

1881.

NEW ZEALAND.

REPORTS FROM OFFICERS IN NATIVE DISTRICTS.

[In continuation of G.—4, 1880.]

Presented to both Houses of the General Assembly by Command of His Excellency.

No. 1.

The UNDER-SECRETARY, Native Department, to OFFICERS in NATIVE DISTRICTS.

(Circular No. 15.)

SIR,—

Native Office, Wellington, 23rd April, 1881.

I have the honor, by direction of Mr. Hall, in the absence of Mr. Rolleston, to request you to be good enough to furnish your annual report upon Native affairs within your district, to reach this office, if possible, not later than the 31st May proximo, in order that it may be printed for the General Assembly

I have, &c.,

T. W. LEWIS,
Under-Secretary

No. 2.

Mr. G. KELLY, Mangonui, to the UNDER-SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Mangonui, 16th May, 1881.

In compliance with your Circular No. 15, of 23rd ultimo, I have the honor to submit the following report upon Native affairs within my district:—

Loyal and obedient submission to our laws has in general been the characteristic feature of Te Rarawa Tribe.

During the past year only two occurrences worthy of note have taken place. The first (already reported in my letter No. 56, of 11th June, 1880) an attempt on the part of the Natives of the northern portion of the district to inaugurate a new system of self-government, to be carried into effect by twelve men appointed at each of the principal settlements; to have power to hear and determine all cases of either civil or criminal nature, and no cases were to be taken into our Courts of justice. The chief cause of these disloyalties arose from a strong prejudice on the part of the Natives to the dog and sheep taxes, actively being enforced within the district about the time. Several Natives had been summoned under the former Act, and were fined 5s. each and costs; and under the latter several were threatened. Immediately I became aware of the turn affairs had taken, I took the matter up, and succeeded in stamping it out entirely, with the assistance of a few staunch Native friends, one in particular worthy of mention, Reihana Matiu, of Kaitaia, whose praiseworthy conduct I reported on 23rd July last, letter No. 74.

The other occurrence was a disturbance which took place at Ahipara a few days before Christmas, amongst three hapus of Te Rarawa Tribe, arising out of a dispute about land. This assumed so serious an aspect that the Natives had taken to arms, and were very much embittered against each other. I received an urgent message from Timoti Puhipi, head chief of Te Rarawas, requesting me to go to Ahipara at once and settle, if possible, the difference, as they were on the verge of war. Accordingly, on the 24th December I proceeded to Ahipara, and on the early morning of the 25th I sent messages to the hostile parties, requesting them to assemble at Ahipara. At 11 o'clock I opened the meeting. There were about 300 present. They talked very excitedly, growing more so as the day advanced. At about 5 o'clock I began to despair of being able to settle the difficulty. It all at once occurred to me, "What a way to be spending my Christmas!" I at once put the thought into words. Suddenly interrupting the meeting, I drew their attention to the day and its commemorations. This had a magic effect upon them, and was the means of enabling me to bring about a reconciliation and a happy termination to the whole affair. The Natives have now returned to their former quiet.

Little or no interest was taken by our Natives in the late Waitangi meeting. On the contrary, they viewed it with suspicion, seeing in it too much of a spirit of opposition to the present form of Government.

The County Council and Public Works Department have furnished employment for many of the Natives. They excel at bridge- and road-making, and do their work cheaply. The gum fields still continue to attract them during the summer months, but not so much so during winter months; they study their comfort more now than in former years.

The crops in some parts of the district have suffered much from the dryness of the season.

The health of the district has been remarkably good during the past year.

Crime amongst the Natives in this district, I am happy to say, appears to be on the decrease, but three convictions against Natives have been recorded during the past year—one for petty larceny, one for drunkenness, and one for arson, by a lunatic, who burned down the gaol wherein he was locked up.

I have, &c.,

GEO. KELLY,

Interpreter.

The Under-Secretary, Native Department, Wellington.

No. 3.

Mr. VON STÜRMER, R.M., Hokianga, to the UNDER-SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Hokianga, 12th May, 1881.

