

1875.

NEW ZEALAND.

REPORTS FROM OFFICERS IN NATIVE DISTRICTS.

Presented to both Houses of the General Assembly by Command of His Excellency.

No. 1.

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

SIR,—

Resident Magistrate's Office, Raglan, 1st April, 1875.

I have the honor to report for your information that I proceeded to Motakotako, on Thursday, the 25th of March, for the purpose of being present at a meeting which was to be held there in honor of Tawhiao's visit. Most of the friendly Natives of the district were present, the principal chiefs being Wetini Mahikai, Hakopa Kotuku, Kewene te Haho, Te Awaitaia, Hone Pirihi, Hemi Nero, Kiwihuatahi, Renata te Wharepuhi, Te Whareroa, and Paekau. Upon arrival we were received and entertained by Hone te One and his Ngatihikairo relatives. Tawhiao was to have arrived on Friday morning, but in consequence of the illness of his little daughter he did not put in an appearance until about seven o'clock on Monday morning. He was accompanied by his three sons Te Rata (otherwise Tu Tawhiao), Te Pouku, and Te Ngairo. Hone Wetere, Te Hiku, and Te Rawhiti also came with him.

When the usual cry was concluded, the speech-making commenced. All the friendly chiefs enumerated spoke, and the whole of the sayings of the Kupapas were merely words of welcome, the words being the same in every chief's speech. When all of them had spoken, Tawhiao replied: his speech and waiata are attached to the notes. His speech ended the talk for the first day.

On Tuesday morning early, he commenced by telling Hone te One that he had come to fetch him to go to Kawhia at once, and that, if he consented to go there, he (Tawhiao) would also make that his principal place of abode.

About eleven o'clock, Te Kewene and other chiefs, who had returned to the Makaka to sleep, arrived, and the speech-making was again resumed by Wetini Mahikai. Notes of the speeches are attached hereto. Tawhiao waited till all had spoken, when he replied to all of their speeches at once. The custom, in vogue at the Hauhau meetings, of no person speaking after Tawhiao, was strictly adhered to on this occasion, and his addresses terminated all the discussions. The subject of the speeches on Tuesday referred to Waikato becoming one, with Kawhia as head-quarters, and the March meeting being held there. The addresses of the Kupapa chiefs were very similar one to the other.

During the afternoon he was talking to Wetini, Hakopa, and myself inside the whare. He told us about the day he spent with you at Otorohanga, and what passed on that occasion; his statement coincides exactly with what was written at Alexandra, and agreed upon by all of us, as the correct account of your interviews with him at Waitomo and Otorohanga. With reference to his speech, and your reply, he said, when he heard you say you could not comply with his request about the return of Waikato, he closed his hand in order that you might know it was ended: "kua mutu" being the words he used.

With regard to the Kuiti meeting, he says he knows you will not come, because you never consented to meet him there, but at Kawhia. Nevertheless, he has left instructions with Te Ngakau to send for him immediately, if there was any chance of your being present. He directed Takerei to reply to the letter you wrote him from Alexandra, with an invitation to you to attend the March meeting, which, in consequence of your absence, falls through. Tawhiao told me, if his daughter was better upon his return to Kawhia, he should go to Te Kuiti for a day or so, and would return to Kawhia almost immediately, as he was going to leave his wives and family there.

The reason he gave for pressing this March meeting at Te Kuiti, was to enable the old chiefs who are there to participate; for the sake of these old men and women, he desires to have it there, the plea being, they are too old to travel to Kawhia. Hakopa replied to this, that he considered he was quite as old as Manuhiri, and therefore Manuhiri was just as able to come to the coast as he to go inland. Were it not for this, Tawhiao would have consented to your words respecting Kawhia, at Waitomo. He insisted upon my remaining with him all the time we were together, and would not hear of my coming away until he left for the Makaka. Every now and again, he would refer to your meeting at Waitomo, and say he knew you would not come to Te Kuiti for the *Maehe*; hence his spending the *Maehe* at Aotea. He expressed his regret at not having said more to you than he did at Waitomo

and Otorohanga, as he considers he has lost an opportunity of speaking to you, which may not occur for some time to come. He goes on to say he was afraid to say too much, as that was a first meeting. It is easy to perceive that he is anxious to return to the state of affairs that existed before the rebellion, and to go wherever he likes amongst the Europeans: at the same time he is desirous of maintaining his prestige amongst his people. On Wednesday morning, I asked him if he had any message he wished conveyed to you. He said, "What you ask is correct. Tell Te Makarini that Te Maehe of this year is at Te Kuiti. Ko taku kupu tuturu tenei [This is my fixed word]: engari e pai aua ano a Kawhia [there is no objection to Kawhia]; engari taku kupu tuturu kei te Kuiti [but my desire (determination) is to have it at Kuiti]."

He gave me an invitation to accompany him to Kawhia, and to go there whenever I wished, without waiting for special invitations from him. He gave me his watch, which I am to retain for a time, then get it cleaned, and return it to him personally at Kawhia. You will observe, on reference to the notes attached, from his speech of Tuesday, that your Waitomo interview and your subsequent one at Otorohanga have impressed him very much. He would, I think, like to meet you again; in fact he admitted he would like to see you put in an appearance at Motakotako, but he knew you could not, as you were on the East Coast. He appeared to be very well posted up in your movements, and said there were more days than one. Rumour states that Waikato are desirous of joining together all their different hapus, in order to resist any attack that may be made upon them by any other tribe or tribes, as they are afraid of the action taken by Ngatimaniapoto in turning them away from their lands. They fear that eventually this and other differences may lead to force being resorted to: hence the determination of abandoning Te Kuiti, which will take place this next cultivation season. Ngatimaniapoto, reports state, will make Kopua their headquarters. Waikato and Ngatihaua will follow Tawhiao towards Kawhia; their kaingas will stretch from Pekanui to Kawhia, the latter place to be their headquarters. The local friendly chiefs agree to this *whakakotahitanga* (joining together) of Waikato, so long as it does not interfere with the European race.

Comparing the accounts that I have from time to time heard of Tawhiao, I cannot but think that he is a very different being since he saw you at Waitomo, and appears, notwithstanding the failure of the Te Kuiti *Maehe*, to be in very good spirits.

It is understood that the West Coast tribes are to call a meeting at Kawhia next March, and this they intend to do.

Hone te One, Wetini, and other Aotea and Raglan natives talk of going to Kawhia at once to clear ground for cultivations, and to reside there.

From Tawhiao's demeanour and conversation while at Aotea, I am compelled to the conclusion that he at any rate is sincere in his expressions of peace, and friendliness towards the Europeans, but whether the rest of the Waikato chiefs concur with him in these sentiments I am not prepared to say; I am, however, inclined to think that the principal ones do. It appears to me that Ngatimaniapoto and Waikato, the quondam supporters of Kingism, are endeavouring their best to break up that movement, and give up the isolation hitherto attached to it. In my humble opinion this state of affairs has been chiefly brought about through the judicious management of the Government, the benefits of whose policy they are only now realising, and the many differences of opinion arising between these two powerful sections of Waikato, which are at last causing a division, which is to locate Rewi and Ngatimaniapoto at Te Kopua, and Tawhiao with Waikato at Kawhia, the two places being one at each extremity of the so-called King country.

The friendly chiefs are satisfied that a satisfactory understanding will be come to between you and Tawhiao at no very distant period. They have determined not to go to Te Kuiti, but to insist upon having the meeting at Kawhia instead next year. They look upon Tawhiao's visits to Aotea as omens of good. Tawhiao will probably not cross over to Kawhia before Saturday; he may even stay longer.

Notes of speeches herewith.

I have, &c.,

R. S. BUSH,
Clerk of the Court.

The Hon. the Native Minister, Wellington.

NOTES of SPEECHES made at MOTAKOTAKO, on Monday, March 29th, 1875.

Renata Wharepuhi (Tainui): Welcome to Aotea, my elder relative, you and my children, welcome you and your sister (Tiaho), now gone from amongst us. Death is not of to-day, it is from the commencement of the world: how can it be helped? Welcome to Whaingaroa, welcome to Waikato, come to, visit us; there is nothing evil in going from place to place. We are Waikato; where is there another? True, the old people are gone, but we are still alive. Let us tread in the footsteps of our ancestors.

Speeches almost word for word of the above were made by Kiwihiatahi (Tainui), Kewene Te Haho (Ngatihaua), Tipene (Tainui), Paekau (Tainui), Te Awaitaia (Ngatihourua), Te Mutu (Ngatihikairo), Hone Pirihi (Ngatihourua), Hemi Nero (Ngatihourua), and one or two more.

Tawhiao: Welcome me and my children, my grandparents, parents, elder relatives, and younger relatives. It is right that we should see each other, and cry over those relatives of ours who have gone from amongst us. We are not the only people who are sufferers through Death. He visits all the world, and all races suffer from him. It is not a new thing. It has been in existence ever since the world began. It is your road. It is mine. There is no one to make peace with death. Salutations to you, my parents, etc. What you say is good. Where should Waikato go, but to Waikato? We are Waikato, at least the remnant of them. Where are all the old people? They are gone, and we are left; therefore, I say, we are Waikato. Let us sit and look at each other, speak and listen to each other. What harm is there in that? (Here he gave the waiata, which is attached in Maori.) Welcome me. Why should you not bring your wounds (dead persons) to me, and I mine to you? Let us cry over them. There are many days; each day has its work and talk; each month and year the same. Welcome, my parents, etc. I came to see and talk to you. Why should not I do so? Welcome me. Welcome.

Tuesday, March 30.

Wetini Mahikai (Tainui): My younger relative, welcome to Aotea, to Whaingaroa; come and see us, Waikato, the remains of what we once were; put an end to the division, let us be one as of yore. I agree to your talk of yesterday; let Waikato reunite in good works, if they will; I am there, and my March at Kawhia. Come out of the house of bondage. Let us learn that there are chiefs left to Waikato. Where are Waikato, the great name which was once heard of throughout the whole land? Their diverse opinions have been their curse; let us unite for good works. Are we not the remains of our ancestors?

Kewene Te Haho (Ngatihaua): Welcome, my son and grandchildren. You do right in coming to see us; your talk is good, follow it out, and we are with you; my chief has met you at Waitomo. Why should not I go to Kawhia? We are all Waikato. Te Kanawa and Pikia are the ancestors of the Kawhia, Waikato, and Muriwhenua; and Te Aho and Te Rangi are the ancestors of the Aotea and Raglan tribes. We are all of one blood, therefore your coming to us to save you is good and right. We will be one. Let the March be at Kawhia next year. Come out to us, and remain in our midst.

