

REPORTS

ON THE

SOCIAL AND POLITICAL STATE OF THE NATIVES

IN VARIOUS DISTRICTS

AT THE TIME OF THE ARRIVAL OF SIR G. F. BOWEN.

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

WELLINGTON.

—
1868.

REPORTS ON THE STATE OF THE NATIVES AT THE TIME OF SIR G. F. BOWEN'S ARRIVAL.

No. 1.

CIRCULAR from the NATIVE SECRETARY, calling for information on the state of the Natives.

(No. 71-2.)

Native Secretary's Office,

SIR,—

Wellington, 15th February, 1868.

I am directed by Mr. Richmond to request you to furnish for the information of His Excellency Sir G. F. Bowen, a general report giving the fullest information you are able to afford on the present state of the Natives in your district.

A similar report will be called for from other officers of the department with the view of placing before His Excellency as complete information as can be procured on the subject of Native affairs throughout the Colony.

I am to request that great pains may be bestowed to render the report as full a history of the past few years as your experience enables you to furnish.

It should deal first of all with the facts which have come under your own immediate cognisance in the position you have occupied under the Government.

Reliable information should be given as to the present numbers of the Natives, with the causes affecting their increase or decrease, their state of feeling towards Europeans generally, their physical and moral condition, and as to the progress of Hauhauism, giving your opinion as to the present intention and effect and ultimate tendency of this movement.

You will state what you consider to be the feeling of the Natives in respect of the war, the removal of the troops, the suppression of outbreaks of rebellion on the East Coast or elsewhere, and what you think to be the prospect of peace being permanently established.

I am further to request you to notice the effect present, or prospective, of the working of any recent legislation in respect of Native Lands, Education and Representation, and to give any other information which may appear to you to be likely to prove useful in the forming a general opinion on the present state of Native affairs.

As His Excellency has already arrived in the Colony, the report is required with as little delay as possible.

I have, &c.,

W. ROLLESTON,

Under Secretary.

No. 2.

AUCKLAND.

REPORT from F. E. MANING, Esq., Judge, Native Land Court, Auckland.

I HAVE the honor to acknowledge the receipt of your letter of this day's date asking me for such remarks as may suggest themselves on the subjects laid before you by Mr. Under-Secretary Rolleston in his letter of the 21st ultimo, a copy of which I have also received. *F. E. Maning, Esq.*

The subjects to which you have called my attention are so numerous and of such great importance, and the answers required to some of the questions as to the future effect of measures administrative and legislative depending much upon diverse contingencies, difficult to foresee or duly consider at a short notice, I feel that to do justice to the subjects and to treat them in anything like an exhaustive manner would require an essay far more voluminous and laboured than my present duties allow time to attempt. Under these circumstances I can do little more than to, in a short manner, state what my opinion may be in each particular subject which has been pointed out, but without entering far into the causes or train of reasoning which may have given rise to such opinion.

I wish also to state that my chief experience in Native matters has been acquired in the North, and that, therefore, my remarks where not obviously general, are to be taken as applying more particularly to that part of the country than to any other.

I shall commence by describing the last few years in the country south of Auckland, as years of war, followed by a doubtful armed truce, the result of physical exhaustion on the part of the Natives, and a great pecuniary expenditure impossible to be longer continued, on ours.

In the country north of Auckland the Natives refused to take up arms against the European people although repeatedly solicited to do so by the southern rebels, several indeed of the northern chiefs, representing about two-thirds of their military force, offered to take arms for the Government and advance into Waikato.

The northern tribes refused to join the rebels from various reasons and considerations, amongst which may be named the following—their chief reason, however, for not joining in the war against us I shall state further on:—

1. Because at the beginning of the war the old feeling that the southern Natives were foreigners, enemies, and not countrymen, was not completely worn out.

2. About two-thirds of the able-bodied population were then, and had been for some years, engaged in very profitable industrial pursuits by which they could obtain very considerable sums of money, and they were in so far as the weight of this circumstance went, disinclined to war.

3. Because, in consequence of the northern districts having been the first settled, and the

F. E. Manning, Esq.—Europeans also not being in numbers sufficient to cause alarm to the Natives, the settlers had much moral influence over them, which influence was, as may be supposed, from the otherwise defenceless position of the settlers, uniformly exercised for the preservation of peace.

It is, without doubt, that during the war about one-third of the northern Natives were sympathisers with the southern rebels, and would have taken arms against the Government had they not been overawed by the majority, who held to a contrary line of policy. These disloyal Natives were precisely those tribes who were from their local position, and other circumstances, the least able to improve their material condition by a commercial or industrial connection with the European settlers, I mention this fact as noteworthy, but the disaffected Natives had doubtless other and stronger reasons for wishing to oppose or overthrow the European Government. It is to be understood that when I speak of "loyal" Natives in the North I make use of the word loyal only to distinguish the party who were unwilling to take arms against us, or who would, if encouraged to do so, have taken arms on our side, because their course was not dictated by loyalty to the Crown or Government, but was the result of a studied policy. They believed that in the event of the Europeans being successful in the war with the southern rebels, they (the northern Natives) would have less to fear from the Europeans than they would from their own countrymen of the South, supposing they should be successful and conquer the whites, the northern Natives being conscious that, at a time not far distant, they had, under Hongi and other chiefs, ravaged the countries of almost every southern tribe, and that, in consequence, they could put no trust in professions of friendship and alliance made to them by the southern Natives, and feared that if the Europeans were conquered they themselves might be the next attacked.

The feeling of the great majority of the Natives to the north of Auckland, at the present time, is not unfriendly to the settlers or to the Government, and is even more averse to the idea of a war with us than when the conflict with the southern rebels commenced; it is, however, to be noted, that they do not at all fear the power of the Government sufficiently to prevent them from taking arms unhesitatingly in any question which they would consider of sufficient importance; such, for instance, as an encroachment, real or supposed, on their territorial rights; or a systematic attempt, by us to enforce, in every case, the British criminal law. They are fully supplied with arms of a better description than the southern Natives have, and have also large stores of ammunition, and also facilities for procuring more whenever they require it, notwithstanding the law to the contrary, the American whaling vessels resorting to the northern ports being always ready to supply any quantity which the Natives can find ready money to pay for. To entirely put an end to this illicit traffic would be very difficult, if not impossible; there is however, at present, not much done in this illegal commerce, the Natives being so well supplied that there is little or no demand for arms or ammunition at the present time.

The whole country, north of Auckland, can muster something about two thousand men, I think, not more; they are, however, the best armed, and most warlike people in New Zealand. The population is, as a whole, on the decrease, though much less rapidly than was the case from twenty to thirty-five or forty years back. In one district (Hokianga) the decrease was checked, and an increase certainly apparent about fifteen years ago, for some four or five years; the population now in that district is about stationary, or, if anything, slightly tending to increase; but, as a whole, the population seems to have a tendency to a continual decrease, which will not be checked but by a more regular and civilized mode of life, and the adoption by the Natives of more provident habits; but if this change, of which there are some fresh indications visible in the North, does not take place generally before a certain point of decrease has been reached, the ultimate extinction of the race is certain.

The southern Natives who have been in conflict with us in the war have suffered terribly, more so than I think is generally supposed; and I think they feel it deeply, sufficiently so, I am convinced, to have caused them to lose all hope of conquering the European inhabitants of the country, but not the hope of being able to maintain themselves as an independent people capable of, from time to time, inflicting injury on us, and possibly obliging us to restore some, at least, of the lands they have lost in the war.

My hope, therefore, for the establishment of a permanent peace is greater than my expectation of seeing it established for a considerable time.

I have no doubt that the Natives have been told that in case of another serious outbreak no further military assistance would be afforded us from England; but this is so very different from what the Maori idea of what the conduct of the Parent State should and would be; and, looking also as they do, to the actual fact that a large army was sent to our assistance, and kept in the Colony as long as that assistance was absolutely necessary, I think the Natives do not believe we would be left alone to deal with them in a second struggle. Should they eventually become of a different opinion, it would seriously diminish the chances of peace being established securely for several years; and it is certain that by a change in their tactics, which the Natives are quite capable of adopting, they might, with half their former numbers, inflict as much or more loss upon the Colony than they have already done.

As to the acts of the war itself, the Natives know that for years before it commenced they had themselves determined upon war, and that the long series of aggressions gradually increasing in seriousness, which preceded the actual commencement of hostilities, or open warfare, were deliberately planned and perpetrated with the set purpose of wearing out our patience and causing us to shed the first blood, thereby enabling them to throw the blame of commencing the war on us, and also to call with more certainty of success on those sections of the Maori people who were, up to that time, undecided as to what course they should take.

No possible action or line of policy by our Government could have had the slightest effect whatever in averting this war; the Natives were determined to try their strength with us, and do not in reality blame us for having inflicted loss and suffering on them, but are surprised, indeed, to think that we did not treat them worse than we have done upon certain occasions when we could have done so. They will, however, not the less avail themselves of any opportunity which may seem to offer

itself of regaining their former position, and recovering, if possible, the lands which we have taken from them. F. E. Maning, Esq.—
continued.

It has often been stated by Natives and others that certain acts of ours provoked them to take arms against us, and the same assertions are sometimes made still. No one knows better than the Natives themselves that these assertions are untrue, and that the cause of the war was really the conviction which hung continually like a cloud upon their minds,—that if the influx and power of the Europeans was not checked, and confined to some fixed boundary, we should soon, by mere weight of numbers, trample them under foot, and rob them of their country; to prevent this consummation they decided upon war; but, nevertheless, having in view the possibility of failure, and the consequent advisability of having something in which their advocates might be able to ground a defence, or excuse their conduct, they, both previously and subsequently to the commencement of open hostilities, charged us with many acts which they alleged had provoked them to take arms, and having done this, and fully determined on war, they then commenced a series of insults and aggressions, more or less serious, with the hope of placing us still more apparently in the wrong by provoking us to strike the first blow. In this purpose they failed, and being determined not to procrastinate any longer they took the first life themselves, and commenced the war.

I have already said that I do not expect soon to see a permanent peace established, and I think that even if proposals of peace were to be made to us by the Natives themselves they would be accompanied by demands for the restoration of land and prisoners, and also that any such proposals would be delusive and insincere, and only intended by the Natives to gain time to recover strength and form new combinations against us, but, at the same time, I believe that a cessation of hostilities even for a few years would be more valuable to ourselves than to the Natives, as in a time of peace our capabilities of dealing with future eventualities would increase in a more rapid ratio than those of the Natives.

In only one direction do I see a hopeful influence at work, powerful, if human calculation can be trusted, to produce in the future the permanent pacification of the country, and the dominion of law. I mean the action of the Native Land Courts, which, by giving Natives individual and exclusive property in the soil, stimulates industry, detaches them from tribal or national interests, disposes them to support and strengthen the law from which they have derived their rights, that in turn it may be able to support and protect them in the possession of their properties, and put them in the position of men having much to lose, and nothing to gain by war. These are but a few of the benefits which we may rationally expect to arise from the action of these Courts, already in many parts of the country Natives are in receipt of good incomes for the rent of their lands. I am informed that in one district a not numerous tribe receive in rents as much as forty thousand pounds per annum. Men in this position, we may venture to expect will feel bound by their own interests to keep the peace and do all in their power to perpetuate a state of things by which they are such gainers.

An occurrence took place not long ago in the North which is illustrative of the manner in which the Natives appreciate the benefits to be derived from the action of the Land Courts and the influence for good those Courts have already acquired. A daring burglary had been committed by a Native in the town of Russell, in the Bay of Islands. The Native was subsequently apprehended by the Resident Magistrate at that place, he having returned to the town thinking, no doubt, that no one would dare to arrest him. His tribe hearing that he was a prisoner, came, headed by one of their principal chiefs, and rescued him, not without using some force, taking him away in triumph to the Native village. A Land Court was about to be held in a few days in the neighbourhood and the people who had rescued the offender had several claims coming before the Court for hearing, but having been told by a settler who met them, and who had heard of the rescue of the Native offender, that as they had broken one law they could not expect to receive the benefits conferred by another, and that, therefore, it would be no use for them to go to the Land Court, as their claims would not be heard, they immediately returned home, took the person whom they had rescued, and delivered him up to the Magistrate, and he is now, I believe, undergoing his sentence in Auckland. This man could not have been taken prisoner in his own village, against the will of his tribe, without a serious display of force and a great risk of breaking the peace of the district.

The acquirement of land by settlers from the Natives is also rendered safe and easy by the action of the Land Courts and the settlement of the country proportionally facilitated, and as the Native seller holding a Crown Grant is master of his own property, and can avail himself of competition amongst purchasers, he is sure to get the full market value for his surplus land. This circumstance alone is a source of much satisfaction to the Native people who, many of them, believe that under a former system they did not in selling their land receive a fair value.

From the circumstances I have mentioned, and many others, I believe that "The Native Lands Act, 1865," will prove to be the most beneficial action we have ever attempted in Native affairs, and that the good effects we may expect from it can scarcely be overrated. We must, however, remember that such great changes as this measure may be fairly expected to effect will require time, not probably a long time in proportion to the effects we may hope to see produced, but a few years at least—years to be regarded by the New Zealand statesman as likely to be memorable in the history of the country, for good or for evil, and in which, acting according to the dictates of human wisdom, he trusts to an overruling Providence to control the event.

Auckland, 29th March, 1868.

F. E. MANING.

P.S.—HAUHAUISM.—There is nothing new or particularly worthy of notice in Hauhauism. In all the great wars amongst the Natives themselves the chiefs and leading men have invariably pretended to have had supernatural revelations, and promises of assistance made them. These pretensions were of course made for the purpose of encouraging the people, and men were never wanting who were ready to assume the character of prophets, on account of the temporary personal distinction it gave them. Hauhauism will last, or some other superstition of like nature, until the hopes of Natives of prevailing against us ceases. When the Natives submit mentally to the irresistible course of events, and acknowledge the dominion of the British power and Government, then Hauhauism will disappear as a matter of course.

F. E. M.

No. 3.

WAIKATO.

REPORT from W. N. SEARANCKE, Esq., Resident Magistrate, Hamilton.

*W. N. Searancke,
Esq.*

IN the year 1854, at Taupo, and in the year 1855, in the Waikato, the first symptoms of divided and separate interests between Europeans and Maoris showed themselves, the causes in the gradual growth of years were many, and calculated to excite all the jealous feelings of a naturally sensitive race. Whether the steps taken at the time were calculated to allay this feeling or not is a matter of opinion, but these feelings did increase until but the one idea prevailed the mind of the whole Maori race, one element only was wanting "united action," and this was impossible at the time from the too vivid recollection of tribal and private jealousies.

The movement was sufficiently strong and united in its action in 1857 to allow of Potatau the principal chief of the Waikato being proclaimed King, at Paetai, on the Waikato River, and subsequently in the same year at Ihumatao on the Manukau.

In 1860 a land question led to the war in Taranaki, this war was one of the results of the movement, and was carried on by Natives from almost all parts of New Zealand. In 1861 peace was made or rather the war ceased in Taranaki, not from exhaustion or a feeling of defeat on the part of the Natives, only to break out afresh in the Waikato as they thought in a more favorable locality, and with better chances of success to themselves.

In July, 1863, Her Majesty's forces commanded by General Cameron crossed the Mangatawhiri Creek, and were met at once in the open country by the Natives commanded by Pene te Wharepu and Te Huirama, the engagement that then took place is known as Te Koheroa fight, in which the Natives were defeated, they then retreating, crossed Te Maramara Creek, and fell back on Meremere a large and well fortified pa on the Waikato River, and defended by about two thousand Maoris, from this pa they retired without fighting on account of being threatened in their rear on the unprotected side of the pa by a body of the troops.

A portion of the Natives, amounting to about six hundred, fell back on Rangiriri, which they fortified with great labour, skill, and judgment on the side on which they expected the troops to advance and attack them. In the attack on Rangiriri which followed, the Natives fought with the utmost bravery, but on the morning following the attack, from their own great losses and the desertions during the night, including the Maori King Matutaera, and William Thompson and a large body of their followers, the remnant amounting to about one hundred and sixty men surrendered to General Cameron.

Her Majesty's forces then advanced up the country to Te Awamutu and Rangiaowhia, in the neighbourhood of which places several engagements took place, terminating in the investing of the Native pa at Orakau in 1864. The defeat and slaughter of the Natives under Rewi on their attempting to escape from Orakau may be said to have terminated the actual fighting in the Waikato, the Natives then retreating towards Taupo.

In May, 1865, I had the honor to be appointed Resident Magistrate of the Middle Waikato District only. At this time Her Majesty's forces still occupied the principal posts in the whole Waikato District. William Te Wheoro the chief of the Ngatinaho tribe and his people resided at Putakauere on the West bank of the Waikato River about three miles from Rangiriri, also a large number of other Natives who having come in during the war and taken the oath of allegiance were located here under the charge of Te Wheoro, who together with the whole of his tribe with few exceptions had both before the commencement of and during the war given the most active assistance to General Cameron and Her Majesty's forces, completely isolating themselves from the other Waikato tribes by their steady adherence to the Europeans. I also found other small bodies of Natives settled at Wahi and Taupiri on the West bank of the Waikato, and a large party under the Rev. Wi Barton settled at Karakariki and Whatawhata on the Waipa River. To a great extent at this time the Natives were much demoralized, poverty-stricken, and dependent on Government rations. Their number at this time I am not prepared to state. At the present time the whole Maori population within the confiscated boundary is (about) 345 men, 265 women, 220 children, total 830. These numbers are grounded on a census taken by myself in the Autumn of 1867; from previous observations I believe the Native population to be now, on the whole, slightly on the increase, and encouraged by the total absence of all excitement and fear and their now settling down on their own lands, as awarded to them, and steadily going to work as formerly. Adventitious aid except under peculiar circumstances has been a source of demoralization to Natives, and this they now feel as a thing of the past. Their physical and moral condition is very much improved, early marriages are encouraged amongst them, and a more healthy moral tone now prevails than I have hitherto known; on the other hand I cannot but note that religious observances have almost ceased without however any proportionate falling off in their principles, crime is unknown, and the consumption of ardent spirits except amongst the Maungatautari Natives almost absolute. I feel happy in being able to bear testimony to the improved industrial feeling and to the general good conduct of the Natives in this district. When disputes arise, as they will, the Natives invariably refer them to either Te Wheoro or myself, and abide cheerfully by our decision.

A general good and friendly feeling exists between the Europeans and Natives, and a mutual neighbourly wish to assist each other prevails.

There is but one idea prevalent amongst the Natives in respect of the late war, that it was undertaken with the view of obtaining possession of their land. I have heard this view expressed by friendly Natives as well as by the Maori King's adherents, this view is explained in their own causes of war in former times, which were two in number, "women and land."

The removal of the troops caused at the time considerable excitement and fear in the minds of the friendly Natives, arising from some threatening language reported to have been made use of by the King's party as to what would be done whenever the troops were removed, both fears and threats alike died out and a very general confidence now exists. At Tokangamutu, the Maori King's settlement, the

leading men have declared that there is to be no more war in the Waikato. Words to that effect have been repeatedly sent both to the friendly Natives, as also to myself, from there, as their answer to threatening reports, both Matutaera and Tamati Ngapora, in remarks made by them at the late meeting declared that the "sword was sheathed," and that "peace and industry were to prevail."

*W. N. Searancke,
Esq.—continued.*

In answer to questions made, why the Maori King does not make peace, his advisers make one answer—what further peace is required, we are living quietly, hostilities have ceased, what more do you want? "If the Governor wants to make peace (make friends?) let him remove all the Europeans to the north bank of the Mangatawhiri Creek." I believe if undisturbed themselves, the King's party will not interfere with or in any way molest the Europeans, they will not allow any Europeans to visit them, nor will they have any communication with the Government, Government officers, or Government Natives. One European only is allowed to go unquestioned to Tokangamutu.

The subject of Hauhaism I approach with considerable doubt, my experience of it is nil. Its professors are not communicative. My efforts to learn its real history and tendency, have proved fruitless and led me to greater doubt. I have formed opinions on it one day, which a day or two after I have been compelled to change. A religion with any fixed religious belief it certainly is not, but my opinion at present on it is this: it is a combination of religion and superstition, capable of expansion or contraction at pleasure, adopted by the Maori King and his party as a sure and strong foundation for a political movement in the first place, and now retained by them as a line of demarkation and separation from Europeans. As a religion, I do not believe any of the Natives believe in it. Not one of the many Natives from Tokangamutu who have visited the Waikato have exercised its forms, except for the amusement of others. About eighteen months ago a religious phrenzy, amounting to madness in many, seized its principal votaries at and round about Tokangamutu, under the cloak of which profligacy was almost openly carried on to the disgust of the leading elderly men of the King party. This was after some time put a stop to, and was succeeded by apathy; latterly on account of messages received from the Taranaki prophets its observances have been revived, but its ultimate fate will be like a fire without fuel, to die out.

In reference to outbreaks and fighting on the East Coast, I cannot hear that any interest is shown in them; certainly no assistance is given with the King's sanction.

The recent legislation on Native Lands does not effect, to any extent, the Native Lands in this district, they are not now offering any land for sale, nor in my opinion are they likely to do so.

With regard to education they evince considerable anxiety to have schools established, but are ashamed to ask for assistance from the Government on account of their being at present, from their poverty, unable to give any assistance themselves; and another reason, that they are only now settling down or rather forming settlements.

On the subject of representation, notwithstanding my having sent circular letters to all the leading men twice on this subject, and having personally explained to them the great advantages to be gained by their having a representative to explain their views on Native subjects, they evince great apathy—they state that the district is too large, that four members are too few to carry any weight, but that if the Government are anxious to have a member sent from the Waikato, that I, knowing them all, had better name the most fitting person to represent them. So far as I can see they do not evince any interest on this subject.

With further reference to the Natives residing at about Tokangamutu, I have invariably found those that have visited this district to be civil and obliging, and communicative as far as their knowledge went. "Te Aukati" is still maintained. No Europeans or friendly Natives are allowed to pass it unless in the case of the latter their sympathies are known to be favorable to the King. Tokangamutu, the Maori King's head quarters, is a very large settlement, the houses of a very superior kind, and their plantations of potatoes, kumeras, corn, and taro, of so large an extent that notwithstanding the immense number of visitors (Maoris) pouring in every week from nearly all parts of the Island during the past year, food was abundant to the last. The soil is known to all Maoris as of the richest description, and yields never-failing crops. The Natives themselves appear to be well off for clothes and other necessaries, and certainly have no lack of money, which is collected and sent from all parts of New Zealand for the support of the Maori King. The Natives have also a great number of good horses and some few cattle—the horses, I regret to say, up to the last twelve months, were a constant subject of theft amongst themselves, ridden down to one of the European settlements and sold for a trifle. A notice which I issued in English and Maori put, however, a stop to it.

