

quantity of ardent spirits consumed, whilst I can only instance the case of Te Moananui as a solitary instance of a reformed hard-drinker—this chief, who for several years was a notoriously hard-drinker, has with unusual strength of mind entirely given up that pernicious habit, and is now a teetotaler.

I have, &c.,

E. W. PUCKEY,
Native Agent, Thames.

No. 5.

The RESIDENT MAGISTRATE, Raglan, to the Hon. the NATIVE MINISTER.

SIR,—

Raglan, 12th June, 1872.

I have the honor to forward the Report requested in yours of the 3rd instant concerning the feeling of the Natives of this district. I am able to say that they are almost universally obedient to our laws; doubtless there are Kingites among them, but when on this side of the line they hold their peace. The boundary line between what is termed "King" and European territory, is well understood and respected by the Kingites themselves; and so long as things remain in their present position, I doubt not they will keep within the south side and try to confine the Europeans to the north of it; but as there has been really no unkindly feeling (here) it may be fairly presumed that, peace being established, the two races will mix again as they did years ago. As regards their religious, moral, and social condition, it is impossible to speak favourably, although there are of course exceptions among them, whose morality and religious feeling are indubitable. In number, they are steadily on the decrease, among other causes from migration. Physically, so far as my observation goes, they are not the fine race they were; I mean that if you wanted to mention a large athletic man you would have to pick from the passing (ageing) generation, and you do not see any large Maori families. The finest men amongst them are half-castes, and when prolific, the women are almost invariably connected with the pakeha. In agricultural pursuits they are retrograde, not growing enough for their own consumption; and I fear that they will have a very hard time of it this winter. The past season has been an exceptional one—a very bad one—and their crops having nearly failed, the Natives will have to depend upon their salaries, the pipi bank, casual labor at the flax mills, and their pigs. I may remark, as favourable, the large number of pigs brought to Raglan for sale, although the major part of them came from the King country; also, the great increase of the cultivation and consumption of the Torori, which the Raglan storekeepers say has greatly superseded the European tobacco, among themselves and also many of the Europeans. There are no public works undertaken by Natives here, but if the Government could give them work it would not only be an immense boon in their present needy state, but it would prevent much pig and cattle stealing, and (I would most respectfully remark) would be the very best means of breaking through the reserve of the Kingites.

When the Raglan and Karakariki road was expected to have been commenced, and Tawhiao objected to the Natives working, it became a question whether they would obey him or not; and there seemed little doubt that many of his adherents would have gone to work with our Natives, and that the majority by degrees would have joined in.

I have, &c.,

W. HARSANT, R.M.

No. 6.

MAJOR MAIR, Alexandra, to the UNDER-SECRETARY Native Department.

SIR,—

Alexandra, 2nd July, 1872.

In accordance with circular dated June 3rd, 1872, conveying instructions relative to a "General Report on the Natives in the Waikato District," I have the honor to forward the report attached.

I have, &c.,

W. G. MAIR,
Official Correspondent.

THE tribes embraced in this Report are Waikato, Ngatimaniapoto, and Ngatiraukawa. The first it must be borne in mind consists of a number of sections or divisions, most of them in point of numbers worthy of being called a separate tribe. Portions of almost each of these divisions remained loyal while the greater number took up arms against us. Upon the occupation by the troops of the Waikato country in 1863-4, the former portion now called "Kupapa," remained in their villages at Raglan, Aotea, and other places on the West Coast, and along the banks of the Waikato and Waipa rivers, while the latter—generally known as "the Kingites," took refuge in the Ngatimaniapoto and Ngatiraukawa country, which they continue to occupy. It is with this king party, including all Ngatimaniapoto, the largest half of Waikato, and a portion of Ngatiraukawa—as being by far the most important—that this report will have principally to do.

From the close of actual hostilities in 1864, until the year 1870, the attitude of the Kingites was threatening, but since that period they have been gradually assuming a friendly tone, and now manifest a desire to come to terms with the Government. This change of feeling is attributable to more causes than one. Since the war an unsettled feeling has pervaded them, and as I have heard them express it, they have become "weary of uncertainty and wish to build themselves permanent houses," and again, they are beginning to recognise the fact, that year by year, as their supporters fall off, they are becoming isolated from the other tribes. Not long since they could count upon the allegiance of part of Ngatituwharetoa, (Taupo) and all Ngatiraukawa, (Upper Waikato river). The former have turned road makers, and upon the occasion of the Honorable Native Minister's visit to Waikato last month, the latter