Te Awaitaia (Ngatihourua): Welcome. There is a saying, that it is better late than never. Had you listened to our advice formerly you would not have suffered what you have, but it is done now, and cannot be undone. We are glad you are here to see us and talk to us. Your word about being one for good works, is to my fancy; I will support it. We are all Waikato. Are there not present here the descendants of Kuri Huatahi, Te Awaitaia, Pohepohe, Muriwhenua, Te Kanawa, and Pikia? Where is there another Waikato? Your word is good. Speak—March next year, at Kawhia; I will call it there. Let it be so; at Kawhia the gathering of people this year.

Hakopa Te Kotuku (Ngatimahanga): Welcome, my son; welcome to Whaingaroa, to Te Awaitaia; come and join this Waikato to that. Come to join with us and the pakehas. I am rejoiced to see you; you have at last discovered that I possess the healing balm, without which you can no longer exist. When my profligate son returns to me, I will kill the fatted calf in honor of his return. Come, and join yourself to us and our good works. Do not keep aloof any longer. Let the next March be at Kawhia, where the Europeans wish for it; let it be made an occasion of rejoicing, as it will be a mixing of the two races. Come to us. We are what is left of Waikato. I cannot go to Te Kuiti: that is too far. I hear you object to Kawhia on account of its being too far for Manuhiri; if that is too far for him, why Te Kuiti is the same to me; I am as old as he is. I am big enough to have a March (name given to these meetings) at Kawhia next year. I will fetch Taupiri's remains, which you were fool enough to bury on a stranger's land.

Tawhiao: Welcome me, my parents. What you ask me and your grandchildren to do is too much. It is correct. Let a short time elapse in crying for your younger relative Waihuka; there are many years for you, Tuteamoamo. We will think it over every day, month, and year. The Maehe is to be at the Kuiti; this was my word to Te Makarini. I asked him not to slight it. He said what I asked was correct, but he did not consent, saying, No, at Kawhia. I will not say that is bad. No; I approve of that. Respecting what you say about my stopping with you, am I not with you? Do I not sleep with you, eat and live with you? What you say is true; hence my coming to see you. I shall return, and come back again. But at present I am much troubled about the illness of my daughter: had it not been for her illness, wives and children would have all been here, and you tired of entertaining us. If her illness is better I mean to go to Te Kuiti for a day; but if Te Makarini comes, then I go there post-haste, but I do not think he will come as he never promised. My fixed word (kupu tuturu) is that the Maehe shall be held at Te Kuiti. If our words are true (maku e whakahihi me whakaae: erangi he nui rawa), I will presume to consent to them, but they are very great (meaning, I presume, that he ought not to consent except in the presence of Manuhiri, and old chiefs).

No. 2.

The UNDER SECRETARY to OFFICERS in Native Districts.

(Circular.)

SIR,—

Native Office, Wellington, 6th April, 1875.

I have the honor, by direction of the Native Minister, to request that you will be good enough to send in the usual annual report on the state of the Natives in your District, before the 31st May proximo, in order that no delay may take place in printing the reports for Parliament.

I have, &c.,

H. HALSE,

For the Under Secretary.

No. 3.

Mr. S. VON STURMER, R.M., Hokianga, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Hokianga, 18th May, 1875.

I have the honor to submit my annual report on the state of the Natives under my charge in this district.

At the time of forwarding my report last May, a dispute had arisen between the Waima and Taheke natives with respect to the right to dig gum upon a piece of land called Rakauwahi, near Kaikohe. In June, the disputants, to the number of 300 and 400 respectively, took up arms and erected strong pas, and for a time there was every prospect of a serious disturbance taking place. Eventually they listened to the advice of their friends, and agreed that the matter should be settled by arbitration, and a final and satisfactory decision was arrived at by the arbitrators in September last.

Rakauwahi has since been disposed of to the Government, and about 150,000 acres of excellent land has been purchased, or is being negotiated for on behalf of the Government, at a moderate price.

I can see little change in the Natives during the past year; they still have the same love of spirits, though some of the leading chiefs have made and are making strong efforts to restrain the intemperate habits of their people.

The numbers of cases brought before the Court in which Natives have been concerned are as follows:—Between Natives only, nine; between Natives and Europeans, in which Natives were plaintiffs, two; in which Natives were defendants, twenty-eight. During the year one Native was committed for trial for cattle-stealing, and found guilty in the Supreme Court; and one sent to gaol for two months with hard labour for an aggravated assault upon a European. In general the conduct of the people has been good.

The principal public work performed by the Natives during the year has been clearing the line for the telegraph and erecting the poles. Several objections were raised by the various owners of the land through which the line has been carried, but they may justly be ascribed to the people not fully understanding the objects of the telegraph, as in every instance, on the matter being fully explained to them, the opposition was at once withdrawn, and now that it is in operation, they acknowledge it to be a most important and useful work, and constantly avail themselves of its services.

A considerable number of the young men are constantly employed in the forests squaring timber; and owing to the high price of kauri gum, a large number have been engaged digging that article and preparing it for the market.

The crops of potatoes, kumaras, maize, &c., have been very good, and a large extent of land has been under cultivation, but I believe there is likely to be a scarcity of provisions before the end of the season, owing to the quantity of visitors from other districts attending the Land Courts and the number of native "huis" held since the crops have been harvested.

The health of the natives has not been so good as formerly, and several deaths have occurred. During the first three months of the year the measles visited every settlement—in fact, every house; and though only a few children died at the time, since then several persons who had been weakened by the measles have been carried off by low fever.

The district has suffered a severe loss in the death of our most important chief, Mohi Tawhai, of Waima, which took place on the 14th of March last. The old chief (he was upwards of eighty years of age) had just left church, and was mounting his horse to return home, when he overbalanced himself, and fell over the horse to the ground. Assistance was immediately rendered, but without avail, as he never spoke again. His funeral, which took place on the 18th, was attended by large numbers of Natives and the whole of the respectable Europeans in the district, who sincerely regretted the death of a truly good man, who for the last forty years had been a firm friend to the Government, a staunch supporter, and a man of whom no one could say an evil word; brave in battle and wise in council. He distinguished himself as a companion in arms of the late Tamati Waka Nene during Heke's war (so well described in Judge Maning's "War in the North"). For his services rendered to the British troops he received a pension, and also a medal for personal valour. For many years he was an assessor, and his opinions were always received with respect. It will be a long time before we can find another to fill his place.

A medical man is much required in this district, but there are too few European settlers to support one unaided by Government.

Though I am not able to report any great amount of progress amongst the people under my charge, I can safely say that they have in no way gone back. They still show the same eagerness for schools for the education of their children. Two new schools have been opened during the past year, towards the erection of which the Natives subscribed the sum of £100, and I am glad to say that the Native subscription in support of the teacher is in every instance paid up. Between 200 and 300 Native children are now receiving instruction in the English language in this district.

At Waimamaku the Natives have erected at their own expense a handsome church, at a cost of about £300.

It is proposed that two other schools shall be erected as soon as possible on the banks of the river, to meet the educational wants of the people.

I have, &c.,

SPENCER VON STÜRMER,

Resident Magistrate.

The Hon. the Native Minister, Wellington.

No. 4.

Mr. E. M. WILLIAMS, R.M., Bay of Islands, to the Hon. the NATIVE MINISTER.

SIR,—

Bay of Islands, 19th May, 1875.

In forwarding my annual report of the state of the Natives in this district, there is but little change to communicate since my last report in May, 1874. The Natives, generally, are pursuing their usual avocations, and peace and quietness may be noticed throughout the district. During the month of June, 1874, apprehensions were for a time felt that a disturbance would take place in consequence of a hostile movement on the part of the late chief Moihi Tawhai, with reference to a disputed gum field called Rakau Waahi, in advancing an armed party to oppose certain Natives who were at the time digging gum on the land in question, and who immediately armed themselves and prepared to resist by force any attempt to interfere with their proceedings. Having at the time furnished the Government with full particulars of this case, I do not deem it necessary, in the present report, to enter into any detailed account, merely stating that, after much time spent in negotiating between the parties, who had fortified themselves upon the ground, it was agreed that the question should be settled by arbitration, each party to name a certain number of arbitrators.

It is worthy of note, as showing the confidence felt by the Natives in the old settlers, that several of these gentlemen were requested by both parties to act conjointly with certain Native chiefs whom they had named, and much pleasure was manifested when it became known that they had agreed to do so. The Court met at Waimate on the 1st September, 1874, and after two days' close sitting a decision was given, which was well received. Much credit was due to the arbitrators for the careful manner in which they investigated the case, and the Natives were pleased with the results, some, to whom the proceedings were a novelty, remarking that there were ways and means of settling disputes otherwise than by powder and ball.

In the case of a dispute at Whangaroa, respecting a block of land named Otangaroa, Hongi and Paora Ururoa, two of the disputants, proposed that the question should be decided in the same manner as Rakau Waahi, by arbitration; and this proposal would have been carried out had they not subsequently agreed to have the lands surveyed and passed through the Native Lands Court. I mention this circumstance as showing the general satisfaction felt in the termination of the Rakau Waahi case.

In the month of October last, the Rawhiti Natives were thrown into great consternation and trouble by the loss of a boat's crew of their people, commanded by Rewiri Tarapata, one of their chiefs. Mangonui and Ihaka Te Tai, each in command of a boat, were out at the same time; and but for the prompt assistance rendered by Kingi Hori Kira and the Natives of Te Ngaere, whither the two boats had been driven, all would have shared the fate of their comrades. They were rescued in a state of utter exhaustion, Ihaka Te Tai quite delirious, and one man, a Wahu native, lying dead in one of the boats, having succumbed to the hardships he had undergone. These Natives had formed themselves into a whaling party, and on the occasion in question had succeeded in killing a whale far in the offing, which they commenced towing late in the afternoon; night set in upon them, ushering in a cold south-easterly gale, which, with the rising sea, compelled them to abandon their prize and seek safety by endeavouring to make the land. The boats got separated during the night: two were picked up as described, and the third was never afterwards seen or heard of.

In the month of January last the Hon. Wiremu Katene and myself accompanied to Whangaroa a large party of armed Natives, headed by the Chief Mangonui; the ostensible object of this journey, of which due notice had been given to the Whangaroa Natives, being the removal of the remains of the unfortunate Native Timoti, killed by Paapu, in the month of March, 1873, the real object being, as the Natives expressed it, to make peace with the Ngatiuru Natives, the tribe to whom Paapu belonged. Much dissatisfaction had been expressed at the leniency of Paapu's sentence, and an unfriendly feeling towards this tribe was in consequence gaining ground. Hence Mangonui's anxiety to allay this feeling, and re-establish friendly intercourse. On the day following the arrival at Whangaroa, both parties met, fully armed; and after the usual war dances, speeches of a conciliatory nature were delivered, ratified in the usual Maori manner by an exchange of arms, Mangonui giving a greenstone "mere" and a whalebone "paraoa," and Heremaia te Ara a double-barrelled fowling-piece and a handsomely carved long-handled hatchet. The meeting terminated in the most friendly manner, all parties expressing satisfaction at the results.