The King Natives' only wish appears to be isolation, so far as the Europeans are concerned, and I believe that if indulged in this and no communications made to, and no notice taken of them, beyond obtaining a knowledge of their movements, that they will themselves tire of their isolated state in time, and themselves re-open communication with the Government and the Europeans living in this district.

WILLIAM N. SEARANCKE,

Resident Magistrate, Waikato District.

Hamilton, 9th March, 1868.

No. 4.

RAGLAN.

EXTRACT FROM REPORT OF R. O. STEWART, Esq., Resident Magistrate, Raglan.

THE loyal Natives of Whaingaroa and of Aotea have for the past few years presented the usual appearance of dependence on the Government, and are not made comfortable either by the fruits of that dependence or by their own exertions. As an instance, I may mention that the chief Native Assessor here, a very intelligent enlightened man, does not possess a house of his own, but occupies, with his family, a single small room in the hostelry at Raglan town, which the Government has provided for the accommodation of Maoris travelling and visiting the settlement.

R. O. Stewart, Esq.

Beyond Aotea to the southward, as far as the boundary of the Taranaki Province—to which the Raglan district extends—the country is occupied by the disaffected Natives, and is not in any sense

R. O. Stewart Esq.—
continued.

under the rule or influence of the Government. I know of its condition only by report, and I believe that the Natives there have plenty, and lead comfortable, happy, and, to a great extent, contented lives. Many among them are as loyally affected towards the British Government as any Natives in New Zealand—which is not saying much for them,—while others who have lost their lands by confiscation are unquiet, and naturally feel unsettled while living on the lands of other tribes, to which they were in former times more or less hostile. So far as I can learn, the chief men of these Waikato exiles are inclined to peace; more from a conviction of the impossibility of their reconquering their own lands than from an acknowledgment of the justice of their deprivation. If they were inclined to do mischief by ravaging the European settlements of Waikato they could readily destroy homesteads and townships in detail, doing what they thought fit with the inhabitants and their property. The state of quiescence which now subsists we owe chiefly, if not entirely, to the sense of honor with which Maoris are as a race inspired, and very little if at all to the few armed men maintained by us on the frontier. Maoris will not commence to harass or ravage our settlements until they have made up their minds to have war, and they will then probably take that way of making a commencement. These peaceably inclined, though disaffected Natives, are always more or less liable to be led away and engaged in war by any hot-headed fanatic or patriot who may come amongst them: for one great evil of Maori society is that there is no strictness in the subordination or government which appears to exist amongst them,—every person doing very much “as seemeth right in his own eyes.” The old war councils which executed summary justice on offenders have long since given place to the deliberative runangas, which are very good copies of our legislatures and courts, so far as the work of debating or sentencing go, and very poor imitations indeed, so far as executive powers go; for sentences remain dead letters, and “laws” are enforced only when the objects to be attained thereby are popular and desired. Thus the criminal escapes all the more readily that has been excessively bold and lawless. It is not to be expected that under Maori rule any social progress can take place. They must remain unimproved until the Government of the Colony shall be in a position to rule them with effect and authority. Half measures, or permissive “Government” so called, will never have any good effect, but merely tend to bring the powers assumed and attempted to be exercised into contempt. Such was the case in Waikato before the war broke out in 1863, when it was attempted to govern the Maoris *à l’Anglaise* without having the upper hand of them. In fact, the weakness of our hold over Maoris, even in settled districts, has been recognized in our statute book by the exceptional legislation re-enacted and made still more special for Maoris no longer ago than the last session of the General Assembly. We had much better leave Maoris entirely alone, unless we are prepared to exercise a thorough control over them and to show them—perhaps thus drawing them into a better state of mind—how much good we can do to such Natives as are really under our Government.

R. O. STEWART,
Resident Magistrate.

No. 5.

BAY OF ISLANDS.

REPORT from R. C. BARSTOW, Esq., Resident Magistrate, Russell.

R. C. Barstow, Esq.

INASMUCH as the value of a report of the nature of this which I am desired to furnish, depends not merely upon the opportunities that I may have enjoyed of obtaining the requisite information, but also upon the amount of experience in Native matters acquired during my residence in New Zealand, fitting me for such a task, I may premise that I arrived in this Colony in 1843; for seven years was engaged in agriculture in the vicinity of Auckland, for the succeeding eight years attending to my stock station on the Great Barrier Island, at both of which places I almost constantly employed Native labour, and have held the situation of Resident Magistrate at Russell for the last nine years, to which period I limit my present observations. I ought to add, as qualifying the worth of my opinions, that although able to read, write, and understand the Maori language passably, I do not speak it either fluently or grammatically.

During the three first years of my residence in this place the Natives depended chiefly for their supplies of clothing and tobacco upon the demand for agricultural produce, caused by the resort of American whale-ships to this port, supplemented, I regret to add, by the proceeds of the prostitution of their women, for at that time, as indeed for the preceding thirty years, every girl, before marriage, was considered as an article of commerce. Food was then grown in sufficient abundance for their own wants, and although some few Natives drank hard, the practice of rum-drinking was not nearly so general or habitual as at present. Of late years the Natives have become much more dependent upon the Colonists for their clothing, and provisions as well—flour, rice, sugar, being largely consumed, and the almost complete cessation of whaling in these seas from the United States of America, since the civil war in that country, having cut off their former sources of revenue, the funds for the purchase of the articles wanted have been supplied by occasional sales of horses, cattle, or pigs, and by digging kauri gum, the value of that article shipped from this port alone, reaching in some years to £10,000.

I have found the Natives of my district, upon the whole, amenable to the sentences or decisions of the law; and although such things as rescues or attempts have occurred, yet, after discussion and reflection, prisoners have been surrendered and justice has had its way. But I must record that they do not consider themselves bound to obey the law because it is the law, but rather submit that they may stand well with their Magistrate or the Government, owing to a feeling that at some future time they may require a favour at their hands. Every warrant issued or judgment given by myself up to the present time has been duly executed or satisfied.

Population.

I append a table of the census of the Hundred of Kororareka, taken, nominally, in November, 1864. Since that time a reduction of two per cent. in numbers has taken place, not, however, equally distributed, the Ngaitawake having been the *hapu* (subdivision of tribe) most reduced.

The Rev. Mr. Burrows, Church Missionary, once informed me that when residing at Kororareka, about the year 1840, he had 430 persons of that *hapu* alone upon his books as Church members.

R. C. Barstow, Esq.—
continued.

This table of population shows the lamentable deficiency in the number of children necessary for keeping up a progressively increasing people, and the numerical preponderance of the male over the female sex indicates that the producing section does not form a fair proportion of the whole, and that the weak are the first to succumb to the ravages of disease.

I believe that one-half of the entire population represented in this return are upwards of forty-five years of age, and one-third not less than sixty years; many attain very great age, and I should say that individuals who have seen ninety years are not unfrequent. Of course much must be left to conjecture in these cases, but I might cite as an instance Tamati Waka Nene, whom Mr. Kemp assures me he has known for fifty years, and must have been forty when he first saw him. The Bishop of Waiapu confirms this estimate, yet Waka's elder brother Patuone is still living, and several of their early contemporaries still exist. But the generation between the ages of eighteen and thirty-five years have almost disappeared, and of the children, the majority are of such tender years, that they have not yet been submitted to the ordeal of mesenteric disease, which carries off a large number of those between the ages of seven and twelve.

Mr. Fenton's (now Chief Judge of Native Lands Court) "Observations on the State of the Aboriginal Inhabitants of New Zealand," so completely exhausts this topic, as in my opinion to leave no room for further remark, save that, whilst admitting its pernicious effects, I can hardly concur with that gentleman in attributing so large a portion of mischief to the use of *kanga kopiro* (steeped maize) as an article of diet.

The Native feeling towards Europeans is entirely governed by their estimate of present advantages of mutual relationship, that is, where a Maori believes that a Pakeha is a decided advantage to him, he is friendly, but as a rule either dislikes, or regards with indifference, every one not subservient to his own interest. As a people they are imbued with envy at, and jealousy of, the superior wealth and material prosperity of the foreigner. They consider that the Colonists have made out of them, or by acquiring their lands, the property which they behold in the ships, the houses, the farms or stock, of the new comers.

Some old Natives have admitted to me, that a desire to limit or curtail the power of the Colonists has been the motive cause of all their disputes with us, hence Heke's war in the North in 1845, partly directed against our establishment of Customs duties, hence the land league, to prevent our extension of territory, hence the *aukati* or line of demarcation, hence also hauhauism to separate themselves from us as Christians. But when mentioning Christianity, I must express my conviction that with very many Natives religion was never more than skin-deep. Any form of religion would have been readily adopted by a race, superstitious in the extreme, as were the Maoris, who dreaded whilst they disputed the powers of the *tohunga* or priest, held most gloomy ideas of their *atua* or God, and used the *tapu*, nominally a consecration, as a device for entrapping any unwary adversary into committing some infraction of its many ramifications, and thus rendering, according to Native *tikanga* (etiquette), the transgressor obnoxious to claims for *utu*, payment, satisfaction, or revenge.

I know little of Hauhauism, and am not aware that I ever saw a Hauhau, but in disturbed times previously new religions have been invented, as the *Papahurhia* superstition at Hokianga and Mangonui during Nopera's war, and again the rites of the *Atua vera*, during Heke's.

I opine, from the decay of these fallacies, (contrived to infuse a spirit of fanaticism during hostilities), on the restoration of peace, that hauhauism will follow the same course whenever a thorough reconciliation between ourselves and the Natives is effected.

Natives here were much divided on the subject of the war, the genuine Ngapuhi, with one slight exception, wished to form a contingent, and aid us in its prosecution; but a large proportion of the inhabitants of this district consists of the descendants of Waikato, Taranaki, and other Southern slaves, together with some few of the original captives, and these sympathise with the King party. The exception I have alluded to was the Ngaitawake hapu, of which Mangonui te Kerei is chief, and whose sister, Matire, was married to Kati, brother of Potatau (or Te Wherowhero) the first king: these people were ready to co-operate with the rebels, and attempted to supply them with ammunition. The king party offered to Maihi Paraone Kawiti, a chief of note here, and whose father, Kawiti, had acquired great fame in the '45 war, the governorship of the North, and second place in the kingdom as the price of his assistance. I obtained the letter conveying the offer.

I think that the removal of the troops has had rather a beneficial effect, in showing the Natives that we can rely upon our own selves, and that they see it in that light. I fancy that they had an impression that as a people we were so unwarlike, that we were obliged to maintain soldiers as protectors; Ngapuhi, in olden time, have so overrun and ravaged all the Northern Island, that they always speak in a disparaging way of other tribes, and consider that though the Pakeha would stand no chance in conflict with themselves, yet that they might be able to meet Waikato or any Southern tribes in the field, and look with indifference at our present casual encounters with them.

I fear that much time will elapse ere a universal peace prevails, a system of guerilla warfare suits Maori habits and tastes, the country is eminently adapted for such tactics, and the opportunities thus afforded of acquiring a name amongst their countrymen is too tempting to be disregarded by aspiring savages. At the same time, I think that the leading men among the rebels will shortly agree rather to an indefinite suspension of hostilities than a definite peace, (they will not like to acknowledge the confiscation of their lands,) though occasional raids will be carried out by small bodies of unsettled Natives, covetous of plunder, and eager for revenge.

Legislation, Native Lands.

No doubt the Natives are pleased at knowing that they can dispose of their lands, after having submitted these to the process of the Lands Court; they would be still better pleased if the Act permitted them to re-sell as much as they could of the lands already sold by them in former days. I come to this conclusion from finding that of the claims preferred at the Paihia sittings of the Native

R. C. Barstow, Esq.—Lands Court, about one half have been either for land previously disposed of, or were encroachments into such pieces.

Education.

In the first place there are in this neighbourhood but few children to educate, secondly, the Natives by no means now place the value upon its benefits which they used to do. Education in their own *kaingas* (villages), I look upon as futile, children will be sent to school when parents like, or they themselves choose to go, and maintenance of regularity or discipline is impracticable. At the Church Mission School recently established at Waimate, when a demand of £1 a year from the parents of the younger boys was made for the purpose of providing suitable clothing, although the children were well fed, taught, and clad, every boy (some 30 or 40) was withdrawn from the school.

I am afraid that even education has its disadvantages as well as its blessings, the girls educated at the old Waimate Mission School, through they even now continue to be tidier and cleaner than their untaught sisters, have not proved more virtuous. Several of the boys brought up at St. John's College have distinguished themselves by taking a prominent part on the rebel side in the late war, thus displaying their gratitude for our exertions on their behalf.

Representation.

Maoris here are utterly indifferent to representation, they say that we Pakehas have passed a law that they should be represented and how; that this preliminary procedure is wrong, that we should have consulted them as to the number of representatives, and manner of electing them; that as we have initiated the plan, we had better carry it out.

I would advise the repeal of "The Sale of Spirits, &c., to Natives Act, 1846," this law is habitually broken both by whites and Natives, and the Government cannot enforce its observance; the disregard with impunity of one law tends to lessen the respect in which the remainder of a code is held, and I believe that the Maoris drink more out of bravado, than they would do, if they could legitimately procure a supply. They have even commenced distilling their own spirituous liquors, and I have been informed that three stills are in operation between Waimate and Hokianga.

Lastly, whether it may be that youth is the time for sanguine views, and that with age comes distrust and despondency, I must confess that the longer I dwell among my dark-skinned brethren the more I become impressed with a conviction that no means can now be adopted which would arrest, or even sensibly protract the decadence of the Maori race. It may be that when but a few, a handful, of survivors remain, our control over these shall be so direct and absolute, that we may be able to enforce sanitary and dietary regulations, and as it were compel them to exist in spite of themselves; it is painful to stand by with folded hands and let be, but I am bound to admit that I can suggest no remedy for what to me appears the inevitable passing away of the Maori.

Russell, 7th March, 1868.

R. C. BARSTOW,
Resident Magistrate, Russell.

Enclosure in No. 5.

CENSUS of NATIVE POPULATION, Hundred of Kororareka, 1st November, 1864.

Residence.	Hapu.	Men.	Women.	Male Children under 18 years.	Female Children under 18 years.	TOTAL.
Matapouri	Kainga Kuri	9	8	4	7	28
Whananaki	Whanauwhero	23	14	8	9	54
Do.	Akitai	3	2	1	0	6
Whangaruru	Patutahi	10	5	1	0	16
Do.	Uriohikihiki	7	5	3	3	18
Do.	Ngatiwai	16	4	1	1	22
Do.	Ngatikura	14	7	9	4	34
Do.	Aupouri	4	1	0	0	5
Waikare	Kapotai	34	34	21	10	99
Waikino	Ngatikopae	13	10	2	3	28
Rawhiti	Ngaitawakea	35	36	11	8	90
Do.	Ngatikuta	8	9	11	1	29
Moturua	Te Urihaku	5	3	2	2	12
Paroa	Parupuha	7	6	0	2	15
Kororareka and Motu Arohia	Mixed	15	22	11	1	49
	Total	203	166	85	51	505

Natives have but indistinct ideas of the ages of themselves or families; and unless you can put such a distinct question as, "Was the birth previous to the burning of Kororareka?" the reply would be of little value: the limit of eighteen was fixed for the purpose of using an era well known to all these Maoris.

R. C. BARSTOW,
Resident Magistrate.

No. 6.

TAURANGA.

REPORT from H. T. CLARKE, Esq., Civil Commissioner, Tauranga.

I HAVE the honor to acknowledge the receipt, yesterday, of your letter of date quoted in the margin, requesting me to furnish, for the information of His Excellency Sir G. F. Bowen, a general report giving the fullest information I am able to afford on the present state of the Natives in my district. H. T. Clarke, Esq.

In endeavouring to comply with your request I would beg of the Government to look upon this as an *ad interim* report. My present numerous and pressing engagements prevent my giving that time and proper attention to the subject which it demands.

In this report I purpose to embrace the Resident Magistrate's districts of Tauranga, Maketu, Taupo, and Opotiki, over which I am at present acting as Civil Commissioner. As indicated in your letter, I will first "deal with the facts which have come under my own immediate cognizance in the position I have occupied under the Government."

In the year 1860 I was appointed to the Bay of Plenty districts as Resident Magistrate. The "King movement," as it was called, had taken a definite form in the Waikato districts by the setting up of the old chief Potatau as Maori King.

The causes out of which this disaffection is alleged to have arisen, as related to me by Wiremu Tamehana Te Waharoa himself, the active promoter of the movement, were the following:—

1. The Natives objected to the "Treaty of Waitangi;" to the manner in which signatures were obtained to it; their ignorance, at the time of signing, of its purport and ultimate tendency.

2. That they were constantly disturbed by quarrels among themselves which, in many cases, had resulted in an appeal to arms and the loss of many lives. That the Government looked upon these with apparent unconcern, as they took no steps to prevent their recurrence.

3. They complained of the manner in which the land sales were conducted; that the Natives blindly (*matapo*) sold their lands for a nominal price; that these lands were again resold by the Government at high prices, and that they considered that they were entitled to this advanced price and not the Government. That they were alarmed at the rapid rate at which their lands were passing away from them into the hands of the foreigner; they feared they would soon either be (*ngaro*) lost amongst the Pakeha, or cease to be a race.

4. And, as if to confirm the Natives in their opinion, they were informed that it had been proposed by the Queen's Council that all the waste lands of the Natives should be treated as demesne lands of the Crown.

5. That, under these circumstances, it was absolutely necessary for the well-being of the Maori race, that they should have a King, a Council, and Magistrates of their own.

Every exertion was made by the zealous supporters of the Maori King to have his authority recognized by all the tribes of New Zealand, and to this end emissaries were sent in all directions. Shortly before my arrival in Tauranga these agents of the King had gained a favorable hearing, and had succeeded in forming a strong party in their favor. The "Queen party," as the loyal Natives were called, were greatly in the minority. Many of the *hapus* remained nominally neutral. No active opposition against the Government was raised by the King party at this time; they professed to be under the control of Wiremu Tamehana. All the lands of the adherents of the Maori King were handed over to the safe keeping of their head.

In October, 1860, the first symptoms of active disaffection began to show themselves. War was being carried on at Taranaki, and many of the King party, under Te Reweti Manotini and Rotoehu, both chiefs of Tauranga, went to the scene of strife to assist their countrymen; they returned to the district, early the following year, the confirmed opponents of the Government. Every attempt to carry out the views of the Government for their benefit was regarded with suspicion and systematically opposed. But in spite of this unfavorable state of things the party in favor of law and order under the Queen's Government gradually increased. Many chiefs who had given in their allegiance to the Maori King began to waver, and held a neutral position, watching the course of events.

When the war broke out in Waikato in 1863 the majority of the Tauranga Natives were decidedly in favor of peace. The minority, under the chiefs Reweti and Rotoehu, determined again to make common cause with their countrymen in Waikato; meetings were held to try and dissuade them from their purpose, but without avail.

A deputation of Tauranga chiefs went up to Auckland and waited on His Excellency Sir George Grey. The deputation begged that troops might not be sent to Tauranga, that they would undertake to keep all hostile Natives from entering the port. On these assurances being made Sir George Grey promised them that troops should not occupy Tauranga. Two months had hardly elapsed, however, before it became known that Tauranga was made the port for all the disaffected Natives on the East Coast. Men, arms, and ammunition were continually passing up the harbour destined for the seat of war at Waikato. Tauranga was occupied by our troops. Shortly after, the majority of the Tauranga Natives took up arms against us; some, even, of the chiefs who had waited on the Governor, giving as a reason for so doing that their love for their island and people was so great they could not remain any longer passive spectators.

In taking this step they did not act hastily; they did not conceal the state of their feelings; every endeavour was made to induce them to remain quiet; they were warned that their lands would be forfeited, but all without avail: such was their infatuation that they believed themselves able to cope with our troops, and eventually drive them from the country. Our losses at the Gate Pa encouraged this belief and gained them fresh adherents.

The fight at Te Ranga in June, 1864, in which they left nearly one-third of their number, including their principal chiefs and leaders, dead on the field of battle, convinced them of the hopelessness of the struggle, and induced them to submit. They lost their leading chiefs Rawiri Puhirake, Timoti, Te Reweti Manotini, Rotoehu, Henare Taratoa, and Titipa.

H. T. Clarke, Esq.—
continued.

During the whole struggle in Tauranga the Natives behaved with a chivalry hardly to be expected from an uncivilized people. Our wounded who fell into their hands were treated with humanity and consideration.

It will now be necessary for me to touch upon the question of confiscation in the Tauranga District. In August, 1864, His Excellency Sir George Grey met the surrendered Natives at Tauranga. A short time before the Governor made known the terms upon which he would accept their submission, I, with the concurrence of His Excellency's Ministers, endeavoured to induce the Natives to cede a specific block of land, and although at first sight the proposition met with favor, it was obliged to be abandoned on account of difficulties likely to arise amongst themselves. They gave up all their lands in the Tauranga District, estimated to contain over 200,000 acres, trusting to the generosity of the Governor to make such provision for them as he might think fit. The Governor told the surrendered rebels that on account of their good treatment of the English wounded who fell into their hands he would only take one-fourth of their lands, as an atonement for their rebellion, and return to them the remainder.

Had the question been definitely settled, the boundaries of the confiscated land fixed at once, much misunderstanding and mischief, I respectfully submit, might have been prevented. But the matter was allowed to rest. Complications began to arise,—

1. From the action taken by Europeans, who, anxious to acquire land, began to treat with these surrendered Natives, and paid deposits upon certain blocks which it was well known at the time must come within the confiscated line.

2. From unsundered rebels who altogether repudiated the arrangement made by the Governor with the Tauranga Natives. They frequently declared that they had never made peace, and that they would never give up any land for their rebellion.

However, it became absolutely necessary that the question should be set at rest. Accordingly, in March, 1866, His Excellency Sir George Grey again visited Tauranga. A meeting of Tauranga Natives was called. It soon became apparent that a great change had come over their views since the meeting of August, 1864, and it was not until His Excellency threatened to use coercive measures that they yielded; to their credit be it stated that the chiefs of the tribe have held to the arrangement and have assisted the Government in carrying it out.

Fifty thousand acres were to be taken from between a line to be fixed by myself on the east near Waimapu, and the Wairoa River on the west; that if the quantity could not be obtained on the east side of the Wairoa, the remainder was to be taken out between the Wairoa and Te Puna. During these arrangements I was absent in Auckland attending the trials of the Natives charged with the murders of Mr. Volkner and James Fulloon, a circumstance I have frequently much regretted, as the precise nature of the arrangements made by the Governor have been questioned.

The surveys were ordered to proceed; the unsundered rebels, true to the declaration they had so often made, would not allow the surveyors to prosecute their labors. The Pirirakau, a hapu of unsundered rebels living on the west side of the Wairoa, visited a surveyor's camp and took the survey instruments.

