore peace, or should war be renewed, after all lawful means have been used to obtain an honourable peace, I am quite satisfied that nothing but a mild, but, at the same time, firm mode of treatment, will do for the Natives. Let us at once show them we study their interests equally with our own, and we shall soon regain their confidence, which we have so long lost; even should war be forced upon us by the obstinacy of the majority, we should be prepared to protest, and aid those who remain in peace: no expense should be spared to effect this purpose, which is of such vast importance. The present struggle will be the last, if a kind and judicious policy is adopted; that hitherto in use will no longer do. The time is now come when they must have self-government, but for a long time it must be on a very plain and simple form, or it will not work; nothing complicated; everything must be clear and easy to be comprehended, plain but efficient. It should be carried out under the kind and fostering care of the Government, which will have to supply both men and money on a liberal scale, or the plan will be a failure; but, if managed with care, it will be the means of preserving a brave race who now call for our assistance, which, if given, will elevate them and bring them to be both a civilized and prosperous people.

To accomplish the above object, several plans may be proposed; but the two following are, I think, the most simple, either of which would work well and give general satisfaction to the Natives, who, as a body, would I think adopt them.

First. Let the territory in possession of the Natives be divided into Provinces, or Districts; let each District remain as a Native District as long as land therein continues to be Native property; but as any portion is purchased by Europeans, let it be annexed to the next British District; let each District be subdivided, and let each subdivision elect so many members to represent it in a local council, whose president should be the English Magistrate of the District. It should be his duty to assist the Natives to prepare plain useful laws, to be passed by the local council for the use of the district. These laws should have the assent of the Governor before they should be put in force. Each Native district should elect so many members, to form a General Conference, which should meet once a year. The Conference should have a President appointed by the Governor. They should make laws for general adoption, for all purely Native districts, but to receive the Governor's assent before they should become law. When any law is passed which the Governor could not give his assent to, he should have another bill prepared on the same subject to which he could give his assent when passed. Every tribe should be invited to give its assistance to put these laws in force.

The second plan is perhaps more simple and easier to be carried out, for the present. Let each district be divided as before, but not to have any local council, but only local boards. They should only make laws for local purposes, such as for roads, fencing, trespass, nuisance, &c. In all their duties

these boards should have the assistance of the English Magistrate, who should be well acquainted with their language and customs. This form should have also a General Conference, to prepare laws for the whole body. *James Preece, Esq.*

There is another subject that should not be lost sight of, as it will be a powerful instrument, if well managed, in bringing the Native mind off from war and rapine; namely, agricultural schools and industrial schools; a good secular education should be given, if possible, to all the rising generation. The Natives should be by every means encouraged in industry; prizes should be given for the best built and best kept houses, for the best cultivated land, &c.; all this would tend to lead their minds into a new channel; it would open new resources to them which they would soon avail themselves of. Persons should be sent to teach them various useful trades. By these means the Natives would gradually forsake their present vagrant habits; they would become industrious, and, instead of being a curse, they would become a blessing to the country. But great care is needed in the choice of persons who are to go amongst them, or more harm will be done than good.

The above is but a mere outline of a plan which, if adopted, I am sure would succeed. But before any measures can be carried out with advantage, I am satisfied that the Native Department must be greatly altered. From the commencement of the Colony, the Native Office has constantly rendered much valuable and essential aid to the country in the management of Native affairs. But, at a critical time like this, when the wants of the Native population are increased to such an extent, it is quite impossible for it, in its present form, to conduct its operations with speed and efficiency. Therefore, to meet existing emergencies, and at the same time to keep pace with the growing requirements of the Natives, that Department should be entirely remodelled and greatly enlarged, so that it could act with good effect upon the whole Native population, and give to both races the benefit of its services on all Maori matters; to enable each to obtain immediate advice, and to have quick redress for any real grievance they may have to complain of, so that all disputes could be speedily and amicably arranged. Neither party would then have any valid cause of complaint that they were neglected or their case delayed.

To effect this object, some such plan as the following is needful:—The appointment of a Native Commissioner to be head of the whole Department; the appointment of two Native Secretaries, one for Auckland and one for Wellington; also, Assistant Native Secretaries for the Bay of Islands, New Plymouth, Napier, Whanganui, Nelson, &c., where there is a large mixed population. Each of these Assistant Native Secretaries to correspond with and report to the Native Secretary nearest to where he is located. By adopting the above, or some similar plan, all Native business could be speedily and satisfactorily settled; by so doing the confidence of the Natives would be gradually regained; they would then be able to see that the Government had their interest at heart.

To carry out this plan with integrity, it would be necessary to use great caution in the selection of persons to fill the above positions, or the object aimed at will not be attained. A mere superficial knowledge of the Native language is not a sufficient qualification to enable persons to manage Native affairs with advantage. Each person should be able to follow the Natives in their speeches, and clearly to understand the various figures employed by each speaker to illustrate his subject, so that he may quite comprehend what is meant. He should also speak Maori as a Native speaks it, so that they may not misunderstand him in what he wishes to impart; and should be able to express himself at all times in that clear way that no doubt may exist on the mind of the Natives as to what is meant. Particular care should be taken in the preparation of all Maori documents to be sent from the office to the Natives, so that no ambiguity should exist as to its import; they ought all to be written in a brief, terse, clear style.

To work out a comprehensive plan like the one now proposed, a large expenditure will be caused; but in the end it will be well repaid by the speedy and satisfactory adjustment of difficulties, many of which are now obliged to be altogether neglected or delayed for a considerable time, and thereby cause discontent, which, if they were promptly attended to, would create in the Natives' mind a feeling of confidence, and make them at all times willing to refer all their difficulties to the Government, trusting in them both for protection and aid whenever they have any difficulties to contend with. A wise and benevolent Government like ours will not refuse its assistance for the accomplishment of a scheme which would prove of such vast importance to a population of about 80,000 Natives, who, if rightly treated, will yet become a blessing to the country.

It will be seen from the above calculation of the number of Natives, that I differ in opinion from the last census, taken by the Government, which makes the number to be only 56,049, which, I am satisfied, is far short; in that statement many large districts are altogether left out, and all are very far from being correct, as that put down at Mercury Bay is 56, which extends from Cape Colville to Kotikoti, and which ought to be as follows:—

From Cape Colville to Port Charles, about.....	50
Haratanga, (or Kennedy's Bay,) about	250
Whangapai, about.....	20
Kuatunu, about	36
Mercury Bay, Wharemoremo, Waikawa, &c., about	56
Wharekawa, near Kotikoti	30

442

Population given

56

Not accounted for.....

386

Now if so great a mistake has been made in a distance of not more than 50 miles, what must it

James Preece, Esq.

be throughout the whole country? I am quite convinced that 80,000 is about the real number, giving a population of about 27,000 able-bodied men. It is impossible to get a correct census, from the great difficulty to obtain the desired information from the Natives. They have a natural antipathy to being numbered, because, in their native state, they never counted people except when they meant to kill them; also, because they have constantly been told by white men that the Government wish to take their number so as to ascertain how fast they are decreasing, while they take that of the white population to see how fast they are increasing, to enable them to know at what period they can enslave them.

Another matter that requires attention at the present time is the land question, which has for so long a time perplexed all parties. Many plans have been suggested, but yet difficulties present themselves. Should it be found needful to alter the present mode of purchase, I have suggested two plans, at different times, either of which I believe to be quite practicable; either would remove the present objections held by parties against the existing Land Department. The first plan that I beg leave to suggest is that District Land Commissioners be appointed in all parts of the Northern Island, who are thoroughly acquainted both with the Native customs and language, having a good knowledge of the Native tenure to their land. Their duty should be to investigate and report on all Native Title to land in their district. All land that had been investigated, and where no dispute existed, a Crown Grant should be issued, if possible; each individual's land should be marked out, and a separate grant given. A proper Court, having authority to decide on disputed cases, should be at once established. Whenever a Crown Grant had been made, (except for a Native Reserve,) the holder should have full liberty to dispose of such lands. But no land that is held by Natives should be allowed to be disposed of without their first having obtained a Crown Grant.

The second plan is that all persons who wish to purchase land from the Natives should make their own selection, and then ascertain that the owners are quite willing to part with it; then let them go to the District Commissioner, and request him to make proper investigation on that claim, which, when done, he shall report to Government; if the report was favourable the Government would issue a certificate which should enable the intended purchaser to have the land surveyed and mapped; when that was completed, the District Commissioner should be present to see the money paid; he should fill up the deed and endorse it; he would then forward it to the Government, who would then give a Crown Grant to the purchaser, upon the payment of certain fees. By this plan the Government would be entirely free from all disputes about land, and the purchaser would have a *bonâ fide* title. The Commissioners should have their salaries from the Government; they should not be allowed to take anything from any purchaser. By this means they would be able to act independently. In the year 1841 I was consulted by Governor Hobson on the subject of land purchase; I then recommended the above plan, which he would have adopted had he lived to have met his Council. To clearly understand the nature of these land claims, it requires a person to be conversant with the Native usage on the subject. A document prepared by me and sent to the Government, entitled "Observations on the Natives, Tenure to their Land," will give a deal of insight into that subject. Nothing requires more caution, but, when properly handled, it may be managed to the advantage of all parties.

JAMES PREECE.

Coromandel, August 19, 1861.

No. 7.

BAY OF ISLANDS.

REPORT FROM J. R. CLENDON, ESQ., RESIDENT MAGISTRATE.

Kerikeri, 2nd October, 1861.

J. R. Clendon, Esq. Sir,—

I have the honor to acknowledge your circular of the 7th August last, requesting a general report upon the state of the Natives in this district.

The Natives as a body are well disposed towards the Government, and behave well to the Europeans; who, considering the extent of the district, are but few (about 600) and much dispersed—excepting at Russell, where occasional misunderstandings occur, but almost invariably through the Natives indulging too freely in liquor. To take Hokianga as an example, the white settlers, with but few exceptions, are very old residents, through whom the Natives derive all their foreign necessaries and comforts, and a long intercourse has engendered a more cordial feeling between the races than probably obtained in any other district; a white man's influence among the Maoris will be found to be in proportion to his capabilities of supplying their wants, and at this place, owing to the Natives not possessing any vessels, they are more completely dependent than elsewhere upon their Pakehas; yet, notwithstanding the good feeling which exists, the Europeans have occasionally to submit to exactions.

I believe the Natives have treated the Taranaki question and the Maori King movement with marked indifference, though there are many descendants of Taranaki and Waikato slaves intermixed among them, and Europeans who ought to have known better, have endeavoured to excite their sympathy in favor of those engaged in rebellion; but I must except from this, those dwelling at the Rawiti, near Russell; whose near connexion through the marriage of Rewa's daughter with Kati,

the brother of Te Wherowhero (Potatau), has induced them to manifest a strong feeling in favor of the Waikatos, in which a few of the people dwelling on the East Coast, near Whangaroa, appear to join; it is not impossible that in the event of a renewal of hostilities some of these Natives may be betrayed into a more active participation in the rebel movement, though they form but a very small portion of the entire population. I find that the Natives generally apply to the law to settle their disputes; though there are some of the old people who resort to the Native custom of taking payment by a *taua* for any real or supposed offence, and, during the last twelve months, I have noticed a disposition on the part of some of the younger men to refer complaints to a "Runanga;" a proceeding, I believe, encouraged by some Europeans, but its decisions are generally so opposed to equity that I have been frequently applied to for advice.

I have not noticed any general agitation among the people here, either for the individualization of their titles to land, any change in the mode of sale, nor for the relaxation of the sale of Spirits Ordinance; though such matters are occasionally discussed, and find some advocates. Though the loyalty of these people, with the exceptions before made, can be confidently relied on, yet a visit from Sir George Grey, before any decided steps are taken at the South, could not fail to be attended with the most beneficial results, and would probably allay all existing irritations.

I have the honor to enclose complete lists of the several "hapus," with their localities, chiefs, and leading men, and have only to add that the district on which I am reporting—extending from Whangaroa to Herekino in the North, thence by the Coast to Waimamaku on the West, to Tutukaka on the South, and back to Whangaroa—is about forty-four miles square, and contains a Native population of about five thousand souls.

I have, &c.,
JAMES R. CLENDON,
Resident Magistrate.

The Native Secretary,
&c., &c., &c.

List of Chiefs, Hapus, and Place of Residence, in the Bay of Islands district, extending from Tutukaka to Whangaroa on the East, to Herekino on the North, to Waimamaku on the West, to Tutukaka on the South.

