

*The Ngatihaua.*

I have visited this tribe at their different settlements at Wharepapa, Waniwani, Maungatautari Matamata kaingas, and Maungakawa.

At Wharepapa the sons of the late William Thompson reside, with some fifty others. When I visited these settlements about three weeks ago, I found the Natives busily engaged storing their maize crops, the most of which they placed in water for winter food. I did not observe any alteration in the sentiments of these people, who appear to be living in the usual quiet state. They assured me that since Tawhiao had upset the bottle of rum in their church-house at Hikurangi, they had in a great measure given up drink.

I am glad to say that since Tawhiao took this step and became an abstainer from alcohol, nearly the whole of the Natives have followed his example. I have seen no spirits at the kaingas since this occurrence. This tribe appeared well supplied with food, especially maize. I observed a large cultivation of melons destroyed by frost. There was a very heavy white frost on the night of the 23rd, which shows that the climate here is much milder than at Waikato.

*Remarks.*

I would observe that I only know of one solitary instance of a friendly chief, viz. Kewene te Haho of Aotea, having embraced the new form of Hau-Hau religion; his secedence is not so much on account of his belief in this *karakia*, as dishonesty: he being heavily in debt, it is in the hope of being able to avoid payment of his debts the more readily that he has abandoned his former position; his action is much condemned by the local chiefs and Natives.

Hakaraia te Huaki, an elderly man, is also said to have gone over to the Hau-Haus, but I have always considered him as one of them. Just at the present time there is a good deal of uneasiness amongst certain sections of the so-called King Natives, more especially amongst those nearly connected with Winiata, in consequence of their anxiety to know what steps are to be taken for his capture; and, as a matter of course, they are all the more ready to believe the many stories in circulation as to the action about to be taken in this behalf by the Government.

Notwithstanding the above, I would, in conclusion, respectfully state, that, so far as I have been able to gather, there is no desire on the part of the Natives generally to cause a disturbance, although there are a number of lawless and landless vagabonds who would only be too glad to see a war in the hope that such a calamity would place a great number in the same position that they are; but I think Rewi and other land-owning chiefs are quite aware of this. I believe it was to checkmate any such movement, and at the same time strengthen himself, that has made him locate some of the Ngatiraukawa about Wharepapa, Maungatautari, and Puniu. I observed an entirely new kainga of these people at the last place.

This looks as if Rewi had carried out the threat he made some time since of locating small settlements all along from Kopu to Maungatautari.

I believe a considerable number of the Ngatiraukawa have migrated from Wellington to these localities within the last two years.

Maungatautari also bids fair to become a large settlement again.

Before concluding, I must not forget to mention that last Christmas Day the Natives at Te Makaka Aotea, had a feast, at which about 300 were present, principally Hau-Haus, from Aotea and Kawhia. The admittance to the dinner was by payment; that to the tea in the evening was gratis. The sum taken at the entrance (to the booth) amounted to £16 odd shillings; the object of the gathering was to collect funds to purchase agricultural implements with. This is the first assemblage of the kind that has taken place since the Waikato rebellion, previous to which such meetings were the general custom.

Hone te One's people have purchased two ploughs at a cost of £22.

I trust the above foreshadow a desire to resume those peaceful pastimes at Kawhia which existed before that harbour became the hotbed of Kingism.

I have, &c.,

R. S. BUSH,

The Hon. Sir D. McLean, K.C.M.G., Wellington.

Government Interpreter.

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 No. 31.

Mr. HOPKINS CLARKE, Tauranga, to the UNDER SECRETARY, Native Department.

SIR,—

Civil Commissioner's Office, Tauranga, 15th May, 1876.

In compliance with instructions contained in your circular of the 30th of March, 1876, I have the honor to submit my annual report on the state of the Natives under my charge in this district.

During the past year there have been more deaths in the district than the previous year, some of them being attributed to that fearful Maori superstition *makutu*. Within the last two years it seems to have quite regained its old influence on the Native mind, the most enlightened chiefs not being able to shake off their belief in it. In December last, a chief named Te Ninihi died of consumption, of which malady he had been suffering, to my knowledge, for about seven years. On the occasion of his death, a *tohunga* named Petera Koikoi was accused of bewitching him. The friends of Te Ninihi called a meeting for the purpose of discussing the propriety of putting Koikoi to death, and thus preventing any more of their number becoming victims of his witchcraft. On the 2nd of January, 1876, I arrived in Tauranga from Napier, and on the 3rd I saw Akuhata Tupaea, son of Hori Tupaea, who informed me of Te Ninihi's death, and that he had been *maketued* by Petera Koikoi. I cautioned him and his tribe against entertaining the idea, or following the example of Himiona, who shot Te Marae at Rangitaiki. He said the matter had been openly discussed in front of the meeting-house, and therefore, according to Maori custom, would come to nothing. On the 7th of January, a party of seven of