An attempt was made by Mr. Civil Commissioner Mackay and myself to come to some amicable arrangement, but all our overtures were treated with contempt, and threats used against the surveyors if they attempted to carry out the surveys. It was deemed necessary to call upon the military to provide protection for the surveyors to complete their work. That protection was accorded; no further interruption took place, and the boundary of the confiscated land to the west of the Wairoa was fixed.

In the latter part of 1866 the unsundered rebels of the Tauranga District were joined by a band of the Ngatiporou tribe, headed by Te Kewene and Popata, notorious even among the Hauhaus for their reckless lawlessness. They had given out that all surveys were to be stopped by order of the King. Early in January, 1867, Mr. Graham, a surveyor at work on the eastern side of the confiscated block, received a hasty warning that the Pirirakau and their Ngatiporou allies were at hand for the purpose of destroying his party; he had not retired from his camp more than half-an-hour before it was surrounded, and everything, including six weeks' provisions, was carried off.

The old chief Hakaraia, one of the few who escaped from Te Ranga, a man of an implacable and obstinate disposition, approved of this act of outrage, and thought this a fitting time to raise the cry of war, with the hope of getting an opportunity of satisfying his revenge for the loss of his relatives who fell in the fight at Te Ranga. His influence was great with his party, who affected to believe that he was favored with revelations from Heaven. He was called by the Hauhaus the "Shepherd of the flock."

By the old chief's authority an *aukati* was established, and an unfortunate Military Settler named Campbell, who was proceeding to occupy his land, was murdered. Military operations were commenced and the rebels were driven from the district. There is no doubt on my mind that active hostilities were intended to be carried on by the disaffected Natives, during the months of April and May; such was the information I had received from many Native sources, and as a confirmation of the correctness of this information it was discovered that the disaffected Natives had planted very large crops of potatoes, sufficient it was estimated to maintain a large body of men for several months; ten times more than the Tauranga disaffected Natives would require for their own use.

The Ngatiporou Hauhaus commenced their depredations two months too soon for which they have since been taken to task. Had military operations been delayed two months longer there is little doubt but the struggle would have been severe.

The disaffected Natives have returned to their different settlements from whence they were driven, but they refuse to submit, although repeatedly invited to do so. They state that they owe their allegiance to the Maori King, and that they will obey his orders only. But unfortunately for the European Settlers, these returned rebels are not content to remain quiet. They commit all sorts of depredations upon the settlers. For instance, last week, several valuable horses were stolen, also sheep and cattle, and such is their boldness, that they come within the precincts of this township, and take by night horses out of the settlers' paddocks. These are not mere assertions, but facts, admitted

by the Hauhaus themselves. These offenders cannot be apprehended without disturbing the peace of the district, nor can it be expected that settlers will occupy those lands that have been allotted them, unless they are protected, or are allowed to devise extraordinary means for protecting themselves. H. T. Clarke, Esq.—
continued.

Within the last month the Hauhaus have again established *aukati* on the confiscated land, over which they have warned settlers to pass at their peril. These *aukati* are not intended to prevent the Hauhaus from coming to our settlements, nor to prevent people of the Native race who have committed crimes punishable by our laws from taking refuge with their disaffected countrymen (two instances of this have occurred in this district), but simply to prevent our people from interfering with them. It is on account of these *aukati* that we have so much difficulty in obtaining reliable information of what is passing in the disaffected districts.

Such is the state of the district so far as the disaffected Natives are concerned, and His Excellency will himself be able to judge as to the present prospect of a permanent peace.

The majority of the Tauranga Natives are peaceably disposed towards the Europeans, they are, for Natives, industrious, having a large breadth of ground under cultivation. Many of the chiefs who can afford it have erected comfortable weatherboard houses containing three, four and five rooms, and are making an effort to live like their white neighbours.

Before these Natives became involved in the Waikato war they were very particular regarding their religious duties. They were particular about their attendance at the different places of worship; strict in their observance of the Sabbath and in performing other outward Christian duties; but since the peace-making the religion taught them by their old missionaries has been, for the most part, thrown aside. This is not confined to any particular sect—Church of England and Roman Catholic are alike.

I regret to have to state that intemperance is on the increase, but not to that extent complained of in some districts: contact with a low class of Europeans has tended much to promote a thirst for ardent spirits.

I do not think that the Natives in the Tauranga District are on the increase; comparatively few children are to be found amongst them. Many of the principal men are childless; in other cases whole families numbering eight and ten have been swept away. The principal causes are scrofula, pulmonary diseases, and fever. From a census taken by me, eighteen months ago, I find there were 468 men, 419 women, and 311 children.

The next subject upon which I will touch is Hauhausism,—its origin, progress, and what I believe to be its intended and ultimate tendency.

Hauhausism originated at Taranaki; its founder, Te Ua, said to be a man subject to fits of derangement. When Captain Lloyd fell at Taranaki, he was decapitated, and his head preserved according to Maori fashion. This dried head was said to be the medium through which the Hauhaus god made his revelations, and issued his commands to his votaries. It was seized by some shrewd far-seeing Natives, as a powerful auxiliary on their side to bind together the Native race; by awakening their superstitious fears they succeeded in obtaining a control over their followers which they otherwise never would have obtained. But soon after its introduction and adoption the Natives met with severe reverses. At Moutoa, on the Wanganui River, at Sentry Hill, in Taranaki, they met with heavy losses; and one might have been naturally led to suppose that the new religion would have been abandoned in disgust. The contrary really was the case; it spread over the country like wild fire, and was adopted almost without question. It began to attract the attention of the Natives of this district in November, 1864. Hauhaus missionaries visited them in December, and on Christmas Day the whole Native population retired to the ranges; fortunately, their principal chiefs were away with me in Auckland at the time. I, with their co-operation, succeeded in persuading the deluded people to return to their homes. The Hauhaus missionaries had made them believe that their houses and property would be protected by the Hauhaus god, and that no harm would come to them. But when they returned they found that their houses had been broken into and ransacked. Many of them at once abandoned the faith they had lately adopted; some few, to this day, put faith in it.

Hauhausism has taken several different forms since it was first introduced. At one time they erected a pole, danced round it with extended hands, and gabbled "the unknown tongue," like human beings demented. Soon after, the pole was given up and a more rational mode of worship was adopted, a mixture of Judaism, Christianity, and Maori superstition; this was called "Ohaoba." But Hauhausism assumed its most repulsive and cruel phase at Opotiki, on the East Coast, where the Whakatohea, under the direction of the notorious Kereopa, murdered their own devoted missionary, Mr. Volkner; and at the Tapiri, by the mutilation and cannibalism perpetrated on the bodies of the Arawa who fell while opposing the passage of Kereopa and his band of murderers through the Arawa country.

The Ureweras and Whakatohea still adhere to the horrible practices as introduced by Kereopa, and every European or Arawa who falls into their hands is slaughtered without mercy, and their bodies subjected to the most revolting indignities.

Hauhausism has been adopted as the Maori national religion, of which Tawhiao, "the Maori King," is the acknowledged head. Its object and tendencies are inimical to the Queen's Government. Its first introduction was in blood, and its subsequent progress has been the same. The principal men teach their followers that they must obey implicitly the voice of their god, without fear or favor. There can be no security under such a system, when it is remembered that the pretended revelations of the Hauhaus god are made through such men as Kereopa, Hakaraia, Rewi and other kindred spirits.

I should have stated before, with regard to confiscation, that the Natives look upon all confiscated land as land acquired by "the blade of our weapon" (*te rau o te patu*), and it has been held by its advocates as being quite in agreement with Maori custom: but it should be remembered that it is also in accordance with Maori custom that so soon as the original proprietors felt themselves sufficiently strong to retake it they would be perfectly justified in doing so. Hence, in my humble opinion, it would have been preferable if land had been obtained by cession.

I will now take a hasty view of the Natives in the Maketu and Lake Districts, including Taupo. These tribes are now generally known as the "Arawa," the name of the canoe in which their ancestors

H. T. Clarke, Esq.—are said to have come to this island. There is no people in New Zealand who have so thoroughly identified themselves with us in the occurrences of the last few years as the Arawa. A small section of them, however (the Ngaterangiwehi), have been as active on the side of the Maori King as the great majority have been on the side of the Government; the murderer, Kereopa, is a chief of that hapu. They first introduced kingism into Rotorua, and at that time it was as much as I could do to restrain the Arawa from driving them out of the district.

Tauranga, 7th March, 1868.

H. T. CLARKE,
Civil Commissioner.

No. 7.

MAKETU.

REPORT from W. K. NESBITT, Esq., Resident Magistrate, Maketu.

W. K. Nesbitt, Esq. IN compliance with the circular No. 71-2, 15th February, 1868, requesting a general report on the present state of the Natives in this district, I have the honor to state that my connection with the district commenced in 1863, my experience therefore is not sufficiently extensive to render the information I can give of much value, but this deficiency will, I think, be of less consequence owing to the report of the Civil Commissioner who has been so long and so intimately acquainted with all the districts in the Bay of Plenty.

It is matter of public notoriety that the Arawa have from the commencement taken their stand on the side of the Government. The first occasion on which they took an active part in the war was in 1864, when they at Rotoiti and Maketu drove back a body of Ngatiporou and other East Coast tribes who attempted to force their way through their territory to join the rebel Natives threatening Tauranga. Since then they have been more or less employed by the Government, and it was almost entirely through their means that the murderers of Mr. Fulloon and Mr. Volkner were brought to justice, and the boundary between this and Opotiki cleared of disaffected Natives. They have also been employed in assisting the Europeans in protecting Tauranga and Opotiki. In these services they have lost many valuable lives, and although they have occasionally complained that they were not sufficiently remunerated by the Government, especially when they suffered from scarcity of food, this feeling has not been sufficient to damp their ardour in the cause of law and order, and they have always been ready to come forward when called on. A portion of the Arawas (Ngatirangiwehi) residing on the west side of Rotorua Lake, have for a long time held out against the Government, but through the influence of Mr. Clarke, aided by the representatives of their loyal relatives, these people have lately given in their allegiance, and at the present moment their leader, Te Katene, with a considerable body of his people, is fighting, on the side of the Government, against the Hauhaus, at Opotiki. At present I can assert that there is not a professed Hauhaus in the district, and when we add to the foregoing the fact that this loyalty is based on perhaps the best of all securities—self-interest, inasmuch as their connection with the Government has compromised them with all the disaffected tribes, I think there cannot be much difficulty in believing that they will continue loyal.

The population of the district over which I preside as Resident Magistrate is about 2,000. On my arrival in Maketu an epidemic fever was raging on the East Coast, and decimating the inhabitants. There was a recurrence of this epidemic in the following year. These incursions of fever must have considerably diminished the number of inhabitants. Fortunately we have been free from it for the last two years and a half. This exemption I attribute in a great measure to a more abundant supply of food. In consequence of the employment of the people by the Government, at present I do not think the population is decreasing. One great cause of mortality, especially amongst the children, has been the small huts called "whare puni." These, I am happy to say, are gradually disappearing, and houses with doors and windows are taking their place. The sanitary condition of the district is at present very good, the chief disease being scrofula in its various forms. I am in hopes that the gradual advance of civilization, by supplying a large supply of food and necessitating the building of better houses, will in time, moderate the effects of this disease. Just now it exists to a large extent, and has become hereditary in numerous families.

With regard to the moral condition of the Natives I may state that drunkenness is not prevalent, crime of a serious character almost unknown. The number of criminal cases brought before the different Courts does not average more than ten a year. The obedience of the Natives to the English law is remarkable. No instance has occurred of refusal to attend on a summons, or of opposition to the execution of a warrant. I must say that the Natives do not seem to feel that the want of chastity is attended with any great amount of moral degradation, and matrimonial ties are very lax; they have no idea of religion in the higher sense of the word, but a few attend, regularly, places of public worship. There exists a great anxiety for the establishment of schools, and within the last two years three have been established, which are well attended.

The Native Lands Court is looked upon with favour, and there exists a great desire to have the titles to land individualized, but the want of means to survey the land is a great obstacle to this very desirable object. The Natives have applied to the Government to lend money for the purpose, but unfortunately it was not considered advisable to comply with their request.

I do not think that the Representation Act is looked upon with much interest; it appears to me that the benefits to be derived are too remote for the Natives to see the advantages of the measure, and at present they have no idea of uniting for the general welfare. If each tribe could send its own representative it would be different.

I have, I think, very slightly touched upon most of the subjects mentioned in the circular.

I have, &c.,

W. K. NESBITT, Resident Magistrate.
Maketu.

Maketu, 14th March, 1868.

No. 8.

N A P I E R.

REPORT from G. S. COOPER, Esq., Resident Magistrate, Napier.

I HAVE the honor to acknowledge the receipt of your letter of the 15th of February, calling upon me to furnish for the information of His Excellency Sir G. F. Bowen, a general report, giving the fullest information I am able to afford on the present state of the Natives in my district.

G. S. Cooper, Esq.

The information called for is so extensive and varied, that I approach the subject oppressed by a sense of my incompetence to do it full justice, and I must beg the indulgence of His Excellency and Mr. Richmond for the shortcomings which will abound in the following paragraphs.

Maoris have such an objection to being numbered that I cannot give an absolutely reliable tale of the present population of the district. About eleven years ago I took a tolerably accurate census, but it was done with great difficulty, and I have never been able to accomplish it since. The number of Natives in the Province was then about 3,673, and in my district (excluding Wairoa) about 1,400. I do not think these figures have been much altered in the interval, as although the Maori population here is as elsewhere, decreasing, the process is much less rapid than amongst other tribes. I should take the population of my district to be at present about 1,300, of which nearly half are males capable of bearing arms.

The decrease in the Maori population, though as I have said less rapid than in other parts of the country, is nevertheless certain and steady, and will become more apparent as time wears on. The reason is, that the supply of children is insufficient to keep up the numbers. This arises partly from an inequality in the sexes, partly from the unfruitfulness of the women, and partly from the heavy death-rate among the children.

The unfruitfulness of the women is a fact observed by all, but it is one which I have only heard satisfactorily accounted for in one way, viz., that the Maori race had been too long isolated from intercourse with the rest of the world, and that from having so closely intermarried for many generations without being able to infuse new blood, they have become effete and unproductive. This theory appears to be borne out by the fact that Maori women married to white men generally have families, and many of them large ones. And yet it is found that the offspring of these unions are of themselves unfruitful as a rule, whether united to Maori or European mates. If I am not mistaken the same result has been observed in other parts of the world where what the Americans call "miscegenation" between races of markedly distinct types has been attempted.

The careless way in which the children are tended and fed is the obvious cause of the numerous deaths among them.

The physical condition of the present generation is certainly good. They are strong and active in frame and generally possess good constitutions. They draw large sums, amounting in the aggregate to something approaching £18,000 or £20,000 annually from the settlers in the shape of rents; whilst the sale of timber and of agricultural produce, shearing wages, &c., bring them in about £5,000 more. In this sense and to this extent they are tolerably well off: but money so easily procured is more easily spent, and habits of idleness and dissipation are engendered which it will be impossible to cure. As I pointed out in a former letter (14th August last) the result is becoming visible in the reckless way in which they are beginning to denude themselves of the splendid estate that remained to them when the land-purchasing operations of the Government ceased.

I am sorry I cannot say much that is favourable of their moral condition. They are obedient to the law, and crimes of a serious nature are extremely rare. Murder, highway robbery, arson, are never heard of, and rape scarcely ever. But they are lazy and untruthful to a degree, of commercial morality they have lost all they ever had, petty larceny is common, and horse-stealing a matter of every day occurrence. Morality as regards intercourse between the sexes is almost gone from among them; and drunkenness has within the last three or four years increased to an extent simply awful to contemplate. Education is hardly thought of, and, with rare exceptions, the children are growing up unable to read and write, presenting in this respect a marked contrast to their parents, who almost without exception can read, write, and cypher with fluency.

Their religious convictions, never very strong or sincere, have now almost entirely evaporated. True they generally attend worship to a certain extent on Sundays since they abandoned Hauhausism, but they think very little of the matter and the outward semblance of devotion does not survive the departure of the missionary, whilst "Sabbath observance," for which they used once to be famous, has now quite gone out of fashion. Of course there are exceptions to the above rules, but every unprejudiced observer will admit that they are all but universally applicable.

The state of feeling of the Maoris of this district towards Europeans generally is very good. When they joined the King movement and afterwards when they turned Hauhaus, their feeling towards the settlers—even when to some extent alienated from the Government—has always been friendly. In fact they look upon the colonists here almost in the light of guests who came on their invitation, and whom they are therefore bound to protect from molestation from without. Perhaps the revenues they derive from their presence may have something to do with this aspect of the question.

The progress of Hauhausism in this district was never rapid or strong, and there is not a vestige of it left now.

Even the King movement was not cordially taken up here, though most of the Maoris turned Kingites. But they were always suspicious and could never be quite satisfied as to what the ultimate tendency of it might be. Even through the Taranaki and Waikato wars they did not give it up, but were constantly sending messengers to the seat of war and to the King for news. In the former war they thought the Government decidedly in the wrong, in the latter they doubted this; but finally when they sent a deputation to urge upon Waikato to consent to refer the Waitara question to arbitration as proposed by Mr. Fox, and the latter refused, saying they did not want peace and would not rest till they had driven out the Pakeha, the Hawke's Bay Natives abandoned the movement at once and for all, and have never shown the least inclination to return to it since.

G. S. Cooper, Esq.—
continued.

The Hauhau superstition was also introduced from the Waikato, and was not very cordially received. About half the population took it up, but the remainder refused, and have held out steadily ever since. In consequence of intertribal quarrels about land claims, Hauhauism was to a certain extent countenanced by Te Hapuku and Tareha, the two chiefs of highest caste in the Province, who although they did not themselves join it, made no objection to their followers doing so, and the former even allowed a pole to be erected and Hauhau flags hoisted upon it at his own pa. The superstition was generally abandoned in March, 1866, when His Excellency Sir George Grey visited Napier, and, by his personal influence, induced Te Hapuku to bring all his followers, headed by his brother, into town to take the oath of allegiance and to give up their flags to the Governor. The few that remained after that were disposed of at Omarunui in October following.

As to the "present intention and effect and ultimate tendency of the Hauhau movement," my opinion on which is called for, I have no hesitation in saying that it is, like Fenianism, the bond of a party of rebels who wish to overthrow the Government of the country and drive the Pakeha into the sea, whose watchword is "New Zealand for the Maori," and whose appeals to the sympathies of the Natives are founded on the imaginary wrongs they are alleged to have suffered at our hands. Allegiance to a Maori king was found to be, owing to intertribal jealousies, a bond not sufficiently strong to unite them in a national movement, and so the aid of fanaticism was called in with what was at first undoubtedly great success. The Maori, however, though savage and bloodthirsty in war, are not a race of assassins, and the murder of the Rev. Mr. Volkner was an error in judgment on the part of its perpetrators which proved most damaging to their cause. The idea of Hauhauism was well conceived, for the nature of the Maori is eminently superstitious, and the effect produced upon those who embraced the new belief was very marked. Men whom I knew intimately, of genial disposition and open countenance, became as it were in a day totally altered—altered almost beyond recognition. They wore a settled scowl on their countenances and presented a general hang-dog expression most painful to behold; and this lasted whilst they continued to profess Hauhauism. When they abandoned it and took the oath of allegiance, the change was equally remarkable; and many of them have since told me that they never knew what peace of mind was while under the influence of the superstition, and that they really believed the Devil had for the time taken possession of them.

Of the ultimate tendency of the movement it is not so easy to speak, but I think the superstition is too gross and unmeaning long to maintain its hold on the Maori mind. I do not think the Government of New Zealand has much more to fear from Hauhauism than has that of the United Kingdom from Fenianism, to which it bears in many respects a strong resemblance.

The Natives of this district have never felt strongly on the subject of the war. They used at first to be very jealous about the frequent removal of troops at Napier, but they soon got to pay no attention to it. As to the general removal of the troops from New Zealand I have not heard any opinions expressed, except that they thought they had been removed rather too soon. They have always been with us entirely on the question of the suppression of outbreaks of rebellion on the East Coast, and have more than once volunteered to take an active part in operations at Wairoa and elsewhere.

The permanent establishment of peace is, I am afraid, not quite so near at hand as many people seem to imagine. So long as the Maori King and his party continue to exist, and so long as the wild and savage Urewera and Ngatimaniapoto inhabit the impenetrable fastnesses of the interior, so long will the country continue to be agitated from time to time by acts of predatory warfare. But I feel convinced that whatever chance there might once have been of such occurrences taking place in this Province all probability of it has now entirely passed away. Indeed, I think it is not too much to say that the East Coast, from East Cape to Wellington, may now be looked upon as safe from any fresh outbreaks, so long as the rebels deported to the Chatham Islands are kept there. The pacification of the East Coast is to be attributed, in the first place, to the success of our arms at Pukemaire, Wacenga-ahika, Waikare-Moana, and Omarunui; but those successes would have been barren of results had it not been for Wharekauri, and should the prisoners now there, or any considerable number of them, be allowed to return before Hauhauism and Kingism have quite lost their hold on the Maori mind, I should be sorry to undertake to answer for the consequences. It is but a few weeks since a party recently returned from Wharekauri actually practised Hauhau rites in the middle of this Province. Of course this could not be tolerated, and it was sternly put down by our Natives; but the party belonged to Turanga, whither they have returned, and where they may not improbably be again carrying on their old superstitions.

Following the order of subjects as enumerated in your letter, I now come to the effect of recent legislation in respect of Native Lands, Education, and Representation.

And first, with regard to land, I think the legislation has had, so far, a most salutary and beneficial effect, and the Native Lands Court is an institution which is doing much good amongst the Maoris. It not only settles at once and for ever all disputed titles, but it settles them, as far as my experience goes, in a way which is entirely satisfactory to the disputants. It proves to them that the Government has no sinister designs upon their lands, at least upon those the owners of which choose to remain at peace and obey the law. It binds them by an additional tie to the Crown, as the source of their titles. It gives an almost absolute assurance of the continued loyalty of those whose lands are passed through it. It has been well remarked that the Native Lands Court and Wharekauri are the great pacificators of New Zealand.

I am not quite sure, however, that without great caution the legislation about lands will continue to be an unmixed success. Difficulties are already beginning to loom in the distance arising out of the powers of grantees to deal, if they please, with lands equally the property of others not named in the grants, without consulting the latter or paying them any share of the proceeds. In some instances names are inserted in the grants of persons who have no claim to the soil, but who are put in as trustees, without, however, any trust being expressed. Such persons, of course, become in law absolute owners, with the other grantees of the soil, and might, if they pleased (and I fear sometimes will) dispose of the proceeds of the lands more with a view to their own interests than to those of the real owners. These and other points of a similar nature, though likely to give rise to a good deal of

trouble, are nevertheless, difficulties which time and patience will overcome, and will be found by the Maoris to be as nothing compared with the advantages they derive from security of tenure. *G. S. Cooper, Esq.—*
continued.