During the past year the natives have had the opportunity of realising large sums of money by the extensive land sales which have taken place, by the expenditure of public money on the telegraph line through the district, and by the increased demand for kauri gum, which they can dispose of in any quantity, and is to them a most lucrative trade. The regret is that so few among them have any idea of a judicious disposal of their funds. Many will hoard up their earnings, depriving themselves and their families of many comforts which they might enjoy, and yet at the preparation for some meeting or feast, should a general contribution be called for, they will lavish their expenditure in a most reckless manner, and hundreds of pounds be literally wasted and squandered away.

The extension of the telegraph line into this district has been hailed by the Natives generally as a great boon, and the work of clearing cheerfully performed by them. Opposition, in some instances, was attempted by a few indolent and turbulent characters, who thought to make capital of the line passing over their lands by preferring heavy and outrageous demands for payment; but, by a determined stand made against such demands, and Native pressure brought to bear upon the parties, the difficulties were overcome, and in no instance has one shilling been paid, except for labour performed. The Natives have already begun to avail themselves of telegraphic communication, and there is but little doubt that eventually the lines will be extensively made use of by them.

A large and interesting meeting of Natives took place at Waitangi, on the 14th of last month, the occasion being the celebration of a marriage between Ihaka Te Tai's son, of Te Rawhiti, and a niece of Hira te Awa's, late chief of Kaikohe. It was evident from the extensive preparations made that this was intended to be no mean marriage feast. A building, 70 feet long and 20 feet wide, the floor of which was neatly spread with Native mats, had been erected for the occasion. A table, the length of the building, laid with plates, knives, forks, and drinking cups, and loaded with edibles, was in readiness for the return of the bridal party from the church at Paihia, when it was immediately occupied, eighty-seven persons taking their seats. When these had been regaled, they withdrew; the tables were again spread, and all Europeans present invited to partake of refreshments in the form of roast beef, plum puddings, cake, wine, and other luxuries in great profusion. A large ornamental wedding cake procured from Auckland adorned the centre of the table. The Europeans in their turn withdrew, when a succession of relays followed, until 500 Natives and 100 Europeans had partaken of the good things spread before them. Native mats were placed in line upon the ground outside the building, along which 100 children were treated, when ten times as much food as they could consume was placed before them. Enormous supplies of bread, tea, sugar, and cakes were stacked out for the evening repast, and distributed amongst the different tribes present. The same process was repeated in the morning, the amount produced being almost unlimited in quantity. At the lowest computation this feast could not have cost the Natives less than £400. In the evening a meeting was called to discuss the propriety of the building having been named "The Treaty of Waitangi." Mangonui was the first to speak, who stated it was he who had adopted this name, following the example set by Natives in the South, who,

in erecting large buildings, had given them ancestral names, inviting Hongi and himself to attend their meetings. These invitations had been declined, Ngapuhi preferring to remain in their own district. This building had not been erected for any political purpose, but merely to do honor to the wedding which had that day taken place. A name was required for it, and Waitangi being the spot where the treaty was first signed, he considered the one he had chosen as most appropriate. Others followed in the same strain, approving of the choice made by Mangonui. The Treaty of Waitangi, they said, although ridiculed by Natives in the South, had always been respected by Ngapuhi, and it was, they considered, a token of respect thus to name this building, especially when, in so doing, they were but following the custom of Europeans who named their ships after their wives and daughters, even after the Queen of England herself. Other subjects of local interest were discussed during the night, and the meeting did not separate until early morning. By eight o'clock all were on the move, returning to their different homes well pleased with the manner in which they had been entertained. The conduct throughout was highly creditable to all parties, and I certainly never was present at a more orderly and well conducted meeting.

The health of the Natives during the past year has on an average been good, with the exception of the usual sickness accompanying the measles, which epidemic has passed through the district, but in a mild form; and in all the cases which have come under my knowledge the patients have recovered. One death, however, has to be recorded, which has been universally deplored. I allude to that of the aged and renowned chief Moihi Tawhai, of Waima, who died suddenly on Sunday, the 14th of March last. He had attended service as usual, and, when in the act of mounting his horse to return home, over-balancing himself and falling heavily to the ground, he broke his neck, immediate death being the result. The melancholy intelligence spread rapidly through the district, and a large concourse of people, including many Europeans, assembled at Waima, and followed his remains to the grave. Being absent at Whangaroa during that week, I was precluded the opportunity of paying the last token of respect to the memory of one who has ever been a faithful ally of the Government, and held in universal respect by the Europeans and Natives of the district.

The Hon. the Native Minister, Wellington.

I have, &c.,

EDWD. M. WILLIAMS, R.M.

No. 5.

Mr. J. J. SYMONDS, R.M., Kaipara, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Court, Kaipara, 21st May, 1875.

In compliance with the instructions contained in your letter of the 6th ultimo, I have the honor to report that the Natives in the Kaipara District are in a very satisfactory condition,—peaceable, loyal, and holding friendly intercourse with the European settlers. They are mainly occupied in digging for kauri gum, cutting timber, and a few have been employed on the railway works for some months past.

Three Land Courts have been held in the district, and a fourth is now being held at Kaihu, on the Wairoa. Much interest has been evinced by the Natives in the settlement of some of the blocks, and they have conducted themselves at these meetings in a very orderly manner.

Measles have been prevalent in the district, but I am happy to say but few cases have terminated fatally.

Te Tirarau and Parore Te Awha have each built a church, and otherwise improved their settlements.

Not having had an opportunity of mixing with the Native population for many years, I was much struck with the improvement that has taken place amongst those in this district. They appear well supplied with food and clothes, and the chiefs express themselves well satisfied with the policy of the Government towards them. I have no case of crime to record.

The system of leasing land to Europeans seems to work well; it affords those who have adopted it a yearly income, and creates a mutual interest in the land to both Europeans and Natives. Some large blocks are leased on the north and south of the Kaipara, amounting in all to some 100,000 acres.

As I have only had charge of the district four months, during which time I have been engaged at several Land Courts, I am not prepared to furnish so detailed a report as I could wish, but will do so on a future occasion.

I have, &c.,

JOHN JERMYN SYMONDS,

Resident Magistrate.

The Hon. the Native Minister, Wellington.

No. 6.

Mr. W. HARSANT, R.M., Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Raglan, 19th April, 1875.

The report on Native matters I have the honor to forward on this occasion can be, I fear, little more than a reiteration of the somewhat favourable one I sent last year.

The Maoris in and around Raglan, Aotea, and Kawhia are living quietly, and there has been less drunkenness and crime among them than usual. Up to the last two or three months there has been little disease, but since, measles, in a very mild form, has been prevalent with them. I have heard of the death of one infant imputed to measles, but at present have seen no fatal case.

I would respectfully offer a few suggestions:

1. It is desirable, both for Maori and European offenders, to have a nearer goal than Mount Eden.
2. It seems quite time to repeal the 104th and 105th clauses of the Resident Magistrates Act.

A fine, even of fourfold, with costs, does not, so far as my experience goes, act either as a punishment

or as a warning or deterrent. The fine falls lightly upon the delinquent, who has commonly little to lose; but it does fall very heavily on mothers, sisters, and relatives, who beg to be allowed to pay it to save the disgrace of imprisonment.

Towards the end of last year we had several cases of petty theft committed by idlers going to and returning from Kawhia. In talking over the subject with the Native Assessors, it was agreed that the next offender should go to prison. Shortly after, a half-caste, from Kawhia, stole some green oats from a field, and was imprisoned for it. Since then no charge of the kind has been brought before the Resident Magistrate's Court.

These matters are so frequently and habitually talked over in their whares and meetings, that the Maoris, I suspect, know the law better than many Europeans, and now require no special enactments nor immunities more than the Resident Magistrate might legally exercise in case an offence might have been committed in ignorance.

I agree with Mr. Brabant that some available and inexpensive form of marriage for the Maoris would be advantageous.

That the Maoris hereabouts wish to live peaceably with the Pakeha seems certain. That the two races are gradually getting more and more mixed up in business and friendly relations is undeniable; and it can only be a matter of time ere the white settler is again welcomed at Kawhia, or wherever goods may be wanted, or produce may be for disposal.

I have, &c.,

The Hon. the Native Minister, Sir Donald McLean.

W. HARSANT, R.M.

No. 7.

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

SIR,—

Resident Magistrate's Office, Raglan, 5th May, 1875.

I have the honor to furnish, for your information, the usual annual report on Native matters in the Raglan district.

Condition of the Natives.

It affords me much pleasure to report so favourably on Native matters on this occasion. I have adhered to my usual practice of visiting the different tribes throughout the district, at their own settlements, whenever any meetings or large gatherings have taken place. During the past year there has not been much sickness amongst the Natives in this district, excepting in the last two months, during which time many of the children and adults of the Tainui tribe have been attacked by measles. Up to the present, however, I have only heard of one death, that of an infant. It is doubtful whether this even occurred from measles. The disease is apparently much milder than it generally is. From the 1st of January, 1874, to the 31st of December, 1874, there was no epidemic amongst them. Nevertheless, the deaths for that period amounted to no less than twenty-six, and the births for the same time to twenty-three: thus the former exceeded the latter by three. The greatest mortality this year is not, like the last, amongst the infants, but upon reference to the table attached—carefully compiled from records kept by myself—it will be found that the deaths of the adults and infants are on this occasion equal. The Registrar's records of the European population, for the same period, show nine births and two deaths. The principal chief who died was Petera, a Ngatihikairo. Hone te One also lost his only child, a daughter, who, I cannot but think, was another of the many victims to Maori superstition, European advice and attendance being refused, and that of the Maori "tohunga" preferred. One can scarcely believe that intelligent Native chiefs, who have for so many years been in constant intercourse with Europeans, do still adhere to tohungaism.

