

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

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

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

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

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

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

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

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

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

WILLIAM N. SEARANCKE,

Hamilton, 9th March, 1868.

Resident Magistrate, Waikato District.

No. 4.

RAGLAN.

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

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

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