CHIEFS.	HAPUS.	RESIDENCE.
Hau Te Awha - - - -	Ngatiwai	Tutu Kaka
Paratene - - - -	"	"
Te Katene - - - -	"	"
Te Tatua - - - -	"	"
Henere Motatau - - - -	Te Parawhau	Mata Pouri
Patu Whitu - - - -	Te Akitai	Whananaki
Hokianga - - - -	"	"
Puru Wiremu Kenea - - - -	"	"
Hau Maka Te Ngenge - - - -	Te Whanau Whero	"
Wiremu Tawatia - - - -	"	"
Hare Korokoro Te Ngawa - - - -	Te Panu Puha	"
Wiremu Te Tete - - - -	Ngati Wai	Mokau
Hoterene Tawatawa - - - -	"	Whangaruru
Hone Wihi Wihi - - - -	"	"
Reihana - - - -	"	"
Noa Puha - - - -	"	"
Tautahi - - - -	"	"
Pa Karaka - - - -	"	"
Te Waratu Kokowai - - - -	Te Kapotai	Waikare
Te Waiti Pakerehu - - - -	"	Waikare
Wepita Pi - - - -	"	"
Koraho Nui - - - -	"	"
Te Wiremu - - - -	"	"
Te Pene - - - -	"	"
Pene Wiremu - - - -	"	"
Hunia Tama Uru - - - -	Ngati Pare	Waihino
Ramika Te Ho - - - -	"	"
Rewa - - - -	Ngaitawake	Rawhiti
Kerei Mangonui - - - -	"	"
Pairau Te Para - - - -	"	"
Warena - - - -	"	"
Wiremu Te Puhi - - - -	"	"
Rewiri Tarapata - - - -	"	"
Tamati Pukututu - - - -	Te Uriongaonga	Te Kawa Kawa
Renata Whatonga - - - -	"	"
Parata Puariri - - - -	"	"

J. R. Clendon, Esq.

CHIEFS.	HAPUS.	RESIDENCE.
Herini Puia Iti - - - -	Te Uriongaonga	Te Kawa Kawa
Henari Te Titaha - - - -	Te Uri Karaka	Te Karetu
Hone Winiata - - - -	"	"
Te Horihana Wahie - - - -	Ngati Kahununu	"
Paratene Manu Kawau - - - -	Ngati Manu	"
Maihi Paraone Kawiti - - - -	Ngati Hine	Waiomio
Te Tane - - - -	"	"
Wiremu Te Hakiro - - - -	"	"
Hone Tana Te Kero - - - -	"	Ruapekapeka
Paraha - - - -	"	"
Whatarauhi - - - -	"	"
Hamahona Tamauru - - - -	"	Tautoro
Piripi Korongohi - - - -	Te Ngane Hanata	"
Haimora Punaruku - - - -	"	"
Kuao - - - -	"	Nga Whitu
Hake Te Kawhena - - - -	"	"
Henare Tiri - - - -	"	"
Pene Te Whareoneone - - - -	"	"
Tautore - - - -	"	"
Te Ao Marama - - - -	"	Hawotapiri
Hare Matenga Huni - - - -	Te Whanau Rara	"
Wiremu Te Hau - - - -	"	"
Ramika Reti - - - -	"	"
Te Haratua - - - -	Ngati Kawa	"
Hemi Marupo - - - -	"	Rangumu
Wiremu Hau - - - -	Ngai Taura	"
Hamuera Hau - - - -	"	"
Hone Peti - - - -	"	"
Hone Tana - - - -	"	"
Te Wiremu Kawea - - - -	"	Waitangi
Hemi Rua Tara - - - -	Ngaitawake	"
Reihana Pihanga - - - -	"	Tauhara
Hingi Te Peata - - - -	Ngati Rarihe	"
Puka Tauhi - - - -	Ngati Tauhi	Waimate
Hira Taua Hika - - - -	Ngaitawake	"
Ruhe Nga Mekameka - - - -	Ngati Heneira	"
Wiremu Kingi Kaitara - - - -	"	"
Hare Wirikake - - - -	"	"
Wiremu Kaira - - - -	Te Uri Taniwha	Okaihau
Wiremu Katene - - - -	"	"
Tamati Hapimana Te Ngere - - - -	Ngati Mata Keri	"
Hakiaha Te Wha - - - -	"	Te Matere
Te Hira Kawhi - - - -	"	Waimimiti
Paora Te Whe - - - -	Ngati Korohue	Ohaewai
Te Tane - - - -	"	"
Kou - - - -	Ngati Rangi	"
Mitai Pene Tauhi - - - -	"	"
Eruera Waikerepuru - - - -	"	"
Kahi - - - -	"	"
Heta Te Hara - - - -	"	Kaikohe
Horini Kino - - - -	"	"
Hira Pure - - - -	Te Uri Ohua	"
Hare Puhi Kura - - - -	"	"
Wiremu Hongi - - - -	"	"
Renata Te Pure - - - -	"	"
Hira Mura Te Awa - - - -	Ngati Whakaheke	"
Tiatoa - - - -	"	"
Wiremu Te Whare Ururu - - - -	"	"
Wiremu Te Hakiro - - - -	"	"
Aperahama - - - -	"	"
Hare Hikairo Pote - - - -	Ngati Tautahi	"
Tarawau - - - -	"	Mangakahia
Pou - - - -	"	"
Matiu Te Ara Nui - - - -	Ngati Moe	Punakitere
Reihana Tau Kawau - - - -	"	Otaua
Kemene Poaka Tahu - - - -	"	"
Te Whata - - - -	Ngai Tu	Te Tabeke

J. R. Clendon, Esq.

CHIEFS.	HAPUS.	RESIDENCE.
Wiremu Pou - - - - -	Ngai Tu	Te Tuheke
Wiremu Te Maona - - - - -	Ngati Pakau	"
Wi Tawau - - - - -	"	"
Reihana - - - - -	"	"
Huna - - - - -	"	"
Rapana - - - - -	"	"
Hori Te Kure - - - - -	"	Wairoa
Wiremu Pani - - - - -	"	"
Arama Karaka - - - - -	Te Mahurihuri	Manawa Kaiaia
Te Mokaraka - - - - -	"	"
Mohi Tawhai - - - - -	Ngati Hurihanga	"
Hone Awhe - - - - -	"	Papua
Te Koroneho - - - - -	"	Niu Tirene
Romana - - - - -	Mahurihuri	Omanaja
Kerekere - - - - -	"	"
Papahurihia - - - - -	Ngati Hau	"
Ngaruanu - - - - -	"	"
Te Hinaki - - - - -	"	Whirinaki
Howau - - - - -	"	"
Mokau - - - - -	Te Hikitu	"
Mokarena Te Waharerareira - - - - -	"	"
Nuku - - - - -	"	"
Kera - - - - -	"	"
Kai Toke - - - - -	"	"
Karache - - - - -	"	Waihou
Kaipo - - - - -	"	"
Tarahawaiki - - - - -	Te Rarawa	"
Te Tai - - - - -	"	Matamata
Te Hira Ngaropo - - - - -	"	Motu Kiore Hokianga
Wiremu Tana Papahia - - - - -	"	"
Wiremu Tana - - - - -	Te Ngahengahe	"
Kaihau - - - - -	"	Motu Karaka
Tamati Kotaha - - - - -	"	"
Te Uru Ti - - - - -	Ngai Tupato	Pakanae
Pata Ipu - - - - -	"	Wai Mamuku
Tio Te Tukuaka - - - - -	Te Pouka	Hikianga
Rangatira Moetara - - - - -	Ngati Korokoro	Wai Manuka
Takere - - - - -	"	"
Hakaraia - - - - -	Te Roroa	Te Papa, Hokianga
Te Puhi - - - - -	"	"
Tamati Waka Nene - - - - -	Ngati Hao	"
Wiremu Waka Turau - - - - -	"	Utakura, Hokianga
Hetaraka Te Ngo Repa - - - - -	"	"
Makoare Te Taonui - - - - -	Te Popoto	"
Wiremu Hopihona Tahua - - - - -	"	"
Aperahama Taonui - - - - -	"	"
Huare Tara Moeroa - - - - -	"	"
Wata Kai Toke - - - - -	"	Wairere
Te Rua Nui - - - - -	"	"
Rihari Raumate - - - - -	Ngati Toro	Orira
Rapana - - - - -	"	"
Pangari - - - - -	Ngati Hua	"
Rawiri Mutu - - - - -	"	Manga Muku
Te Kainga Mota - - - - -	"	"
Te Otene Pura - - - - -	Te Uri Kopura	"
Wiremu Patene - - - - -	"	Piki Paria
Haera Tui Paru - - - - -	"	"
Hori Karaka - - - - -	Te Ihu Tae	"
Atarus - - - - -	"	Pukewhau Kerikeri
Whakarei - - - - -	"	"
Tango Hikuwai - - - - -	Ngati Mau	"
Parame Whare - - - - -	"	Kai Hiki
Otai - - - - -	"	"
Hohaia Waikato - - - - -	Te Hikutu	Patanui
Te Mokaraka - - - - -	"	"
Ihaka Te Hemoiti - - - - -	"	Te Ti, Mangonui
Henare Te Hemoiti - - - - -	"	"

J. R. Clendon, Esq.

CHIEFS.	HAPUS.	RESIDENCE.
Kingi Wiremu Pareha - - -	Ngati Rehia	Te Ti, Mangonui
Te Pakira - - - - -	"	Takou
Tamati Hui Ngariri - - -	"	Waiana
Te Kohai Ngapuhi - - -	"	Matauri
Parahiku - - - - -	Te Rawaru	Te Ngaere
Whare Ngere - - - - -	Ngai Tupanga	"
Kingi Hori Kira - - - - -	"	"
Riwli Hongi - - - - -	"	"
Te Waka Kahiwai - - - - -	"	"
Honi Taotao - - - - -	"	"
Kame Horo - - - - -	"	"
Hori Korau - - - - -	"	Whangaroa
Parao - - - - -	"	"
Paora Te Oka - - - - -	Ngati Kawau	Kaio, Wangaroa
Hari Hongi - - - - -	Te Tahawai	"
Heremaia Te Ara - - - - -	Ngati Uru	"
Hopihona Naihi - - - - -	"	"

No. 8.

BAY OF ISLANDS.

REPORT FROM H. T. KEMP, ESQ., DISTRICT LAND PURCHASE COMMISSIONER.

District Commissioner's Office, Bay of Islands,

28th September, 1861.

H. T. Kemp, Esq. SIR,—

By direction of His Excellency the Governor, I have the honor to furnish for Sir George Grey's information, a report on the present state of the Natives in this district, taking the different points in the order in which they stand in your communication. I avail myself, also, of the last clause of your letter to subjoin a few notes on Native matters, trusting that I shall not be considered presumptuous in having done so on this occasion.

I beg leave then to notice first, the present state of the Natives in this district. Referring to my reports of the 15th May and 6th June inst., I have the pleasure to state, that the Natives still continue peaceably disposed; and, as active operations have been for some time suspended in the South, nothing has occurred to renew excitement, or to be the cause of altering the friendly tone of their behaviour towards the Government; they are, moreover, now so fully employed in preparing land for their cultivations, that they have but little time left for entering into or discussing, at any length, the political questions of the day. Their disposition, also, and conduct towards the Europeans is, generally speaking, respectful, and otherwise peaceful and unintrusive.

"As to how the Natives here have been affected by the Taranaki disturbances, and the Waikato movement, with the various questions of the past year," I beg leave to say that, beyond the sympathy which might naturally be supposed to exist in common among them as a race, they were, I think, prepared, to co-operate with the Government in putting down any hostile aggression on the part of the Waikatos, had they been called upon to do so; but this proposal was, generally speaking, accompanied with the expression of an earnest desire that peaceful means should *first of all* be tried to bring about a reconciliation. The fact, also, that a considerable body of Waikatos, formerly taken as slaves, but now virtually emancipated, continue to reside among them, that they have intermarried, and are otherwise mixed up with the Ngapuhi, but whose sympathies, nevertheless, extend towards their own tribes and nearest relatives, and that to allow them to remain, while engaged in an expedition so far from home, would not only be unwise, but unsafe; these, and other considerations, led them to desire a peaceful termination of the Waikato difficulty.

In reference to the Taranaki differences, I have reason to believe that it is looked upon here as purely a question of title to land, *i. e.*, "*He whenua te take*," and on this point there has been a silence, which, I think, has been well meant on their part. As affecting, however, the general question of title, it has given a greater importance to it in the eyes of the Natives than it originally had, as one which should be settled upon some more clear and definite basis. A scheme to give the Natives Crown Titles was to have been tried under the Bay of Islands Settlement Act, which received the Royal assent, but which has been for the present unavoidably postponed.

It remains, lastly, to be observed, that much really depends on the final settlement of the Native questions now in agitation, as to how long we may rely on the quiet and subdued tone of the Native tribes in the unprotected districts; and, in allusion to this, it becomes no less a duty than a privilege to acknowledge the good offices of the settlers generally in affording to the Natives here that explanation and friendly assurance which, under the circumstances, was needful to the preservation of peace and good order.

The Chief Commissioner,
Auckland.I have, &c.,
H. T. KEMP,
District Commissioner.

Enclosure 1.

H. T. Kemp, Esq.

SETTLEMENT.	TRIBE.	CHRISTIAN AND SURNAME OF PRINCIPAL CHIEFS.	APPROXIMATE BOUNDARY OF TERRITORY.
Te Rawhiti -	Ngaitawake	Tamati Waka Nene, Manu Whai	Paroa Bay, and vicinity
Tepuna -	Te Hikutu	Hohaia Waikato	North Head of the Bay of Islands
Te Ti -	Ngatirehia	Kingi Wiremu Hakiro	Both banks of the Monganui river
Te Ngaere -	Ngaitupango	Kingi Hori Kira	Te Ngaere and vicinity
Te Touwai -	Ngaitupango	Paora Te Tupe	South Head of Wangaroa and neighbourhood
Te Pukake -	Te Tahawai	Hare Hongi Hika	Te Pupuke and neighbourhood
Kaero -	Ngatiuru	Heremaia Te Ara	Kaero and North Head of Wangaroa
Okaihau -	Ngatimatakiri	Tamati Ngere	Okaihau and vicinity
Te Ahuahu -	Ngatihineira	Wi Kaitara-kuhe	Te Ahuahu and part of Te Waimimiti
Te Ahuahu -	Te Uritaniwha	Te Weoki, Hare Te Wera	Te Ahuahu and neighbourhood
Kaikohe -	Ngatiwakaekaeke	Hira Te Awa	Kaikohe, Tuhuna, Punakitere
Kaikohe -	Ngatitautahi	Hare Hikairo, Eru Whakamautara	Do. Do.
Kaikohe -	Te Uriohua	Te Hira Te Pure	Kaikohe, Te Tuhuna
Kaikohe -	Ngatihikairo	Wi Tete	Kaikohe, Te Tuhuna, Punakitere
Mangakahia	Ngatitoki	Matiu Te Aranui	Upper part of Mangakahia
Mataraua -	Ngaitawake	Te Huarahi	Mataraua
Otaua -	Ngaitu	Wi Pou	Otaua
Ohaeawai -	Ngaiterangi	Ko Kou	Ohaeawai and neighbourhood
Te Waimimiti	Ngaiterangi	Te Tane Hikurangi	Te Waimimiti and Ohaeawai
Puketapu -	Ngatikorohue	Anaru Paora	Te Waimimiti and Puketapu
Te Waitohi	Te Whanautara	Wi Kaire Tuwharerangi	Te Waitohi and Rangaunu
Te Urupa -	Ko Waikato	Piripi Te Maiowha	Te Urupa, Upper part of Waitangi
Te Urua -	Ngatikohi	Tinihuke	Do. Do. Do.
Ko Tauhara	Te Motukoraha	Ko Pirika	Waimate and Waitangi, part of
Waitangi -	Ngatitautahi	Henare Te Kangaihi	Kaikohe and Waitangi
Rangaunu -	Te Whiu	Wi Hau	Rangaunu and Waitangi
Pukewhau -	Ngatirehia	Tango Hikuwai	Pukewhau and Kerikeri
Ngawhitu -	Te Urikapaua	Haki Kawhena	Ngawhitu and neighbourhood
Te Hauotapiri	Te Matarahurahu	Ko Rete	Te Hauotapiri, &c.
Te Hauotapiri	Te Whanaurara	Ko Whiorau, Hare Kuri	Do. Do.
Te Hauotapiri	Ngatikawa	Ko Te Haratua	Adjoining Te Hanotapiri District
Waiomio -	Ngatihini	Maihi Kawiti	Waiomio, Orauta and District
Te Kawa Kawa	Te Uriongaonga	Tamati Te Pukututu	Kawa Kawa proper, &c.
Te Karetu -	Ngatihini	Hori Winiata, Henare Titaha	Te Karetu and District
Waikare -	Te Kapotai	Ko Pokerehu, Te Warihi Kokowai	Waikare
Wangaruru -	Ngatiwai	Te Hoterene Tawatawa	Wangaruru to Cape Brett
Whananaki -	Ngatiwai	Te Kauae	Whananaki and Whangaruru

The Resident Magistrate, Mr. Clendon, is acquainted with the tribes and Hapus, &c., in the Hokianga District.