But "The Execution of Judgments against Real Estate Act 1867" will, I fear, be productive of effects which could hardly have been apparent to the Legislature at the time the measure was passed. By it judgments, not of the Supreme Court alone, but of any District Court or Resident Magistrate's Court with extended jurisdiction, can be enforced by the seizure and sale of any land belonging to the judgment debtor, or of any interest he may possess in any land. As soon as the Maoris find this out (and it is intended to bring it into action against them very shortly in this Province) they will at once say that they have been deceived, and that the Native Lands Acts, instead of conferring benefits, are a delusion and a snare.

A man will naturally argue thus:—"I have been invited to pass my land through the Court, which I have done under the impression that the Crown Grant was to bind it firmly to me for ever. I have paid enormously for this—first the survey and expenses of the surveyor attending the Court—then Court fees—then the new charge for inspecting surveys—the duty to the Government on my lease to the Pakeha, fees on the grant. All these imposts I have consented to pay that my land might be secure, and I have hardly got possession of the grant when down comes the sheriff and seizes and sells my land to pay a storekeeper, who made me take a lot of things which I do not want, at extravagant prices." The conclusion this man naturally arrives at must be, that all our protestations of a desire to elevate and help on the Maori race are false, and that the real end of all we do is to get hold of his land.

Another evil likely to arise from the operation of this Act in reference to Maori lands is this:—Let us suppose the case of a Maori being co-grantee with nine others of an extensive block of land, and having judgment given against him for a small amount in a Resident Magistrate's Court. His interest as co-grantee when put up to auction by the sheriff is not likely to be worth much to any Pakeha, and the result is that a tenth share in an estate worth £10,000 may be sold to satisfy a judgment of £25, thus sacrificing the interest not only of the one co-grantee who owed the money, but of many other owners of the land whose interests his name was inserted to represent. Again, it has the appearance of uneven legislation to enact ("Resident Magistrates' Act 1867," section 113), that a Resident Magistrate may delay execution against the personal goods and chattels of a Maori so long as he deems it expedient to do so, while by the Act above alluded to he has no such power in the matter of real estate.

If the difficulties likely to arise from this Act can in any way be averted, and the cost of taking lands through the Native Lands Court mitigated, the legislation affecting Maori lands will have in my opinion a very beneficial effect upon the Native population.

I can give no opinion as to the effect of the new Maori Schools Act upon this district, as the Natives do not appear at all disposed to act upon it. When conversing with them upon the subject I have more than once been met by a quiet reference to Te Aute, which puts a stop to further discussion. I am afraid that in this district the Maoris are not fully alive to the advantages of education.

The Representation Act does not appear to occupy so much of their attention as I should have expected, and until the first members shall have been elected and served for a session, it will be difficult to foretell what its effects may be. I trust the practical difficulties arising from two different languages being spoken in the same House may turn out to be less formidable than at first sight one is disposed to anticipate.

In conclusion, I beg to be allowed once more to apologize for the many shortcomings which abound in the foregoing pages, and to hope that the freedom with which I have discussed and given my opinion on important matters will be pardoned in consideration of the magnitude of the subject.

Hoping that this report may be intelligible to His Excellency, and may to some extent serve the purpose for which it was required.

G. S. COOPER,
Resident Magistrate.

Napier, 1st April, 1868.

No. 9.

W A I A P U.

REPORT from J. H. CAMPBELL, Esq., Resident Magistrate, Waiapu.

IT WOULD be impossible to condense in a report like this a full history of the past few years, which must necessarily comprise all the events of the war, the causes which led to it, the rise and growth of fanaticism and its consequences, the various places through which discontent, sometimes leading to open rebellion, has passed, and the consequent result of all these changes to the Native race. *J. H. Campbell, Esq.*

I shall, therefore, confine myself to the subjects suggested in your letter for my guidance and give the most faithful picture I can of the present state of the Natives in this district.

As accurately as I have been able to ascertain the present Native population, extending from Turanga (inclusive) to Matakawa, is four thousand two hundred and seventy.

There can be no doubt that they are rapidly decreasing, from my own observation as well as from the best information I have been able to obtain. Some settlements on the coast, which a few years ago numbered from eight hundred to one thousand inhabitants, do not at present count half that number.

The causes of this decrease are various, chiefly, the crowded state in which they live in their pas, bad ventilation, unwholesome food, filth, uncertain diet, irregular mode of clothing, immoral habits, causing scrofulous and pulmonary diseases, &c.

Their state of feeling towards Europeans is actuated much by the character of those Europeans with whom they are brought in contact. When Europeans conduct themselves in such a manner as to command their respect they seldom fail to accord them every kindness and assistance, but much evil has often been done by the example and teaching of worthless and unprincipled adventurers, whose sole object in living amongst them has been to corrupt and mislead them.

J. H. Campbell, Esq.
—continued.

Their physical condition generally is good; their moral condition not so good, and it is likely to continue so as long as they adhere to their custom of living crowded together in pas.

Hauhauism, as far as regards its fanatical or religious features is dying out, but not so the deeply-seated antagonisms and hatred of our Government and people which has been from the commencement its real characteristic.

The feeling of the Natives in regard to the war was, in my opinion, unquestionably one of largely-increased respect for England. Whether the withdrawal of the troops has tended to weaken that feeling is doubtful. Although, in respect of the suppression of the outbreak on this coast, and its being effected by Colonial forces, with the assistance of Native allies, they seem to be aware that any attempt of the same local nature could again be as effectually put down, yet the boast is occasionally made that in the event of another war we should require Imperial troops to assist us. This is only said in good-natured argument, but it gives some idea of their opinion of regular troops.

The prospect of peace being permanently established will, I consider, depend much, at least on this coast, upon the legislation in respect of Native lands. Owing to the delay in dealing with the question of confiscation time has been given to the Natives to reconsider that which at the conclusion of hostilities they were quite prepared to allow was just and reasonable, even according to their own ideas of the rights of conquest—that the Government should assume possession of all lands held by rebels. The time that has elapsed has encouraged many of the friendly Natives to claim these lands on account of some relationship discovered to exist between them and the former Hauhau possessors.

But the most obnoxious measure to them, and one which I would particularly draw the attention of the Government to and commend to their grave consideration as being fruitful in causes of future trouble, is the scheme of taking blocks of land in certain localities, regardless of ownership, whether friendly or otherwise.

I have been witness to many and violent expressions of discontent on this measure being announced to them. They loudly complain that if they are required to remove from homes rendered sacred to them by long occupation of themselves and their ancestors they are being treated no better than rebels, and that no other lands could compensate them for those that they are thus dispossessed of.

The subject of Education, which I was in hopes a short time ago would interest them sufficiently to induce them to co-operate with the Government scheme is, I fear, for the present lost sight of in the all engrossing question of land.

The Representation Bill was well received by the Ngatiporou, extending from Anaura to Hick's Bay, but beyond that and as far as the Kaha, on the Bay of Plenty, I found a spirit of indifference with regard to this as well as to anything connected with the Government. The same state of feeling prevails to a great extent at Turanga.

I have endeavoured to reply as succinctly as possible to the questions suggested by your letter, and I believe that the information I have given will be found to convey to His Excellency and the Government the true state of the Natives in this district at present.

J. H. CAMPBELL,

Resident Magistrate, Waiapu.

Waiapu, 11th March, 1868.

No. 10.

WAIROA.

REPORT from S. DEIGHTON, Esq., Resident Magistrate, Wairoa.

S. Deighton, Esq.

IN accordance with instructions contained in your circular No. 71-2, February 11th, I have now the honor to forward the following report:—

In dealing with facts which have come under my immediate cognizance during the last three years, I may first state, that on my arrival here although the Native population generally speaking were upon the most amicable terms with the Europeans, yet as far as the administration of the laws were concerned they were under very little control further than it suited their own convenience, and nearly all purely Native misunderstandings were settled by the runanga, and I may say generally in an unsatisfactory manner, the custom being in most cases to inflict large fines for offences of every description perfectly regardless of any legal right to do so.

A few months after my arrival Hauhauism first broke out at Wairoa, a large body of fanatics, headed by Te Waru making their appearance and causing much alarm among the population of both races. At the request however of Pitiera Kopu, I at once sent to Napier for assistance, which promptly arrived in the shape of arms and ammunition for the settlers and loyal Natives, and was followed up shortly afterwards by the arrival of a small detachment of local forces.

In the meantime the fanaticism was rapidly gaining ground, and but for the timely help sent us by the General Government Agent, the greater part of the Natives would have joined the Hauhau, not so much from inclination or belief in their doctrines, as from actual fear; a reaction however took place and from the causes above mentioned, combined with the strenuous exertions and unwavering loyalty of Kopu, the danger was averted.

About this time (May, 1865,) I was despatched by the General Government Agent to Waiapu where I remained with a few short intervals till the conclusion of the East Coast campaign; on my return here I found things in a much more promising condition than I could have anticipated owing principally to our success on the East Coast, notwithstanding that every attempt was made by the rebels to throw discredit on the statements made relative to the war.

Te Waru was at this time living at Te Marumarua about fifteen miles up the river Wairoa, and had been reinforced by large numbers of rebels who had escaped from different places along the coast having been driven from thence by our forces.

At the conclusion of the Poverty Bay campaign, the said forces under Major Fraser were sent here and immediately proceeded up the river to bring the rebels to subjection (having been joined by a large body of loyal Natives under Kopu, Ihaka Whanga, and other chiefs of the district), a very

short time however sufficed to effect the object, and on the conclusion of the campaign, in which the rebels suffered heavily, the greater part, with Te Waru at their head, came in and took the oath of allegiance and delivered up their arms. *S. Deighton, Esq.—*
continued.

A striking change now took place in the behaviour of the Natives, who seemed to be quite aware of the futility of coping with the Europeans with any chance of success, and from being a turbulent independent race they quietly subsided with a few exceptions into most orderly and loyal subjects.

I had, however, about this time to fight against two great evils that had taken root among the Natives—namely, drunkenness and thieving, but knowing that I must make a determined stand against such practices I at once did so, and being most ably supported by Kopu, I soon put a stop, in a great measure, to the latter; the former, although still existing to a certain degree, is not probably worse than in most places so thickly populated as the Wairoa.

It may not be out of place here to remark that in addition to the beneficial results of our success against the rebel Natives in the campaign above alluded to, I attribute many of the changes that have taken place in the district to the assistance I always received from our lamented friend Kopu, whose loyalty and good feeling towards the Europeans cannot be too much commented upon.

With regard to the physical condition of the Natives, as compared with past years, I have the honor to forward the enclosed report from Dr. Scott which gives every information on the subject.

Their moral condition, I am sorry to say, is bad (although perhaps not worse than in many places in New Zealand) from the following causes:—Firstly, from having been for many years without a resident European clergyman, a want, however, which I am glad to say is shortly to be supplied. Secondly, from the example set them by the original European population consisting of whalers and men of that stamp; and lastly, from the demoralizing effect generally produced by locating troops among an almost purely Native population.

As far as I am able to judge of the progress and ultimate tendency of Haubauism I should say that the prompt measures taken by Government towards its suppression have had the desired effect, and I consider Haubauism in this district a thing of the past, the Natives having, I think, too much good sense even to attempt a revival of the same absurdity.

Touching the feelings of Natives respecting the war, I may, I think, safely say that they would be quite as much pleased as the Europeans, at the prospect of a permanent peace being established throughout the Island, being perfectly sick of war and its unavoidable consequences, at the same time they look upon the departure of the troops with indifference, never having had much to do with them in this district. The only occasion they have been brought into collision with the Imperial troops was during the King movement, when a party of about seventy men under Te Waru were defeated at Orakau, bringing back only thirteen of their number, the larger portion of those being also wounded. I may state also that they appear, as a rule, to have a greater dread of meeting the Colonial than the Imperial forces, having suffered greater losses (considering the numbers engaged) from the former than from the latter. It must be understood that I allude to the Natives of this district only, not having had opportunities of judging the opinions of those of the other parts of the Island.

With regard to the working of recent legislation respecting Native Lands, I am rather diffident in expressing a decided opinion on the subject till I have had further opportunities of seeing how it acts. I can only say that frequent applications are being made for investigating titles in order to procure Crown Grants.

The Native Representation Act, I may safely say, has given unqualified satisfaction, the only difficulty being the usual tribal jealousy which naturally exists, but which, however, as far as this district is concerned, is very trifling.

I have already alluded to the subject of education in a former report, and I think that with assistance of the clergymen appointed to the district, that the most favorable results may be looked forward to in that respect.

I find it rather difficult to arrive at a correct approximate of the numbers of the Natives, I think, however, I may say that the population (Native) would be somewhere between three and four thousand, including men, women, and children. I will endeavor, however, with as little delay as possible, to arrive at a more definite estimate than the one now given.

Any information not embodied in this report that may occur to you, I shall be happy to render to the best of my ability.

Wairoa, 8th April, 1868.

S. DEIGHTON,
Resident Magistrate.

Enclosure in No. 10.

Dr. SCOTT to Captain DEIGHTON, R.M.

SIR,—

Te Wairoa, 7th April, 1868.

In laying before you my opinion of the present health and future physical prospects of the Natives of this district as compared with for seven years, and more particularly while I have had peculiar facilities for observation (since 1862), I would state primarily, that as aborigines, I think they were subject to a great variety of scrofulous ailments, necessarily arising from their habits of life, among which, neglect of personal cleanliness, insufficiency of clothing, and above all, the inhalation (in their badly ventilated whares) of impure tainted air, unfit for respiration.

Thus, pre-European, ngahe (phthisis), and pukaki (diseased lymphatics), existed among, them as also at this time. I find it extremely difficult to arrive at any definite pathological knowledge respecting the Natives at this period, diseases being attributed for the most part to supernatural evil influences.

The arrival of Europeans (traders from Sydney) at the northern parts of the district (Waikokopu), did not improve the sanitary condition of the Natives, as then the venereal disease (under the name of pakiwhara) became known for the first time, although syphilis, under the name of "tokatoka," or "paipai," is an original Maori disease.

From the best information I can obtain, this disease prevailed extensively during this period, but after the lapse of some years, died out. The prevailing surgical complaints appear to have been principally scrofulous tumours and abscesses, and carbuncle "tapu," "ahi koko," "papaka."

After whaling had been carried on some years, influenza made its appearance in a much more aggravated form than had been previously experienced by the Natives, and proved fatal to very many.

Afterwards, at a comparatively recent date (about 1850), measles became epidemic, and carried off great numbers of the aged and infirm, and young children. Since, annually, influenza prevails, but of late years has been much more mild in its form, and except to old people, comparatively harmless.

On my appointment to the office of Native Medical Attendant, I found the Natives in a tolerably healthy state at Wairoa proper, the northern portion of the district, and at Mohaka. At Whakaki, on the contrary, and inland Wairoa, I found occasionally low fever endemic, and a peculiar susceptibility to any (however slight) prevailing disease.

In 1863 typhoid fever became epidemic at Wairoa (imported by some returned Natives from Ngapuhi) and rapidly extending to inland Wairoa and Whakaki, decimated some hapus. (I at this time became acquainted with the Maori system of medicine, if it is a system, and can testify to the immense amount of injury thereby wrought.) It also extended to Nuhaka Mahia, and some cases occurred at Nukutaurua. Altogether I suppose that fully one hundred adults succumbed, principally old men and those suffering from chronic diseases as asthma, &c., scarcely any, if any, children.

Very few deaths occurred at Wairoa proper and vicinity, the fever fortunately being very benign of its kind, rarely becoming typhus. Not a single case came under my notice at Mohaka; but at about the same time the waihakihaki (Native psora) began there and has since proved most unmanageable, being less contagious than the psoriasis of the Union Hospitals at home, but more difficult of thorough eradication. Since 1863-4 up to present date, there has been a considerable change in the habits, and consequently in the diseases of the Natives, more especially in this vicinity, to the North, and at Mohaka. Pleurisy, pneumonia, affections of the bronchiæ, influenza, and ophthalmia being usually prevalent at certain seasons of the year, with diarrhœa, gastric derangements, &c., among the children now and then, but not so frequently as heretofore; a serious case of abscess came under my notice, but there has been a great falling off of those untractable and almost hopeless cases formerly frequent, of strongly developed scrofulæ in which the lysuphatic glands of the neck and of the axilla are alike diseased.

I am of opinion, and the Natives coincide with me, that there has been a decided increase of the infant population in the above-mentioned places (excluding Whakaki) perhaps no more strongly marked than at Te Uhi and Hatepe Wairoa, and Mohaka, in which places the children have decidedly increased in number, and look healthy and vigorous.

I attribute this improvement in a great measure to the superior kind of food to which these Natives have been lately accustomed, and to the disuse (partially) of the "whare puni," formerly in my opinion a most fertile source of disease.

At Whakaki, the Natives live squalidly on the borders of a large swamp, and have that sallow aspect which is sometimes noticeable in the inhabitants of some parts of the Cambridgeshire and Lincolnshire fens.

I have not found real intermittent fever among them, but as before mentioned one of a low continued kind easily removable by proper nutriment and change to a more salubrious situation.

Within the last three years (during or shortly after the war) the venereal disease has again been imported, but owing to medical advantages which the Natives did not formerly possess, and to their increased knowledge of the power of European remedies, of which they avail themselves, its principally mischievous effects are obviated.

During the last four months measles have again visited Wairoa and as a marked contrast to former times, but one Maori child fell a victim, although very many were affected.

In conclusion, I might state that I consider the process of vaccination has been of incalculable advantage to the present generation of Maori children. I am not prepared to state that it is prophylactic, or affords any protection against disease, other than the varilous, but it certainly seems greatly to improve Native children of scrofulous parents, and appears to impart a vigour and stimulus to the constitution which it did not naturally possess.

I have, &c.,

MATTHEW SCOTT,
Native Medical Officer.

Captain Deighton, R.M., Clyde.

No. 11.

WHANGANUI.

EXTRACT from the REPORT of D. S. DURIE, Esq., Resident Magistrate, Whanganui.

D. S. Durie, Esq.

THEIR state of feeling towards the Europeans generally may be characterized as friendly, although a feeling of jealousy on the score of race sometimes shows itself, which feeling quickly finds vent when first exhibited by the Europeans. In general the Natives and Europeans here having no grounds of quarrel are mutually well disposed to one another. As to their physical and moral condition I must report unfavorably. The present race are decidedly inferior to their forefathers, the cause of which can be traced to the partial adoption of European clothing, food, &c., and to the lazy habits the young men are apt to fall into from the want of employment, and to their too easily obtaining the means of subsistence through the large sums of money received by the sale and leasing of their lands and other sources, and by their still partially clinging to their old habits and customs, and by the unsettling of their minds through political excitement. Morally speaking the Natives have much retrograded.

There not being that rigid observance of the duties inculcated by a sound religious teaching, as instanced in the want of a strict observance of the Sabbath as was formerly the case, and a partial relapse into heathenism, as to be seen by their again recurring to the custom of *tatooing*, and by their

belief in witchcraft, and the arts of divination; of course there are many exceptions to this, and there is a remarkable freedom amongst the Natives from crime of a serious nature, such as murder, assaults, burglaries, larcenies, &c., and taking everything into consideration the few times they are visited either by a minister or magistrate, the wonder is that they are so well behaved as they are, for their interests are after all greatly neglected, there being no person appointed specially to look after their wants and study their welfare and happiness.

*D. S. Durie, Esq.—
continued.*

Wanganui, 10th March, 1868.

D. S. DURIE,
Resident Magistrate, Wanganui.

No. 12.

TARANAKI.

REPORT from R. PARRIS, Esq., Civil Commissioner, Taranaki.

THE history of many years past being inseparably connected with the present state of the relations of the two races, I feel it would be difficult to explain clearly the present state of feeling of the Natives, without referring briefly to the time when the first systematic opposition to the progress of the colonization of the country commenced, from which may be traced all the misery and fiery trials to which the Native race has been subjected from that time.

R. Parris, Esq.

In 1853-54 two runanga (council) houses were built in the Ngatiruanui District, one a very large one, called Taiporohenui, and the other of less dimensions, called Kumeamai, both of which names have a significant meaning, which foreshadowed disaffection to the established Government of the country, and a determination to oppose its further acquisition of territory.

The tribes who have suffered most from its consequences declare that it originated with the Ngatiraukawas, at Otaki, who disseminated their views amongst other tribes which led to the erection of the above-mentioned houses, in which large meetings of different tribes were held, and a compact entered into to oppose the surrender of any more land to Government. The first fruits of that combination were exhibited in this Province, in August, 1854, when the chief, Rawiri Waiaua, an assessor, and four of his followers, were massacred, and several others wounded, for attempting to define the boundaries of a small piece of land they wished to sell to the Government. This outrage led to the formation of two parties, bitterly opposed to each other, and who were for five years carrying on an internecine war in this district, a condition of affairs most embarrassing to the Government, inasmuch as public feeling was loud in declaring that Government ought to interfere and put a stop to a state of things which was considered to be a disgrace to the country; an interference from which the Government was only justified in refraining on the ground of insufficient strength to control the Native race.

This anarchical state of things without doubt very materially strengthened a previously conceived idea of setting up a Maori king, and establishing a distinct nationality. The weakness of the Government, as unavoidably exhibited in its non-interference in the quarrels of the Native race, was taken advantage of by the prime movers in the Maori King cause. They said: "The Government from England is not able to govern us, we must govern ourselves." Many who were considered to be good authorities in Native matters ridiculed the proposal of a Maori kingship, and gave it as their opinion that the want of unity among the tribes would effect its downfall, without any interference on the part of the Government. The work nevertheless progressed, and a code of Maori national flags began to be paraded over what was declared to be territory of the Maori king, upon which the European Courts were to have no authority. The lines of demarcation which were declared having left but a very small portion of the Northern Island to be governed by the established Government from England, its authority soon began to be defied, and to the astonishment of all, proposals were made to expel all missionaries and Europeans from the king's territories.

During several years of active preparation to exalt one of their own race as their king, the Natives were equally active in acquiring arms and ammunition; and at the time of the passing of the Act entirely prohibiting the sale of warlike stores to the Native race they had stored up immense quantities. As proof of which I presume nothing more is required to be adduced than the fact that for eight years they have been able to resist military operations, which for a long time were carried on very actively, and during which very large quantities of ammunition must have been expended on both sides.

In 1859-60 the Government began to be convinced that the Maori King movement was one which must not be regarded lightly, and that unless the authority and power assumed under it could be controlled and guided, the only way of avoiding a serious collision between the races would be to abandon the country. At this time the European settlement of New Plymouth was very limited, and the want of room for increasing herds and flocks very seriously felt, which was the cause of strong appeals from the settlers to the Government for more land—appeals in which they were encouraged by the fact that certain Natives were offering land for sale to the Government, of which they could make no possible use themselves. A section of the Ngatiruanui tribe had offered to sell a very fine block of land between the Patea and Tangahoe Rivers, and a section of the Ngatiawas had offered a small block at Waitara. This latter offer the Government decided to entertain, not from its importance as an acquisition of territory, the block containing only about eight hundred acres, but because the case was one in which the Government felt itself called upon to assert its authority, in opposition to that of the land league and the Maori king.