Their personal conduct has been remarkably good during the past year, and I am glad to report that they still deserve the character of being the best behaved and the most sober tribes of any that I have ever been amongst. I would here state that since my last year's report only three Natives have been brought before the Court—one for drunkenness, one for furious riding, and one for petty larceny. In this case a half-caste, from Kawhia, who was sentenced to imprisonment for a short term, was set to work to cut up firewood for the court and offices. While he was employed at this work, it was ludicrous to observe the many manœuvres he resorted to, to hide his position from the Native passers-by. He would, as soon as he observed them, cease work, and endeavour to make believe that he was simply there at his own will. At other times, when out for exercise, in charge of the constable, if he perceived any Natives coming in the direction of the office, he would run into the court-house lobby and conceal himself behind the door, in order to prevent their seeing him.

It has often appeared to me that to fine a Native for theft means to punish some of his relatives, as the burden of paying the fine invariably devolves upon them, and the thief really suffers nothing. The above case clearly shows that the Natives consider it a disgrace to be imprisoned, but to be fined is a mere nothing. It is not often that a Native once imprisoned for stealing, unless he be an incorrigible, is convicted a second time; and as it is necessary for the suppression of crime that the deterrent should be as severe as possible, I would most respectfully suggest that the present fining system be abolished, except in very exceptional cases, when it might be judicious and politic to resort to it. I believe this alteration would prove beneficial to the Native race.

The Ngatitahinga tribe, residing here at Te Akau, are very much annoyed with one of their assessors, for carrying on an intrigue with a brother assessor's wife. Unfortunately, both these families reside at the same settlement, viz., Waikoria.

The tribe want to order the offender away, but they do not know how they can do so legally. He refuses to go, and as they do not wish to return to their old custom of "muru," they are forwarding a petition to you, praying you to dismiss the assessor complained against from his office, and to remove him from that settlement, as they consider one or other of these persons ought to remove. They object to the injured husband doing so, and hope the offender will. The foregoing is purely an *ex parte* statement, which I make use of for the sake of the following observations:—Marriages in accord-

ance with Maori custom being illegal according to our laws, the so-called husband has therefore no legal claim for redress: hence the frequent resorting to the old custom of "muru." As so many tribal feuds emanate through these illicit sexual connections, I may perhaps be permitted to suggest that a code of rules be framed which would give the Native assessors some limited power in settling these questions, providing their decisions were first approved of by the Resident Magistrate of the district. I believe, if it were feasible to establish such a system, a system which I cannot but think would be acceptable to the Natives generally, inasmuch as it would not only protect the weak, but tend to improve the moral condition of the Native race, and lead in the future to a more healthy morality amongst them. The Tainui still attend their church regularly, and the Ngatitahinga have had their church consecrated by the Right Reverend the Bishop of Auckland; the Natives also resident at Aotea have prayers every morning and evening. The Native store here has been formed into a company, and duly registered as such in accordance with the provisions of the "Joint Stock Companies Act, 1860."

The Ngatitahinga and Coast tribes, following in the footsteps of their Raglan relatives, have opened a store at Port Waikato, under the management of Wirihana Te Ao-o-te rangi. The Natives appear to take great interest in the development of their company; they are, however, placed at a great disadvantage through their ignorance of the English language, and the absence of all knowledge of mercantile pursuits; but the greatest barrier to the success of such undertakings amongst them is their own inertness. Their want of energy is so great, that although they have resources at their very doors, they fail to avail themselves of them and turn them to good account.

Perhaps, in concluding this portion of my report, I shall not be deemed out of place if I draw your attention to one or two matters that have struck me as likely to prove beneficial to the native race and improve their social condition. Now that the Government are purchasing so many large blocks of land, would it not be advisable to initiate some scheme by which those of the sellers who preferred to take an annuity might do so, instead of receiving full and direct payment for their interests? This plan, if appreciated, would provide the Natives who embraced it with means of support in their old age. Could not also certain portions of land be reserved from the large tracts of country now being acquired by the Government, as endowments for Native schools, which, when their value increased, would help to support those institutions?

Educating the rising generation of the Native race will no doubt assist materially in lessening the present difficulties; however, I cannot but think that a great deal more good would be obtained if some establishment were founded in conjunction with the schools, where the boys when sufficiently educated could be placed to acquire a knowledge of different trades, which would not only place them in a position of earning a livelihood, but also be the means of exciting a desire amongst them to excel in the trades adopted, in order that they might not be inferior workmen to the European tradesmen.

Disposition.

No change is perceptible in the disposition of the tribes residing in the vicinity of Raglan or Aotea, all of which appear anxious to maintain their character for loyalty, which they so well earned in the days of their old chief, Te Awaitaia (William Naylor).

Since I had the honor of accompanying you to Taranaki in the early part of 1872, upon which occasion the chief Wiremu Kingi Te Rangitake came with a following of some 300 to New Plymouth and made peace, I have not failed to notice the great change that has been gradually taking place amongst that section of the Natives designated Hauhaus (adherents of the King), the most influential chiefs of which, up to that time, had most persistently isolated themselves from our towns and villages, preferring rather to go without actual necessaries than hold any intercourse with our settlements; but the last three years have made a vast alteration, and Native matters generally present a very different aspect now to what they did then, more especially in the Waikato and this district.

Tawhiao, the so-called Maori King, has made two visits to Hone te One's settlement at Aotea; on neither of these occasions was he accompanied by a large following. His first visit to Motakotako, Aotea, was made in company with Te Tapihana in the early part of December, 1874, at which time I was with you at the Thames; consequently I did not see him. On his second visit, in March last, he was only accompanied by his three sons; on this occasion he spent a week at Aotea. I was also there with him several days. He appeared to attach a great deal of importance to your interview with him at Waitomo, as ever and anon he would narrate some portion of what was said on that occasion, saying "he would have met any other person in New Zealand with very little emotion, but you he could not. The sight of you called up so many remembrances of the past that he was quite overcome, and unable to control his feelings." He was a very different person on this occasion. When addressing the tribes assembled there was none of that nervousness perceptible. He spoke loud and distinctly. It is said amongst the friendly Natives that if Tawhiao had been asked he would have come on to Raglan. They tell me he may come here any day.

Te Tapihana, after Tawhiao's return to Kawhia, came on a visit to the Tainui tribe, his object being to invite them to an *uhunga* for his brother Te Remi. He stayed two days, and his speeches were most pacific. This is the first time he has visited these parts since the Waikato rebellion.

Your interview with Tawhiao at Waitomo is looked upon by the local and Kawhia tribes as the most important event of the year, and they concur with Te Tapihana in saying that they are merely lookers on, "Kei a Te Makarini raua ko Tawhiao nga mahi" (it is for you and Tawhiao to make terms). Hone te One has left Aotea for Kawhia, where he intends to reside for the future. It is generally believed that Tawhiao will also make Hone's new kainga, situated at the boundary of Aotea and Kawhia, his principal residence. Great preparations are being made by Hone for extensive cultivations at his new settlement. Tawhiao also is reported to have marked off large patches, many of which he has already cleared. Several of the Tainui natives talk of following Hone te One to Kawhia.

There appears to be a desire on the part of Waikato to abandon Te Kuiti to Ngatimaniapoto, and take up their quarters in the vicinity of Pirongia, Oparau, and thence to Kawhia. The ostensible reason for these movements is said to be the differences of opinion now existing between the two tribes, Ngatimaniapoto and Waikato.

Rewi, rumour states, will take up his residence at Te Kopua, a settlement on the Waipa River, a few miles beyond the confiscated boundary.

From the conversation of the natives generally, I gather that Ngatimaniapoto are anxious for Waikato to remove from their territory, being afraid of that tribe committing some act which would lead to a forfeiture of their lands. Waikato no doubt chafe under the loss of their lands; they would like to see Ngatimaniapoto landless like themselves. I believe this is the real grievance between the two tribes, and the cause of the many differences that have taken place during the last two years.

The opening of the Ohinemuri district for gold-mining purposes cannot but show to the few Natives who still oppose the advancement of their own interests, the absurdity of their foolish stubbornness. This change in the state of Native matters amongst that section of them denominated Kingites may chiefly be attributed to the fact of their at last realizing the benefit to be derived from the policy initiated by you.

Crops.

This year the crops throughout the district were more extensive than usual. Potatoes have everywhere turned out remarkably well, more especially those cultivated at Aotea, and at the North arm of Raglan harbour.

I regret to say, the local Natives do not cultivate wheat in any quantities, but what was sown has given a good return.

At Kawhia, the grain crops were very large, the whole of which I understand have turned out well. On the whole, this year promises to be one of plenty; the kumaras being the only crop that has turned out indifferent.

The Kawhia and Mokau Natives have purchased one or two flour mills; others are applying to me to procure mills for them, all to be paid for by them. These people are at present engaged in gathering fungus, for which they receive twopence per pound. A great deal has already been shipped from here.

Tawhiao has also obtained Hone to One's sanction to dig for kauri gum on his land at Kawhia. Rumour says next year they will commence the gum-digging. Hone Kiwi objects to the Kawhia gum being taken elsewhere for sale, and insists upon its being fetched from there by vessel. If this is a fact, a wonderful change must have come over this very turbulent man.

Public Works.

The Natives have not been employed at any Government public works during the past year. They are anxious to improve the present road from here to Waipa, and many of them would gladly accept work on it, if it pleased the Government to employ them. Many of the Natives, principally those resident at Aotea, were engaged last winter in improving the road from here to Aotea. The work was given to them by the Karioi Highway Board: they appear to have done the work well, which is a great improvement to the road.

The Ngatihaua.

I have visited the Ngatihaua residing at Tamahere, Maungakawa, Matamata settlements, and Maungatautari, during the past year as usual. Those portions of this tribe formerly resident at Aratitaha and Wharepapa migrated to Te Kuiti about two years ago. It is now said they will follow Tawhiao and Waikato to Oparau, around which settlement many patches of bush have been felled for cultivations by these people, who are abandoning Te Kuiti.

A few of the Ngatiwairere, a section of Ngatihaua formerly living at Piako, are now the occupants of Aratitaha.

Hote and Tana, sons of the late Wiremu Tamihana, and Tangimoana, a son of Te Pakaroa's, with a few others, have returned to Wharepapa. The reason given for this movement is the incessant fault-finding of Manuhiri and other chiefs with them while they were living at Te Kuiti.

The Matamata portion of this tribe have not indulged in spirits so freely this year as heretofore, which may probably be attributed to a want of funds on their part, they having leased and sold all their available lands.