September 28th, 1861.

H. T. KEMP,
District Commissioner.

NOTES ON THE PRESENT STATE OF NATIVE AFFAIRS.

Our intercourse with the New Zealand tribes has, unfortunately, for the last few years been interrupted by feuds and dissensions, and our attempts at the same time to bring them to a clear apprehension of the relative position of the two races uncertain and unsatisfactory. An understanding, therefore, formed upon a sound basis, scarcely exists at the present time in any part of the North Island. Various means have been tried to bring the Natives into closer alliance with ourselves, but our endeavours have not been as successful as we could have wished: neither does there seem to be a probability that this can be done while the race continues to be practically isolated from us; an amalgamation with the Maori people seems, indeed, to be almost beyond a doubt impossible. On the other hand, to subdue them must be the work of time, attended with great sacrifices on our side, and resulting, as it would do, in the entire extinction of the race it is intended to preserve.

H. T. Kemp, Esq.

H. T. Kemp, Esq.,

2. The Native mind has been gradually aroused. Our superiority as well as our numerical strength has awakened feelings of distrust. So long as we remained but few in number, the presence of the settler was considered rather to be a boon by the Natives than otherwise. In the early days of the Colony, each tribe was possessed of its own white man, whose chief employment was to furnish European merchandize, residing, however, on Native land, and subject to the caprice of the Native owners; but as the settlers increased, the power of the Maori in this respect became diminished, and is now almost unknown.

3. The present forms of Responsible Government, however desirable in other respects, do not seem to have been favourable to the good government of the Native inhabitants. Changes of policy, changes of Ministers, are alike unintelligible and distasteful to a people who have been always accustomed to recognize but one supreme European authority throughout New Zealand. The debates, moreover, and the opinions (sometimes not sparingly expressed) on Maori affairs, have been in all probability conveyed by persons whose political bias and imperfect knowledge of the language has rendered the breach between the two races wider than it is either safe or convenient to be. It may be observed that the teaching of the Missionaries, even under different denominations, has been uniform, lasting over a series of years, and remains still unchanged. In point of fact, with the peculiar notions and views of the Natives, the spirit of the two institutions seems to be opposed to each other, in so far at least as their own interests are more immediately concerned. One result, however, has been that the Natives having in this respect imitated our example, Runangas, or popular Assemblies, are now being initiated or carried on with much vigour and importance throughout the country.

4. Connected with the debates in the House of Representatives has been the great question of Native Title. Without attaching much weight to the different opinions expressed on various occasions, it has, nevertheless, given more importance to the land question than it formerly had.

5. The power, or rather the authority of the chiefs, is now scarcely felt beyond their own immediate tribes or hapus. If, under the present circumstances of the Colony, their local influence as political agents was thought of use, it might, I think, be made available by giving in the shape of rewards for good service, such sums of money as in the course of time the experience of the officers of the Government in the several districts would enable them to recommend. It would be desirable, at the same time, that the amount in each case should be sufficient to allow of such smaller sums as the Chiefs, according to the customs of the country, would wish to distribute to their immediate friends and supporters. A sum not less than that expended on Native schools would probably be required. Care should be taken to ascertain who the right men really are, in their relations to each other, and to the tribes to which they severally belong. Thus, by annually supplying the wants of the Chiefs, their influence might be in a beneficial way kept up; the Government would have it in its power to secure their allegiance, and at the same time, as it were, become a public benefactor. In the mean time, the Maori will become absorbed by the superior race; the use of fire-arms will be less available than they now are, their tribal and domestic quarrels little interfered with by the Government, and a Scheme, having this recommendation, that it was permanent, that the Chiefs were themselves personally interested in its continuance and success, and as an alternative on the part of the Government, one which may, perhaps, commend itself to the consideration of those having the welfare of the colonists as well as the Natives in view.

H. T. KEMP,
District Commissioner.

No. 9.

MONGONUI.

REPORT FROM W. B. WHITE, ESQ., RESIDENT MAGISTRATE.

Mongonui, August 28th, 1861.

W. B. White, Esq. SIR,—

In reply to your circular letter of the 7th instant, requiring, at the request of His Excellency, a general report of the state of the Natives in my district, for the purpose of being placed before Sir George Grey on his arrival, I have the honor to report that the district of Mongonui, extending from the North Cape to Wangaroa on the East Coast, and to Herekino on the West Coast, and divided inland from the Bay of Islands District by almost a straight line running over the top of Maungataniwa, is inhabited from Mongonui westward by part of the Rarawa tribe, the remainder of the tribe inhabiting the country along the Western Coast. From Mongonui to Wangaroa the tribe is Ngapuhi.

For the purpose of regularity of arrangement, I will commence with the hapus at the North Cape, giving a general report of each hapu, in the order which they occupy in the district.

Parengarenga at the North Cape, is inhabited by a remnant of the Aupouri and Ngatikuri tribes; these tribes, once powerful, were conquered by Nopera Panakareao. The Aupouri are generally a very quiet people, and from intermarriages, have become almost one with their conquerors.

The Ngatikuri are a more troublesome people, and, if collected, would be a formidable tribe as to numbers. They are distributed amongst the tribes from the Bay of Islands and Hokianga to North Cape, and are notorious as great thieves. The people at the North Cape are too few and isolated, to have any political influence. I have generally found them quiet and submissive: they call their hapu, as well as tribes, Aupouri; their Chiefs are, Ruimakutu (Hira) and his son Paraone.

Ahipara, from Pukepoto to Herekino, is the most populous district of the Rarawa tribe; it is here that Puhipi and Waka Rangahunu live. They are the principal Chiefs of the tribe. The people

are generally quiet and attached to Europeans. They have shown a most laudable desire to improve their condition. The Chiefs have often expressed to me their hope that the rebels at Taranaki and Waikato would be decisively beaten; then they would give up their vain boasting and strife. They desire to see the law established throughout the land, and are not only attached to European settlers in this part of the country, but are most loyal. The great defect however in their character, is indolence beyond what I have seen in any other Natives in the country. This remark applies to the whole tribe, and is singularly contrasted with the energy of the adjoining Ngapuhi tribe.

W. B. White, Esq.

Kaitaia is occupied by Te Patu, a hapu of the Rarawa: Hohepa, Poutama and Rawini Tiro, are the Chiefs.

Mangatete by Te Patu: Chief, Karaka Te Kawau.

Parapara by Te Patu: Chiefs, Reihana Kiriwi Morenui and Wiremu Pikahu.

Kariponia by Kaitoti: Chiefs, Honi Te Taohu and Nopera.

Awanui and Hohora (Mount Camel) by Ngaitakoto: Chiefs, Hauui, Ngakuka and Heteraka.

Oruru by Ngatiteao: Chief, Tipene Te Taha.

Pakongo by Ngatitarahape: Chiefs, Matiu Tauhara and Pene te Pai.

The above all call themselves Te Patu; they are more warlike than the Ahipara people, and bear the character of making stealthy attacks, which renders them very terrible to their enemies. There are a number of young men amongst them, who have lately shown a disposition to commit depredations upon their neighbours, such as petty thefts and killing pigs; should the war be renewed, I trust to be able to enlist a number of them as Volunteers. I am glad to report that all the Chiefs are active, intelligent men, and amongst them, I find my most determined supporters in establishing the law; indeed, to Tipene Te Taha, I am mainly indebted for the unanimous conduct of the Chiefs in the case of Kaiapa, sent for trial to the Supreme Court for breaking into Mr. W. Butler's store. His bold and determined speech and conduct led the other Chiefs to consent to make an example of this case; and now that an example has been made, I shall have less difficulty for the future.

Te Ma Ngatitoki and Te Korohuri, the only remaining hapus of the Karawa, live at Ororua and Parakaraka (Knuckle Point). The Chiefs of the former hapu are Ahu Ahu Iwitaia, Kahoe and Henare Kahoe; of the latter, Timoti, Heteraka and Teniho. They are an active and industrious people. Ahu Ahu and Kahoe are old men, retaining many of their ancient customs. I had much trouble with them in former years, but lately, they have been my firm supporters.

I can confidently state, that all the Rarawa are most loyal. They know that their real safety is in their loyal support of the Government, which, not only stands between them and their enemies, but encourages and assists them to improve their condition; moreover, feeling that their numbers are small, they could not resist the inroads of a hostile people. They are certainly not so warlike as other tribes in New Zealand, and I have great hopes that if I can rouse them from what appears to be a constitutional apathy relative to their mode of living, I shall ultimately succeed in instilling a desire for more civilized habits and customs, as well as habitual obedience to the law.

The Ngapuhi formerly inhabited a portion of the Oruru Valley; but after many quarrels with the late Chief Nopera, they left this part of the country, and resided at Wangarua. Of late years, Pororua has resided at Kohumarua, with a small party collected from all parts of the country; without being troublesome, they are not a respectable party, and Pororua Te Tahepa, the Chief, has scarcely any influence. He is himself a dissipated, unscrupulous person, though from his rank I have retained him as an Assessor. I regret his dissipated habits, as, when sober, he is an intelligent person. He professes to be loyal, and in that respect I have no reason to doubt him. His hapu is Urioteaho, and there are some of the hapu Murutehe; Chief, Aumakiri.

The next settlement Waiawa is close to Mongonui in Quarantine Bay: principally of the hapu Ngatirehia: Chiefs, Tuhua and Te Kaka Tanaha. These people are living principally on a Reserve which I made for them out of Ryan's land claim. They have only resided here a few years, are industrious and quiet, and attached to Europeans. They are not of sufficient rank to have political influence. This also applies to the next settlements on the Coast, Taimaro and Motukaka: hapu, Ngatiteaukiwi; Chief, Paihara. The people are living on Government land, I have promised to make a Reserve for them at Taimaro, one was reserved at Motukaka. The people are civil and industrious, and attached to Europeans.

Taupo, close to the entrance of Wangarua, is occupied by the Ngatiuru Chief, Rua Kaitoke, a quiet, well disposed, industrious people, much attached to Europeans, and loyal.

Wangarua, Kaio also Ngatiuru: Chiefs, Heremaia te Ara and Ngahi Rotohiko. These two Chiefs are my best Assessors, loyal, active and zealous; it is not to be wondered at that these people are industrious and well disposed towards Europeans, and loyal; I place great confidence in them.

Pupuke: hapu, Te Tahawai; Chiefs, Hare Hongi Hika and Paul Ururoa; the former Chief is son of the celebrated Hongi who went to England, the Napoleon of New Zealand as he is sometimes called. The son does not display the daring character of his father, he has a large family and leads a very quiet life. He showed evident sympathy for William King during the continuance of the war, and I should much doubt his loyalty, though he professes much. I rely more on the loyal and affectionate regard the Natives of Wangarua have generally shown towards the Europeans. With such men as Heremaia, Ngahi and Paul Ururoa near, Hongi could do nothing if he were really badly disposed. Paul Ururoa is a most amiable young man; his father, a celebrated warrior, died last year. He was always a firm friend of the white man. Paul Ururoa is a loyal and active Assessor, in whom I place great confidence, and for whom I have a very great regard.

In conclusion, I have only to remark that the Natives of this district have shown an evident disposition within the last few years to abandon their old customs. This effort is yet in its infancy, and it will be for the Government to actively assist and confirm them in so desirable an object; for with

W. B. White, Esq. their indolence of character, and the known difficulty of effecting changes in the customs of a people, they are more likely to change for the worse, if not actively assisted. The war at Taranaki naturally excited them, many rumours of a startling character having reached them; but they were almost unanimously desirous that the rebels should be defeated, and the King movement put down. They have certainly improved in their mode of agriculture, ploughs and carts being more frequent within these last few years. A serious epidemic of a typhoid character has carried off many during the last year.

I may further remark, that I have been preparing the Natives to consider the propriety of individualizing their lands; but the subject is so mixed up as a tribal and hapu right, that very few can be got to acknowledge that it is possible, though admitting its desirability.

With regard to the Natives in the neighbouring districts of the Bay of Islands and Hokianga, I can scarcely speak with authority; but it appears to be very necessary that a Magistrate should reside at Hokianga. To effect any improvement in the Natives, it is most desirable they should be in constant communication with a European Magistrate; and it is quite impossible that the Officer of that district can obtain any lasting influence over the people of a district extensive enough for three Magistrates.

When at Wangaruru lately, on my way to Auckland, I was informed that the Magistrate visited that district twice a year. This is certainly not sufficient; but I am quite aware that the difficulties the Magistrate has to contend with in getting to that part of his district, are very great. Hokianga again, has a large Native population, scattered over a country most difficult to traverse. The Magistrate, therefore, can know little of the people except from the reports of his Assessors, as it is quite impossible for him to visit the many settlements.

I therefore think that Hokianga should form a separate district, from Herekino to Waimea, including all the Hokianga river; there would then be ample work for an Officer in the remaining part of the country, without crossing the Bay of Islands waters. The people along the coast might be supervised by an Officer from Wangarei or elsewhere.

I have been induced to make these remarks from my knowledge of the country, which it was, some years ago, a part of my duty to visit, and from experience in my present district, where I find that my presence amongst the people is very frequently required, to keep them from lapsing into indifference; though the country I have to traverse is not so difficult to travel as the districts which I have indicated.

I trust that my anxiety to give the Natives every opportunity of advancement in civilization, will be received as an excuse for thus remarking upon a district over which an Officer has been appointed to preside.

The Native Secretary,
Auckland.

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

No. 10.

WELLINGTON.

REPORT FROM MR. E. BAKER, NATIVE INTERPRETER.

Wellington, August 21st, 1861.

Mr. E. Baker.

SIR,—

I have the honor to acknowledge the receipt of your letter, dated the 7th August instant, enclosing copy of a circular letter issued by the Government to the officers of the Native Department, in which you request me to give such information respecting the Native tribes with which I am acquainted, as I may be able to furnish.

