

fine to indulge in, but which unfits him for serious efforts of work, and fictitiously elevates him to a position directly opposed to his own interest, as also to that of his European neighbours.

There is, therefore, always the possibility of some Native, for the sake of notoriety, causing some slight disturbance, or, at any rate, a little commotion, and some anxiety. Beyond this, I hardly think there is any likelihood of their committing any very aggressive acts. The Urewera are the only tribe in the district who might, in the heat of excitement, when smarting under some imaginary wrong, and instigated by some discontented spirit, perpetrate some act which might cause trouble, but even these people, lawless though they are, would, I think, hesitate before they committed an act which would tend to cause a breach of the peace with us. If such an unfortunate occurrence were to take place, probably the good counsels of some of their chiefs would prevail in restoring order. The rapid increase of the European population is daily teaching them that their best policy is to live amicably with their pakeha neighbours. The Urewera, the Ngatiawa, and Pahipoto at Te Teko, the Ngatimanawa at Galatea, a part of the Ngatiawa and Ngatipukeko at Whakatane, as also the Whakatohea here, and the Whanau-a-Apanui at Maraenui, and Omaio, and Te Tatana's people, are all converts to Te Kooti's form of church service. The tribes at Torere, Te Kaha, and Raukokore do not countenance the Te Kooti-prayers; this is mainly due to the influence which the chief Wiremu Kingi exercises over them. These Natives say that there is no political significance attached to the fact of their using this form of church service; possibly there may not be, nevertheless they look upon Te Kooti as something more than an ordinary being, and there is no doubt he possesses considerable influence over all those Natives who adhere to his religion, which he might, if occasion required, use to further his own ends. It is difficult to assign a reason for his anxiety to promulgate his faith amongst the Natives generally.

The Urewera chiefs lately visited the Wairoa and Poverty Bay Districts, with a desire to propagate the Te Kooti Karakia. I am inclined to think that Te Kooti's object is to get the people of Wairoa and Poverty Bay to accept his form of prayer, in the hope that those doing so would at no distant period remove the antipathy they have at present to him, which would eventually enable him to return to the home of his forefathers. There is some slight foundation for this surmise, as every now and then we hear it given out that he intends to visit Poverty Bay.

The Urewera have once or twice lately endeavoured to shelter themselves for apparent lawless acts they have committed, under the plea that they were acting under Te Kooti's orders. He, however, denied giving any such instructions, and, in fact, stated that he wished they would not so act, since which time they have not repeated those aggressive actions, which, I may say, were purely between landlord and tenant.

Several large whares have lately been erected by Natives who have adopted Te Kooti's religion, rumour says, "for Te Kooti's use," when he makes his talked-of visit to this district.

The Te Kaha Natives have erected a large elaborate whare for a church and meeting-house. It is very well fitted up with windows and doors, self-acting chandeliers being hung down the centre of the building, and lamps are fixed at the sides.

The periodical visits of the Right Reverend Bishop of Waiapu seems to be gradually drawing many Natives back to the religion taught them by the missionaries, so much so that the Torere, Te Kaha, and Raukokore people are agitating for a resident Native clergyman to be located in their midst, to pay whose stipend they have for some time been collecting a sum of money.

Very little interest was taken in the election of the Native Committee, except by the Natives residing at the eastern portion of the district.

The Ngatai, Whanau-a-Apanui, and the Heapanau-a-Maru passed several large blocks of land through the Native Land Court during its late sittings here; probable area, about two hundred thousand acres. The land, however, is more or less broken, and nearly all densely wooded.

#### *Crops.*

The crops are very good this season. Roughly calculated, the present maize crop in this district is about fifteen hundred acres in extent, which should average at least sixty bushels to the acre, and realise at least three shillings per bushel. A fair share of this area belongs to the Natives. The crop may be looked upon as saved, inasmuch as there has been no early frost to destroy any part of it, same as last season. The potato and kumara crops are also very good.

#### *Public Works.*

The Natives towards the eastern end of the district seem very anxious to be employed on public works. The Whanau-a-Apanui are at present engaged in making some five or six miles of road over the hills to the Motu River, which will prove a great benefit to travellers, as it will do away with the necessity of travelling over a very bad shingly beach, which is not traversable in rough easterly weather, as the surf will not permit travellers to get round the various headlands. The Raukokore and Whangaparou people are also anxious to be employed on road works between these two places, and towards Hick's Bay.

#### *Schools.*

There are nine Native schools in this district under my supervision. The last quarter's returns of which show that on the 31st of March ultimo, there was an average attendance of 405 children; of these 235 were males, and 170 females. The difference in the number is very great. Considerable progress has been made, and several boys who have passed the Fourth Standard have been sent to Te Aute and St. Stephen's Schools, Parnell. The Urewera, though frequently mentioning schools, have not made up their minds to establish one in any of their settlements. The chiefs hold diverse opinions on the subject, and until they are more unanimous I fear no steps will be taken to educate their children.

#### *Maketu.*

I have visited Maketu periodically, and held the usual Courts there. The Natives have not been