Several of the Ngatikoroki and Ngatikahukura have lived within a short distance of Cambridge for the last two years. I regret to say the change has not tended to improve their morals, nor added to their sobriety. I have seen two or three of their chiefs, who were total abstainers, intoxicated since their residence there; and men who formerly were scarcely ever seen wasting their time in our settlements are, I am sorry to say, becoming hangers about the township. The Hauhau portion of this tribe have a native named Turo, a Ngatikahukura, till lately resident at Maungatautari, amongst them, who, I am given to understand, has become quite an adept at distilling a kind of intoxicating drink from maize, potatoes, and pumpkins, which natives say is much stronger than the spirits procured from the Europeans, one glass being ample to make any ordinary man drunk. It is preferred to the European article, in consequence of those who indulge too freely not suffering any after effects, the same as they do from that purchased from the Europeans. According to report, Turo is doing a thriving business, having a ready sale for all distilled at three shillings per bottle. Great quantities are said to have been consumed at the late Te Kuiti meeting.

I have not seen the Ngatihaua since I saw them at Hamilton at the time of your visit to Waikato. It is my intention to visit all their settlements during the present month.

There is no change in the disposition of the Kingite portion of this tribe since last year. They, like the majority of the Waikato, appear to be getting lukewarm with regard to Hauhauism; and I cannot but think, had William Thompson taken a less prominent part in the King movement than he did, the most of the tribe would now be found with Te Raihi at Tamahere.

I have, &c.,

ROBERT S. BUSH,
Government Interpreter.

RECORD of BIRTHS, DEATHS, and MARRIAGES of NATIVES in RAGLAN DISTRICT during the YEAR ending DECEMBER, 1874.

NAMES OF TRIBES, &c.	Number of Births.		Number of Deaths of Infants.		Number of Deaths of Adults.		Remarks.
	Females.	Males.	Females.	Males.	Females.	Males.	
Ngatihikairo, Motakotako, Aotea ...	3	...	1	4	...	1	There were no marriages during 1874.
Ngatihaua, Makaka, Aotea ...	1	1	...	...	2	...
Ngatimahanga, Takapaunui, Raglan ...	2	...	1	...	...	...
Tainui, Te Kopua, Raglan ...	1	3	...	2	1	1	
Ngatihourua, Ohiaopoko, Raglan ...	2	1	...	1	...	...
Ngatitahinga, Te Akau ...	2	...	...	2	...	2
Ngatitewehi, Waingaro, Whangaroa Harbour ...	...	...	...	...	3	2
Ngatitehuaki, Waingaro, Whangaroa Harbour ...	3	2	...	2	...	...
Ngatitainu, Waingaro, Whangaroa Harbour ...	2	...	...	...	...	1
Totals ...	16	7	2	11	6	7	

No. 8.

Mr. R. PARRIS, Civil Commissioner, Taranaki, to the UNDER SECRETARY, Native Department.

SIR,—

New Plymouth, 25th May, 1875.

I have the honor to forward my annual report, called for by Mr. Halse's circular letter of 6th April last.

In reporting on the state of the Natives in my district, it is useless to repeat a great deal that was embodied in my annual report of last year, most of which would apply to the present time as much as when it was written, as regards their social condition and sectional references to the different tribes.

Considerable progress has been made in the acquirement of land for settlement (as a return forwarded, to be laid before the House, will show), opening out a very fine district in the interior, in an easterly direction from Mount Egmont, and towards the Upper Mokau country. With the money that has been paid to them for the land ceded to the Government, a large number of the Natives are now much more comfortably off than they have been for a number of years, having acquired cattle and implements of husbandry, which they are fond of being possessed of, besides other necessaries in adopting improved habits of living. Their great enemy is liquor, in the use of which they go to excesses, which have a painfully demoralising effect upon all; and with the numerous interests in the traffic, and the facilities offered for obtaining liquor, it is hopeless to expect any restraint to be effectual.

In the matter of education, the Native Deacon, who was appointed to this district, is making some progress; but he complains of the indifference of the Natives generally about education for their children, the primary cause of which is their having forsaken for many years the religion taught them by the missionaries, and having been carried away by the superstitious influence and teachings of fanatical aspirants of their own race, a class of individuals no Native district in New Zealand has been so notorious for as Taranaki.

On the 17th day of every month, which they call a "ra tapu," a meeting is held at Parihaka, which is still attended by representatives from all the tribes in the province, and from other parts. Half-yearly meetings, in the months of March and September, are numerous attended, being a sort of feast time and jollification, which is the principal attraction, a love of excitement being a characteristic of the race; but these and other periodical meetings at other places absorb too much of their surplus produce, which, if economised and properly applied, would enable them to contribute to the education of their children; but the difficulty is to make them feel it and act upon it.

Preparations are now being made by the Natives North of Waitara for a supply of food for a meeting about to be held at Tongaporutu, which the leading Ngatimaniapoto chiefs are expected to attend, and which, I am informed, I shall have a written invitation to attend myself. One of the questions to be discussed is the opening of the Mokau river for trade with Europeans. Another question likely to be brought before the meeting is, as to which of the tribes the "mana" (authority) over the Poutama district vests in, whether in Ngatitama or Ngatimaniapoto; the latter not acknowledging that they ever surrendered the "mana," but only permitted occupancy by the former.

The Natives living at Mokau under the chief Wetera Ta Kerei (Te Rerenga) have for several years been anxious to renew their trading connections with Europeans, and to have vessels in the river; and it is now reported that Wetera Ta Kerei hopes to settle the question at the approaching meeting.

The mortality of the race in this district has been lighter this year than for many years past, and the average condition of the health of the Natives is favourable, as compared with prevailing sickness amongst Europeans the past season, which has been beyond the usual average.

The Native population of this district has been considerably increased the last two years, by the return of absentees from other provinces. Scarcely a month passes without some returning. Some of them give me trouble about land disposed of under the Military Settlers' Settlement Act, but after a time resign themselves to the condition of things, and settle down with their relatives.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Under Secretary, Native Department, Wellington.

No. 9.

Mr. R. W. WOOD, R.M., Upper Wanganui, to the UNDER SECRETARY, Native Department.

SIR,—

Native Office, Wanganui, 21st May, 1875.

I have the honor, as directed, to forward my annual report on the state of the Natives in my district. Upon the whole, I feel justified in reporting favourably as to "the state of Native feeling generally;" further progress having been made by the Natives during the past year (consequent upon a continued state of peace and quietness) in the road to civilization, contentment, and happiness. All feelings of hostility towards the European power are fast passing away, and a general determination to look to the law for redress of all imaginary wrongs and grievances and for the security of their rights has become the normal state of feeling amongst the Maori population of these parts, a feeling which may now be said to have spread over all the country.

There have been extra causes at work during the past year to excite and disturb the Maori mind, more particularly the all-absorbing question of the management of their landed estates, the increasing disposition of many to sell a portion of their lands to the Government having had its effect upon the whole Native population, sellers and non-sellers; and meetings are constantly being held to discuss the subject, and a determination come to to have their lands surveyed and put through the Court, so that the question of title may be ascertained and a definite policy pursued in respect of leasing and selling their lands, and such general administration of same adopted as may prove most advantageous to the race. A strong feeling is gaining ground as to the necessity of securing a large portion of the tribal inheritance as an estate in perpetuity to the descendants of the Maori people, and a good deal of opposition shown towards those chiefs and their followers who are going in extensively for land-selling, for fear that a reckless disposal of same should prevail and no provision be made for future generations.

Surveys are now being pushed on in all parts of the interior, and many disputed tracts of country will shortly be submitted to the Land Court for investigation and settlement, all opposition having been withdrawn by those who had expressed an intention of fighting out the question by a resort to arms, owing to the good advice given by Major Kemp and other loyal chiefs to submit all differences to the law for arbitrament.

Much agitation has transpired in the Tuhua district, where the Native title is much in dispute, owing to the disposition shown by the notable chief Mamaku to sell several tracts of land in that part, and his eagerness to push on the surveys in the interior, for which he has been called to account by many of the subordinate chiefs and others who are alarmed at the action taken by the old chief, who seems determined to throw open the interior for European settlement. Serious differences amongst the Tuhua Natives threatened more than once in connection with the surveys pushed on by Mamaku, and on one occasion a threatened disturbance was prevented by the timely and judicious interference of the Land Purchase Officers, backed up by the support and influence of Te Pikikotuku, Paiaka, and other Natives, who exerted themselves to maintain the peace.

Te Mamaku, an old chief of high rank and influence amongst the Natives, and well known to the Europeans in this province, is now a staunch adherent of the Government, and has lent his influence and active support—regardless of all opposition by the land leaguers—towards opening up the inland districts of the North Island to the occupation and settlement of the white man. The action taken by him will have its due effect over other chiefs and tribes, including those of Waikato and Maniapoto, and many will be induced to follow his example, knowing full well that the land monopoly hitherto existing cannot be maintained any longer as against the constant pressure both from without and within. One cannot, however, but sympathise with the feeling expressed by many, and anxiety shown to make provision for future generations, by securing an ample portion of the Maori lands as an inheritance for their children; and no doubt the Government will take care that ample provision is made for the Native population in this respect, and a paternal regard shown for their interests by setting apart large reserves out of purchased blocks as an estate in perpetuity for the Maori race.

Some dissatisfaction still exists among several of the river Natives and coast districts, consequent upon the action taken by Henry Matua, who has led them to believe that they have been victimized in their former sales of land to the Government, and has succeeded in setting them against our Courts (Land and Judicial); and the Maori Runanga is constantly at work, settling land disputes, and trying offences amongst the disaffected and disappointed members of the Maori community. On one occasion I found the Maori Runanga sitting at Parikino, in the large assembly house there, where I had been accustomed to hold my Court, and at a time when I had fixed a sitting to be held therein; and I at once adjourned my Court to the schoolhouse in the neighbourhood, with the concurrence of Hakaria, assessor and head chief of the settlement, although the Runanga offered to adjourn their proceedings till I had held my Court, which I declined to do, feeling they had stolen a march upon me, and that it would be derogatory to my position as a Queen's Magistrate to in any way submit to, or countenance their unlawful proceedings. I took care, however, to express my disapprobation of their conduct, particularly of the resident Natives, in no measured terms, and have since learnt that the action taken by me has met with the approval of the bulk of the natives. I think, however, that, at least in these parts, this movement will gradually die out, and that its staunch supporters will soon tire of their profitless employment. In some instances, where local differences about

title to land have arisen, I believe the Runanga has been the means of doing some good, by investigating and promptly settling, to the satisfaction of the Maori disputants, quarrels about land, which might otherwise, through the tardy operation of the Land Court, have resulted in a breach of the peace. The Runanga, however, is not satisfied with merely settling the disputes, but arrogates to itself the power of granting a certificate of title and taking fees, and professes to ignore entirely the operation of the Native Land Court, whose awards, in many instances, the Maoris decline to accept, by refusing to take up the Crown grants, which Henry Matua has set them strongly against.