I beg to enclose herewith a list of the tribes within forty miles of Wellington,—the Christian and Native names of the chiefs of each tribe,—the number of each tribe, as far as I can ascertain,—their sentiment towards the Government,—their disposition and conduct towards Europeans generally.

I would state that the behaviour of the Natives towards the Europeans in general, is very good; but not so towards the Government. I feel confident that were the Natives allowed the same rights to which an Englishman is entitled, the mistrust they now openly declare towards the Government would for the most part be removed.

The Natives consider that they are not fairly dealt with; they are dissatisfied in not being represented in the General Assembly; they state that many promises have been made to them respecting their lands, which have not been fulfilled; they complain that when they address the Government by letter upon any subject, their communication or request is but seldom noticed. Another grievance is concerning the Reserves that have from time to time been granted to them; they cannot understand why the monies arising from the lease of the Reserves granted for the benefit of particular tribes should go into a general fund; they complain that the monies of this nature which have for several years been paid into the account of the Commissioners of Native Reserves should be unaccounted for to them.

The settling of these grievances, and allowing them the same rights and privileges in all respects as are possessed by Europeans, I consider to be of the most vital importance at all times, and more especially so in the present state of Native affairs.

There can be no doubt that the Natives in this neighbourhood have been greatly excited by the Taranaki war, for the simple reason that not for some time after hostilities had commenced were they

convinced that Wi Kingi was the aggressor: in fact many to this day affirm that Kingi is the rightful owner to the disputed land in question. *Mr. E. Baker.*

The Waikato movement has also been a source of anxiety, for the reason that the Natives have not had sufficient confidence in the Government, and have therefore naturally enough, as dissatisfied parties, sought for some other mode of Government.

I cannot venture an opinion respecting the Natives at Otaki; I would merely state that there are from 300 to 400 men in that place and its vicinity, and though most of them are opposed to the Government, they are on friendly terms with the Europeans. I am happy to inform you that all the influential men of Otaki are warm supporters of the Government.

I have, &c.,

The Native Secretary,
Auckland.

EBENEZER BAKER,
Native Interpreter.

TRIBE.	RESIDENCE.	NAME OF CHIEF.	NUMBER IN TRIBE.	REMARKS.
Ngatibaumia	Te Aro, Wellington	Hemi Parai	5	The greater portion of this tribe are at Waikanae, and though friendly towards the Europeans are opposed to the Government. The few in Wellington are well behaved in every respect. Hemi Parai is a paid Assessor and a warm supporter of the Government.
Nati-te-wai-pango	Waiანიკი, Wellington	Horoneho Te Niwha	5	Friendly disposed.
Ngati-tairi	Te Aro, Wellington	(Hemi Parai)	4	Friendly disposed. About 30 of this tribe are at Te Poutoko Pa, Taranaki, who are reported to have joined the Troops against Wi Kingi in the late Taranaki War.
Ngati-pu horomanga	Pepitia, Wellington	Te Rira Porutu	5	Friendly disposed. Te Rira is an Assessor and a warm supporter of the Government.
Ngati-te-umorangangi	Waiwetū, Hutt	Te Wiremu Uenukutarā	10	Friendly disposed.
Hamua	Waiwhetu, Hutt	Ropiha Moturoa	10	These are more or less doubtful. Part of this tribe are at Waikanae. Ropiha Moturoa and Watarauhe Ngahenga of this tribe are Assessors.
Ngati-tawiri-Rura	Ngauranga, Wellington	Manihera Te Tona	5	Friendly disposed. About 50 of this tribe are at New Plymouth and joined the Troops against the rebels. Manihera is an Assessor.
Ngati-tawhiri-Rura	Pitone, Hutt	Honiana Te Puni	50	30 are friendly and the remaining 20 are disposed to join the Waikato movement. Te Puni is an Assessor and a warm supporter of the Government.
Ngati-tama	Wirinaki, Hutt	Taringa Kuri	30	Only a few of this tribe are friendly disposed, the rest are opposed to the Government. About 30 have gone to Waikanae.
Ngati-tu	Te Haukaretu, Hutt	Parata Te Kiore	30	These have more or less joined the Waikato party.
Ngati-toa	Porirua	Wi Te Kanae	10	Friendly disposed.
Ngati Haumia	Wainui	Ropata Hurumutu	20	These are more or less doubtful, though at present the greater portion are friendly disposed.
Ngati-Mani	Whareroa	Rakorako	30	Opposed to the Government.
Ngati-Hine	Whareroa	Tamati Te Whakapeke	10	Opposed to the Government.
Ngati-Komako	Te Uruhi	Moihi Te Teira	10	A few friendly disposed, the others opposed to the Government.
Ngati-Rangī	Waikanae	Eruini Te Tupe	40	Te Tupe and about 20 of his party are friendly disposed, the others are opposed to the Government.
Ngati Rura	Waikanae	Hohepa Ngakako	170	Opposed to the Government with the exception of Wiremu Tamihana and a few others.
Ngati Kuri	Waikanae	Wi Parata, (Half-caste)	100	Opposed to the Government.
Ngati-Tonga	Waikanae	Hapakuku Maekewa	10	Friendly disposed.

No. 11.

WELLINGTON.

Mr. M. Fraser.

REPORT FROM MR. FRASER, DISTRICT SURVEYOR.

Wellington, 20th August, 1861.

SIR,

I have the honor to acknowledge the receipt of your letter dated the 7th inst., requesting me to furnish a general report on the present state of the Natives in my district, as well as such other information as might appear likely to prove useful as data upon which a just opinion may be formed as to the present position of the Native question in this country, for the information of his Excellency Sir George Grey.

My having been employed specially in the Wairarapa since my location here, does not permit me to report on the state of affairs on the West Coast at present. And my having been engaged for the past two months in preparing plans of surveys executed by me during the summer, and furnishing duplicates of them, and other plans to Auckland, does not allow me to enter so much into detail, as if time would have allowed me to have prospected the whole District before reporting; but what information I have furnished, may, I believe be taken as correct, and I shall do myself the honor of again addressing you when I can glean further information.

I have, &c.,

MALCOLM FRASER,
Government Surveyor.

Donald McLean Esq.,
Chief Commissioner, Auckland.

Enclosure 1.

The District of Wairarapa, in the Province of Wellington, is occupied by a section of the Ngatikahuhunu tribe, who are also distributed through the Ahuriri District, as far North as Turanga.

Its boundaries are the Rimutaka and Tararua Ranges on the West, a line from the gorge of the Manawatu to Waimatu on the East and South.

It contains about 1,200,000 acres.

At the time of my appointment as a Surveyor to the District, in 1859, the Natives were unaffected by the Waikato King Movement. In the middle of that year, however, Ngairo Takatapu-tea, a chief residing on the Ruamahanga, having returned with Wi Tako, a chief of Ngatikini, from a visit to Potatau in the Waikato, the new Native policy of self government by Runanga under one head (which in imitation of the English, they called a King) was discussed by them, and to this was connected the anti-land-selling league.

Many of them who were unhappily in debt from their own indiscretion, joined the movement, in hopes that something might transpire from it to ameliorate their condition.

They having been previously, from time to time, possessed of considerable sums of money from the extensive sales of land which had taken place in this district, became comparatively extravagant: their natural indolence prevented them from endeavouring to improve their social condition: while they saw with jealousy the run-holders and settlers (who number about 1500) diurnally amassing and improving their properties.

The first Runanga was held at Waihinga, a settlement on the Ruamahanga River, by the supporters of the movement, who at that time (1859) resided chiefly in the neighbourhood at Papawai and Mohiki; while the Natives at both extremes of the valley took no interest in it.

The Natives of Hurunuiorangi, a pa at the junction of the Tauheru with the Ruamahanga River, having individually, though not collectively, attended the Runangas at Papawai and Waihinga, soon joined nearly to a man.

Hoera, Wakataha and Karauria, Rihia, Hape, were appointed *upokos* of the Runanga on the East Coast.

Manihera te Rangitakaiwaho and the majority of his followers joined towards the close of the year.

In June and July, 1860, after hostilities had been commenced at Taranaki, great uneasiness appeared to pervade the native mind in this District. Armed though not hostile parties assembled; one meeting, especially, was held at Papawai, when the presence of about 200 armed natives mounted on horseback occasioned great excitement, though I never imagined it to have been done with any hostile intent, but simply to ascertain and show their strength.

The conference at Kohimarama most opportunely took place just subsequent to this: although those chiefs who attended from this district returned individually disappointed in the results of the Conference, as they expected some considerable pecuniary advantage would accrue to those who took part in it.

I also consider the secession of the Masterton Natives to the King Movement was accelerated by their not having been successful in obtaining the advances they expected would have been made to them, on the lands offered for sale by them at the head of the valley.

Though in their feelings towards the disturbances at Taranaki, a national sympathy inclined them towards Te Rangitake, still, from my own knowledge, I can state that with perhaps a few exceptions, the general wish was all through for peace, and a dread lest anything might transpire through which the feud might extend into Wairarapa.

M. Fraser, Esq.

Manihera te Rangitakaiwaho, whose disposition is naturally dogmatical, expressed himself frequently obnoxiously to settlers; at the same time he announced his intention of withdrawing himself to the Southern Island in event of hostilities.

His desertion from the King party, from a dread of the power the Runanga held over him from his intemperance and vices, will show that no confidence could ever be placed in him.

The conciliatory opinions held by Raniera te Iho ote Rangi, Hemi te Miha, and others at the lower end of the valley, as well as Ngatuere te Tawhao and his followers in the neighbourhood of Greytown, no doubt had a beneficial effect.

The more sensible Natives are now seeing that the Runanga system has its abuses, and that *upokos* have appropriated funds belonging to the Runanga unchecked in the action. They are convinced that much time is lost in whole hapus deserting their kaingas for weeks together, to spend their time in discussions which resolve themselves in bubbles, and from which they cannot help seeing no profit can arise.

Though the novelty (which most affects the mind in its crude state) at first seemed taking, yet they will allow that should they see the efficacy of the policy expounded in his Excellency's Address to Waikato, the Wairarapa Ngatikahuhunus will give up their connection with the Waikato King Movement.

This they have already shewn in their desire for the presence of the Resident Magistrate at some of their Runngas to sanction their proceedings: and from conversations I have had with Heremaia Tamaihotua, a Kai-wakawa runanga, and Hoera Wakatahu, an Upoko runanga, and others, the novelty of the idea of self-government has lost its charm.

At the same time, I have heard the desirability of having a more direct system for the sales of lands instituted, argued amongst themselves.

They cannot see that the force of the expression "Kia whakakotahitia te pakeha me te maori" is carried out in land selling: in anything else they allow they are in some degree on terms of equality with their white brethren, but in their lands they must take the price offered by Government or they cannot sell them. I state this for the information of the Government, as I am requested in your letter of the 7th to report amongst other things upon the various things that have occupied and agitated the Native mind of late years.

But in Wairarapa, where probably not more 200,000 acres out of 1,200,000 acres of available land still remain in their hands, they are naturally cautious in making further sales: but in those that have been partially negotiated and paid for they are anxious that the purchase should be completed, and that all boundaries between their and the Crown lands should be marked on the ground, that they may see what remains to them. As all their reserves with the exception of two or three have been marked out, their anxiety on that ground has ceased.

I enclose herewith a schedule shewing the names of all the principal men in the district of Wairarapa, and their political feelings so far as they have declared them.

I have, &c.,

MALCOLM FRASER,
Government Surveyor, Wellington.

Donald McLean, Esq.,
Chief Commissioner, Auckland.

A List of the principal men of the Ngatikahuhunu Tribe, resident in the District of Wairarapa, Province of Wellington.

Name of Settlement.	Christian and Surname.	Political opinions (if any).
Masterton, Opaki	Wiremu Waka	King movement (Waikato)
"	Karaitiana te Tao	"
"	Retimana te Korou	"
"	Maka	"
"	Wiremu Paraone	"
"	Aperahama te Ao	"
"	Marakaia Rereteraia	Loyal
"	Ihaja Wakamairu	"
" Tangahanga	Tamati te Kokori	King movement (Waikato)
" Kahunui	Heneri	"
"	Horomona	"
"	Wi Potangaroa	"
Greytown, Aruatane	Ngatuere te Tauhao	Loyal
"	Wiremu te Tutere	"
"	Hoani Wi Pohotu	"
"	Te Waterau	"
" Papawai	Manihera te Rangitakaiwaho	Doubtful
"	Riwai	King movement (Waikato)

Fraser, Esq.

Name of Settlement.	Christian and Surname.	Political opinions (if any).
Te Uhiroa, Maungaraki	Tamati-	King movement (Waikato)
"	Nikorima te Marataua	"
"	Heremaia Tamaikotua	"
" Te WaiHINGA	Te Matiaha	"
" "	Te Waka Tuaahi	"
" "	Ngairo Takatakapatea	"
" Hurunuiorangi	Meihaua Potahi	"
" "	Maika Purakau	"
" "	Wiremu Katene	"
Tapurupuru and Hinewaka	Piripi Tuapa	"
" "	Wairua	"
" "	Te Tahaua	"
" Te Whiti	Te Teira	Loyal
" "	Hamuera	"
" Manohawea	Ngamaua	"
" "	Rihari	"
" Te Hautotara	Te Kepa Pohoua	King movement (Waikato)
Te Waitapu, Tahitarata	Te Hiko Tamaikoia	"
" "	Wiremu Tamehana Hiko	Loyal
" "	Te Retimana	"
" "	Eruera	"
" "	Rihari	"
" Tauanui	Anaru Tukokairangi	Loyal
" Turanganui	Raniera Te-iho-o-te-Rangi	"
" "	Ihaia Kaninamu	"
East Coast, Eperaima	Te Waka	King movement (Waikato)
" Te Huahua	Wereta Kawakairangi	Loyal
" Pahao	Houa Wakataha	King movement (Waikato)
" Otakua	Karauria Kihia Hape	"

Wellington, August 20, 1860.

MALCOLM FRASER,
Government Surveyor.

No. 12.

MANAWATU.

REPORT FROM T. M. COOK, ESQ., J.P.

Manawatu, August 25th, 1861.

T. M. Cook, Esq.

SIR,—

I beg to acknowledge receipt of yours of the 7th instant, enclosing copy of a circular issued by the Government to officers of the Native department, calling upon them to report generally as to the state of the Natives in the several districts in which they are stationed, accompanied also with a request that I would furnish any information in my power bearing on the subject.

