

I am sorry to say that during this tour, I have heard from all Pakehas resident among the Maories, inland or on the coast, young or old, lay or clerical, Protestant or Roman Catholic, but one account of the behaviour of the Maoris of the present day. That is, that it has sadly deteriorated within the last few years; some add, since the Taranaki war. Some say that formerly they were civil and honest, pleasant and obliging. All agree that of late there has been a markedly increasing frequency of insolence, bullying, theft, tricks of trade, assumption of superiority over the Pakeha, and carelessness and slovenliness in public worship. In most of these kaingas, I was told, they will not use the prayer for the Queen. I myself saw half the Litany suddenly skipped over on coming to the prayer for the Queen in the Sunday's Service at Tunapahore; nor was the prayer for the Queen read in the Morning Service on Sunday at Tahora in the Urewera. Of the meddlesome and unjust proceedings of the Maori Runanga I have already spoken. When men who are simply making a living out of the Maoris whom they appear to dislike and despise, and men who are devoting their whole lives to teach and help spiritually and temporally the newly-converted race whom they strive to love, agree in such testimony as this, it is difficult to doubt its truth. My own experience, as far as a mere traveller's experience goes, certainly confirms the opinion of a change for the worse since I first became acquainted with Maoris twelve years ago. I may add that a very distinct impression has been produced on my mind, that much of the soreness and distrust of the Pakeha evinced by these particular tribes proceeds from the long course of comparative neglect which they have experienced. The Missionary and the Magistrate have been almost entirely strangers to them; with traders and whalers many of them are familiar enough; and, without wishing to speak ill of classes in general or of individuals in particular, it will, I think, be generally granted that such a one-sided experience is not calculated to give them the best possible data on which to form a fair opinion of that strange people into whose hands they see, with deep misgivings, that the wealth and maia of the land are rapidly passing.

Before concluding this report, I have much pleasure in expressing my deep sense of Mr. Fulloon's services. His thorough familiarity with Maori idiom, the ease with which he mastered the most far-fetched similes and frequently turned such weapons against the inventor of them to his utter discomfiture; the readiness with which, armed with an old Maori proverb, he knocked down defences which would probably have proved impervious to the keenest edge of Pakeha argument; rendered his assistance quite invaluable to me. I have found him not merely a good interpreter, but a most efficient colleague, and whatever good results may follow from this expedition, Mr. Fulloon may assuredly take to himself the satisfaction of having mainly contributed to them.

I append a summary of what I conceive to be the state of mind as to accepting the new policy, of the people of the different kaingas which I visited.

C. HUNTER BROWN.

APPENDIX.

SUMMARY OF LOCAL PUBLIC OPINION.

Taoroa: Hesitation; avowed neutrality, accompanied by avowed expectation that their neutrality and watching will end in coming over to the Queen.

Ahikereru: Same; more professed adhesion to King. Hamiora, chief and teacher, thinks well of the "tikangas," and evidently expected them to be carried out.

Oputao: Consent and co-operation of Pairau, the chief. Indifference of rest.

Tatahoata: Consent, but with reserve and distrust. Consent and co-operation of Te Manihera, chief and teacher.

Tahora: Same; approval of the chief Te Whenuanui, accompanied, I think, by some lingering distrust.

Tuapuku: Chief, Kawana. Intention to receive the new things, but with exceeding caution; ready to drop them at the first symptom of treachery.

Waikare-whenua: Assent; co-operation of Himiona, chief and R. Catholic teacher.

Ruatoki: Assent; Te Matenga, chief, decidedly.

Waimana: Assent; chief Anania cordially so.

Ohiwa: Chief Ohiwa; approval; consent left to depend on men of Opotiki.

Opotiki: Assent; Puhipi and Te Hira approve; the former took an active part in persuading the people. I am more doubtful of the reality of the consent of Opotiki than of any other place.

Tunapahore: Chief Wiremu Kingi.

Pakoriri: Chief Ngatawa.

Whitianga: Chief Tipata.

Omaio: Chief Te Matenga absent.

Te Kaha: Chief Hamiora absent. All approve and consent languidly, but are very full of two grievances, traders' high prices and the prohibition of powder. Ngatawa from Pakoriri came on with us and helped us; Wi Kingi is decidedly on our side. Less parade of supporting the Maori King at these places; at Te Kaha he was ridiculed. Te Kaha consented to the new policy with apparent heartiness.