The Runanga also takes upon itself to settle all Maori debts and claims, and tries and punishes offences, appropriating the fees and fines; the paying in of which to the Colonial Treasury is not to their mind.

With regard to my own Court, I have not had quite so many cases to settle as during former years; but this is partly to be attributed to the freedom from crime and disputes of the river population, and owing to the Natives being so much taken up with attending meetings about land, and in surveying large blocks, prior to putting them through the Land Court and selling to the Government. A determination has been come to respecting the survey of immense tracts of land, including the Murimotu country, which will lead, no doubt, to their parting with a good deal of territory, which, ere long, will be opened up to settlement, whereby the interests of the colony will be much served, and a general impetus given to the tide of civilization and progress. With regard to settlement on the banks of the Wanganui River, the Natives are anxious to invite same, by offering many choice spots for lease to Europeans, and I am hopeful soon to see several thriving homesteads on the Wanganui River, whereby an improved state of affairs will be brought about, and immense benefit conferred upon the Maoris, by having thrifty and industrious white settlers in their neighbourhood, from whom they can learn how to turn their property to the best account, and whose manners and customs they will be sure to imitate. I hope, ere long, to see many experienced husbandmen, and even artificers, located on the banks of this noble river, from whom the rising generation of aboriginals can learn many a lesson in the branches of industry, science, and trade.

In the matter of politics much more attention is shown than formerly, and each sitting of Parliament is looked forward to with an increasing interest and excitement by the Natives. The general elections are already a matter of discussion amongst them, and Major Kemp is likely to be put forward as the Maori member for the West Coast District, and his candidature will not be opposed by any Wanganui Natives, as formerly, so that he will stand a good chance of being returned, and, I need hardly say, he will make an excellent member.

The annunciations of the Taranaki Prophet, Te Whiti, still engage the attention of many of the Natives; and deputations from the tribes continue to visit him at Pariaka, at his annual meetings. The Natives on the Wanganui River seemed much impressed this year with his prognostications, which tend to solemnize the Maori mind, having reference to the second coming of Christ and the first resurrection, which momentous events Te Whiti pronounces to be at hand, and warns all to watch for the sign in the heavens! Without pronouncing any opinion on the foretellings of the Taranaki Seer, they seem to have a pacificatory effect upon his hearers, and I believe he gives good advice to the Natives respecting their general conduct—namely, to look to quiet and legal means for the redress of their supposed wrongs and grievances.

With respect to the Waitotara and Patea Natives, who were recently permitted by the Government to return to their ancestral homes, I am happy to be able to bear witness to their general good conduct since their return, and all feeling of animosity between the races in those neighbourhoods is fast dying out, and peace and prosperity prevail.

Several notable Maori Chiefs have passed away since I last wrote, two of whom, Pehi and Tahana Turoa, were principal chiefs of Wanganui, and men of influence and note in their time, whose places cannot be filled, being representatives of a generation fast dying out, whose successors are of quite another type and character. The name of Turoa was one of renown in Maoridom in days of yore, and will be thought of with respect and pride by the Maori in generations to come. Tahana Turoa, particularly, was a most intelligent and influential chief and assessor, and I much miss his aid and support in performing my official duties amongst the up-river Natives. He was an extensive land owner, and, contrary to the general custom, he left a will, which has lately been proved in the Supreme Court of the colony.

With regard to the moral and physical condition of the Maoris in these localities, I cannot report so favourably as I could wish. No marked advancement can be made by them in these respects till they change their mode of living, the communage of the Maori pa being a check to anything like a high state of moral or physical development.

With regard to the general appearance of the Natives in dress and cleanliness, a marked improvement has taken place, which I attribute in a great measure to the elevating influence upon them of the Maori schools, which continue to flourish, and about which I shall speak more fully in my special report upon them, as requested by the Hon. the Native Minister. An attempt has been made to put up one or two wooden cottages; but it remains to be seen whether the owners will maintain exclusive occupation of same, and follow an improved and more civilized mode of living therein.

There is some talk of rebuilding their churches, and securing the services of a resident minister, a want which I should much like to see supplied, as I believe the frequent ministrations of a good and energetic Christian missionary amongst them, at this time, would be followed by most satisfactory results—namely, by a return to Christian observances and modes of worship, whereby a tone would be given to their morals, and an advancement made in all that is high and elevating. In a quiet way I do all I can to stir them up in these matters, and have sold a goodly number of Maori Bibles, which are in greater request than formerly. I have entered into communication with the Bishop of the Diocese on these subjects, and he has promised to accompany me in one of my visits to the far off interior, when the religious wants of the river Natives (some 2,000) will be brought under his personal observation, and an effort made to meet their requirements in this all-important matter. The attention of the Natives towards agricultural pursuits continues unabated, and a greater breadth of land has been

sown with wheat and oats this year than usual, besides large quantities of potatoes and Indian corn. The kumara is likewise largely grown, and the Maori breadfruit, together with pumpkins and melons. Of fruit there are large quantities—namely, peaches, apples, figs, pears, quinces, grapes, and Cape gooseberries, for which they find a ready and improving market in the Town of Wanganui.

With respect to the growth of hops at the river settlements, the Native growers have been much discouraged, owing to their having failed to obtain a profitable market for those raised by them in the Town of Wanganui, owing to the crops having been culled too soon, and for the want of a kiln to dry them with; the brewers here declining to purchase for a paying price anything but a dried hop. In one case, the Maori grower sun-dried his hops, which he pulled too late, and ruined them; another pulled his three weeks too soon, and another, not knowing the proper time for gathering in his crop, left them to dry and decay away on the stems, without gathering them at all.

Notwithstanding these disappointments, the Natives do not intend giving up their culture, but will seek for information and assistance from their European neighbours, one of whom, a Mr. Cathro, grew a nice little crop off an acre and three-quarters, at the foot of St. John's Wood Hill, for which, I believe, he got a paying price. I hope to get some experienced white man to start a hop garden on the river, and thereby afford the Natives an opportunity of acquiring the information necessary to the successful cultivation of this profitable branch of industry.

Touching the matter of sericulture, the Natives have begun to plant out and increase the number of mulberry trees supplied to them; and possibly, next summer, an attempt may be made to introduce the silk-worm—respecting the manipulation and feeding of which some information will have to be given. The Rev. B. K. Taylor, of Putiki, on one of his visits to the Natives with me, exhibited a nice specimen of silk, in cocoon and unwound, raised at his place, and explained the whole process to the Natives, much to their delight and astonishment.

The annual ploughing match, in which both Europeans and Natives took part, came off at Aramoho, in August last. Owing to the unpropitious state of the weather, only nine European competitors appeared; and there were seven or eight Maori teams on the ground. Their average ploughing was better than the work of the colonials, with one exception. In a numerical sense, the match was a failure; but the ploughing was of the highest order. Thirty pounds was given by the Native Minister towards the Maori prizes, of which Wiremu Tauri, of Putiki, took the highest, £6; and Tete, of Aramoho, the next, £3. In the evening a dinner was held, at which the Natives appeared in force, and spoke eloquently. One in particular, Toitoi, said—"They (the Maoris) highly approved of ploughing matches, and felt grateful to the Europeans for encouraging same, as a means of establishing good feeling between the races. That they were an indication of the friendly feelings subsisting between Europeans and Natives, and were deserving of popularity. That their thanks were due to the Government for its support in giving prizes, which was a proof of the interest it took, not only in their welfare, but that of the white people. That it was far more profitable to engage in peaceful industries, cultivating the soil, &c., than engaging in war and strife; and he hoped henceforth that the gun and the spear would be forsaken, and their places supplied by the plough and the harrow. He hoped the matches would be continued; and that great praise was due to Mr. Walker, for his aid and assistance in getting them up, and for the instruction he had given them. That he and Tete had attended a like meeting last year at Rangitikei, and had borne off prizes, and that they would always be ready to compete at any matches of the kind in future."

Next season the ploughing match will be held on the grounds of W. H. Watt, Esq., at Westmere, and it is anticipated that there will be a much larger muster of competitors, both European and Maori, than at last year's match. There can be no question about the benefits accruing from matches of this kind, and they ought to be well supported by the public.

With regard to public works undertaken by the Natives, I am not aware of any being prosecuted in my district during the past year.

The road or bridle track made some time ago under the auspices of the Government from Ranana and Iruharama to the Murimotu plains have begun to be used by both Natives and Europeans, and quantities of goods have found their way by pack saddle across to the plains, where stores are about being started prior to the settlement of that vast and important part of the country, which will no doubt ere long, as this island advances and the interior becomes opened up, become the home of a large European population.

During the past year a couple of the mill houses, one at Karatia and the other at Koriniti, have been put up at the expense of the Natives. The former was built by carpenters engaged in town, and the latter by the Natives themselves. The iron machinery for the Koriniti mill is now on the way out from Glasgow, and the water-wheel and other necessary ironwork for Karatia mill will be made in Wanganui. The totara timber for Pipiriki mill house is almost all cut, and the machinery is stored, awaiting the completion of the new building, which, being all of totara, will last for a length of time. A quantity of wheat is kept in reserve, to be ground at the mills, which when completed, there will be no lack of good flour for home consumption and sale at Wanganui. In another year I hope to see all these mills in full working order, and I trust they will prove of value, and in every way beneficial to their enterprising owners, who, in the face of many difficulties, are pushing them forward to ultimate completion.

The *Waka Maori* continues to be well supported, and after making allowance for those struck off from death and other causes, I have still one hundred and fifty names on my list of subscribers. The paper is well conducted and ably edited, and has been the means of disseminating much useful information amongst the Maoris. I find that the Henry Matua party are about starting a newspaper of their own, to be free from all Government or Pakeha control, and subscriptions to the amount of £100 have been forwarded by the Ngatiapa and other Natives; and in consequence some of my Ngatiapa subscribers to the *Waka* have intimated their intention of giving up the *Waka* and going in for Henry Koura's paper, which, if it meets with no better support than the *Wananga*, will soon come to naught. It shows, however, the independent spirit of the Maoris when they embark in so expensive an undertaking as the launching of a newspaper, entirely under their own influence and control, and for

the promulgation of their views on matters social and political. It is to be hoped, however, that those who have the conduct of same will take care that it is not made the means of spreading discontentment amongst the Natives, and thereby unsettling their minds at a time when their attention should be given to industrious pursuits and the education of the rising generation.

The Native of to-day has a good chance of raising himself in the scale of civilization by abandoning the customs of his forefathers and adopting the style and habits of the more advanced race, and seeking to secure wealth and greatness, both of which are within his reach if he only knew how to attain unto them.