The King Natives attempted to erect a king's flagstaff upon this last-named piece of land; in this they were opposed by the loyal Natives, and there was every probability of blood being shed over the question, and of a renewal of the disgraceful scenes of conflict which for five years had been enacted in the district. The Governor came himself with a detachment of troops and took possession of the land, and did all he could to avert a collision by exercising the greatest forbearance under very trying circumstances, even though the Natives threw up earthworks to cut off communication between Waitara and New Plymouth, and menaced the Government in other ways.

This state of things soon brought into action all the organized plans of the King movement;

R. Parris, Esq.—
continued.

reinforcements from the Kingites were soon in the field engaged against the British troops, whom they signally defeated at Puketakauere, which lamentable disaster obtained for them the decision in their favor of many tribes who had previously wavered in their opinions.

I have briefly narrated the course of events from 1853 to the commencement of actual hostilities in 1860 as they came under my notice, having had during that period perhaps greater opportunities than any other European of personally observing the growing disaffection of the Natives towards the established Government of the country, and the troubles arising therefrom. In 1860 the country became involved in insurrection, which was carried on for one year and confined to this Province. In April, 1861, a truce was agreed to without any satisfactory understanding being arrived at between the Government and the insurgents. For the two following years the contending parties were in a state of armed truce, during which time everything that could be devised was done to bring the disaffected tribes back to their allegiance and to reason, but without any success, for during all this time they were engaged in devising plans for self-government, and a general insurrection and trial of strength with the Europeans, whom they threatened to drive out of the country, actually believing that they had power to carry out their threats. They were encouraged in this belief by a growing fanaticism which ultimately took the name of Hauhauism. This new religion (so-called) took its origin on the occasion of the wreck of the "Lord Worsley" on the Taranaki coast in 1862, when a Native named Horopapera, who was favorable to the Government, exerted himself with the disaffected tribes, and endeavored to prevail upon them not to interfere with the wreck and the passengers, but to allow of free communication with the town of New Plymouth, that necessary assistance might be rendered. This brought on a mental excitement which resulted in a deranged state of mind, and during his partial recovery from that state Horopapera originated all the superstitions which have characterized their new belief. Horopapera took the name of Te Ua, the Prophet, and as such was worshipped and appealed to in all cases of superstitious doubt, and whatever he decreed was strictly attended to. Such was his influence up to the time of my inducing him to withdraw from the opposition in 1865.

As before stated the condition of the contending parties for two years, viz. :—From April, 1861, to May, 1863, was that of an armed truce; during this time everything that could be devised was done to avert another collision. Governor Sir George Grey, K.C.B., who succeeded Governor Browne, C.B., came to New Plymouth in March, 1863, with General Cameron, and opened communication with the tribes north and south of the town of New Plymouth. The settlers who had been driven from the districts of Omata and Tataraimaka, were recommended to return to their farms, and to test the safety of the proposal, troops were ordered to re-occupy these districts. On the 4th of May, as an officer and surgeon, and seven men of the 57th Regiment were on their way from Tataraimaka to Omata, they were attacked by an ambuscade and massacred, all but one man, who got away.

War was now inevitable for the punishment of the offending tribes, and as proof had been obtained that the Waikatos had ordered the resumption of hostilities against the Government, it was decided to commence military operations in that quarter. The Province of Auckland, Napier, Wellington, and Taranaki became involved in the struggle, which lasted for three years, a history of which I presume I am not required to supply. The result, however, was very short of what was hoped for by the Government. It is true many sections of different tribes came in and surrendered, but a large proportion have kept aloof to the present time, and the present state of things in districts considered to be peaceful was not commenced for the most part by any formal declaration of peace, or avowed submission to the Government, but is rather to be regarded as a cessation of hostilities, in which they consider that things are to remain as the war left them, but do not look upon themselves as conquered. This state of feeling is, in a great measure, due to the cessation of active operations on our side, and to the withdrawal of the British troops, which they superstitiously attribute to the interposition of their Atua (God).

With regard to the progress, present intention and effect, and ultimate tendency, of Hauhauism, although it has without doubt taken great hold upon the Native race, I am of opinion that its progress is arrested, but the effect has been to apostatize them from the religion taught by their missionaries, with whom there has been little or no intercourse for the last eight years. During this time the new faith has grown into a religious fanaticism, than which nothing is more calculated to lead any nation into wild excesses, but more especially an imaginative and ignorant race. The ultimate tendency of the movement will depend in great measure upon the course adopted for repressing it. I am of opinion that harsh measures should be avoided, for after all there is nothing in the form of worship so seriously objectionable as the public have been led to believe. They pray to Jehovah and to the three persons of the Trinity, although a great portion of the words which they use are unintelligible even to themselves. These words Te Ua originated in the superstitious belief that he had been given the power of speaking the languages of all the nations upon earth, which belief, before his death, he confessed to have been the mistaken work of a *porewarewa* (mad man), and requested them to abandon Hauhauism and return to the Christian religion which they had received from the missionaries.

During the war the moral condition of the Native race has been reduced to a very low standard, and its worst aspect I am sorry to say is to be seen among the loyal tribes. The withering effects of drunkenness and dissipation are painfully visible among those who have been most in communication with our own race, and where this is the case the physical condition of the people is, as may be supposed, greatly deteriorated. I consider the physical condition of the adult portion of the tribes who have been in rebellion to be far superior to that of the loyal tribes, but such is not the case with the children of the former, who generally appear weak and unhealthy as though nature had been deprived of something it required. The same is the case with mothers who have to suckle their children. One of the causes, I believe, of the diminution of the race is the great change of nutriment at weaning—from mother's breast, nature's own provision, to the crudest and most indigestible food. Another cause is pulmonary consumption in later life, induced by bad and insufficient food and by exposure to wet and cold. Another cause of their decrease in numbers is venereal disease, which, I have reason to believe, is now spreading very much amongst the Native race, and is rendered more virulent and contagious by their uncleanly habits. The disease seldom proves fatal, but I believe it has much to do

with the diminished number of children born, and with the diseased constitution of many of the children which are born. *R. Parris, Esq.—*
continued.

The estimated population of the Native race in this Province I have made up from returns in my office, and find that they amount to about 2,500.

During the war there can be no doubt that a very bitter and unhappy feeling prevailed between the races, quite as vindictive on the part of the Europeans as on that of the Maoris, but that feeling I have no hesitation in saying has died out on both sides, and wherever Europeans go among the Maoris, they are treated with that hospitality which has always characterized the New Zealander.

With regard to the question of peace being permanently established, there are two difficulties yet to be overcome, on which this mainly depends. One is the continued existence of the King Movement, which brought all the trouble upon the country, and which the Waikato tribes have never yet shown any inclination to abandon, but on the contrary are at the present time using all manner of devices to support and extend. Their head-quarters are now at Tokangamutu, on the Mokau, where the head men keep doggedly aloof from the Government, and refuse to hold communication, although they continue to send forth declarations of peace. But it is an encouraging fact, that nearly the whole of the Natives in this Province have seceded from the movement, thus materially lessening its importance.

The other difficulty is that of dealing with the confiscated lands. It was an old custom among the Maoris themselves to forfeit land for provoking war, but such forfeiture remained a matter of dispute for a great many years, and in many cases land so forfeited has been retaken. So in the case of the confiscated lands, I am afraid that a great deal of trouble will arise before the whole of the confiscated territory is settled. At present I am of opinion, that the Natives will be very cautious how they commit themselves by any overt act of violence. I sincerely believe that the Natives of this Province desire peace, but they have a great dread of being entirely subjugated to our rule, having been led to believe by designing persons that the ultimate object of the Government is to reduce them to slavery, and in many cases I have heard it said, to use them as beasts of burden.

The Land League established in 1853-54 was the cause of dividing tribes and hapus against themselves, more particularly in this Province; one part sided with the established league, and the other formed themselves into an opposition party. This state of things produced a very unhappy feeling of enmity between the two factions, which lasted for fourteen years, and to which they have now for the last six months been turning their attention, for the purpose of establishing friendly relations with all the tribes through the Province, by convening large meetings and giving great feasts, in accordance with their old customs, for the settlement of past differences. The process is a very slow one, but they know of no other, and it is useless to recommend any other to them. Peaceful relations between the different tribes are necessary for the future peace of the country; for a settlement of the question as between the Government and the late insurgents only would not be a satisfactory basis for the Government to work upon in future. I look upon the movement of the tribes in this Province in convening these meetings for the above purpose as the best earnest of their desire for peace.

A few days ago, at a large meeting now being held in the Ngatiruanui Districts, at a place called Te Ngutu-o-te-Manu, where there were over 600 present, and at which meeting all the tribes in this Province were represented, one of the leading men, Titokowaru, called the attention of the people assembled to a very large house which they had built for the occasion, and said, "Many years ago two houses were built for the Land Councils, and named Taiporohenui and Kumeamai; afterwards two houses were built for the Maori king, and named Aotearoa and Rangiatea. These houses are no longer in existence, and I wish to direct your attention to the house we have lately built, and the purpose for which it is intended. This house is built for the King of Peace; there is no longer a Maori king in this district."

With regard to the effect of any recent legislation in respect of Native Lands, Education, and Representation, the state of this Province for the last fourteen years has been such that the development of such questions has been a matter of impossibility. What has been done in the way of education has been done under very serious disadvantages. The question of representation is one which will have to be modified by increasing the number of members or altering the mode of election. Considerable dissatisfaction appears to prevail at the North in consequence of Whanganui being the place of nomination for so large a district.

The Native Lands Court never held a sitting in this Province, consequently I have had no experience of its working. The confiscation dealt so largely with the lands of this Province that it will take years to work the whole matter out in the terms of "The New Zealand Settlements Act, 1863." The Native Reserves Act, under which this class of Native lands is administered in this Province, seems to give general satisfaction to the Native owners.

I have, &c.,

R. PARRIS,
Civil Commissioner.

Taranaki, 1st April, 1868.

No. 13.

W A I M A T E.

REPORT from E. M. WILLIAMS, Esq., Resident Magistrate, Waimate.

SIR,—

In compliance with a request contained in a letter from your office, No. 71-2, dated 15th February, 1868, that I should furnish, for the information of His Excellency Sir G. F. Bowen, a general report on the past as well as present state of the Natives of this district, I have the honor to transmit the following remarks, which I trust may, in some measure, supply the information His Excellency is anxious to obtain. *E. M. Williams, Esq.*

I have to apologize for the delay which has taken place in forwarding this report, occasioned by frequent absence on public duty, and other hindrances of various kinds.

1. In regard to the history of the past few years, I shall first notice the political feeling manifested

E. M. Williams, Esq.
—continued.

by the Natives of this district. Never perhaps since the establishment of British authority in these islands has this feeling been more severely tried than within the last eight years, when the war which commenced in Taranaki, afterwards extending over the Waikato, Tauranga, and East Coast Districts, was producing its baneful effects throughout the Colony;—when Hauhau fanaticism was transforming its votaries into demons, the avowed object being the destruction of British authority and the massacre of every European in the Colony;—when overtures from Waikato, Ngatikahununu, and other tribes, were being made to Ngapuhi, to make common cause with their Southern brethren, under promise that if successful, the kingship should be offered to Hongi;—when, to stimulate them to action, the most exaggerated and exciting accounts were circulated by Southern emissaries throughout the district;—when, under such extraordinary pressure, an outburst of nationality was much to be feared, Ngapuhi, during the whole of this period, maintained their loyal feeling towards the Government, and their friendly relations with the settlers. No political disturbance has taken place in this district since the termination of Heke's war, in 1846.

2. *Facts which have come under my own immediate cognizance.*—Although the Natives have anxiously maintained their friendly relationship towards their European neighbours, they have not so carefully avoided intertribal quarrels and disputes amongst themselves, which in some instances have led to bloodshed.

Three cases of the kind have occurred within the last two years. The first was the murder of a young man named Te Ripi, shot by Hare Poti and party, on his attempting to return to Kaikohe, after having been expelled by Poti in consequence of his joining a party with whom Poti was at variance. Many of the Natives declared their abhorrence of the deed; meetings were held, and efforts made to have the perpetrators delivered up to justice. Adam Clarke, chief of Waima, was particularly active in endeavouring to persuade his fellow-countrymen to give them up, but, in consequence of Poti's position as a chief, a strong party soon rallied round him, declaring themselves ready to defend him; asserting, at the same time, that the crime with which he was charged was not murder, inasmuch as fair warning had been given, Poti and his party advancing openly, not by stealth, and meeting Te Ripi, not alone, but surrounded by his friends, who might have protected him had they chosen to do so.

Subsequently to Adam Clarke's death, which occurred about two months after this affair, a reaction manifested itself in the minds of the Natives, and even Te Ripi's own immediate relatives, rather than hazard a war, proposed adopting the views entertained by Hongi, who from the first had advocated peace with Poti. The result was that on the 7th of January, 1867, a large meeting was held at Kaikohe, when it was agreed that all animosity against Poti should be withdrawn. This meeting, although invited to it by the Natives, I declined to attend, fearing that my presence might be construed on their part into an approval by the Government of their proceedings.

The other two cases were conducted more in the old Maori style of warfare; the first originating in a land dispute between Te Uritaniwha and Te Ngarehauata. This, after a tedious negotiation and one engagement, in which five were killed and two wounded, was brought to a close by a declaration of peace between the parties. The portion of land in dispute did not exceed forty acres in extent. The second was occasioned by repeated depredations and insults offered by a party of young men towards Te Uriohua, resulting, on the first occasion, in two being killed and one wounded; and, during subsequent engagements, in four being slightly wounded. This affair was brought to a termination through the mediation of the neutral chiefs, Moses Tawhai, Marsh Brown, and Hira Te Awa.

These quarrels are, in great measure, attributable to that system of tribal subdivision ever observable amongst the Natives. Although a large body of people residing within a certain defined district may be designated by one title, such for example as Ngapuhi, they are nevertheless subdivided into numerous hapus, more or less powerful, totally independent of each other, claiming the separate control of their own affairs—the right of settling all disputes amongst themselves, tenacious in the extreme of any interference, and ready to resent the slightest injury or insult offered by others. Hence the difficulty often experienced in carrying out the decisions of the Courts when sub-tribal interests are at stake.

The same difficulty is experienced with regard to the question of imprisonment. In two cases brought under my notice—the first, an assault by a native upon the daughter of a settler in the district; the second, an attempted homicide, committed by one Native upon another—where in both instances I endeavoured to obtain a committal for trial, my efforts, although supported by the assessors, were strenuously opposed by the people, and fines, tendered in place of imprisonment, were ultimately accepted, under sanction of the Government.

The secret of this opposition lies in the strong feeling existing in the minds of the Natives that a man once imprisoned is not only himself ever afterwards disgraced, but brings perpetual disgrace upon the tribe to which he belongs; each tribe, therefore, strenuously endeavours to avoid, as long as possible, being (as they suppose) disgraced by the laws of the Pakeha. Imprisonment in fact is, to a Maori, a much heavier punishment than it would be to an European. By many among them it is looked upon as worse than death. This opposition may eventually give way under the influence of civilization and altered ideas, but cannot at once be overcome; time will be required for the attainment of this object. A Maori may be led, but he will never submit to be driven.

In some respects the Natives are making progress in civilization. Wooden cottages may here and there be seen taking the places of their raupo huts; their lands are being enclosed with more substantial fences than formerly; some are turning their attention to sheep-farming; many are owners of cattle, drays, and teams; they readily acquire a knowledge of agriculture, turning that knowledge to profitable account by hiring themselves to the settlers, especially as sheep-shearers and haymakers, looking forward with pleasure to each return of the season when their services may be required.

3. *Population.*—On this subject I regret being unable to give an accurate return, having failed in several attempts made to obtain a census of the district, in consequence of a manifest reluctance on the part of the Natives to give the required information, having been told by Southern Natives that, when the war in that quarter shall cease, the Government will commence a war with Ngapuhi. Many suppose the object of a census to be for the sole purpose of ascertaining the number of fighting men. This was the main argument relied upon by Southern emissaries in endeavouring to persuade Ngapuhi

to join in a general rise. The present population of the Waimate and Hokianga districts I estimate at 4,000 to 5,000.

E. M. Williams, Esq.
—continued.

4. *Increase or Decrease in Numbers.*—It is an undeniable fact, admitted even by the Natives themselves, that they are gradually on the decrease. Some hapus in the district, whose numbers were formerly reckoned by hundreds, may now be told by tens; and of no hapu can it be said to a certainty that it is on the increase. This decrease in number is not occasioned by any undue mortality amongst the adult population, nor by a falling off in the number of births, but by the seeming inability to rear the children. The mortality is not confined to children of tender age, many dying off between the ages of five and fourteen years. As compared with the adults, the deaths are perhaps two to one.

It is difficult to account for the rarity of large families amongst the Natives. The mortality amongst the children is more easily accounted for, and may be traced to the utter disregard manifested by the parents towards the health of their offspring. Neglected from earliest infancy, seldom washed or clothed, fed upon unwholesome food, crowded at night into close unhealthy huts, and exposed during the day, almost in a state of nudity, to every change of weather, the wonder is that they rear even the number they do.

5. *Physical and Moral Condition.*—Physically the Natives are a fine athletic race of people, capable of undergoing much bodily fatigue, hardship, and privation: enduring pain with great fortitude, but possessing no stamina to support them in sickness. Should any virulent epidemic, such as cholera or smallpox, ever visit these islands, hundreds would fall victims. At the present time the Natives of this district are in a more healthy state, having much less sickness amongst them than in former years, but the wide presence of a scrofulous habit is indubitable.

The morality of the Natives is in many respects far below that of civilized nations, yet there are many pleasing traits in their character. As a people they may be said to be observers of the Sabbath. In most villages religious services are held, conducted, in the absence of any European assistance, by a lay reader among themselves. They are simple, yet intelligent in their ideas; hospitable to strangers and visitors; though at times tempted to pilfer, certainly not to be looked upon as a thievish people; burglary is a crime unknown amongst them, though an unguarded store may have been occasionally broken into. It was a common practice with the old settlers living amongst the Natives to retire at night during the summer season in perfect confidence, with every door and window open; nor was this practice discontinued until the district became frequented by Europeans of doubtful character. In the preparation of their food they are generally clean and particular, though often careless and dirty in their persons. From manifesting at first a strong dislike for intoxicating liquors, they have of late years acquired a taste for ardent spirits, which has tended much to demoralize many amongst them. This practice, however, is now on the decrease. There are in every tribe sincere Christian Natives, who are exerting themselves for the good of their people by inducing them to make contributions towards the erection of churches, and endowments for the same.

The church at "Paihia" was built by subscriptions raised for the most part by Natives, who have also contributed towards a sum of money sufficient to endow the same, the proceeds of which fund pay the Native minister, the Rev. Matiu Taupaki.

The same has been accomplished at Hokianga, where a Native Minister, the Rev. Piripi Patiki, has been appointed by the Bishop, the Natives contributing one-half the endowment fund.

At Mangakahia, Reihana Taukauau has induced his people to raise funds sufficient for the completion of a church 40 feet by 20 feet, which European carpenters are now erecting by contract.

At Ohaeawae the chiefs Heta te Hara and Eru Waikarepuru, Pene Taiu's brother, have prepared material for a church of the same dimensions as the one at Mangakahia, and are only waiting till sufficient funds can be raised to defray the expenses of erecting the same.

6. *Hauhauism.*—This is a religious fanaticism invented by the Southern Natives, a strange admixture of Christian worship with Maori "karakia," introducing scriptural phrases accompanied with an unintelligible jargon of Maorified English words, employed to catch the ear and captivate the hearers,—nurtured by mesmeric agency, under the influence of which the imagination is perverted, and the people are prepared to receive the most preposterous statements, to carry out the most diabolical schemes, in the belief that such are sanctioned by the Hauhau god. This fanaticism was introduced by the Southern Natives for the purpose of binding them together in their war with the Government. (See Appendix A.)

Ngapuhi ridicule the very name, and declare they will never tolerate the system within their district. They compare it to one of a similar character called the "Karakia Ngakahi" (serpent worship), introduced some years ago by Papahurihia, and which for a time engrossed the attention of many among themselves, but which gradually died out, although Papahurihia continues to be respected as a high authority, and his "Atua" often consulted. This man is a ventriloquist, and by throwing off his voice induces the belief that their questions are answered by the god they invoke.

The success of Hauhauism is attributable to the remarkably superstitious character of the New Zealanders, and the powerful effect of imagination upon their minds; but when once the cause for which this fanaticism was introduced is removed, by the establishment of a permanent peace, Hauhauism will gradually die out, until at length it shall be spoken of as a delusion of the past.

7. *Feeling of Natives in respect of the War.*—The feeling of Ngapuhi respecting the war has been that of disgust—not so much, perhaps, at the war itself, as at the manner in which it has been conducted. They strongly deprecate the system of treachery and murder practised by the Natives of the South, instituting unfavourable comparisons with the honorable and chivalrous manner in which Heke's war was conducted in the North; also in which their own quarrels are carried on amongst themselves. (See Appendix B.)

8. *Removal of Troops.*—This circumstance did not occasion much surprise amongst Ngapuhi, they taking it for granted that the services of the troops were required elsewhere, and that, if wanted again in this Colony, they would return again in any number. Ngapuhi do not consider the rebellion as finally subdued; on the contrary, they assert that if the rebel Natives see any chance of success, they will make an effort to regain what they have lost. Ngapuhi could be readily enlisted for service; without passing any opinion upon the subject, I think it right to state the fact.

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—continued.

The Northern tribes maintain that their own loyalty is the main obstacle to open renewal of hostilities in the South—an effectual damper upon any hope that may be entertained of uniting the whole Maori race in one grand effort to drive out the Pakeha.

I am not able to say that they pay much attention to the disorderly state of the East Coast in particular, or to the means adopted for suppression of rebellion in that quarter; their views concerning the war being very much generalized.

I am requested to give an opinion as to the prospect of peace being permanently established. This is a question upon which the Government itself is better able to form a decided opinion than I, who am officially connected with only one district, and that district well-disposed to the Queen. But being called upon for an opinion, I may state that I consider the establishment of a permanent peace can only be the work of time, and of the restoration of that confidence in the Government which, with or without cause, has certainly been lost. Much has been already done towards tranquillizing the country by the efforts of the Government towards individualizing the Native title to land.—(See Appendix C.)