In compliance with your request, I will endeavour to convey to you any knowledge or information that I imagine may be useful to the Government.

In the first place, as to the present state of the Natives in this district of the Manawatu, I must say that for years I have not known them to be in so deplorable a condition as the present. They are very short of food, deeply in debt, and more than usually indolent; those indebted to Europeans in most instances openly repudiate their debts; whereas debts to others of their own race are readily recovered through their Runangas. Implicit obedience is always enforced to the decisions of their courts, to the extent of taking horses, cattle, or any kind of property the party may possess, until the sum awarded by the court, including court expenses, is paid: there has not been here any case between a European and Native carried into their court, but there have been instances of it at Otaki and Rangitikei. The Native Assessors very frequently act in concert with, and take the lead in conducting the business of, these courts.

It is a matter of consideration for the Government how far these Runangas might be made to work beneficially by appointing suitable and qualified officers to preside over them.

A proof that some court or authority capable of punishing crime is now highly necessary is the fact, that robberies are very much on the increase. Formerly the Natives were so honest that no one thought of locking or bolting their doors, but the case is now very different; robberies are frequent, and in no case yet have the parties been punished; this has had a most injurious effect, as the knowledge that they might steal with impunity has made many thieves that were previously honest.

My opinion as to the sentiments entertained by the Natives on this river and neighbourhood towards the Government is anything but flattering or satisfactory. Some few, but very few, and at their head Ihakara Tukumarū and Kuruho Rangimaru, are most anxious to see order and confidence restored and

the laws vindicated. but by far the majority openly contemn the idea of being compelled to submit to the Queen's laws when they do not acknowledge Her supremacy. They say, let the Queen's laws be enforced on the lands acquired by the Queen, but no further; we, as subjects of the King, will have our own laws to govern us. They complain, that under the Queen's Government they have not equal rights with Europeans, they are restricted from doing as they could wish with their land: that the ordinances prohibiting the sale of ammunition, wines, spirits, &c., have reference to the natives only, and are therefore arbitrary. Then again, the constitution granted to the colony is looked upon with distrust by many, feeling as they do their inability to assist equally with the settlers in carrying out its principles.

T. M. Cook, Esq.

As to the relative position of the two races in this district, they are on the whole on good terms: this must however be ascribed solely to the forbearance and conciliating disposition of the settlers, as for the last year or two the Natives have assumed a most dictatorial and bounceable spirit, and now extort and impose upon the settlers on every opportunity. They have a great notion of their superior physical powers, and the late disturbances at Taranaki have certainly aggravated that opinion. They believe that peace was concluded in compliance with the expressed wishes of His Excellency the Governor and the Bishop, and was not solicited or desired by them.

The Waikato movement of establishing a King of their own, is very generally supported and approved of by large majorities of the tribes along the coast, including the Ngatiawas at Waikanae, the Ngatiraukawas at Otaki, Ohau, Manawatu and Rangitikei, and also a portion of the Ngatiapas at Rangitikei. It is a difficult matter to ascertain to what extent they severally or collectively might be induced to go in supporting this movement, but I apprehend any forcible attempt to put down the Maori King would immediately induce large majorities of the tribes above mentioned to enrol themselves in his defence.

Nepia Taratoa, the most influential man of the Ngatiraukawas, has not openly declared himself Kingite; but there is no doubt that he has secretly done so to his own people, and it is my opinion, that immediately a blow were struck he would come forward in his true colors.

For particulars of the different tribes and hapus, Christian and Native names of their principal Chiefs and of their territorial claims, &c., I cannot, I think, do better than refer you to Mr. Searancke, who is possessed of the fullest information on all these matters.

I am, &c.

The Native Secretary.

THOMAS M. COOK.

No. 13.

WANGANUI.

REPORT OF THE REV. R. TAYLOR.

Wanganui, September 4th, 1861.

SIR,

According to the request contained in the circular which I have received from your office, I will endeavour to give you as correct an idea of the present state of the Native feeling towards the Government in this district, as I am able.

Rev. R. Taylor.

To begin with the Ngatiruanui. I fear (with very few exceptions) that they are decidedly hostile to the British Government and to the settlers in general. They do not permit any to pass through their district, and have been using every effort to draw in the Wanganui Natives to their views.

The same may be said of the Patea and Whenuakura Natives; they are, however, few in number and of little influence. The Ngatirauru or Waitotara Natives are divided in their sentiments, part side with the Ngatiruanuis, and part with the British Government. At the head of the latter, may be placed Penehamini, a promising young chief, who appears to use all his influence in behalf of the Government. The next chief who has remained firm is Hare Tipene, who offered a portion of the Waitotara land for sale, and received the first payment for the same as far back as two or three years ago: and who has since lately petitioned to have the purchase completed, to hinder the Ngatiruanui from interfering. It appears highly important that his request should have immediate attention given to it. The Upper Wanganui chiefs appear generally to side with the disaffected, and to sympathise with the King movement. They openly say that in case of the King being attacked at Waikato, they should go and join in his defence; but one and all express their kindly feeling to the settlers, and their unwillingness to have the war brought into this district. The lower Wanganui Natives are decidedly attached to the Government, though alarmed by the military preparations, and especially by the calling out of the militia. Hori Kingi, Te Mawae, Hoani Wiremu, Kawana Paepae and Hakaraia Porako may be called the chief supporters of Government in Wanganui. The Wangaehu and Turakina Natives, under Aperahama Tipai, may also be considered steadfast. The Natives of Rangitikei are divided in their feelings; their chief, Kawana Hunia, professes to be a King Native, but the Ngatiapa generally are faithful. The Ngatiraukawa on the Rangitikei South bank are, with few exceptions, King Natives. Nepia Taratoa professes to be attached to Government, but is not, perhaps, to be trusted. All these Natives profess to be friendly to the settlers, and with the exception of running about attending Runangas, they are living very quietly.

Perhaps the best expression of the Native feeling in their district was seen at Kanihinini last Monday (September 2), where a large Runanga was held which was attended by nearly all the Wanganui Chiefs, and Taratoa and some few Waitotaras and Waikatos. The professed object was to decide whether individual Chiefs having land outside the European block should be allowed to exercise their rights over it independent of the king's Runanga. This was decided in favor of the land owners; previously, it was intended to hoist the king's flag, but this was not done. They

Rev. R. Taylor.

invited me to open the Runanga. I exhorted them to take no steps at present, that if they had any subjects of grievance to submit them to Sir G. Grey, that now he was returned as their Governor and they were all well acquainted with his sentiments towards their race it would be unreasonable to discuss them now. This they seem to have agreed to. I likewise expressed my hope that they would not allow their old Governor to come back without receiving a letter of welcome, and this I believe will be done; indeed I felt much surprised at the very quiet and moderate tone of all the speakers. It is evident they all view Sir G. Grey's reappointment as a good sign and omen of peace. Nearly a thousand were present.

Should I notice anything worth communicating, I shall not fail doing so.

I have, &c.,

RICHARD TAYLOR.

The Native Secretary.

No. 14.

WAIRARAPA TO TURANGA.

REPORTS FROM HERBERT WARDELL, ESQ., RESIDENT MAGISTRATE.

Wellington, 23rd August, 1861.

SIR,—

H. Wardell, Esq.

I have the honor to acknowledge the receipt of your circular letter of the 7th instant, requesting me to furnish, for the information of His Excellency the Governor, a general report on the present state of the Natives in districts with which I am acquainted.

In consequence of my absence at Wairarapa when the Auckland mail arrived here, I am prevented by want of time from furnishing such a report by the present opportunity; it shall however be forwarded by next mail.

I must confine myself for the present to remarking that I have found a different state of feeling amongst the "King" Natives at Wairarapa since the receipt of His Excellency's Declaration to the Waikato tribes, to that which I have before reported as existing. That declaration appears to have brought clearly before the Natives the troubles which a perseverance in the King movement must bring upon them, and they have assumed a more thoughtful manner, and some have shown a disposition to search for the means of bringing their movement into harmony with the Queen's supremacy, instead of maintaining, as they did not long since, their right to a perfect independence. I believe this, however, to be the result of their being yet in ignorance of the course the Waikato Tribes intend to pursue, and of a consequent hesitation to commit themselves to any strong opinion on the subject; and not to indicate any change of feeling on the part of the leaders of their party.

I have, &c.,

The Native Secretary,
Auckland.

HERBERT S. WARDELL,
Resident Magistrate.

Wellington, 20th September, 1861.

SIR,—

In compliance with His Excellency's request, conveyed in your circular letter of the 7th ult., to which I replied shortly on the 22nd ult., I have the honor to report as follows:—

My acquaintance with Natives is confined chiefly to the Tribes occupying those portions of the East Coast situate between Table Cape and East Cape to the North, and between Tukarae Head, Palliser Bay, and the boundary of Hawke's Bay Province to the South.

In 1858 I furnished to the Government an estimated return of the Native population in the Northern or Turanga District, which was as follows:—

<i>Rongowhakaatu</i> .—Turanga, including 400 Ngatikahungunu at Table Cape ...	1900
<i>Titangahauti</i> .—Puatai, Tologa and Anaura	700
<i>Urungawera</i> .—Tokomaru and Waipiro	500
<i>Ngatiporou</i> .—Waipiro to Hick's Bay, Long Point	3700

I included by error in the Ngatikahungunu at Table Cape about 100 Ngapuhi, who are residing at Nukutaurua, which place they obtained by conquest.

The numbers are now probably not so many—for there can be no doubt that the Native population is decreasing rapidly. I estimate the number of the Ngatikahungunu tribe, between Tukarae Head and Hawke's Bay Province, at about 600.

This tribe extends from Tukarae to Turanga. The Rongowhakaatu is a branch of this tribe, which is also connected with Titangahauti, Urungawera, and Ngatiporou; indeed, each of these tribes is claimed by Ngatikahungunu as divisions of it, they being all descended from Kahungunu.

I regret that, in consequence of having lost a portion of my private memoranda, I am unable to give the particulars of the subdivisions of the tribes in the Northern District, which I should have been otherwise able to furnish: such information as I have, however, together with the particulars of the subdivisions of Ngatikahungunu at Wairarapa, I enclose in a tabular form.

On receiving my commission as a Resident Magistrate, I was, in 1855, appointed to Turanga. On my arrival there in that year, I found that the Natives denied the right of the Government to send a Magistrate amongst them, on the ground that, as they had not sold their land to the Queen,

the Government had no authority over them. "We," they said, "can be our own Magistrates; we do not want any sent by the Queen or the Governor: they have nothing to do with us; let them attend to their own people." In fact, they regarded the Queen as the head of a people occupying isolated portions of territory in the Island; with whom they had occasional intercourse: but as possessing—as of right—no authority over them.

The extent to which they subsequently went in asserting their independence, is illustrated by the following abstract of speeches made in my hearing at a Runanga held at Turanga on the 21st of May, 1858. This was the most influential and numerous attended meeting which occurred during my stay there.

Rutene Piwaka, after complaining that while the first prayer book published had contained a prayer for the Rangatira Maori and their families, in the second edition the prayer was for the Queen and the Rangatira Maori, and in the third edition the prayer was for the Queen and Her family alone, said, "Let the Pakeha pray for Queen Victoria if they like; but we will not call her our Queen and Governor: it is by this that the Pakeha is putting the Queen above us as a *potae* (cap); and we are putting the *potae* over ourselves by our own foolishness; for if one has a dispute with another he takes him to the foreigner to have the case tried. If a man in England do wrong, does a foreigner decide it? No! whatever be his country or his rank, he is taken to the English Magistrate to be tried: but here, if there is a dispute between Maoris, or with Europeans, we say let us go to the Magistrate—to the foreigner—that our dispute may be settled."

Paratene Pototi said: "We are not the remnant of a people left by the Pakeha; we have not been conquered: the Queen has her island, we have ours; the same language is not spoken in both: if we are united the Pa will be destroyed, and we shall go back joyfully."

Kahutia said: "Let the Magistrate be under the Queen if he likes; we will not consent to Her authority; we will exercise our own authority in our own country."

Rawiri Pahi said: "All that we will receive from the Europeans is Christianity; we will have nothing to do with their Queen."

Several others spoke in the same strain; not one supported the Queen's authority.

I have given these speeches because I believe the real feeling of the Natives to be represented by them. Subsequent events have not led me to believe that any change of opinion has taken place.

I may observe that, notwithstanding what was said about the prayer for the Queen, it only resulted, as the Rev. L. Williams informed me, in a little grumbling when the prayer was used.

At this time the "King" movement at Waikato was being organized; but the Turanga people had, from jealousy of Waikato, refused to join the party, although they discussed the propriety of appointing a "King" of their own, and were only prevented doing so by the mutual jealousy existing among the principal Chiefs.

The result of my labours amongst them was, that they admitted the superiority of the law to their own customs, and frequently had recourse to the Court for the settlement of their disputes; but they did not recognise the authority of the law, and yielded obedience or refused it as it suited their purposes.

Their conduct towards Europeans generally was such as was to be expected from a people who believed the former to be living amongst them on sufferance: they were exacting in their demands, and arbitrary in their mode of enforcing them; but personal violence was scarcely ever offered to Europeans.

I left Turanga before the questions connected with the Waitara disturbances were much discussed by Natives there; they had been applied to by Wi Kingi for assistance, but had declined to render it, asserting that it was necessary for them to remain at home and take care of their own land.

They are very jealous of their land, and have a strong disinclination to part with it.

Regarding the Government as antagonistic to their independence, they viewed it with suspicion. They would not admit that it was actuated by a desire to promote their interests; but considered its every act to result from an intention to overreach them, or from a desire to conciliate them which they attributed to fear.

They did not understand their position as subjects of the Crown. It appeared to me that while they had a fair idea of the rights and privileges which that position gave them, they knew nothing of the obligations which it involved; they had not been taught that obedience to its authority was compulsory and might be enforced, but had conceived the notion that, as the only argument which had been used in its support was an appeal to their reason, they had the right of exercising their free-will by accepting or rejecting it as they might deem best.

The position of the Ngatikahungunu people at Wairarapa is very different to that of the other portions of the tribe to which I have referred as occupying the more northern districts; for while the latter have refused to alienate land to the Crown, with the exception of about sixty acres which I obtained from them as a homestead for the Magistrate—and while they are in numbers to the European population as twenty to one, the former have alienated a large extent of land, and are to the European population as one to two.