The custom of giving large feasts upon the death of any Maori of distinction, and upon other occasions, tends much to impoverish the Natives; but they are beginning to see the folly of it, and some have expressed their intention of discarding all such extravagances, and adhering more to the customs and practices of the white man. A marked change is rapidly coming over this remarkable race, and by frequent contact with the Europeans it is to be hoped that they will as a people cut out for themselves a path to wealth, honor, and fame by adopting our superior and more refined customs and habits, and eschewing all that is evil and debasing, particularly the crimes of drunkenness and immorality, which, I regret to say, prevail to a great extent amongst them. I would here take occasion to mention the late visit paid by Mete Kingi, Haimona, and the Tuhua chiefs, including Mamaku, to Waikato. They went, at the invitation of Tawhiao, to the March meeting at Te Kuiti, where they met with marked civility and attention from Rewi and other Waikato and Ngatimaniapoto chiefs; but did not see Tawhiao, who was away at Kawhia. The meeting lately had with him by Sir Donald McLean is considered by the Natives to be of great importance, and significant of a speedy arrangement of all differences, to be followed by a lasting peace and happy termination to all ill-feeling between the two races. A happy consummation; now close at hand.

The question of land-selling was freely discussed with Mete, and much difference of opinion expressed, some being for selling, others for locking up the country and preventing sales altogether. Tawhiao is reported to have expressed himself as being unconcerned in the matter, as the land would be sure to go, sooner or later. Rewi spoke strongly against selling land, saying that was the matter which he had most at heart, and which was a continued source of worry and anxiety to him, at the same time declaring that he had for ever laid by the sword, and that for the future his only weapon would be that of the tongue.

I have regularly visited the people during the year, and as time goes on feel more and more attached to them.

I have, &c.,

RICHARD W. WOON,

Resident Magistrate.

The Under Secretary, Native Department.

No. 10.

Major WILLIS, R.M., Marton, to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Marton, 17th May, 1875.

In accordance with a circular received, dated April 6th, requesting the usual annual report on the state of the Natives to be furnished, I have the honor to report that during the past twelve months nothing of moment has occurred amongst the Maoris in my district. Their social condition has not varied. As for agriculture, there has been but little among them, and so long as they are able to supply their wants by the proceeds of the sale or lease of their lands, as has been the case lately, I do not expect them to exert themselves. There has been uniform submission to all decisions of the Resident Magistrate's Court.

As to the moral condition of the Natives, I believe there has been less drunkenness than during the previous year.

I have, &c.,

WM. J. WILLIS,

Resident Magistrate.

The Hon. the Native Minister, Wellington.

No. 11.

Mr. F. E. HAMLIN, R.M., Maketu, to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Maketu, 28th May, 1875.

I have the honour to report, for the information of His Excellency's Government, that I consider the aspect of Native affairs in the district under my charge to be satisfactory.

A dispute arose between a section of the Ngatiwhakaue and Tapuika relative to the ownership of a piece of land situated on the Kaituna River and named Te Karaka, which at one time threatened to disturb the peace of the district, but it was subsequently amicably arranged through the intervention of Mr. Under Secretary Clarke, myself, and some of the leading chiefs.

The morality of the district is on a par with that usually found to exist in most Maori settlements. Drunkenness and larceny are not of frequent occurrence.

Up to within the last six weeks the mortality amongst the Arawa tribes has been of the ordinary average, but latterly it has been excessive, especially among the children. The measles have been prevalent, and about fifty deaths have been caused by that epidemic, mainly arising from want of proper care after the disease had left those that it attacked. I have to report with regret the death of Ngahuruhuru, an old and influential chief of the Ngatiwhakaue tribe, and a firm supporter of the Government. It took place at Ohinemutu.

With reference to the Native schools, they are not progressing so satisfactorily as I could wish, with the exception of that at Matata, which still maintains its standard of attendance. The Rotoiti

and Ohinemutu schools have at present no teachers, and since Mr. Neill's appointment to the Wairoa his daily average has been about nine; but since the prevailing epidemic has broken out there, there has occasionally been no attendance at all.

The Maketu Natives had a large quantity of maize, and the wheat crop at Canaan was a very good one. Owing to the great influx of Aborigines, who came to interview the Hon. the Native Minister, their Indian corn was almost totally destroyed by the large number of horses grazing in the neighbourhood. The potatoes and kumaras were plentiful, but the great demand upon the hospitality of the inhabitants of Maketu has completely impoverished them. The price of grain being unusually low this season will, I fear, tend to discourage them in extending their agricultural pursuits.

Two bridges have been completed since my last report, one over the Utuhina stream connecting Ohinemutu with the main road from Tauranga to Taupo, and the other over the Puaranga Creek. Attempts have been made to form a dray road from Ohinemutu to Tarawera; but in consequence of the frequent and serious land-slips, the work has hitherto been a failure, but latterly the number of workmen has been increased and the work is progressing favourably.

The road from Maketu to Ohinemutu is overgrown with fern and shrubs, so that in places it is almost impassable. No blame, however, is attachable either to the District Engineer or myself, but it arises from the stubbornness and obstinacy on the part of some of the Native owners of the land through which the road passes, and I beg strongly to recommend for the favourable consideration of His Excellency's Government the advisability of employing some of the detachment of Armed Constabulary at present stationed at Ohinemutu in repairing and improving the road in question.

A long visit was paid by the Hon. Sir Donald McLean to Maketu, where he met representatives from every section of the Arawa and other parts of the surrounding districts. The main subject of discussion was the land question, which resulted in instructions being issued to the Land Purchase Commissioners engaged in the Arawa territory to discontinue their negotiations for the present.

Rewi Maniapoto, Taonui, and other leading chiefs of Ngatimaniapoto, Ngatiraukawa, and Ngaiteangi, accompanied by about forty followers, arrived at Maketu on the 14th instant, *en route* to Whakatane, to visit the famed new carved house there named "Mataura." They slept at Maketu that evening. I am not aware that this visit of Waikato to Whakatane has any political significance. The reception they met with here was a very poor one, owing to the majority of the Maketu Natives being inland, Ngatiwhakaue being represented by Henare Pukuatua, and Ngatipikiao by Te Mapu and Pita Haroa.

I have, &c.,

F. E. HAMLIN,

Resident Magistrate.

The Under Secretary, Native Department, Wellington.

No. 12.

Mr. J. H. CAMPBELL, R.M., Waiapu, to the UNDER SECRETARY, Native Department.

SIR,—

Waiapu, 24th May, 1875.

I have the honor to report that the Natives of this district have during the past year conducted themselves, as formerly, in a friendly and loyal spirit towards the Government.

The progress made in various industries has been most satisfactory. Large quantities of wheat, grass seed, fruit, as well as a considerable number of cattle, horses, pigs, &c., have been exported, and I have not known, during the last ten years, money so plentiful or clothing so good, and food so abundant. Several stores, some on the co-operative principle, have been established, and appear to be doing well.

The disposition to lease the unoccupied tracts of country to the Government and to private individuals is increasing.

I am glad to be able to report an almost total absence of crime, and very few disputes have arisen which have caused any trouble.

The establishment of a small Armed Constabulary station at Te Awanui has already proved a great benefit to the district.

A small Court-house, which was much required for holding courts and public meetings, has been erected.

A sitting of the Lands Court has just been brought to a successful conclusion, and although there was not very much done, still, being the first Court held in this district, it had the good effect of removing the prejudices with which many of the Natives were previously possessed.

A large block of valuable oil country, which has been leased to Government, passed the Court without opposition.

Much praise is due to Major Ropata Wahawaha for his efforts to enlighten and advance his people, also to further the views of the Government.

The scab in sheep, which threatened to be a great hindrance to the progress of the district, is now in a fair way of being shortly eradicated, the owners having consented to dispose of all their sheep to the Land Commissioner, Captain Porter, for the purpose of boiling down on the return of the proper season. After the country is thoroughly purified, those of the Natives who may be disposed to invest again in sheep will understand that for the future they must be subject to the same Act which applies to Europeans with regard to scab.

Preparations are being made at the various stations on the coast for whale fishing, an industry which last season proved highly remunerative.

The subject of Native schools I shall treat of in a separate report.

I have, &c.,

J. H. CAMPBELL,

Resident Magistrate.

The Under Secretary, Native Department, Wellington.

No. 13.

Dr. NESBITT, R.M., Gisborne, to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Gisborne, 11th May, 1875.

I have the honor to report that if there is any change in the condition of the Natives in this district since last report, it is for the better, inasmuch as the land question, which has been so long agitating the Native mind, has, through the instrumentality of the Native Land Court, been for the most part satisfactorily settled. Thus the owners have been enabled to deal with a large portion of their lands, and are at present in receipt of a considerable income from rents, probably as much as £5,000 a year in this district. The admission however of so many claimants by the Court into each block presents a great obstacle to the completion of leases, much complained of by intending lessees, and now regretted, I think, by the Natives themselves.

I regret to report that Native schools in this district have proved a failure. The Turanganui school is closed, the pupils having ceased to attend: I attribute this failure in a great measure to the nomadic habits of the Natives, and the consequent difficulty of inducing them to cultivate continuously in one place, and also the carelessness of the parents, who do not at present appear to appreciate the value of education. I think the English school established under the Board of Education might be made available for such Natives as choose to send their children. I believe such a proposal has been suggested to the Hon. Sir D. McLean, but has not yet been carried into effect.

I think the general disposition of the Native population tends to peace, and they seem inclined to live on good terms with their European neighbours. They also invariably appeal to the law in their disputes, whether amongst themselves or with Europeans.

The sanitary condition of the Native population has been in a satisfactory state during the last year; there have been no serious epidemics. I do not think habits of drunkenness are increasing, if one may judge from the quiet and orderly manner which characterized the large assembly of Natives during the sitting of the Native Land Court.

On the whole I think the Government are justified in considering the general feeling and condition of the Natives in this district highly satisfactory.

I have, &c.,

W. K. NESBITT,
Resident Magistrate.

The Under Secretary, Native Department.

No. 14.

Mr. S. LOCKE, R.M., Napier, to the Hon. the NATIVE MINISTER.

SIR,—

Napier, 29th May, 1875.

I have the honor to forward the usual annual report on the general state of Native matters in the East Coast and Taupo Districts.

Hawke's Bay.

I can add but little in reference to this part of the district to what I stated in my report last year, further than that the Maoris are more settled down, after the years of excitement they have gone through from different causes, since about two years after the introduction of the first Native Lands Act into the district. The fever with regard to land questions has however, greatly subsided, although there are matters still pending, to be tried before the Supreme Court, with regard to the validity of certain sales made under those Acts. Two of the points of litigation probably frequently to arise, unless met at the outstart, are the questions of minority and *feme covert*. Sooner or later these matters will have to come before the Legislature.