9. *The Effect, present or prospective, of the Working of any recent Legislation in respect of Native Lands.*—I have already expressed an opinion that the direction of this legislation is towards ensuring permanent tranquillity. I fully concur in the opinion that has been so often expressed, that the security of our own property is best to be maintained by giving security to that of the Natives themselves. They cannot be expected to refrain from disturbance so long as they have nothing to lose by it. Now that they are acquiring individual property, of which they cannot be despoiled by the caprice of Native custom—now that they hold estates under the security of Crown Grants,—they are assailable equally with ourselves. I consider every Crown Grant placed in the hands of a Maori to be an additional pledge for peace. But in coming to particulars, a complicated question is raised as to the desirability of the many changes which have taken place in the various Acts passed from time to time by the Legislature on the subject. Judging from my own observations, I think it unfortunate that these changes have been considered necessary. The effect has been seriously to unsettle the Maori mind. The Natives say they cannot understand what the Government is about. The main object of this legislation they do perceive and appreciate, but the details have given them much uneasiness, and have been the cause of much suspicion. On this question, as on all others connected with the Maori race, legislation cannot be too simple and clear. My opinion therefore is (notwithstanding my general objection to change), that the Native Lands Act now in operation should be remodelled.

10. *Education.*—On this subject I concur in the opinion expressed by the Under Secretary (Mr Rolleston), that the Natives should if possible be made to contribute towards the education of their children. This they are in a position to do, if not by direct pecuniary aid, certainly by the endowment of land, by donations of the various kinds of produce at their command, the proceeds of which, when sold, could be appropriated for school purposes. If but a trifling portion of the enormous quantity of provisions sacrificed during one of their *Huis* were to be so appropriated, funds would soon be supplied. (For an insight into the wasteful system practised at these *Huis*, where the chiefs endeavour to out-vie each other in extravagance,—see Appendix D.)

Much has been done for the parents, and it now behoves them to bestir themselves on behalf of their children; but they have been so long under a system of tutelage, the feeling of self-reliance so little cultivated, that it will be difficult to rouse them into action. They see the importance of education, but not having the energy to meet the question in a prompt and determined manner, leads to the supposition that they care little about the matter. No schools are at the present time in existence in this district. The consequence is, that the rising generation are growing up in utter ignorance, not even acquiring that small amount of education which has been imparted to their parents, among whom few are to be found who cannot read, write, and cypher.

With regard to the establishment of village schools, a difficulty presents itself arising from that want of control on the part of the parents over their children so necessary to ensure a regular attendance, their inability also to prevent the interference of others, whose visits might greatly interrupt the discipline of a school. Under these circumstances, central schools would be the most efficient. My own experience leads to the conclusion that nothing can be satisfactorily accomplished in the education of Native children, unless they are removed entirely beyond the reach and influence of their parents and friends. I was for eleven years in charge of a Native school at Waimate and Paihia, and while thus engaged encountered some of the difficulties and hindrances above alluded to.—(See Appendix E.)

The missionaries have been accused of keeping back the knowledge of the English language from the Natives. This is not the case. Many were the efforts made, even in the early days of the mission, to give them some knowledge of our language—efforts which have been continued during later years. But the task of imparting a knowledge of the English language to the Maoris has been found to be no easy one, on account of their want of perseverance, also of that bashfulness which disinclines their pronouncing even the English they do know.

In the school to which I have alluded, where the English language was daily taught, many of the girls attained to a good knowledge thereof; but a difficulty was always experienced in inducing them to exercise that knowledge by conversing in English. I am also acquainted with several Maori men who possess a good knowledge of English, but who will seldom converse in our language with any European who is known to speak their own.

Looking back upon what has been done for the Natives, comparing them as they are with what they were when the missionaries first landed amongst them, it must be admitted that much has been accomplished; and now that these veteran pioneers have many of them ceased from their labours, I hesitate not to record my humble testimony to their zeal.

11. *Representation.*—The Natives are certainly not satisfied with the Native Representation Act of last Session, and have manifested the greatest indifference towards it. They are quite unable to realize our ideas of representation. They do not understand how a Native of one tribe can represent another tribe. For instance, Te Rarawa, as some of them distinctly said on a late occasion at

Mangonui, do not consider that they are represented by a Ngapuhi Member of Parliament. The Natives also remark that if they were allowed as many members as the Pakeha there might be something in it. But what, say they, are four among so many? Objections have also been raised to the restrictions which prohibit them from returning as Member an European in whom they might happen to feel confidence. Abraham Taonui had been named by many as the chief they would wish to see returned for the Northern District, and disappointment was expressed when the result of the nomination was made known; but however sincere these expressions of regret may have been, they certainly did not manifest much interest in the question when they allowed Mr. Russell to be returned without opposition. Their apathy was not from ignorance, or from want of having had their attention called to the matter. (For an account of a conversation with Abraham Taonui, and of Mr. Russell's election at Kororareka; also, Honi Mohi's letter to Ngapuhi, copies of which were circulated far and wide by Mr. Carleton, see Appendix E.)

12.—*Other information which may appear to me likely to prove useful.*—Under this head I would offer a few remarks in reference to the Sale of Spirits Ordinance of 1847, and the Arms Act of 1860. The efforts made by the Legislature to limit the use of intoxicating liquors amongst the Natives have been praiseworthy, and it is to be regretted that these efforts have not proved more successful; but such has been the increasing desire on the part of the Natives for ardent spirits, excited by those very restrictions which would have kept them free, such the facilities afforded them for obtaining the same, and the reluctance manifested by all parties to inform against delinquents, that the law has been set at defiance, openly violated by all, the authorities having no means of checking the evil. Spirits can be obtained at all times, and in any quantity, to suit purchasers. In conversing with the Natives upon the subject of drunkenness, they have repeatedly told me that, to a great extent, it has been carried on in a spirit of bravado—a determination to convince the Government that restriction is useless—observing at the same time, that if the restriction were removed, there would be less drinking. To these remarks I am disposed to give credence. Such is the love of opposition inherent in a Maori, that were he to be told the restriction on spirits had been removed and placed upon the sale of beer, the chances are he would at once become an inveterate beer-drinker. As long as a Maori is forbidden by law to take a glass of spirits, so long will he be determined to have it; but let him know that like his European neighbour he is at liberty to act in the matter as he pleases, and I believe that many who at the present time indulge to excess will abstain from the practice. All even now are not drunkards; a manifest improvement has taken place in many, and their example and influence upon their fellow-countrymen may have a salutary effect. Drunkards there will always be; but if we wish to benefit the Natives, we shall have a better chance of success by appealing to their senses and working upon their morals, than by attempting to bind them down under enactments which cannot be enforced. Upon the ill effects of habituating them to disregard the law, as considered apart from the ill effects of the forbidden indulgence, I need not enlarge.

The Arms Act of 1860 has doubtless been the means of checking to a great degree the supply of arms and ammunition to the Natives; yet even this Act, with all its stringent clauses and heavy penalties, has not been sufficient to intimidate some of our countrymen, who have continued, almost invariably secure from detection, to supply the Natives with these munitions of war.

For the last few years the Natives have continued their solicitations for permission to purchase ammunition for sporting purposes, alleging that they should neither be treated as children incapable of handling firearms, nor looked upon with suspicion as desirous of using them against the Government. Having, they said, maintained their loyalty to the Queen, they considered themselves entitled to the privilege, which should no longer be withheld; in fact their pride will always be galled, until they are placed on the same footing as Europeans.

To this question the attention of the Government has recently been directed. I hold a letter authorizing me to issue certificates to Natives for licenses to procure ammunition for sporting purposes. This letter I have not as yet acted upon; receiving it just at a time when two hapus were engaged in a quarrel, I did not deem it advisable at once to make known its contents to the Natives, and subsequent disturbances among them have induced me still further to postpone the time. Nevertheless I do not think the privilege should be entirely withheld; Ngapuhi are entitled to some consideration, and an authority given to Resident Magistrates in Native Districts to issue these certificates would have a beneficial effect, and might at times be advantageously exercised in withholding the privilege from any who do not conduct themselves with propriety.

With a view to rendering the Arms Act more effectual I would suggest the introduction of a clause providing that a certain fixed sum, not varying according to the supposed value of the information, should be paid by way of reward to the informer on conviction; the want of such a clause—I speak from my own experience—has caused information of this nature to be withheld.

Some of the arguments advanced by the Natives in support of their applications for permission to purchase ammunition have been amusing,—one, in particular, struck me at the time as being much to the point.—(See Appendix G.)

In submitting the foregoing remarks for the information of His Excellency, I have endeavoured to embrace the various points on which I have been requested to report. The subject, however, is so extensive and complicated, offering so wide a field for comment, that I have found difficulty in condensing these remarks within reasonable limits. But I shall be ready at any time to enter more fully into the consideration of any point on which the Government may think that I have not been sufficiently explicit.

In compliance with your request that “great pains should be bestowed on the report, to render it as full a history of the past few years as my experience enables me to furnish,” I have appended information on various subjects which could not conveniently have been worked into the body of the report.

Resident Magistrate's Office, Waimate,
1st June, 1868.

I have, &c.,

EDWD. M. WILLIAMS,
Resident Magistrate.

E. M. Williams, Esq.
—continued.

APPENDIX A.

THE following is a copy, with translation, of the "Paimarire" worship, and of the jargon repeated by the "Hauhaus;" many of them believing that they were speaking the unknown tongues:—

KARAKIA PAIMARIRE.

Ko te Waiota aroha a Mere ki tonu Iwi tukirikau, motu tuhawhe.

1. *O nga Waiata mo te Ata.*

Koti te Pata, mai merire.
Koti te Pata, mai merire.
Koti te Pata, mai merire.
To rire, rire.

Koti te Tana, mai merire.
Koti te Tana, mai merire.
Koti te Tana, mai merire.
To rire, rire.

Koti te Orikoti, mai merire.
Koti te Orikoti, mai merire.
Koti te Orikoti, mai marire.
To rire, rire.

2. *Mo te Ahiahi.*

To tangikere Pata, mai merire.
To tangikere Pata, mai merire.
To tangikere Pata, mai merire.
To rire, rire.

To tangikere Titekoti, mai merire.
To tangikere Titekoti, mai merire.
To tangikere Titekoti, mai merire.
To rire, rire.

To tangikere Orikoti, mai merire.
To tangikere Orikoti, mai merire.
To tangikere Orikoti, mai merire.
To rire, rire.

Kia whakakororiatia koe Ihowa, e tu nei ki te takiwa o te Ao.

Hana te Kororia.
Hana te Kororia.
Hana te Kororia.
Rire, rire. Hamu.

Ko te Waiata a Mere ki tona hoi tukirikau motu tuhawhe.

1. *O nga Waiata mote Ata.*

To mai Pata Kororia, mai merire.
Mai Pata Kororia, mai merire.
Mai Pata Kororia, mai merire.
To rire, rire.

To Tema Oropata, mai merire.
Tema Oropata, mai merire.
Tema Oropata, mai merire,
To rire, rire.

To Mai Niu Kororia, mai merire.
Mai Niu Kororia, mai merire.
Mai Niu Kororia, mai merire.
To rire, rire.

2. *Mo te Ahiahi.*

To Mai Pata Kororia, mai merire.
Mai Pata Kororia, mai merire.
Mai Pata Kororia, mai merire.
To rire, rire.

"PAIMARIRE" WORSHIP.

The loving song of Mary for her people standing in nakedness in this Island, which is divided in half.

1. *Morning Song.*

God the Father, have mercy on me.
God the Father, have mercy on me.
God the Father, have mercy on me.
Have mercy, mercy: or, Peace, peace.

God the Son, have mercy on me.
God the Son, have mercy on me.
God the Son, have mercy on me.
Have mercy, mercy: or, Peace, peace.

God the Holy Ghost, have mercy on me.
God the Holy Ghost, have mercy on me.
God the Holy Ghost, have mercy on me.
Have mercy, mercy: or, Peace, peace.

2. *For the Evening.*

Father, have mercy on me.
Father, have mercy on me.
Father, have mercy on me.
Have mercy, mercy.

Holy Ghost, have mercy on me.
Holy Ghost, have mercy on me.
Holy Ghost, have mercy on me.
Have mercy, mercy.

Holy Ghost, have mercy on me.
Holy Ghost, have mercy on me.
Holy Ghost, have mercy on me.
Have mercy, mercy.

Glory to Thee, O Jehovah, who standest in the midst of the earth.

Honour and glory.
Honour and glory.
Honour and glory.
Have mercy, mercy. Amen.

The song of Mary to her people standing naked in this Island, divided in half.

1. *Morning Song.*

My Father of Glory, have mercy on me.
My Father of Glory, have mercy on me.
My Father of Glory, have mercy on me.
Have mercy, mercy.

My holy Father, have mercy on me.
My holy Father, have mercy on me.
My holy Father, have mercy on me.
Have mercy, mercy.

My Glorious "Niu,"* have mercy on me.
My Glorious "Niu," have mercy on me.
My Glorious "Niu," have mercy on me.
Have mercy, mercy.

2. *For the Evening.*

My Father of Glory, have mercy on me.
My Father of Glory, have mercy on me.
My Father of Glory, have mercy on me.
Have mercy, mercy.

* "Niu." The name of the pole they worship.

To Tarai Mikaera, mai merire.
Tarai Mikaera, mai merire.
Tarai Mikaera, mai merire.
To rire, rire.

Michael, have mercy on me.
Michael, have mercy on me.
Michael, have mercy on me.
Have mercy, mercy.

To Mai Mata Wairua, mai merire.
Mai Mata Wairua, mai merire.
Mai Mata Wairua, mai merire.
To rire, rire.

My Spiritual Mother, have mercy on me.
My Spiritual Mother, have mercy on me.
My Spiritual Mother, have mercy on me.
Have mercy, mercy.

Ko te Waiata aroha a Kapariera Rura ki tona
Iwi tu kirikau motu tuawhe.

The loving song of Gabriel, ruler, for his people
standing in nakedness in the Island, divided in
half.

1. *O nga Waiata mo te Ata.*

1. *Morning Song.*

Atua Paimarire.
Atua Paimarire.
Atua Paimarire.

God of "Paimarire." Peace.
God of "Paimaire." Peace.
God of "Paimarire."* Peace.
Have mercy, mercy.

Rire, rire.

Atua Tamaiti, Paimarire.
Atua Tamaiti, Paimarire.
Atua Tamaiti, Paimarire.
Rire, rire.

God the Son of Peace.
God the Son of Peace.
God the Son of Peace.
Have mercy, mercy.

Atua Wairua Tapu, Paimarire.
Atua Wairua Tapu, Paimarire.
Atua Wairua Tapu, Paimarire.
Rire, rire.

God the Holy Ghost of Peace.
God the Holy Ghost of Peace.
God the Holy Ghost of Peace.
Have mercy, mercy.

2. *Mo te Ahiahi.*

2. *For the Evening.*

Matua, Paimarire.
Matua, Paimarire.
Matua, Paimarire.
Rire, rire.

Father of Peace.
Father of Peace.
Father of Peace.
Have mercy, mercy.

Tamaiti, Paimarire.
Tamaiti, Paimarire.
Tamaiti, Paimarire.
Rire, rire.

Son of Peace.
Son of Peace.
Son of Peace.
Have mercy, mercy.

Wairua, Paimarire.
Wairua, Paimarire.
Wairua, Paimarire.
Rire, rire.

Spirit of Peace.
Spirit of Peace.
Spirit of Peace.
Have mercy, mercy.

Kia whakakororiatia koe e Ihowa, e tu nei i
Kenana. Ko te inoi a Mikaera ki tona iwi mana-
aki, kororia, ki te Atua matua, ki te Atua Tamaiti,
ki te Atua Wairua Tapu. Atawhaitia tou Iwi e
Ihowa, i whakatuwhawhetia e koe i te takiwa o
te ao.

Glory to Thee, Jehovah, who standest in
Canaan,—the prayer of Michael for his blessed
and glorious people. To God the Father, God
the Son, and God the Holy Ghost. Be gracious
to Thy people whom Thou has scattered on the
face of the earth.

Hana te Kororia.
Hana te Kororia.
Hana te Kororia.
Rire, rire. Hamu.

Honour and glory.
Honour and glory.
Honour and glory.
Have mercy, mercy. Amen.

Kia whakakororiatia koe e Ihowa e tu nei i
Kenana.

Glory to Thee, Jehovah, who standest in
Canaan.

Hana te Kororia.
Hana te Kororia.
Hana te Kororia.
Rire, rire. Hamu.

Honour and glory.
Honour and glory.
Honour and glory.
Have mercy, mercy. Amen.

He whakapai Kai.

Grace before Meat.

Na te Ao Hau paimarire i homai paimarire
enei kai hei oranga mo o matou tinana, mo o
matou wairua. Paimarire.

The Spirit of Peace of the world, hath given in
peace this food to nourish our bodies and souls—
peace.

Rire, rire. Hamu.

Have mercy, mercy. Amen.

* "Paimarire." A distinguishing term given by the Hauhaus to their worship; the word signifying goodness, excellence, quietude, peace.

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—continued.

Kai Paimarire.
Kai Paimarire.
Mutu Paimarire.
Mutu Paimarire.

Rire, rire. Hamu.

Eat in peace.
Eat in peace.
Conclude in peace.
Conclude in peace.

Have mercy : or, Peace, peace. Amen.

KURA PAIMARIRE. "PAIMARIRE" TUITION.

Porini Hoia	Fall in, soldiers	Hema	Shem
Ti	T	Hama	Ham
Ewhe	F	Pata	Father
Era	L	Kororia	Glory
Teihana	Attention	Rirehau	Amen
Ta	Star	Noriti riti	N.-east by East
Te Munu	Moon	Tauriti	South-east
Niu	New	Tau	South
Ingiki	Ink	Tau weti weti	S.-west by West
Teihana	Attention	No weti	North-west
Rauna	Round	Teihana	Attention
Hanati	Sunday	Hema	Shem
Haumene	How many	Rurawini	Rule the wind
Tuirai	July	Tu mate wini	Too much wind
Tiamana	German	Kamu te ti	Come to tea
Teihana	Attention	Teihana	Attention
Mene	Men	Ingiki mene	English men
Pana	Barn	Ingiki raana	English land
Rikemene	Little men	Ingiki hauhi	English house
Nama wana	Number one	Ingiki perehi	English press
Nama tu	Number two	Ingiki teri	English tree
Teihana	Attention	Teihana	Attention
Purutone	Blue stone	Ropere	Strawberry
Wai	Y	Okara i	
Rei	D	Oro te wara	All the world
O	O	Teihana	Attention
Pi	P	Hai	High
Teihana	Attention	Karawi	
Kira	Kill	Kamu te ti	Come to tea
1	1	Oro te mene	All the men
2	2	Rauna	Round
3	3	Te niu	The staff
4	4	Teihana	Attention
Teihana	Attention	Kotorani	Scotland
Rewa	River	Kiriki	Greece
Piki rewā	Big river	Hanati	Sunday
Rongo rewā	Long river	Torona	Throne
Tone	Stone	Rire Hamu	Amen
Piki tone	Big stone	Porini	Fall in
Teihana	Attention	Haumene	How many
Rori	Road	Rura	Ruler
Piki rori	Big road	Riki	Little
Rongo rori	Long road	Mene	Men
Puihi	Bush	Koroni	Colony
Piki puihi	Big bush	Teihana	Attention
Teihana	Attention	Hewene	Seven
Rongopuihi	Long bush	Perehi	Press
Rongotone	Long stone	Pata	Pot
Hira	Hill	Turu	Stove
Pikihira	Big hill	Koroni	Colony
Rongohira	Long hill	Teihana	Attention
Teihana	Attention	Hau	Wind
Mauteni	Mountain	Tana	Sun
Piki mauteni	Big mountain	Munu	Moon
Rongo mauteni	Long mountain	Ra	Star
Piki niu	Big staff	Paitini	Fighting
Rongo niu	Long staff	Koroni	Colony
Teihana	Attention	Teihana	Attention

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—continued.

Reina	Rain	Nota	North
Koriki		No te Pihi	North by East
Hema	Shem	No No Hihi	N. North-east
Hama	Ham	Norito Mino	N. E. by North
Koroni	Colony	Noriti	North-east
Teihana	Attention	Koroni	Colony
		Teihana	Attention
Ti	G		
Tuirai	July	No	North
Tiamana	German	Noriti	North-east
Koroni	Colony	Iti	East
Teihana	Attention	Tauriti	South-east
		Weti	West
Ingiki mene	English men	Noweti	North-west
Roara	Roller	Koroni	Colony
Hira	Hill	Teihana	Attention
Koroni	Colony		
Teihana	Attention	To	Sow
		Hanati	Sunday
Niu	New	Koroni	Colony
Tarai	Try	Teihana	Attention
Oro te wara	All the world		
Teihana	Attention	Tiamana	Diamond
		Tiriana	Trillion
Mauteni	Mountain	Airini	Ireland
Puihi	Bush	Namatu	Number two
Pana	Barn	Koroni	Colony
Tiri	Tree	Teihana	Attention
Koroni	Colony		
Teihana	Attention		

APPENDIX B.

WHEN the blockhouse on the flagstaff-hill at Kororareka was taken by Heke, Mrs. Tapper, an English-woman, and wife of the signalman, who had been placed there for safety, became naturally very much alarmed. Heke told her she had nothing to fear, for that he was not fighting against women; and in proof of his assertion sent his own brother with her into the town, under a flag of truce, with instructions not to return until he had seen her safe in the hands of the Pakeha.

During the sacking of the town which followed its abandonment by the English, two of my brothers took boat and went across to render what assistance they could in saving the property of the inhabitants. Landing on the beach, they approached a baker's shop, where a party of Natives were busily employed carrying off sacks of flour. It was suggested to them that the settlers would require some of the flour on board the vessels, where some 300 had taken refuge. "Of course," said the Natives; "carry away; there is plenty for all, and it is only right that the women and children should have something to eat on board." At Archdeacon H. Williams's request, Te Haara, a leading chief of Kawiti's party, stood sentry over the door, while a boatload of this flour was secured and safely deposited on board the "Matilda," an English whaler, which had that day anchored in the bay, on board which vessel many of the settlers had taken refuge.

When arrangements were first made by the country settlers for supplying the troops with beef, some of the Natives proposed interfering to prevent their doing so. "No," said Heke, "let them alone. The troops need supplies, and pay for what they get: the Maoris help themselves, and never think of paying. Besides, how can soldiers fight if they have nothing to eat?"

A gentleman, on one occasion, proceeding from Waimate to Kerikeri, when near a wood through which the road lay, met a dray laden with Commissariat stores for the troops then at Ohaeawae, attended only by the driver and two soldiers. On entering the wood, ten armed men of Heke's party advanced into the road, and shaking hands, asked if he had met a dray. "Yes," said he, "I passed one just now." "Well," said the Natives, "upon that dray is a cask of spirits, and probably ammunition also; but whatever the load may be, it could easily have been ours had we chosen to take it, being ten to three, and well armed. Having, therefore, allowed it to pass unmolested, you must feel convinced that plunder is not our object; and you can tell the Colonel that what has been said about "riri awatea"—fair fighting—is not idle talk but a reality, proof of which we have now given."