They are divided into two classes, "Queen's" and "King's" Natives, as they are called. I hesitate to call the former loyal, as they are more strictly neutral; for although, up to the present time, they have not joined the "King" party, they are not prepared to yield to Her Majesty the obedience of subjects; they are subjects only of the "lead, induce, persuade" policy; and I believe many of them refuse to join the "King's" Runanga, simply because it possesses a coercive authority, while we possess only a nominal one.

The "King" Natives are, of course, violent nationalists; they repudiate the obligations contracted by the Treaty of Waitangi, and maintain their right to independent Government. They contend, that they have been cajoled into an appearance of submission to the Crown which they never intended, and now repudiate.

H. S. Wardell, Esq.

It is this desire for independence, together with a conviction of the necessity for combination in order to prevent the extension of European settlement and influence, that has given rise to the "King" movement. I attach but small comparative importance to the various grievances which are, at times, put forward by the "King" Natives as reasons for their movement, such as complaints of the way in which particular blocks of land have been acquired for the Crown; of the restrictions on the sale of fire arms, &c., and the like.

With regard to their conduct towards Europeans, I feel bound to say that the "King" Natives are, for the most part, more just and honorable than the others: a circumstance I attribute to the fact that their Runanga, which is generally governed in its decisions by the broad principles of justice, exercises over them a control to which other Natives are not subject.

The Natives generally, in Wairarapa, condemn the course pursued by the Government in reference to Waitara; complaining that fighting was commenced without first taking the opinion of the Natives, as a people, on the subject. This complaint, however, appears to have a close connection with their claim to independence, as it assumes that the Government ought to treat with them as a people, and not individually as subjects of the Crown.

There are two or three complaints often made by Natives of both parties in this district, which I consider deserve serious consideration. First, against the restrictions on the sale and leasing of land; second, that no tribunal has been established for the settlement of their disputes about land; and, third, that the Government has failed to interpose the strong arm for the prevention of fighting between hostile tribes.

I have also heard them complain that the Government has neglected to punish Native offenders, especially when Natives have been the sufferers: that, in fact, it has never asserted its right to govern Natives by attempting to enforce the law amongst them in their own districts.

There are, also, many complaints of a more local character, to which I ought, perhaps, allude. They chiefly have reference to land purchases. The Natives complain, that great delay takes place in surveying their Reserves, and in the completion of the purchase of lands sold, by which they are kept in debt. They complain, also, that many promises made to them, when first induced to sell their land, have not been fulfilled. They complain, that the proper persons have not always received the payment for lands sold, but overlook the fact that this has resulted, too often, from an intentional withholding of information on their part, for the purpose of afterwards disputing the sale or obtaining a further payment.

Considerable discontent exist at their position as compared with what it was before they sold their land to the Crown; they were then, they say, courted, and could obtain money and credit, while now they can obtain neither, not perceiving that their indolence and extravagance have been the cause of the change.

I find I am unable to complete in time for this mail the tables to which I have referred as enclosed; but will forward them by the earliest opportunity, together with some further remarks which I am preparing, by way of extending my report as to the condition of the Natives in the Wairarapa district up to the present time.

I am informed that Mr. Baker, the Interpreter to the Resident Magistrate's Court here, has reported on the state of the Natives in this neighbourhood, and forwarded particulars of the subdivisions of their tribes.

The Native Secretary,
Auckland.

I have, &c.,

HERBERT S. WARDELL,
Resident Magistrate.

No. 15.

NELSON.

REPORT FROM MR. ASSISTANT NATIVE SECRETARY MACKAY.

Assistant Native Secretary's Office,
Collingwood, 19th August, 1861.

J. Mackay, Esq.

SIR,—

I have the honor to acknowledge the receipt of your letter of the 7th instant, requesting me to report on the state of the Aboriginal Natives of Nelson and Marlborough.

Your letter came to hand late on the 17th, and I have been so busily engaged to-day as Resident Magistrate, that I have not had time to bestow on it that attention which its importance demands. But, as there will be no other opportunity for me to write by before the Auckland mail leaves Nelson, I would beg to state for the information of his Excellency the Governor, that I have every confidence in the loyalty and good feeling of the Native population of the Provinces of Nelson and Marlborough, and feel assured that I can carry out any policy which his Excellency may please to direct, as the Natives are quite amenable to British law; and, I am happy to say, are generally willing to be guided by my decision in matters of dispute.

I will, by the earliest opportunity, furnish a detailed report as requested by you.

I have, &c.,

The Native Secretary,
Auckland.

JAMES MACKAY, JUNR.,
Assistant Native Secretary.

No. 16.

CANTERBURY.

REPORT FROM WALTER BULLER, ESQ, RESIDENT MAGISTRATE.

Christchurch, Canterbury,
September 19th, 1861.

Walter Buller, Esq.

SIR,—

I do myself the honor to acknowledge your circular letter of the 7th ultimo, requesting me to furnish a general report of the present state of the Natives in this district, for the information of his Excellency Sir George Grey, who is shortly expected here to assume the Government of New Zealand. In compliance therewith I beg to submit the following observations

The total Maori population of the Province of Canterbury is, approximately, 600, in the proportions of 325 males and 275 females. The children (of 14 years and under) bear a proportion to the whole population of nearly 25 per cent. Of the above number, about 500 belong to my district: the rest are located in the Arapura coast of this Province, and are (I believe) visited by the Assistant Native Secretary at Nelson. The former occupy nine settlements, the more important of which are Kaiapoi, Rapaki, Kokorarata, Wairewa, and Arowhenua.

They form a section of the Ngaitahu, formerly a numerous tribe occupying the Southern coast of Cook's Strait, but now considerably reduced and scattered along the Eastern and Western shores of this Island. They are divided into ten principal *hapus*, namely, Ngaituahuriri, Ngaiteruahikihiki, Ngaiteirakehu, Ngaitaoka, Ngatimahaki, Ngaiterangiamoa, Ngaiteteuarewa, Ngaiterango-whakaputa, Ngaiterangi and Ngatimamoe. The Ngaituahuriri is the most powerful section, numbering more than one third of the entire population. The names of the Chiefs and leading men of these *hapus* are given in the accompanying returns.

Between 40 and 50 of these Natives are emigrants from the North Island, who have surrendered their tribal distinctions by inter-marriage with the Ngaitahus, and are now regarded as members of the respective *hapus* into which they have married.

The Ngatimamoe, the original occupants of this district, were driven Southwards on the invasion of the Ngaitahu, and are now almost if not entirely extinct. A partial amalgamation with the conquerors may be inferred from the existence of a *hapu* among the latter bearing their name; but I have been unable to obtain anything like an authentic account of their previous history. It is currently reported that a small remnant of them, in a wild state, still inhabit the mountainous country in the neighbourhood of Milford Sound. For a full account of the traditional genealogy of the Ngaitahu people, I beg to refer you to my letter to the Native Secretary of 1st March, 1860.

The Canterbury Natives are, on the whole, in a flourishing condition. They own a considerable number of horses and horned cattle. They cultivate annually about 200 acres of land. They conduct a lucrative whale fishery on Bank's Peninsula, and carry on a profitable trade with the Europeans in timber and firewood. Their land reserves, selected with much care and discrimination by Mr. Commissioner Mantell in 1848, have acquired a high marketable value; with the peninsula reserves made by Mr. Hamilton in 1856-57, they comprise a total area of 7000 acres. Nearly the whole of this land is of excellent quality, and more than one third of it is covered with good forest which, owing to the scarcity of wood in this Province, commands a high price. Taken altogether, their reserves may fairly be estimated to represent a current value of £67,000.

Far removed from the scene of the late war at Taranaki, and too isolated to be influenced by the Waikato "King movement" and the other questions which have agitated the Native mind in the North Island, the Canterbury Natives have remained peaceful and undisturbed. They have never ceased to avow their loyalty to the Queen, and their unabated friendship for the *pakeha*. A convincing proof of their sincerity is afforded in the fact of their having spontaneously contributed a sum of Fifty pounds, raised by individual subscriptions, to the Taranaki Relief Fund. During the existence of war they evinced no sympathy for the insurgents, or apprehension for the final result; and, notwithstanding the untiring efforts of a zealous emissary of the King party (who came from Ahuriri) to excite a feeling in its favour, no visible impression has been made upon them.

They are sufficiently aware that, situated as they are, they have nothing to gain and everything to lose by disturbing the friendly relations at present subsisting between them and their European neighbours. They profess full confidence as to the right intentions of the Government towards them; but, at the same time, complain (and with a show of reason) that until lately their claims have been overlooked and neglected. They have had a valuable friend in Mr. Hamilton, the Collector of Customs, who, though not officially connected with them, and but little conversant with their language, has always taken a lively interest in their affairs, and has been ever ready to lend his time and influence to any effort for their amelioration.

They are fully alive to the advantages to be secured by the individualization of their Reserves. At Kaiapoi, where this is now being accomplished, they have already given evidence, in their increased industry and eager desire for improvement, to warrant the belief that their admission to individual freehold tenure will lead to a most important change in their social condition.

Their great want at present is some better provision for the administration of our law among them. To supply, in some measure, this need, the *runanga* has become a very popular institution. Every village has its *runanga*, with its appointed times of meeting; two or more of their most intelligent men are elected leaders or heads (*upoko*), and the resident Native Assessor, where there is any, seems to assume *ex officio* the direction of their proceedings. All subjects affecting the interests of the community, as well as private grievances, and disputes between individuals, are

Walter Buller, Esq. brought before the Runanga, and, if not always brought to a satisfactory issue, are at least freely discussed and ventilated.

While it must be admitted that in these Runangas much time is wasted in talk, and oftentimes an act of unjust oppression committed in their rude attempts to administer law, yet they are not without their corresponding advantages. They are useful as a means of maintaining peace and order in the villages; and, under proper control, might become an effective instrument for promoting the civilization of the people. They invest the commissioned Native Assessor with an influence which he could not otherwise command, and by their manner of proceeding give to his acts the authority of the public voice. It is through the medium of the Runanga, and by the co-operation of its leading men, that I have been enabled to carry out so successfully the individual partition of the Kaiapoi Reserve; and it is by the aid of the same means that I hope, when the survey is completed, to be able to induce the Natives to adopt a plan of systematic settlement, with other improvements in their social and domestic economy.

The Resident Magistrate here has admitted (in a private letter to myself) that "these Native Runangas are absolutely the only means and mode of preserving themselves from anarchy which the Maoris of this Province possess." In the absence of any other tribunal for the redress of wrongs as amongst themselves, we cannot be surprised at the Runanga usurping judicial functions; nor can we wonder that, in administering what they take to be law, the claims of equity are often overlooked. The judgments of the Runanga are too often characterized by undue severity. I have heard of cases where a person, for a comparatively light offence, has had his horse and all other property seized and sold for the benefit of the Court! Some check should be put upon this Maori custom of *muru*.

Upon the whole, however, these Runangas do good. At the same time, they afford a proof that this kind of organization (now becoming so general among the Maoris) does not of necessity contain the elements of disaffection, or indicate an unhealthy and dangerous excitement in the Native mind. On the contrary, wherever I have been, a strong desire has been manifested by the leaders of the Runanga to have a magistrate stationed here to instruct them in law, and to preside at their meetings. "Why does not the Governor," they have said, "give us a *pakeha* magistrate, even as he does to the people of the North: we are few in numbers, but we are the children of the same parent, and we desire to obey the same law."

I am well aware that there are other more populous districts in the North island still unsupplied, and yet I cannot but recommend to the best consideration of His Excellency the request of these Natives to have a Circuit Magistrate stationed among them. The Resident Magistrates here and at Timaru, have both of them directed my attention to this great want of the Natives, and have expressed an earnest hope that ere long it may be supplied.

The Native settlements of this Province are (with one exception) so remote from Christchurch that access to the only R. M. Court having an interpreter attached to it, is virtually denied them. On the one hand it would probably cost a plaintiff *five pounds* to recover *one*, while, on the other, it would be almost impracticable to enforce payments in the remote settlements without the aid of police, and, consequently, not without considerable expense. The only means, therefore, of obtaining redress as between Natives, is by appeal to the Runanga; whilst as against Europeans there is no redress at all.

I would respectfully submit that the Canterbury Natives have claims upon the Government of a peculiar kind. Surrounded as they are by an overwhelming majority of Europeans, they have actually no guarantee that their individual rights and privileges will be either respected on the one hand, or protected on the other.

The gold discoveries in this Island will in all probability lead to a large and rapid influx of mixed populations, and in proportion thereto will the disadvantages of the Natives' position be augmented. The only way, as it seems to me, of meeting this difficulty, is to appoint a Circuit Magistrate to this district: who shall make periodical visits, in his judicial capacity, to each of the settlements in rotation, and shall, at the same time, have the general supervision of Native affairs in this Province. Such an officer would be useful to the Government in many ways, and would, if possessing the confidence of the Natives, soon acquire the most complete influence over them. It is needless to point out how instrumental he might become in raising them to a higher condition of civilization, by assisting them in the management of their reserves, by encouraging them in their industrial pursuits and so forth.

It might be found desirable to include the Otago Native settlements in this officer's circuit, and then his charge would number not far short of 1000 souls.

If in the above observations I have digressed somewhat from the proper subject-matter of this report, I can only urge in excuse the fitness of the opportunity (as it appeared to me) for bringing this important subject under His Excellency's notice.

I have, &c.,

WALTER BULLER.

The Native Secretary.

Enclosure 1.

W. Buller, Esq.

RETURN shewing the Sub-divisions of the Ngaitaku Tribe, inhabiting Canterbury, with the Names of their respective Chiefs and leading men.

HAPUS OR SUB-DIVISIONS.	NAMES OF PRINCIPAL MEN.	PLACES OF ABODE.
Ngaituahuriri... ..	*Pita Te Hori	Kaiapoi
	*Hakopa Te Ataotu	"
	*Paora Tau	Rapaki
	*Ihaia Taihura	Kaiapoi
	Teone Pere	"
	Hone Paratene	"
	Hapakuku Kairua	"
	Horomona Iwikau	"
	Matiu Hutoi	"
	Aperahama Te Aika	"
	Poihipi Te Aorahui	Kokorarata
	Arapata Koti	"
	Paora Taki	"
Hoani Korako	"	
Ngaiteruahikihiki	*Hoani Tim aru	Rapaki
	Pohau Te Whakaihau	Taumutu
Ngaiteirakehu	*Hoani Papita Tihoka	Akaroa
	*Hoani Wetere Te Ruaparae	"
	Paurini Hirawea	"
	Wiremu Karaweko	"
Tuauau	"	
Ngaitaoka	*Horomona Pohio	Waimatamate
	Haimona Patupatu	"
Ngatimahaki	*Tuke	Arowhenua
	Paora Pakake	"
	Hanatanu Te Kehu	"
Ngaiterangiamoa	*Hoani Pohata	Rapaki
Ngaitutehuarewa	*Apera Pukenui	Kokorarata
	Riwai Kairakau	"
Ngaiterongowhakaputa ...	*Wiremu Te Uki	Kokorarata
	Hoani Tukutuku	"
Ngaiteraki	*Henare Tawhiri	Kaiapoi
	Wirihana Piro	"
Ngatimamoe	*Tame Tarawhata	Arowhenua
	Hakitahi	"
	Ripene Kuri	"

N.B.—The West Coast Natives are not included in the above Return. The Chiefs are marked by an asterisk.