Amongst a people like the Maoris, who have no regulations in relation to the registration of births, &c., and but the most crude knowledge of dates, it is impossible to ascertain correctly the age of any individual. It is therefore imperative to have means established by law for facilitating the completion of *bonâ fide* transactions in property, and for doing away with doubts that now often exist regarding the age of individuals named in Crown grants, such doubts being at times likely to lead the parties, in the hopes of gain, to acts of repudiation, and as equally liable to lead them into lawsuits and disappointments, and loss of property. It should be remembered that in England registration was not made law until the year 1836.

In "The General Inclosures Act, 1845" (England), clause 20 (see Cooke on Inclosures and Rights of Common), under head of "Incapacitated Persons," it is stated, "And be it enacted that whenever any person interested in lands as aforesaid shall be an infant (minor), lunatic, idiot, *feme covert*, or under any other legal disability, or beyond the seas, the guardian, trustee, committee of the estate, husband, or attorney respectively, or in default thereof such person as may be nominated for that purpose by the Commissioners, and whom they are hereby empowered to nominate under their hands and seal, shall, for the purposes of this Act, be substituted in the place of such person so interested."

Some provision, such as the above, in the Native Lands Act, might tend to meet the difficulties likely to arise in the future, but provision is also required to meet cases that may crop up daily out of past adjudications.

The Omahu and Pakowhai schools have not done so well during the past year as could be wished. Like all steps of the kind initiated amongst a people at the stage of civilization reached by the Maori, time and great perseverance are required to attain success, but of the final result of the school scheme, so far as this part of the country is concerned, no doubt can exist. It is intended to apprentice, shortly, some of the boys to useful trades. The Omahu School Estate, of 36,000 acres, situate at Ohaoko, Patea, has been surveyed, and leased by public auction for a term of twenty-one years, at a rental of £700 a year. The Maoris highly appreciate the system of leasing by public auction trust lands.

Some of the Natives of the province, particularly those residing at Pakowhai and Omahu, produce largely wheat, oats, and maize. At Patea, the chief Renata Kawepo has a considerable flock of sheep, as has also Hapuku, at Poukawa.

Wairoa.

Cultivation and general improvement is on the increase in this part of the country. The preliminary negotiations which have been started by yourself for the purchase of a large extent of grazing country lying at Upper Wairoa, and stretching to Waikaremoana Lake, thence to the northward by the inland road to Poverty Bay, as far as the Patutahi Block, will tend in a great measure to the advancement of the district in material wealth and the general safety of the country, by enabling settlement to extend along the boundary of the territory of the Urewera tribe. The Land Purchase Officer for the Hawke's Bay and Wairoa District, Mr. J. P. Hamlin, is now employed in concluding these arrangements.

A school has just been opened at Wairoa, in accordance with the provisions of the Native Schools Act, 1867.

Poverty Bay.

The troubles existing for so many years in this district have to all appearance ceased. The complications, however, in regard to land titles are only partially over. The settlement of the great difficulty of the subdivision of lands which have passed the Poverty Bay Commission, referred to in my last year's report, is not yet commenced, but will be shortly. The vexed question of joint tenancy will then come on for hearing, when it is hoped that the ambiguity in the provisions of the 4th clause of "The Native Grantees Act, 1873," will be cleared up. Certain reserves are being set apart in accordance with clause 24, "Native Lands Act, 1873."

Over 200,000 acres of land passed the Native Lands Court at the late sitting of the Court, under Judge Rogan.

There are three Native schools in the district—two at Poverty Bay, and one at Tolago Bay.

Mr. J. A. Wilson, Land Purchase Officer, has succeeded in opening up negotiations for the purchase and lease of a considerable quantity of land.

As a European settlement the district is advancing rapidly. This is shown by the fact that the European population, which in 1869 did not exceed two hundred people, now numbers some two thousand, having a Customs revenue of £7,000 per annum. One of the great wants of the place has been just supplied in the opening up of the telegraph to Gisborne.

The road to Opotiki and Ohiwa, in the Bay of Plenty district, is being cut, but for it to be of any practical use it will require to be cleared a chain wide, with open spaces at convenient intervals, for camping grounds for cattle or sheep. It would, however, be better if the road were made passable for drays. A road formed by the way of the oil springs at the head of the Poverty Bay settlement, and through by the Mata and Waiapu Valleys to the landing at the Awanui, would open up the centre of the Peninsula of the East Cape, and render a large extent of good land available for occupation.

Of public buildings (for the construction of which £4,000 have been voted) for offices of the different departments of the Government there is much need.

One of the great drawbacks experienced by the settlement is not having either the road metalled or a tramway laid between Gisborne and Ormond.

Waiapu.

Little improvement has taken place during the year in this district. But now, as land purchase operations have been commenced here under Captain Porter, the Land Purchase Officer for the district, it is hoped that a change for the better will soon take place, and that settlement will advance. To fully develop the resources of the district it will be necessary to open up an inland road from Awanui (where there is an Armed Constabulary station) to Waiapu, and thence to Poverty Bay, and probably from Waiapu by the short road, called Pakiakanui, from Pukemaire to Kawakawa, and thence to Hicks's Bay.

Some few leases have been taken up, but little progress has been made, owing to the country being infested with scabby sheep, the property of the Ngatiporou. This, it is expected, will be shortly remedied, as Captain Porter has received instructions to clear the district of diseased sheep. Mr. Meldrum, Sheep Inspector, has offered his services to assist in carrying out the necessary operations for boiling down, &c.

Several oil springs have been surveyed lately, and will pass the Lands Court now sitting in the district. Coal is said to exist at Hikurangi. The hot springs also near Open Bay will doubtless ere long draw the attention of the public.

There are four schools started in the district under the Native Schools Act, 1867.

Two blocks of land were given by the Ngatiporou in 1862 as an endowment for a school, and site for a Magistrate's house, &c.; one block being at Manutahi, the other at Waiapu. With the exception of building the Magistrate's house on one of the blocks, no further advantage has yet been taken of these lands.

The death of the old chief, Ihairaira Te Houkamau, which took place on the 3rd of last January, was a great loss. The great influence he held over his tribe was always exerted for the purposes of peace.

Taupo.

The Ngatetuwharetoa, or Taupo Tribe, are now reaping the benefit of the settled and peaceful life they have enjoyed for the past few years. They are growing good crops of wheat, oats, and other produce, for the surplus of which they get a ready sale at Tapuacharuru, and easy transit is offered by the steamer across the Lake.

The carp that were placed in the Lake some few years back have increased to such an extent that the Natives now catch and cure them in considerable quantities.

At Tokaanu, the flour-mill is in good working order.

There is no school at present in the district, but preparations are being made to have one erected and opened without delay at Tauranga, on the shores of the Lake. The formation of a road round the Lake, from Tapuaeharuru to Tokaanu, Rotoaira, and on to Murimotu to join the Wanganui Road, is a work much required; also, the road from Taupo to Cambridge.

Mr. Mitchell and Mr. C. O. Davis, Land Purchase Officers, have acquired a considerable quantity of land in the district.

Great benefit would accrue to this and the Lake district generally if a careful analysis of all the waters were made, and the report circulated in pamphlet form in different parts of the world. The importance of such a report would be considerably enhanced if there were attached to it a skeleton plan of the district having all the springs numbered on it, and a table of reference appended setting forth the different mineral properties of each spring.

Tuhoe, or Urewera.

This part of the country comes more within the limits of the Opotiki district; but as the affairs of the people of this tribe are so involved with those of the East Coast Natives, more particularly of Upper Wairoa, mention is made of them here. They are at present opposed to the opening up of their territory by means of roads or settlement, but in every other respect they are peaceably inclined. The formation of a road through their forest-clad country, or even having the present tracks cleared, would be of essential service, and tend in a great measure to improve their present backward condition. There are no schools yet within their boundaries. As stated by me in a former report—"In reference to this tribe, closed up as they are in their mountain fastnesses, wedged in between the rising settlements of the East Coast and the open plains of Taupo and the Waikato country, too much stress cannot be laid upon the importance of the position they hold, and the necessity of paying an extra amount of attention to whatever will tend to ameliorate their condition or open up the country."

With regard to the Native Lands Act, 1873-74, it appeared to work very smoothly at the late sitting of the Court at Gisborne, but great complaints were made by Europeans dealing with Native lands at the number of grantees admitted to each block. In some cases it exceeded two hundred. On the other hand, the chiefs complained that all who were in the grants were equal—the chief and the serf, the woman and the child. When the question of subdivision comes on, power will be required by the Judge for authority to enter or empower others, such as surveyors or valuers, to enter upon lands for the purpose of subdividing blocks and ascertaining their value; also, power in cases of subdivisions, &c., and in appointing successors to call for Crown grants; and further, for the appointment of valuers and arbitrators in certain cases.

The general policy of the country, in reference to the Maori, having been for the past few years the course commended by Sismondi, in his essay on the "Colonies of the Ancients, compared with those of the Moderns"—namely, of "reconciling the aborigines by striving to associate them to ourselves, instead of treating them as savages, and especially to be careful not to bring among them, as the only mark of civilization, the art of war, to exterminate,"—there are, therefore, no exciting events to record; but, on the other hand, there is a gradual change perceptible, which will require time to develop, effected by the opening up of the country by means of roads, by the force of example set by settlers, and by the carrying out, with a firm and even hand, the course now being pursued.

I have, &c.,

S. LOCKE,

Resident Magistrate.

The Hon. the Native Minister, Wellington.

No. 15.

Mr. H. WARDELL, R.M., Wairarapa, to the Hon. the NATIVE MINISTER.

SIR,—

Wairarapa, 26th May, 1875.

I have the honor to report that the state of the Natives in this district in respect to their relations with the European population continues very satisfactory, and that the authority of the Courts of law is fully recognized by them.

I have, &c.,

HERBERT WARDELL,

Resident Magistrate.

The Hon. the Native Minister, Wellington.

No. 16.

Mr. ALEXANDER MACKAY, Commissioner Native Reserves, Nelson, to the UNDER SECRETARY, Native Department.

SIR,—

Native Reserves Office, Nelson, 10th May, 1875.

I have the honor to acknowledge the receipt of your circular of the 6th April, requesting me to furnish the usual annual report on the Natives of my district, and in reply to acquaint you that nothing of importance has occurred to bring under the notice of the Hon. the Native Minister in connection with the subject, since the date of my report of the 24th June last.

I have, &c.,

ALEXANDER MACKAY,

Commissioner.

The Under Secretary, Native Department, Wellington.