The following amusing incident, illustrative of the accommodating manner in which Ngapuhi conduct their warfare, came under my notice during the recent disturbances at Kaikohe. The two contending parties, having taken up positions on opposite sides of the Kaikohe Road, when out skirmishing on one occasion, observed a party of travellers approaching. The call was immediately raised to clear the road for travellers, which was at once done, both parties ceasing their fire until the travellers had passed, when it was again resumed.

On another occasion, after being out a considerable time without partaking of any refreshment, one of the parties suggested a cessation of hostilities until they should obtain something to eat. "Quite right," replied the others; "how can we fight on empty stomachs?" Both parties retired and partook of their food, advancing again afterwards to renew the fight.

E. M. Williams, Esq.
—continued.

APPENDIX C.

AN instance of the beneficial effects of the working of the Native Land Court may be cited in the following case.

A half-caste, named Himi Pu, was committed by the Resident Magistrate at Russell to take his trial on a charge of larceny. His friends offered to pay any fine the Resident Magistrate might name, but would not hear of the young man going to gaol. The Resident Magistrate not seeing his way clear to inflict the fine, ordered the constable to take the prisoner in charge, whereupon his friends seized and carried him off to their boats. Upon its being represented to them that, as they had contravened a Court of Justice, unless they made reparation, they would be excluded from all benefits to be derived from the Land Court, they admitted the justice of the argument, and returned the prisoner, delivering him up to the Magistrate.

APPENDIX D.

A "HUI" is a large gathering of people assembled in most instances for the purpose of accepting and enjoying a feast given by one chief to another, who with his people attends at the appointed time to receive it. However large the quantity of food and other presents displayed before him, he accepts the whole, but with the determination that when returned—which, in point of honor, must be done—that which is placed before his friend shall far exceed the former one. This system of feast-giving has of late years been carried on between Marsh Brown and Mangonui, each endeavouring to out-do the other in extravagance. One such feast has within the last month been given by Marsh Brown, Mangonui being the receiver. About 1,000 Natives were present. The site chosen was the Kawakawa Flat, near the coal mines, where a long line of sheds, erected for the accommodation of visitors, occupied one side; on the other stood a large tent, 250 feet long, conspicuous for its size and cleanliness, occupied by Mangonui and his people; in front of which stood a wall of potatoes, 130 paces long, the kits being placed two deep and three high—in all, over 2,000 baskets. Behind these stood another wall of kumara and potatoes, stacked up by Mangonui's people, containing about the same quantity. Dried shark—which amongst the Maoris is looked upon as a great delicacy—formed no inconsiderable portion of this feast, and might have been measured by the cord. Pigs, horses, and cattle, were also given in large numbers; the last item on the list of presents being a purse containing 150 sovereigns—the whole costing not less than £1,000. Independently of this, the amount of cooked food produced on these occasions is something enormous. As soon as possible after the arrival of a party this is served up in newly made "paros," or small baskets, carried in procession with dance and song, and placed before the new arrivals—in quantity considerably more than even Maori appetites can dispose of—the overplus being always thrown to the dogs and pigs. This ceremony is repeated on each successive arrival of visitors, and the reckless extravagance and waste continues as long as the "hui" lasts; when it is over, that which remains is sold on the ground for whatever it may fetch—generally at a great sacrifice.

APPENDIX E.

EXTRACTS from E. M. Williams's Report to the Secretary of the Church Missionary Society, dated 9th May, 1855:—

"I visited the neighbourhood of Waimate for the purpose of endeavouring to persuade the scholars to return to the school, and so far succeeded as to obtain a promise from the parents that seven should accompany me to Paihia. Accordingly, we started the next morning, but had not proceeded more than a mile on our journey, when a party of young men, rendered reckless by Heke's war, sprang out of the fern, seized the girls, and carried them off, asking me, in most abusive language, why I persisted in carrying on the school when all were engaged in war.

"Some few months after this occurrence I again visited Waimate for the purpose of making another effort to obtain scholars, and succeeded in conducting these same girls down to the school without molestation.

"In the month of January, 1850, the school was again disturbed by a party of young men, armed with bayonets, who attempted a forcible entrance into the house for the purpose of carrying off a half-caste girl, twelve years of age, as a wife for one of their party. Two of the young men succeeded in entering the house, but were immediately thrust out; the girl, for safety, had concealed herself in a bed room. In our back yard a scene of general confusion arose from the shouting and wrestling which there took place; the party being met, disarmed, and driven back by the Natives belonging to the settlement. The party afterwards acknowledged the heinousness of their conduct, and offered restitution.

"In the same month, the evil example set by these young men was followed by another party, who made a similar attempt to seize a girl, fourteen years of age, as a wife for a young man whom she disliked. She was rescued from their grasp, after they had entered the house, and were in the act of carrying her off. But, though successful in protecting the girl, we were unable to avert the evil consequences of such conduct, in the removal of some of the elder girls by their parents.

"A third attempt was some time after this made to obtain forcible possession of a girl; but in no instance did they succeed in carrying out their wicked designs. This last affair was afterwards amicably arranged, and the girl respectably married.

"During the time we have had charge of this school more than 300 girls have passed under our care; no case of immoral conduct was known to have taken place, nor was it found necessary to expel a scholar from the school in disgrace.

"We have now the gratification of seeing many of these girls, whom we brought up, living respectably with their husbands, and showing by their cleanliness, and the attention which they pay to their children, that the labour and expense bestowed upon their education has not been thrown away."

APPENDIX F.

DURING a conversation I had with Abraham Taonui on the subject of Maori Representation, the following remarks were made:—He first wished to know the motive for introducing Maori Members into the House. When told it was that the Maoris might have a voice in the Legislature, he replied, "Very good; you say there are to be four Maori Members and about seventy Pakehas; what are these four to do among so many Pakehas; where will their voices be as compared with the Pakeha voices? How are they to understand anything the Pakehas say, or the Pakehas anything the Maoris say? Is each man to have his interpreter by his side? If not, are they to listen to the Pakeha talk without understanding a word that is spoken—speak without being understood—give the Aye when asked to do so without knowing what they Aye to, and by-and-bye, when some new Act bearing upon the Maoris is brought into operation, be told, Oh, you assisted in passing it? It will not do. Now, if we had been allowed to return some Pakeha in whom we could place confidence, it would have been a better arrangement, but the present one will not answer." By the way, he said, after conversing for some time, "What about the pay for all this fine work?" On my replying, that an allowance of so much a day would be made, "Very good," he said. "Let one of the younger ones go first, and if on his return he report the pipi-bed is yielding plentifully, then I may think about the matter." The reference to the yield of the pipi-bed will at once be understood to mean good pay.

With reference to the nomination, although notices thereof had been widely circulated in the district, and pains taken to explain the question to the Natives, no interest was manifested by them, and when the day arrived the Returning Officer had to wait some time after the appointed hour before any parties appeared. At length, from among some half-dozen Maoris who presented themselves, two came forward, proposed and seconded Mr. Frederick Russell as their representative, and there being no opposition he was at once declared duly elected.

The following is a copy, with translation, of Hone Mohi's letter to Ngapuhi:—

He pukapuka whakamahare tenei ki Ngapuhi katoa. Kia rongo mai koutou.

Ko a hau ko Hone Mohi Tawhai, tenei ka tuku atu nei i te kupu whakamahare ki aku iwi o te taha whakararo o tenei motu ara ki nga tangata katoa o muri whenua mai ano, a tutuki noa atu ki Kaipara, puta noa ki tetahi Marangai. Ki te ingoa e karanga nuitia nei ko Ngapuhi katoa. Whakarongo mai e aku matua, e aku whanaunga, e aku iwi katoa. Tenei a hau te mea iti iho i a koutou, te tuku atu nei i te rongo kua tae mai ki aau. Kua patata nga ra e whiriwhiria ai e tahi tangata Maori mo roto i te Runanga nui whakatakoto ture o Niu Tireni.

E kiia ana kia toko wha aua tangata. Kia tokotoru mo te taha whakarunga, kia kotahi mo te taha whakararo te Ngapuhi katoa e whiriwhiri ai. Hei nga kaumatua ranei, hei nga taitamariki ranei.

Ma nga iwi katoa o te toha whakararo e kite tetahi i roto i nga kaumatua i a Poihipi te Rewharewha, ranei; i a Hare Hongi Hika, ranei; i a Kingi Hori Kira ranei; i a Tamati Waka Nene, ranei; i a Wiremu Hau, ranei; i a te Moanaroa Haka, ranei; i a te Penetana Papahurihia, ranei; i a Moihi Tawhai, ranei; i a Rangatira Moetara, ranei; i a Tirarau, ranei; i a Paikea, ranei. E pai ana kia tu tetahi mea kotahi, i roto i enei Rangatira hei tangata mo te Runanga.

Ma nga iwi katoa ranei e kite tetahi i roto i nga taitamariki; i a Aperahama Taonui, ranei; i a Hori Karaka Tawiti, ranei; i a Hare Wirikake, ranei; i a Hone Peti, ranei; i a Maihi Kawiti, ranei; i a Hori Kingi te Whareumu, ranei; i a Tamaho te Anga, ranei; i a te Tai Papahia, ranei; i a Wiremu Tana Papahia, ranei; i a Tiopira Taoho, ranei; i a Hori Ngere, ranei; i a te Puhi Taoho, ranei; i a Wiremu Titore, ranei; i a Hori Ngatote, ranei; i a Wiremu Arama Karaka Pi, ranei; i a Paora Tuhaere, ranei; i a Wepiha Pi, ranei; i a Reihana Taukawau, ranei; i a Heta te Hara, ranei; i a te Hemara Taungatini, ranei; i etahi atu ranei e ngaro ana. Ma te iwi katoa e pai kia tu tetahi tangata kotahi i roto i enei Rangatira taitamariki hei tangata mo te Runanga, e pai ana.

Whakarongo mai e aku iwi ki te kupu i puta atu i roto i te ngakau iti, o ta koutou tamaiti o ta koutou whanaunga. Ki te tae atu tenei whakamaharatanga kia koutou, kia kakama te whiriwhiri tangata mo te Runanga. Kei riro ki te whakatu tangata mo tatou i nga hapu ruarua nei. Engari ma Ngapuhi katoa ano e whakatu he tangata mo te Runanga ka tika.

Ki te kore koutou e pai mai kia whakaturia tetahi o te taha whakararo o tenei motu hei tangata mo te Runanga, ka mahue i aau te whakawa whenua, ka peke a au ki tenei mahi maku. Otira kia ma te iwi katoa e whakaae mai. Heoi ano ra nga korero atu ki a koutou, na te koutou hoo aroha. Na

HONE MOHI TAWHAI.

Waima, Hokianga, Hanuere 28, 1868.

TRANSLATION.

This letter is to call the attention of all Ngapuhi. Listen all of you. I, Hone Mohi Tawhai, now desire to remind my people of the Northern portion of this Island. All the people from Muriwhenua as far as Kaipara, and along the Eastern Coast—all who answer to the name of Ngapuhi. Listen, my fathers, relatives, and people. I who am lower in rank than yourselves desire to give you the information-I have received. The days are drawing near when certain Maoris are to be selected for the Great Assembly of New Zealand. It is stated there are to be four of these men, three for the Southern portion and one for the Northern portion. The man for the Northern part is the one to be chosen by all Ngapuhi, either from among the elder or the younger amongst us.

It will be for all the people of the Northern end to choose one from among the following elders:—Poihipi Te Rewharewha, Hare Hongi Hika, Kingi Hori Kira, Tamati Waka Nene, Wiremu Hau, Moanaroa Haka, Penetana Papahurihia, Moihi Tawhai, Rangatira Moetara, Tirarau, Paikea. It will be good for any one of these chiefs to be elected for the Assembly.

Should the people prefer one from among the following younger chiefs,—Abraham Taonui, Hori Karaka Tawiti, Hare Wirikake, Hone Peti, Maihi Kawiti, Hori Kingi Te Whareumu, Tamaho Te Anga, Te Tai Papahia, Wiremu Tana Papahia, Tiopira Taoho, Hori Ngere, Te Puhi Taoho, Wiremu Titore, Hori Ngatote, Wiremu Arama Karaka Pi, Paora Tuhaere, Wepiha Pi, Reihana Taukawau, Heta Te Hara, Henare Taungatini, or from among others not mentioned. Should the people agree that one from among these younger chiefs be elected to the Assembly, it will be well.

E. M. Williams, Esq.
—continued.

Listen, my people, to the word which proceeded from the humble mind of your son and your relative. Should this notice reach you, lose no time in determining upon some one for the Runanga, lest it fall to the lot of smaller tribes to nominate our man. Rather let him be returned by all Ngapuhi. This would be correct.

Should you not agree to nominate to the Assembly some person from the Northern portion of this Island, I shall leave the Native Land Court, and take to this work myself—yet not without the consent of all the people.

These are all the words addressed to you by your loving friend,

HONE MOHI TAWHAI.

Waima, Hokianga, January 28th, 1868.

APPENDIX G.

WHEN on a visit on one occasion to Marsh Brown's, at Waioio, the conversation during the evening turned upon the restriction placed upon the sale of ammunition to the Maoris. One of the Natives present asked how long this restriction was to be continued, and if the Government supposed that such restrictions effectually prevented the Maoris from obtaining both arms and ammunition. "What is it," asked another, "that the Government are afraid of? Are they apprehensive that Ngapuhi will rise against the Pakeha? If so, I can assure them that the Natives have plenty of guns, powder, and ball, for any such purpose. But if such were thought of, these would not be used. Guns sometimes make too much noise, and might give warning. The Pakeha is entirely in our power; and if we really intended mischief, we have only to arrange our plans, and at some given signal the tomahawk could silently perform its work, and rid us in one night of every Pakeha in the district. But Ngapuhi do not entertain any such evil thoughts; we wish to live in peace, and only ask for ammunition for sporting purposes.

Kingi Hori Kira, an influential chief in the district, once asked the question why they might not be allowed to purchase ammunition. "I can obtain it," he said, "notwithstanding restrictions, for there are Pakehas who will sell; but I do not wish to be always like a rat, nibbling in holes and dark corners—I would like to be able to procure it openly."

No. 14.

K A I P A R A.

REPORT from J. ROGAN, Esq., Resident Magistrate, Kaipara.

J. Rogan, Esq.

THE circular letter numbered and dated in the margin having been received while I was absent from Kaipara on duties connected with the Native Land Court, in the Manawatu district, and as a disturbance has arisen in the meantime in Hokianga, I was desirous of returning to this place to ascertain the disposition of the Kaipara tribes regarding the recent outbreak before submitting a reply to Mr. Rolleston's letter above referred to. I have now the honor to forward the following remarks for the information of His Excellency the Governor.

About twelve years ago a Government officer was first stationed on the Wairoa River in consequence of ships entering the harbour occasionally for kauri spars and timber, which was supplied by Messrs. Atkins and Walton, who were then the chief settlers in the district. As this trade enhanced the value of the extensive kauri forests, the original proprietors of Te Wairoa—Te Ngatiwhatua and Uriohau—disputed the right of Tirarau, of Ngapuhi, who assisted in conquering this district, to a portion of the land; both parties took to arms, but were prevented from coming to a collision by a proposal from the then Governor, Colonel T. G. Browne, to come to Auckland, and endeavour to settle the boundaries of their land without bloodshed. The Natives accepted this proposal, and the Government, at considerable expense, entertained both parties in Auckland, when the chiefs debated their respective rights before the Chief Land Purchase Commissioner and others for a week or more, when a boundary between the tribes was proposed, which was not then agreed to absolutely by Tirarau. This district then became of some importance to the Provincial Government, as arrangements had been made for introducing immigrants from Nova Scotia and other places to colonize the country north of Auckland. Accordingly, in 1857, I was directed to proceed to Kaipara as District Commissioner, and succeeded in purchasing a large tract of land, amounting to about 300,000 acres, a great portion of which is now held under Crown Grants by the settlers. In conducting these negotiations it was found necessary to conciliate Te Tirarau, who was then more disposed to quarrel than his neighbours; but old age has now overcome his war spirit, and frequent intercourse between the parties has resulted in a reconciliation which is likely to endure hereafter.

The land feud which caused the disturbance between Tirarau and the Natives from Mangakahia, which was settled by Sir George Grey, is distinct from the Wairoa question, as that dispute originated many years ago between the Ngapuhi tribes alone.

The Native population of the district (excluding Orakei and the East Coast), may be stated at 590, which may be relied upon as accurate, as I have taken a list of the Natives in each settlement from which the last census return was compiled. The number of Natives in this district, according to a return made by me ten years ago, amounted to about 600. Owing to the settlement of Europeans and the demand for kauri gum within the last few years, some of the Rarawa tribe from Hokianga, and Te Aupouri, towards the North Cape, numbering 100 in all, have become residents in Kaipara (North), and have purchased land from the Provincial Government, which places them independent of the original proprietors of the district. These people form the working part of the community, and will in all probability in the course of time outnumber the Native owners of the soil, who are indolent and decreasing in numbers every year.

According to the above statement, it will be seen that in the space of ten years the original occu-

piers of the Kaipara have decreased one hundred in number, whose places have been supplied by members of the Rarawa tribe. The Natives who occupied the Wairoa district twenty years ago have almost entirely disappeared, in consequence, principally, of the timber trade, which was carried on very extensively at that time, rendering it necessary for them to leave their homes and live in low damp places on the banks of the river during the winter months, to fell and haul out spars. The great decrease of the tribes occupying the northern portion of this district is, I believe correctly, attributed by the Natives to this mode of life.

*J. Rogan, Esq.—
continued.*

The normal decrease of the Natives generally may be attributed to many causes apart from war since Europeans have visited this country. Formerly the state of New Zealand society was such that each tribe was at war with its neighbour, and every member was constantly occupied either at war or building fortifications offensive, and defensive, in obtaining food, in fishing, and their wearing apparel, obtained from the flax or Ti, alone caused some trouble and labour. Notwithstanding, the Natives were then a hardy race, undergoing the greatest privations, travelling on the war path, swimming rivers, and living upon what they could catch. Their mode of life has been completely changed within the last generation. They cultivate patches of land without interruption. The blanket is worn by them day and night. The immoderate use of tobacco and spirits, their uncleanly habits, and, perhaps more than all, indolence, is amongst other things the great cause of the gradual but certain decay of the Natives in Kaipara in particular, and New Zealand generally. It should be stated that few deaths or births have occurred within my knowledge throughout Kaipara since 1866, when the census was taken, and stood as follows:—Men, 269, women, 171; boys, 88, girls, 71.

The spirit of Hauhauism has made its appearance here about two years ago by a Waikato Native, who distributed some jargon in writing, which came into my possession, and I succeeded in causing the priest to be turned out of the district. I am happy to state that that doctrine has not gained any adherents in this part of the country, as the Native chiefs hold it in abhorrence since the Opotiki murder. At the time the Waikato prisoners escaped from the Kawau, a small party of Natives, who formerly belonged to Ngapuhi and have settled in Kaipara, became disaffected to the Government since the time of the Ruarangi murder, and a new form of religion was attempted to be introduced by them, the principal feature in which was for the chief of the ceremony to sprinkle a kettle of hot water over his congregation. This was so ridiculed by their neighbours that the practice was soon discontinued.

With the exception of the Natives above alluded to, I may say that I believe there are no Natives in New Zealand more loyal to the Government than the Ngatiwhatua and Uriohau. To prove this statement, it may only be necessary for me to say that for the last ten years they have endeavoured by the only means in their power—that is, by the sale of their land—to induce the settlement of Europeans amongst them. The old chiefs Kawau and Hekena were those who agreed to the settlement of Auckland being formed, in opposition to the Ngapuhi and Waikato chiefs, at the time the seat of Government was at Russell.

I am not in a position to venture an opinion as to the effect and ultimate tendency of Hauhauism, as it does not exist amongst the Natives with whom I have been in communication.

The Natives of this district have long since ceased to discuss the subject of the war. The removal of the troops and occasional skirmishing with the Hauhaus on the East Coast are uninteresting matters to them after the battles of Rangiriri and other places, especially the capture of such a large number of Natives near Napier, and their immediate transportation to the Chatham Islands.

The Native Lands Act was received by the people in Kaipara as a great boon. They are in the receipt of considerable sums of money yearly from settlers who have established sheep and cattle runs in the district. The Natives are so satisfied with the benefits which this Act has conferred on them, that their time is chiefly occupied in settling the boundaries of their land and arranging their surveys to enable them to pass through the Court. I am of opinion that in the space of two years nearly the whole of the lands in the Kaipara district will be held under titles from the Crown.

I regret that I am not able to report favourably of the effect produced as yet on the minds of the Natives by the recent Education and Representation Acts. Those who have children are anxious to have them educated, but will not themselves come forward to take the part required of them by Act. I believe, however, it will be possible to form a school in Otamatea, where the Natives live at one settlement in considerable numbers.

As regards the Maori Representation Act, the Natives were disappointed because an election did not take place in the district, and they have not since taken any interest whatever in the matter.

The Native assessor Winiata Tomairangi and his people have gone to Hokianga in consequence of the recent disturbance which has taken place in that district, to advise with his relatives on the desirability of making peace with their neighbours, the Ngapuhi. I am assured by a letter received from him that he will return to Kaipara and leave his friends to their fate if they persist in war. I believe his visit to Hokianga will have little or no effect, as he is not a chief of much importance in his country, and he has undertaken the journey on his own account, and rather against the wish of his relatives at Hokianga, who requested him to remain at Kaipara.

As regards the resident Natives at Kaipara, who are in a degree connected with some of the tribes in the North, on whom they depend for support in the event of a quarrel between themselves and the Parawhau, inland of Te Wairoa and on the East Coast, and from all the information I have obtained from the Native assessors recently, I am enabled to state that they have resolved to take no part whatever in the question now at issue between the Rarawa and Ngapuhi, giving as a reason that the difficulties of Kaipara are sufficient in themselves, in determining the boundaries of their claims to land in order that they may obtain separate grants, and that it would not be right to import the troubles of Hokianga into Kaipara.

Resident Magistrate's Office,
Kaipara, 20th June, 1868.

J. ROGAN,
Resident Magistrate.

No. 15.

WAIRARAPA.

REPORT from H. WARDELL, Esq., Resident Magistrate, Wairarapa.

H. Wardell, Esq.

I REGRET that Mr. Rolleston's circular letter of the 15th February last, which was received at this office during my absence on leave, has escaped my attention until now. In compliance with the request therein contained, I have the honor to submit, for the information of His Excellency the Governor, the following sketch of the history of the past few years, so far as it has affected the Native population in this district, politically, socially, and morally.

None of the events of that period, the effect of which has been felt throughout the Colony, had their locale here, but probably no section of the Native population has been more disturbed and agitated by them than our own.