WALTER BULLER.

Christchurch,
September 19th, 1861.

Christchurch, October 17th, 1861.

SIR,—

In my general report on the Canterbury Natives, of the 19th ulto., I stated that the Native Reserves of this Province, taken altogether, might fairly be estimated to represent a current value of £67,000. To show how this result was arrived at, I beg to enclose a tabular return, shewing the extent, position, description, and approximate value of each of these Reserves. Any one at all conversant with the subject will at once admit that my valuation is a fair and moderate one.

W. Buller, Esq.

Take, for example, the Kaiapoi (or Tuahini) Reserve, which I have valued at £45,400. As far back as February, 1857, Mr. Hamilton, the Collector of Customs, in writing to the Chief Commissioner, makes the following statement:—"Not less than a sum of £40,000 now represents the value of the Kaiapoi Reserve alone. * * * The timber alone is now selling to sawyers at £35 per acre, and represents a value of £35,000; whilst the land itself cannot be worth less than the Government price of £2. Much of it, however, has positive value of £4, £5, up to £10 per acre, if not higher. At the lowest value of £4, the land itself is worth £10,000." Some allowance, however, must be made on the bush land, the extent of which is much overstated in this estimate.

Mr. Hamilton assured me the other day, and no one is better informed on these matters, that a considerable part of the open land on that Reserve would realize now from £15 to £20 per acre.

It will be observed that I have fixed the average at £48 for the bush and £10 for the open land.

Mr. Hamilton's estimate of £35 for the bush, five years ago, does not include the land on which it stands, but mine does. Timber land, of much the same character, at Rangiora, a few miles from Kaiapoi, has realised more than double the price quoted above.

I have thought it right to enter into these particulars, lest the aggregate estimate given in my Report should be looked upon, if not as extravagant, at least as questionable. At first glance, and without supporting data, the appraisalment of 7000 acres of country land at £67,000 might seem exorbitantly high, but I am satisfied that the details now furnished must at once correct any such impression.

I have, &c.,

WALTER BULLER.

The Native Secretary.

RETURN shewing the extent, position, description, and approximate value of the Native Reserves in the Province of Canterbury, New Zealand.

Locality.	Extent.	Character of Reserve.	Estimated value.	
			£ acre.	Total.
1 Kaiapoi - - -	2640	{ 2140 acres open grass land - -	10	21,400
2 Kaikaoui - - -	5	{ 500 acres bush - - -	48	24,000
3 Rapaki - - -	856	Open Terrace land - - -	5	25
4 Port Levy - - -	1361	Hilly, open, fern land and bush - -	2	1712
5 Purau - - -	10	Hilly, open, fern land and bush - -	5	6805
6 Wairewa - - -	400	Open, fern land - - -	10	100
7 Wainui - - -	400	280 acres of bush, and 120 acres fern and flax land - - -	2	800
8 Onuku - - -	400	Nearly all bush land - - -	3	1200
9 Taunuitu - - -	80	Nearly all bush land - - -	2	800
10 Arowhenua - - -	580	Open grass land - - -	2	160
11 Timaru - - -	20	{ 150 acres bush land - - -	30	4500
12 Witireia - - -	187	{ 430 acres open grass land - - -	10	4300
13 Waiteruati - - -	17	Open grass land - - -	20	400
14 Waimatamate - - -	40	Open grass land - - -	2	374
15 Old Kaiapoi Pa - - -	about 5	Open grass land - - -	2	34
		{ 15 acres bush land - - -	15	225
		{ 25 acres open grass land - - -	5	125
		Open grass land - - -	10	50
Grand Total	7001			£67,010

Christchurch,
October 17th, 1861.

WALTER BULLER.

No. 17.

OTAGO.

REPORT FROM MR. ASSISTANT NATIVE SECRETARY STRODE.

Otago, 20th December, 1861.

A. C. Storde, Esq.

SIR,—

With reference to your circular letter of the 17th August last, I have the honor to forward to you a list of the different tribes to which the Natives in the Provinces of Otago and Southland

belong, together with the names of the principal men of those tribes. The Natives in the two provinces are comparatively few in number, and very peaceable and tractable. Their sentiments towards the Government of a very loyal character, and their disposition and conduct toward Europeans generally, of a most friendly nature; always appealing to lawful authority when suffering wrong, and shewing a ready obedience to the laws of the country.

A. C. Strode, Esq.

I am happy to say this satisfactory state of the Natives, in this part, was not interfered with in the slightest degree by the recent disturbances at Taranaki, or any of the various questions which have of late years agitated the Native mind in the Northern Island. Some short time since, their allegiance was tested slightly by the arrival of an emissary from Waikato at two or three of the Kaikas, who, (as I was afterwards informed,) exhorted the inhabitants to repair to Waikato and take part against the Government; this they steadily refused to do, declaring their loyal sentiments, and attachment to British authority.

It is also satisfactory to me to state that something as regards Education has within the last two years been done for the Natives here—under the auspices of a Society denominated “The Society for elevating the condition of the Natives in Otago”—by the appointment of Mr. Charles Baker to reside on the Native Reserve at the head of the Otago harbour, and impart instruction to the Natives. The benefit of his residence there soon became apparent, and still continues to be very beneficial, not only to the Natives of that particular locality, but to those of the districts on the coast which he periodically visits.

I beg to enclose a Census return of the Native population in the Provinces of Otago and Southland.

I have, &c.,

A. CHETHAM STRODE,
Assistant Native Secretary.

RETURN of the different Tribes to which the Natives in the Provinces of Otago and Southland belong, together with the names of the principal men of those Tribes.

Locality.	Tribes.	Names of principal men.
Otakou.	Ngaiteruahikihiki.....	{ Matenga Taiaroa Hoani Wetere Korako Wiremu Potiki.
	Ngatimamoe	{ Tare Wetere Te Kahu Timoti Karetai Teone Korako Turumaka.
Waikouaiti.	Ngatihuirapa	{ Tohiti Haereroa Rawiri Te Maire.
		{ Arama Karaka Te Watakaraka Matiaba Tiramorehu Henare Mauhara Watene Iki Natauahira Waruwarutu.
Moeraki.	Ngaituauriri.....	{ Te Weka.
Purakaunui.	Ngaiteruahikihiki.....	{ Hakaraia Te Raki Wereta Tuarea. Haimona Rakiraki Rota Pikaroro
Taieri.	Ngaiteraki	{ Kingi Kurupohatu Ihaia Potiki. Teone Topi Patuki
Maranuku.	Ngatihuirapa	{ Ihaia Waiteri Te Marama.
		{ Ururu Penehamine Kahupatiti. Paitu
Ruapuke.	Ngaiteruahikihiki.....	{ Rewera Paroro Horomona Pukuheti.
Oreti (New River)	Ngaitateawhiua	{ Poko Rawiri Te Awha.
Aparima (Jacob's River.)	Ngaiteruahikihiki.....	{ Teoti Mauhe.
	Ngatimamoe.....	{ Takurua.
Oraka (Korako's Bay.)	Ngatihinetewai.....	
	Ngatimamoe.....	
Ngawakaputaputa.	Ngatihinetewai.....	
	Ngatimamoe.....	

A. C. Strode, Esq.

CENSUS RETURN OF THE NATIVE POPULATION, &C., IN THE PROVINCES OF OTAGO AND SOUTHLAND, AND ISLANDS ADJACENT, DECEMBER 1861.

PLACE OF ABODE.	Population.					Area of Land.			Live Stock.			REMARKS.
	Males.	Females.	Children.		Totals.	In occupation.	Fenced.	In cultivation.	Horses.	Horned Cattle.	Pigs.	
			Males.	Females.								
Moeraki	30	23	7	4	64	500	65	45	30	90	95	
Waikouaiti	38	29	31	22	120	2393	80	57	40	114	85	
Otakou (head of Harbour)	29	30	8	13	80	6378	58	43	32	87	70	
Maitapapa, (East Taieri)	9	10	6	5	30	2300	30	29	28	97	20	
Molyneux	9	5	3	2	19	100	6	6	2	24	20	
Oreti or New River	12	10	4	7	33	1686	30	25	20	40	25	
Aparima or Jacob's River	25	25	12	8	70	527	60	50	25	60	30	
Oranga and neighbourhood	20	25	9	11	65	1132	70	60	...	50	25	
Island of Ruapuke	30	36	18	14	98	200	150	140	...	100	40	
Stewart's Island	10	12	6	5	33	100	30	25	...	10	30	
Totals	212	205	104	91	612	15,316	579	480	177	672	440	

A. CMETHAM STRODE,
Assistant Native Secretary.

No. 18.

NAPIER.

REPORT FROM G. S. COOPER, ESQ., DISTRICT LAND PURCHASE COMMISSIONER.

Waipukurau, Hawke's Bay,
October 7th, 1861.

SIR,—

G. S. Cooper, Esq.

In reference to your letter of the 7th of August last, calling upon me for a report, for the information of His Excellency Sir George Grey, upon the state of the Natives in this district, and in any others with which I may be acquainted, I have the honor to report as follows.

The Natives in this district have passed through a period of excitement which, ten or twelve months ago, appeared likely to lead them to dangerous lengths. Their minds were thoroughly unsettled on the land question. They firmly believed that it was the intention of the Government to take forcible possession of their lands and enslave them, to which conviction they were led by what they heard of the tendency of newspaper articles, and inflammatory speeches at public meetings, as well as by injudicious things said to them—sometimes seriously, sometimes in angry or drunken discussions—by Europeans; above all by a firm conviction of the injustice of the part taken by Government in the Taranaki war. They considered this to be the first step towards depriving them of their lands, and believed that the Government had forced it upon the Maoris as a pretext for importing a strong body of troops for the purpose of subjugating them; and they therefore looked with extreme anxiety to every movement of the Government, fearing every day to hear of a further advance towards the seizure of their lands. They had but recently passed through a civil war on a small scale amongst themselves, arising from quarrels about land selling, and were quite prepared to take up arms against the Government if self-defence appeared to require it, though I believe that they were always sincerely desirous of maintaining peace. And the unfortunate institution of prosecutions against squatters upon their lands occurring just at this time, tended still further to unsettle their minds.

The cessation of hostilities at Taranaki was the first thing that produced a visible effect upon them; though the resistance to, and failure of the prosecutions of, the squatters, had partly reassured them (*vide* my letter of 11th March, 1861). Not long after that the debates in the House of Representatives, attended by a change in the Ministry, still further tranquillized them. But when at last it became known that Her Majesty had been advised to reappoint His Excellency Sir G. Grey to the Government of this country, all lingering feelings of doubt and uncertainty at once gave way to one of

perfectly satisfied assurance that Her Majesty's Government really meant to deal fairly by them; and the expression was universal of the most implicit reliance on the justice and impartiality of the Governor.

G. S. Cooper, Esq.

The grievances of which they now complain are chiefly the difficulty of obtaining justice in our Courts, and the old, and I believe universal, cattle grievance. With regard to the first of these, the Resident Magistrate's Court at Napier has, of course, always been open to them, but many reasons concur in preventing them from resorting thither. The distance, in a majority of cases, is an obstacle. There is no accommodation for them at Napier, nor could they afford to pay for it if there were. Again, they generally break down in their cases against Europeans when they do bring them to trial; because, whenever they have a just claim against a colonist (except in the cattle cases alluded to below), and are willing to settle it on fair means, there is seldom any difficulty, or need to go to law. It follows, therefore, that when they do take a case to Court, it is generally either founded in injustice, or their demand is so exorbitant that the Magistrate cannot give judgment in their favour. This makes them fancy that they cannot get justice, and they have gradually got out of the way of resorting to our Court, and have begun to take the law into their own hands for redress of their real or fancied grievances.

But the cattle difficulty is one of considerable magnitude and importance, and is, moreover, one which gives the Natives just grounds of complaint. Within a circle of a few miles from Napier a number of settlers are located, upon the boundaries between the purchased and Maori lands, on properties of various extent, but most of them being small holders of from 40 to 100 acres. These people all keep cattle (and many of them a considerable number) exclusively on the Maori lands adjoining their homesteads; and often their entire, and generally their principal, means of subsistence is derived from these herds. The Natives see this, and not unnaturally claim to participate in the profits derived from their own lands. But they are told it would be illegal to pay them, and these loyal and prudent settlers will not break the law. They go to the Resident Magistrate; but, as the depasturing of cattle on Maori land is contrary to the provisions of the "Native Land Purchase Ordinance," they cannot get judgment. They come to me, but I can do nothing but write a private note to the cattle owner, begging him to move his stock and to pay a fair recompense for past time. The settler treats my message with contempt, knowing me to be powerless to act, and finally the Native returns home to brood over the treatment he has received, and meditate at his leisure on the injustice of the Pakeha. Matters have gone on thus for the last seven years, the Natives all the time patiently awaiting some action being taken by the authorities or by the settlers themselves. Now, their patience is exhausted, and they are beginning to act for themselves by erecting pounds and impounding the cattle, accompanied—unfortunately, but, perhaps not unnaturally—by exorbitant demands for grass-money and poundage fees. A case of this kind occurred recently at Petane, near Napier: the settler complained to the Resident Magistrate, who issued a summons to the Natives, which, as might have been expected, was treated with contempt, the Natives saying that their applications for redress had been unheard for seven years, and they would not attend a Court which only heard Pakehas but had no ear for a Maori. The settler in this case unquestionably had great hardship to complain of, but he has the conduct of himself and his neighbours for some years past to thank for it.

I must say that many of the settlers, especially in the interior, form an exception to the above rule, but they are a minority of those whose cattle trespass on Maori land. In such cases the Maori is found reasonable in his demands, and, for the most part, acts fairly enough up to his engagements.