The organization of the King party failed to induce that general rising of the Native population to which it was undoubtedly directed, but nevertheless it affected the opinions and conduct of those belonging to it to an extent that made events occurring in one part of the Island felt in their effects throughout the whole; consequently we have passed through periods of great excitement and panic, and it has required great prudence in the administration of the law, the authority of which was ignored by many, and in dealing with those numerous cases to which the jealousy of races and the ill-defined rights of the Natives gave rise, to avoid affording to the leaders of that party a pretext for the use of violence which would probably have resulted in making this district a scene of warfare. Happily the peace has been preserved.

I assume that I need not refer to an earlier period than that of the attack upon the escort under Captain Traggett, at Tataraimaka, in May, 1863, about the time of Sir George Grey's surrender of Waitara. This attack was, on the receipt of the news here, condemned as a murder by Natives generally; but very shortly they were induced by communications from other parts of the Island to regard it as a fair act of warfare arising out of the land dispute at Taranaki, and they anticipated a second campaign; but when they found the troops moved towards Waikato, they considered it indicated an intention on the part of the Government to put down the King party throughout the Island by force, and the members of that party believing in their strength, and irritated by a report that troops were about to be sent to this district, assumed a tone of defiance, and threatened vengeance especially upon the small section of Natives who were loyal, and further suggested the probable arrival of a war party from the West Coast in retaliation for the entrance of troops into Waikato. The loyal Natives, therefore, became alarmed, and their alarm soon spread among the settlers, so much so that a large proportion of the women and children left the district. This alarm was the result of the entire absence of any arrangements for defence on the part of the Europeans: they were widely scattered, unarmed, and unorganized, and would have been absolutely at the mercy of any marauders. On several previous occasions the necessity of some organization for the defence of this district had been represented to the authorities, but for reasons good or bad no steps were taken. The state of affairs had, however, now reached such a pitch that it was deemed advisable by His Honor the Superintendent, with whom authority had been vested, to accept the service of Volunteers, and three companies were enrolled on the 23rd August, 1863. It was considered necessary to get the arms and ammunition into the district in the least obtrusive manner—viz., by the common carriers, and they were careful to travel by night. The volunteers were enrolled, and arms served out with great expedition, to the no small amazement of the Natives, who, however, imitated us by drilling their men, and this sometimes even in sight of our own people. The confidence of the settlers, now that they were in a fair position to defend themselves, was quickly restored, and by the end of the following month most of the women and children had returned.

During the progress of the Waikato campaign absurd stories of misfortunes on our side were circulated amongst Natives, which several times nearly led to serious consequences, for the settlers being now armed, many were disposed to assume, on the strength of our real successes at Waikato, a manner which contrasted strongly with that they had exhibited but a very short time previously, and taunts and threats were freely used against Natives. Gradually the members of the King party learnt that the reports they had received from Waikato were false, and in fear of attack withdrew from their settlements in the valley to positions on the hills which they considered they would be better able to defend. This movement on their part produced fresh excitement and alarm amongst the settlers and loyal Natives, and a cry for stockades became pretty general. No stockades were however erected, but a troop of the Colonial Defence Force were stationed at Featherston. After the lapse of a few months confidence was restored on both sides, and Natives returned generally to their settlements (August, 1864).

In January, 1865, the first seeds of Hauhauism were sown in this district, by the circulation of reports of miracles said to have been effected by Te Ua. The King party at this time, although their confidence in their own power was shaken, were not convinced of the hopelessness of their movement, and the necessity of placing themselves honestly in the position of British subjects; they were therefore ready to become followers of one who, like Te Ua, professed to have Divine authority, and to be endowed with attributes which would secure success. But it was not until Ngairo's return from the West Coast, in March of that year, that any here professed themselves believers in Te Ua's teaching. The acceptance of Hauhauism by the majority of the Natives, however, dates only from the arrival of Te Rangihiroa in the month of May. The avidity with which these people accepted his teaching presented a remarkable view of Native character; it showed clearly that the previous profession of the doctrines of Christianity had been the result of fashion rather than belief, and was a fresh proof of the eagerness with which a half-savage race will embrace any novelty which is presented to it; yet I cannot but feel that the action taken by the Government in the issue of the Proclamation of the 29th day of April, 1865, in consequence of the murders at Opotiki, against all professed Hauhaus, confounded the religious and political character in that body in a manner which recommended it to a people in the position in which the King party was then placed; they saw combined in it a religious and political movement under new leaders, and entertained fresh hopes of success.

The arrival of Te Rangihiroa and the rapid spread of Hauhauism led to the removal of the Colonial Defence Force from Featherston to Masterton. This, with the proceedings of Mr. Dudley Ward during a visit here as Agent of the Government, and the circulation of the Proclamation before referred to, produced once more apprehension of attack amongst the Native kingites, or, as they were now called, Hauhaus, and they again left the valley and concentrated in their strongholds on the hills. Wi Tako, of Waikanae, visited them, and urged them to abandon their fanaticism; but, although as a leading member of the King party he had formerly exercised very considerable influence here, his exhortations were unheeded. In June, 1865, Ngairo, accompanied by Wi Waka and a party of about twenty, at the request of Te Ua and Wi Hapi, left this district for the scene of hostilities on the West Coast. During his absence the Hauhau party here divided into two sections, one attaching themselves to Karauria Ngawhara, who, acting upon a supposed Divine revelation, was appointed king, the other recognizing Ngairo as their leader. I am not aware of any theological difference between these sections, but they still continue distinct.

*H. Wardell, Esq.—
continued.*

The fanatical excitement of the people for the first few months of their acceptance of Hauhauism was accompanied by the most revolting excesses. Happily that stage has passed, and their religious ceremonies are now performed in comparative order. The extent of the delusion under which they laboured may be learnt from the fact, that, on the assertion of a so-called prophetess that food would spring spontaneously as manna fell from heaven, they neglected for one season to plant ordinary crops.

In March, 1866, Wi Waka and some others of those who had accompanied Ngairo to the West Coast returned, after having been engaged with the troops. In order to protect them from apprehension as rebels against the Queen's forces a very strong position at Kohikutu was fortified. The erection of the fortification, and a report that Ngairo was about to return with a large body of men, caused new excitement, which was quieted by Waka surrendering himself in July, when, after an interview with the Hon. the Minister for Defence (Colonel Haultain), he was permitted to take the oath of allegiance, and return to this district.

Ngairo, finding that his forerunner Waka had been pardoned, returned on the 15th September, accompanied by Wi Hapi, of Ngatiraukawa, and eighty followers. As showing the party, even after their defeat on the West Coast, I will mention that, at an interview I had on that occasion with Hapi, he used the following words:—"Do not deceive yourself, the war is not over: the land is gone, but the people live, and while the people live there will be war for ever." Hapi was afterwards invited to visit various parts of this district, and he did so, accompanied by his armed followers: they committed no actual breach of the peace, and were allowed to travel without interference, except that they were forbidden to pass through the townships, a restriction which they respected. Hapi left the district on the 16th November, 1866, for Manawatu, shortly after the receipt of information of the destruction of Rangihiroa's followers at Napier.

After the departure of Hapi, no event of any importance occurred until the 25th March, 1867, when Ngairo surrendered himself, and at an interview with His Excellency the Governor was allowed to take the oath of allegiance. Since then the security of the district has been unaffected by any political action on the part of Natives.

The present Native population of this district is about as follows:—

350	adult males
250	„ females
150	children, males
100	„ females

making the total 850

This estimate is based upon a nominal list prepared by me in December, 1864, and upon my estimate of the population in 1865, when I made it 925. The decrease is attributable to the small number of births. Ten men of this district were killed fighting with the rebels on the West Coast and at Napier.

The general feeling between the two races in this district is at present satisfactory. It is worth remarking that during the past eight years no Native has been charged with personal violence against an European; that convictions for theft have been very rare, and in each case during the last two years obedience to the law has been readily rendered.

The physical and moral condition of the Native race in this district has, I believe, considerably deteriorated during the past ten years. Venereal diseases and others connected with them are very common—the energies of the people are ill-directed—the young of the race are growing up entirely uneducated and untrained, while the vice of drunkenness is unfortunately prevalent among old and young. Their social habits are, in my opinion, of a lower character than when in a more savage state; they have lost a great deal of the energy which they formerly displayed, and have acquired little else than the vices of civilization.

Hauhauism as a religious system seems to me to be rapidly losing its hold upon the people; its effect has been to demoralise, and its ultimate tendency is to degrade them still lower. It is, however, a bond of union which may be turned to political account, and is nourished as such.

Judging by my observation here, I believe the Maoris, as a people, are so depressed by the want of success met with by the rebels in the late campaigns, that I do not believe they will ever again attempt a war on a large scale with our forces. The removal of the troops has not, in my opinion, increased their confidence in their own strength, and they look to steps being taken for the suppression of outbreaks as a matter of course. I anticipate a succession of local insurrections consequent upon the confiscation of land, but no combined action against the authority of the Crown.

So far as the peace of this district is concerned, I feel all cause of anxiety is at an end—the present organization and numerical strength of the European population would render any hostile attempt on the part of the Natives futile.

The working of the Court established by recent Legislation for the investigation of title to Native lands has not given satisfaction here. Natives complain that the rules of the Court are too complicated

H. Wardell, Esq.—
continued.

for their comprehension, and that consequently their cases do not come before the Court as fully as they desire; and that in the constitution of the Court the Native element is not sufficiently powerful when constituted without juries.

In conversation with Natives on the subject of representation, they have generally expressed dissatisfaction with the boundaries of the districts into which the North Island is divided, because in each district is included country the inhabitants of which have been in open rebellion, with other country in which no hostilities have taken place; and they urge that a more equitable adjustment of the representation would give one Member to that portion of the Island south of Wanganui and Napier, one to the country north of Hauraki, one to the East Coast, and one to the West; or, if the representation cannot be increased, then that one Member only should represent the whole country between the Northern and Southern districts.

I regret to observe that in the matter of Native education nothing is being done in this district. Owing to the apathy and indifference of parents, very few children attended the school at Papawai when open, and it is now closed.

The balance of the fund known as the 5 per cent. fund has not yet been appropriated. I believe it might with advantage be applied towards the erection of a hospital for the use of both races in this district.

Resident Magistrate's Office,
Wairarapa, 6th July, 1868.

I have, &c.,
HERBERT WARDELL,
Resident Magistrate.

No. 16.

MANGONUI.

REPORT from W. B. WHITE, Esq., Resident Magistrate, Mangonui.

Resident Magistrate's Office, Mangonui, 5th September, 1868.

W. B. White, Esq. SIR,—

I have the honor to state that I regret your circular letter of 15th February last, No. 71-2, should have remained so long unanswered; but I was away from February to June on duty as a Judge of the Native Land Court, and on my return so many things occupied my attention that I have not before had time to reply.

I was the first officer appointed by the Government to this district, in August, 1848, and have remained here from that time. I have therefore had twenty years' experience in this place as Resident Magistrate, and held the appointment of Civil Commissioner until the office was abolished in 1866.

Throughout the whole period the Natives have been uniformly friendly to Europeans. I have had, being the only representative of the Government here, much intercourse with them, and, as a body, I have ever found them most desirous to follow my instructions. Most of the principal chiefs have been Assessors in the Resident Magistrate's and Native Circuit Courts for many years, and I have found them impartial and painstaking in the administration of justice. The great difficulty was that the more serious cases, such as felonies, &c., they were inclined to treat very lightly, whereas offences of a moral nature they were disproportionately severe upon.

Prisoners committed have been marched through the heart of the country in charge of Native constables without hindrance, and lodged in gaol at Mangonui, or sent to Auckland for trial, with as much order and regularity as in a community of civilized persons. I allude to this as I believe this is the only country district in New Zealand where such an example of obedience to law by the Natives has been shown, unsupported by military power. Very few offences have been committed against Europeans; but when any have occurred, every effort has been made to bring the offender to justice. The last and most dreadful case was that of the murder of Mr. C. W. S. Smith, in Victoria Valley, on the 9th of April, 1867. The murderer was not discovered until March last, but in consequence of my absence the Natives, in giving the accused Hami te Hara up, attached a condition that he should not be tried by any magistrate but myself; he therefore remained in gaol until my return. It was perhaps fortunate for the ends of justice that this condition was made, for the long incarceration was the cause of turning the young man's heart from defiance and obstinacy to a feeling of deep sorrow for the crime he had committed, and a full confession of it.

The tribes occupying this district are Rarawa and Aupouri from Mangonui to the North Cape, and Ngapuhi from Mangonui to Whangaroa. The Rarawa Tribe occupy the country outside my district as far as Hokianga. Formerly they were a powerful and warlike tribe. On my first arrival, twenty years ago, on paying my first visit to Ahipara, I was struck by their numbers, their large villages and pas, occupied by a numerous population, and the extent of the cultivations, quantities of native produce being sent to Mangonui to supply the wants of the numerous whalers then visiting the port, besides wheat, corn, onions, exported to Auckland, and even Sydney. Now, I regret to say, the country is almost a waste, the population dwindled to a few hundreds. A census taken in 1858 gives the population of this district as 2,362. No census has been taken since, but I am satisfied that there is not that number in the district now.

About a year ago, a dispute about some land assembled two-thirds of the male adult population in Victoria Valley, about 300 fighting men; fifty years ago, I have heard from Mr. Puckey, of Kaitaia, Nopera Panakareao's father could head a clan of over 2,000 fighting men. Such a fearful decrease in numbers is scarcely to be accounted for by the sudden advance of the white man, with his spirituous liquors and change of habits, but more perhaps to a nature exhausted by disease engendered by deleterious food, immoral habits, constant state of war and anxiety,—and of late years accelerated by the use of intoxicating liquors, idleness, scarcity of food, irregular and insufficient clothing, and their present custom of dwelling in small temporary huts, and lying on the damp ground.

Hauhauism is unknown in this district. I should consider it as the mere declaration of opposition to the white man, it being an old custom amongst the Maoris for their prophets, in time of war, to declare some superstition to distinguish them from their enemies. I believe myself that it will die out

with their jealousy of the whites. Such a superstition can have no permanent hold upon the minds of a sensible people like the Maoris. *W. B. White, Esq.—*
continued.

When the war first commenced at Waikato, the people here were clearly of opinion that it had been forced on the Government by the Natives, and their sympathies were with the Government; but during its continuance the reports circulated by agents of the rebels, that they were uniformly successful in the engagements with the troops, was the cause of much anxiety to the tribes. The more youthful part of the community assumed an overbearing and boastful manner, almost amounting to turbulence, and as old enemies of the Waikato the chiefs began to fear that, if the whites were driven out of the country, they might be made to suffer for their former successful raids into the Waikato country. Under these circumstances I suggested to the Government that I should take a few chiefs selected by themselves. We visited the Waikato; we went as far as Te Awamutu. We were at Pukerimu, awaiting General Cameron's attack on Maungatautari, when the affair at Orakau took place. We went over to that place, and that, with what had been previously seen of the occupation of the Waikato, convinced the Natives of the falsehoods which had been circulated.

On our return meetings were held, and all that had been seen faithfully related, and all were fully satisfied that loyalty was the best policy. It must be remarked that this district, from its distance from the great centres of population, and cut off as it were from communication with the outer world, and their own weakness, tended to make the chiefs more than ordinarily anxious about their position with reference to the contending parties. They therefore heard the relations of the deputies with greater pleasure as their own feelings led them to side with the whites. In frequent conversations which I have had with the Natives, they have expressed their hope that the Government would put down with a strong hand every attempt at war; and many chiefs have said that the Government ought to call out the whole population to put down the King party, and this has been repeated to me lately with reference to rumoured disturbances. The removal of the troops was looked upon as premature, until this object had been established.

I can only express an opinion on the prospect of peace being permanently established founded upon my general knowledge of Native character,—living out of the disturbed districts, I am not able to found it on any local information. I think that the so-called King party should not be interfered with, but, whenever possible, conciliated. They will soon disabuse their minds of the opinion that the Government is tyrannically disposed to them. The isolation which they have put themselves into will work its own cure. A firm determination, at the same time, should be shown to punish any interference with our territory or people. We shall have, and must expect, frequent annoyance, and perhaps considerable injury, from small parties of disaffected men, but I do not think they will be countenanced or supported by the King party. The Maori is of too independent a character to submit entirely to one supreme chief of his own nation, and men who feel themselves aggrieved will, I think, for a period surround themselves with reckless and disaffected men, and cause anxiety and danger to some of the border settlements. This appears to me to be the natural result of living amongst a warlike and unconquered people, and can only be met by vigorous and quick punishment, and confiscation of territory.

Legislation.—"The Native Land Act, 1865," will tend much to the civilization of the Natives. It is, in my opinion, the best thing which has been done for the Native race; it is the surest guarantee to peace, as it gives them a real stake in the prosperity of the country, and enables them to dispose of their surplus land in the way which pleases them best.

The Native Representation Act has not attracted much interest amongst the people of this district. It is generally considered as useless as far as they are concerned—the number of representatives being too few; they contend there should be a representative from each tribe, and a chamber separate from the whites, as they do not understand our language. My own opinion is that there should be no exceptional legislation on this subject, but those Natives who can place their names on the ordinary electoral roll of the district should do so. I do not think that many Natives or Pakeha-Maoris would be returned.

Education in this district is a dead letter. I have done all in my power to impress upon the Natives the importance to them and their children that the education of the rising generation should be attended to, but, though assenting to my remarks, they will do nothing towards this object. During the last few months of last year, Mr. Matthews (the schoolmaster paid by Government) could seldom get the children to attend, though to meet their convenience several schools were established in the larger villages; no interest whatever was shown by either parents or children, until Mr. Matthews' services had to be dispensed with. Since that time, I cannot even get the Natives to converse attentively on the subject.

The Under-Secretary, Native Department,
Wellington.

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

No. 17.

CHATHAM ISLANDS.

REPORT from W. E. THOMAS, Esq., Resident Magistrate, Chatham Islands.

Resident Magistrate's Office,

Chatham Islands, 20th April, 1868.

SIR,—

I have the honor to acknowledge the receipt of your circular letter, No. 71-2, of 15th February, 1868, requesting me, in common with officers of other districts, to furnish, for the information of His Excellency Sir G. F. Bowen, a general report giving the fullest information I am able to afford of the present state of the Natives in my district. *W. E. Thomas, Esq.*

Your circular reached me on the 21st ultimo, and from that date to the present period my time has not been sufficiently disengaged to enable me to prepare a report such as I would wish to furnish. I much regret if the delay should have occasioned any inconvenience.

W. E. Thomas, Esq.
—continued.

The clauses in your circular which will be applicable in furnishing the information sought for, are those which relate to the numbers of the Native population, their state of feeling towards Europeans, their physical and moral condition, and the present or prospective effect of any recent legislation in respect of Native lands, education, and representation, concluding with any general information which I may consider desirable to add.

I may shortly state that I shall pass over the reference made in your circular to the progress of Hauhauiism, and feeling of the Natives in respect of the war, beyond noticing that the Natives of this district, both Maoris and the aborigines, Morioris, deprecate and regret both these evils, and have never since their existence shown any disposition to join the fanatics or combatants. A slight sympathy was displayed on the part of the Maoris at the time of the Taranaki war, when their relative Wiremu Kingi Rangitake was involved in hostilities against the Government on the Waitara question.

On my arrival here in August, 1863, I found the numbers of the Native population to be as follows:—

Maoris.—Men, 198; women, 163; boys, 28; girls, 24. Total, 413.

Morioris.—Men, 84; women, 64; boys, 7; girls, 5. Total, 160.

Europeans.—Men, 24; women, 9; boys, 9; girls, 4. Total, 46.

Three years later, in 1866, the Native population numbered—

Maoris.—Men, 145; women, 139; boys, 39; girls, 48. Total, 371.

Morioris.—Men, 62; women, 47; boys, 5; girls, 2. Total, 116.

Europeans.—Men, 56; women, 17; boys, 11; girls, 11. Total, 95.

At the commencement of the present year the Native population numbered—

Maoris.—Men, 86; women, 69; boys, 34; girls, 29. Total, 218.

Morioris.—Men, 48; women, 31; boys, 5; girls, 4. Total, 88.

Europeans.—Men, 66; women, 26; boys, 22; girls, 22. Total, 136.

I have not noted the numbers of the different populations in the intervening periods, as no marked changes occurred until August, 1867, when the measles carried off—

Maoris.—Men, 16; women, 17; boys, 1; girls, 1. Total, 35.

Morioris.—Men, 6; women, 11. Total, 17.

Maoris	...	116
Morioris	...	9
Kanaka	...	1
TOTAL	...	126

And until December of last year also, when a migration of souls, as per margin and as follows, took place to the district of Taranaki:—Men, 44; women, 52; children, 30.

During my term of office they have shown no animosity to Europeans, and have to all outward appearances lived on good terms with them, without shirking the opportunity of making as much use of the Pakeha as they found contributed to their own interests.

The Maori and Moriori—both pointing towards one common origin as a race, together with their traditions, the main features of which accord—live for the most part together in the same settlements, the Moriori under subserviency to the Maori, and both jealous one of another. The Morioris are fast dying out, and their physical capabilities reach a low standard, their character displaying a total want of energy.

On two occasions only have the Maoris endeavoured to interfere with the liberty of their former slaves, which I have, of course, strenuously upheld—the one instance being one in which a Moriori girl was sought to be detained by her former Maori master; and the other in which a Maori sought to detain a Moriori woman, his wife by reputation, and who was desirous of being legally married to one of her own people.

In the seasons of 1863–64–65, the Maoris, with a view of maintaining themselves, were engaged in potato cultivating, and trading with coasting vessels from New Zealand. During this period also a small cattle trade sprung up, which has lasted at uncertain intervals up to the present time. Between that period and up to the present they have possessed themselves of more sheep, finding the trade for potatoes virtually gone. I would reckon the number of their sheep at 2,800, deducting from this number about 800 disposed of at this time by those who are anxious to leave the Islands for the district of Taranaki. The sale of these cattle, the possession of these sheep, and rents accruing from the leasing of tracts of land to Europeans, form now their principal sources of maintenance.

The recent legislation on Native lands will do much to remove the jealousies existing amongst themselves, *i.e.*, between Maori and Maori, and Maori and Moriori, and will prove, I doubt not, of much benefit in every way, provided that there are sufficient restrictions imposed by the Land Court on the alienability of too large an area of land.

The subject of their lands, and the wish of several of them to remove to Taranaki, have been the means of their laying aside from consideration the advantages I have pointed out would accrue to them from turning their attention to the recent legislation on education. There is only at present one resident Native teacher amongst the Maoris—a Wesleyan; the main body of both Maoris and Morioris belong to the Church of England—none to the Romish persuasion.

The cause of their wish to remove to Taranaki is influenced by the present decline of trade, and the lack of a sufficient market for produce in the Islands, and by their wish also to enjoy the advantages which a more civilized district would afford.

I have abstained from noting any information in regard to the Maori prisoners, who number at present 166, with 64 women and 74 children, considering that such would be uncalled for. Nor are the late military guard included in the above returns of European population.

I have, &c.,

W. E. THOMAS,
Resident Magistrate.

The Native Secretary, &c., Wellington.