Upon the whole, I consider the Natives in the Hawke's Bay Province to be in a satisfactory state at present. Their confidence in the Government is being restored since the change of Ministry and the reappointment of Sir George Grey; and one hears proportionately less about the Maori King and the Runanga. Indeed Ngatikahungunu hereabouts never were very firm or enthusiastic supporters of the King, though they adopted the Runanga with great alacrity. It is true that they used the King's name, but almost entirely in connection with the land; and this from an idea, received from our system of founding all titles upon a grant from the Crown, that their land would be more secure if held in the King's name than in their own, evidently fancying there was some mysterious charm or influence in the *mana* of the Sovereign's name in relation to land. They would, I believe, at one time have fought for the King, had he been attacked in Waikato, and possibly might still do so; but that would have been from an idea that if he were put down their land would go, and not from any attachment to him as their monarch in any other sense. Even in that case they would have gone (in the first instance at any rate) to Waikato. This, I fancy, has been the extent of their adhesion to the monarchy, their inclinations being decidedly republican rather than monarchical; as is proved by their readiness in adopting the Runanga, which decided everything by a majority of voices, and had a tendency to lower the power and authority of their own chiefs.

I believe Renata was right when he said the best way to put down the King was to restore their confidence on the land question; and that the Runanga would quickly disappear before increased facilities for obtaining justice in our Courts. This is already the case (to a modified extent as yet) as regards the King in Heretaunga; and as for the Runanga, they seem to be getting tired of it, as taking up too much of their time from more profitable pursuits; and they would be glad of a decent excuse for giving up the institution altogether.

The settlers and Natives in this Province have always been on the best of terms, with the exception of a few squabbles about cattle trespass, confined for the most part to the neighbourhood of Napier. But between them and the inland settlers who really live amongst them, the utmost cordiality and confidence has continued to exist throughout all the recent period of excitement.

The Aborigines of this Province have made considerable advances in civilization, in agriculture, and material prosperity. They have erected two large and powerful water mills, with the most recent improvements in machinery; weather-board cottages are frequently to be seen at

G. S. Cooper, Esq.

their kaingas; drays with teams of from ten to twenty bullocks, horse carts, ploughs, and other agricultural implements, post and rail fences and substantial stockyards, are now common amongst them. They are clean and healthy in appearance, and for the most part well mounted, well dressed, and well set up in saddlery. They own immense numbers of horses and several cattle, but there are few sheep-owners amongst them: indeed it has often been a matter of surprise to me that they did not stock their surplus lands with sheep long ago; but the reason has been the dislike of the young men to the monotony of a shepherd's life, added to the difficulty of finding the means to defray the current expenses of a station for the first few years. The few Maori-owned sheep in the Province are in the hands of European sheep-farmers.

They show a great desire for improvement, and are anxious to establish schools for instruction in the English language; the only difficulty being the want of funds, or rather their disinclination to spend money for such a purpose. Having been accustomed to receive instruction gratis from the Missionaries, they do not like to part with money in exchange for an intangible return. The difficulty may, however, be got over by their setting apart a piece of land as endowment for a school, if they can all be got to agree to it. A school of this description was started by Mr. R. Donaldson, at the Pa Whakaairo, and with fair prospects of success, but it languished for want of funds. Mr. Donaldson is very enthusiastic in the work, and I have some hopes that they may yet agree to devote a piece of land to the purpose of endowment, if it were only that the experiment should have a fair trial. Crime is almost unknown; murder, robbery, cattle stealing, aggravated assaults on man or beast, &c., are unheard of; petty thefts, and other minor offences are rare; drunkenness has much diminished of late; adultery is very rare—indeed the tremendous fines imposed by the Runanga on this species of offence have almost put an end to it altogether. And yet, with all this, the Natives have no respect for our law; and for every grievance, real or fancied, from a colonist, they take the remedy into their own hands, by seizing as compensation a horse or some other easily removable article, which it is always difficult and sometimes impossible to get back from them. As already shown, they never resort to our Courts at all now.

The population is diminishing, surely, but not so rapidly as a few years ago. The deaths are not so numerous as in 1855, '56, and '57, but the number of children who survive their infancy and the early stages of childhood is insufficient to keep up the supply.

The only other districts of which I have any knowledge is Wairarapa and the East Coast. I have not visited Wairarapa for some years, but from all I can learn of that district, and from what I saw last autumn of the Natives on the Coast, I am led to believe that they have been in a much less satisfactory and more excited state than here. They are on indifferent terms with the settlers, and are rampant supporters of the King.

Neither are they, as a body, so well off as at Hawke's Bay—indeed those inhabiting the Coast on both sides of Castle Point are in a state of positive destitution, and are chiefly supported by the settlers who live amongst them.

I believe the news of the changes in the Government has affected these Natives in a similar manner to those at Hawke's Bay, though possibly the effect may not be so apparent, as I believe they had got into a morose and sullen habit of feeling and thought, from which it will probably take them some time to recover.

I have, &c.,

The Chief Commissioner,
Native Land Purchase Department,
Auckland.

G. S. COOPER.

No. 19.

BAY OF PLENTY.

REPORT FROM HENRY T. CLARKE, ESQ., RESIDENT MAGISTRATE.

Tauranga,
October 18th, 1861.

SIR,—

H. T. Clarke, Esq.

I have the honor to acknowledge the receipt of your Circular of the 9th August on the 10th inst., requesting me to furnish a general Report on the present state of the Natives in my District, giving full information as to their sentiments towards the Government.

In complying with your request, I would remark that it has always been my aim to keep the Government well informed of all that has passed in this District, both with regard to the state of the Native mind, as well as other matters which have transpired; so that my present report will be for the most part a recapitulation of what I have already from time to time had the honor to furnish.

Taking the principal place along the coast beginning with

Tauranga.

The Tauranga tribes, with respect to themselves, are in a more peaceable state now than they have been for years past. Land disputes were of frequent occurrence, which they in some cases endeavoured to settle by an appeal to arms. These quarrels resulted in the loss of many lives, so that when they became weary of fighting and desired peace, they found the question in a more

complicated state than ever. These disputes are not the less frequent now, and although much ill feeling is engendered, and a great deal of violent language is indulged in, still they have at last yielded the matter up to a third party, and an amicable settlement has been arrived at.

Since I have taken up my residence amongst them, they have shown a disposition generally to respect the laws, and have abided by the decision of the Court or the adjustment of their Assessors.

With regard to the "Waikato movement," two-thirds of these people during the Taranaki contest called themselves "King's men," especially those of the Pirirakau and Mateiraitai hapus. Many of these, to the number of about forty men, went to Taranaki during the latter part of the war. This sympathy may in a great measure be accounted for. The Tauranga Natives owe a debt of gratitude to Te Waharoa (William Thompson's father) for the assistance rendered by himself and tribe during the bloody conflict between the Tauranga and Arawa tribes: in fact it may be said that Te Waharoa saved them from annihilation. The hostile feeling which existed against the Government during the Taranaki war, and the sympathy evinced towards the Waikato movement, has very much cooled down. The name of "King" is very seldom heard now among them.

I have never received any opposition from these men; they have come before me alike to have their disputes enquired into, and have abided by my decisions. Some few when I first arrived showed a disposition to question my right to adjudicate in any matter in which they were concerned; but this prejudice, I am happy to say, has given way.

Within the last few weeks many of the Chiefs of Tauranga have been holding meetings to take into consideration a proposition made by Henare Taratoa, a young Chief who has lately returned from Otaki, to establish a Runanga to be called "Te Runanga Tapu" (Sacred Runanga), whose duty it shall be to keep the peace amongst the different hapus, and to make rules for the exclusive benefit of the Tauranga Natives. Although I believe the motive of these men to be good, if I may judge from what I have already seen, I think they will fail in their object. In the first place it is not cordially embraced by all the Chiefs; many well-disposed men stand aloof, and will not give their assent until they see the nature of the rules they are to be bound by.

Then again those Chiefs who support the proposition are not prepared to sap at the root of many of their greatest grievances, such for instance as the unsatisfactory state of their own land claims. I have pointed this out to them, and have told them that unless they can devise some plan of settling the boundaries of the respective claims of each tribe and hapu (not to speak of individuals) constant disputes would arise, and their expectations as to any permanent good result- ing be disappointed.

Maketu, and the Lake District.

The Arawa tribes are the most powerful in the whole District. Their disposition towards the Europeans is uniformly good, and, with the exception of the Ngatirangiwehewehi section, their attachment to Her Majesty's Government has remained unaltered. During the whole of the Taranaki war, while some tribes have wavered, and others have openly sided with Wiremu Kingi Te Rangitake, the Arawa have firmly resisted all the efforts of Waikato to enlist their sympathies in the same cause. They have refused to allow arms and ammunition to be sold or transported through their district, and when the Taranaki contest was at its height they went so far as to prohibit the tribes further along the coast from sending messengers through their district *en route* for Waikato or Taranaki.

If one circumstance more than any other has tended to foster this good feeling towards the Government, and given a desire on the part of this tribe generally to adopt English laws, it was the trial and execution of the convict Marsden for the murder of Kerara (a woman of their tribe). They contrasted the inflexible justice of the English law with their own barbarous usages, and decided to follow the "tikanga pakcha" in preference to their own.

The Natives of Rotorua have been agitating amongst themselves the project of electing a Native Superintendent who should be the medium of communication between the Arawa and other tribes. I was privately made acquainted of this circumstance and of their intention of bringing it before me. Fearing lest anything prejudicial to Her Majesty's Government should be proposed, I thought it advisable to introduce the subject myself. They have since been considering the question among themselves, but have not arrived at any definite conclusion. Some have hinted that a European Superintendent would be preferable on account of their many jealousies.

There is some excitement now in the District occasioned by the introduction of a "King's flag" into Rotorua by the Ngatirangiwehewehi. I do not look on this matter as a disaffection on the part of this hapu towards the Government, so much as a means of revenging themselves on the other Arawa hapus, especially the Ngatiwhakauae, for fancied indignities they have received from them. The one party is determined that the flag shall be sent back from whence it came; and the other equally obstinate in retaining it. It has ceased to be, if it ever was, a matter between "Queen and King," and has become a question of "mana" between the Ngatirangiwehewehi and Ngatiwhakauae. In this state of the case it is impossible to conjecture the course things will take.

If the Government contemplate introducing a system for the better management of Native Districts, I would beg to suggest that a trial may be made in the Lake District. I believe a well digested, simple plan, faithfully carried out, would be found to work well.

Matata (or more correctly Awa-a-te-Atua) and Whakatane.

The country between these two rivers is occupied by the Ngatiawa. They, like their connexions at Tauranga, have till within the last twelve months been engaged in internecine feuds, but have made peace, which I hope, since a better order of things has been established, will be permanent.

H. T. Clarke, Esq.

When I arrived amongst them last year, they showed a disposition to substitute our laws for their own unsatisfactory customs. But during the contest at Taranaki, they became restless and showed other symptoms of disaffection. The advantages of joining the "Waikato movement" were often discussed at their meetings, and the encroachments of the pakeha deprecated.

Since the Taranaki war has ceased, these Natives have greatly changed for the better; they have refused to receive the "king's flag" although it has been pressed upon them by the Taupo Natives; they have ceased to annoy the settlers, and are willing to acknowledge that they are great gainers by being in connexion with Europeans, and are benefitted by adopting our laws.

Although this may in a great measure be attributed to the discontinuance of hostilities at Taranaki, which has naturally tended to excite the sympathies of these Natives for their own countrymen, still much is due to the good influence of a few young Chiefs who have been unremitting in their efforts to bring about a better state of things.

These Natives are now fully engaged in erecting mills and greatly increasing their cultivations.

Opotiki.

The Whakatohea have been ever since my first visit, and I regret to say are still, in a most unsatisfactory state. Drunkenness and insubordination reign supreme amongst them. The Runanga has become a curse; instead of being dispensers of justice they have become a systematized substitute for their old pernicious customs of "taua." Faults the most trivial are raked up and the unfortunate offenders heavily fined, (or plundered more correctly,) and the fines appropriated by these men to their own use.

During the Taranaki contest these Natives have shown particular interest in Wiremu Kingi. A Native was paid and sent from Opotiki to Taranaki to be, they informed me, their "special correspondent" to keep them correctly informed of all that passed, as they could not believe the reports of either Europeans or Natives. This man never went further than Waikato. When he returned home he was accompanied by a deputation of Native Chiefs sent by William Thompson. The result of the visit of these men I have not yet had an opportunity of learning, but as I am about visiting all the settlements along the coast, I shall be better able on my return to report my observations to the Government.

Tumapahore and Te Kaha.

The district between these places is occupied by the Ngaitai and Whanau-o-Apanui tribes. These Natives had never been visited by a Magistrate till the early part of this year. I believe them to be well affected towards the Government; they have always treated the Europeans who have traded amongst them well. It is rather remarkable that although their neighbours the Whakatohea have shown so much excitement with reference to Taranaki occurrences, these people never seem to have taken an interest in the matter, nor have I heard them express an opinion on the subject. They seem anxious to obtain information respecting the working of the English law, and are willing to adopt it so far as it will suit their circumstances. They begged me to visit them again, which I promised to do.

Before closing this Report there is one matter of interest affecting the advancement of the Natives of the whole district, to which I would invite the earnest consideration of the Government; and that is the great want of Schools.

Until within the present year, I do not think there were more than forty Natives of both sexes in the whole district that received any sort of education at all.

It is true the agents of the Church Missionary Society have done much in supplying funds for the erection of the necessary buildings for an Institution, and have also specially appointed two clergymen to superintend the education of young men and boys. These funds have proved inadequate, consequently this much-needed school is struggling for an existence in its very infancy.

At Rotorua and the Lake District they have no school at all. The Natives there especially requested me to lay this matter before His Excellency the Governor. They feel the need of education for their children, and everywhere there is a general cry to have a school placed in some central position, so that all may enjoy equal advantages. As a general practice they object to send their children to Tauranga: the reason they allege is the distance, but I think their tribal prejudice is the greatest difficulty.

I must apologize for the very meagre report I send, but owing to the brief time allowed me, occasioned by the miscarriage of the original circular, and the interruptions I have met with from the Natives since my return from Auckland, I have not been able to devote that time to the subject which it merits.

I shall send a tabular form of all the tribes and hapus, with the names of the principal men, by an early opportunity.

I have, &c.,

HENRY T. CLARKE,
Resident Magistrate, Bay of Plenty.

The Native Secretary,
&c., &c., &c.,
Auckland.