I have the honor to acknowledge the receipt of your circular letter No. 15, of 23rd April, 1881, requesting me to forward my annual report on the state of the Native population in this district, for the information of the Hon. the Native Minister.

During the past twelve months very little change of any importance has taken place in the feelings and condition of the Native population in this extensive and populous district, for, while I am able to state that they have not gone back in any way, I am unable to say that they have made much progress.

The health of the people has been, on the whole, remarkably good, and the number of births has been slightly in excess of deaths; the only man of note who has died being the old chief Rangatira Moetara, a Ngapuhi of high rank, belonging to Waimamaku.

Drunkenness, though still a serious evil amongst them, is not, I am glad to say, so prevalent as formerly; and this is not owing to a want of means, as large sums of money have lately passed through their hands, but to the fact that they spend more of their earnings in the necessaries and comforts of life, in preference to squandering them in drink. As a proof of this I may say that a bare-footed Native is hardly ever seen, and garments of native manufacture are not now made in the district.

The supplies of food for the coming winter are very large, and the crops of kumaras, potatoes, and maize have been heavy, the quantity stored being far in excess of former years. At Waima a larger area has been under cultivation this season than has been known for the last twenty years. Several teams and ploughs have been engaged in the work, instead of depending, as formerly, so much on hand labour.

During the past six months upwards of one hundred of the young men belonging to Whirinaki, Waima, Taheke, Omanaia, and Motukaraka have been employed road-making for the County Council and the Public Works Department, and large numbers from other settlements have been engaged at ordinary bush work and kauri-gum-digging.

Since my last report no offences of a serious character have been committed by the Natives, and, though a considerable number of cases have been brought before the Court, they have been of a trifling nature only, and I consider that on the whole they have conducted themselves in a most law-abiding and satisfactory manner, in fact quite as well as the same number of Europeans would have done.

Their loyalty to the Crown is, I am convinced, unaltered, and, though at the late meeting held at Waitangi in March last they may have expressed feelings of dissatisfaction with the action of the Government, and with certain laws which to them appear oppressive, their readiness to obey the law even when they consider it bears rather heavily upon them is a most convincing proof that they have no desire to act other than as British subjects. I feel sure nothing could be further from their wishes than a return to their old Native laws and customs. Of course there may be a few turbulent characters amongst them, who would be glad to cause trouble, but they are in the minority, and are kept well in hand by the better-disposed. The promptitude with which they pay the judgments in the Resident Magistrate's Court is, considering their circumstances, remarkable, and, when we take into consideration the fact that they have so lately emerged from barbarism, it is really surprising to see how readily they have fallen into the habits and customs of civilization.

The schools in this district are still well attended, the Natives evincing great interest in them. New schools, at the request of the Natives, have been erected at Whangape, Omanaia, and Motukaraka. While on this subject, I would take the liberty of suggesting that it would be of great future advantage to the Natives, as a people, if some of the brightest lads from each school were selected—as they, as a race, have a peculiar aptitude for mechanics—for the purpose of being apprenticed, under approved masters, to the more useful trades, such as ship- and boat-building, carpentering, and cabinetmaking, and also as saddlers. At present, after being a few years at school, they return to their various settlements, or become labourers at sawmills, or work as squarers or bullock-drivers in the forests, their education being of but little use to them.

I have, &c.,

SPENCER VON STÜRMER,

Resident Magistrate.

The Under-Secretary, Native Office, Wellington.

No. 4.

Mr. J. S. CLENDON, R.M., Whangarei, to the UNDER-SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Whangarei, 23rd May, 1881.

In accordance with the request contained in your letter of the 23rd April last, I have the honor to report for the information of the Hon. the Native Minister the state of Native affairs in the several districts under my jurisdiction. The report for the Mangonui District, having been furnished by Mr. Kelly, does not require further comment from myself.

In the Bay of Islands District the Natives, as a rule, save in exceptional instances, are somewhat poorer than their northern neighbours. This district includes the settlements of Whangaroa, Waimate, Kaikohe, and Whangaruru, and the people are of the subtribes of Ngatihine, Ngatirangi, Kapotai, Ngatiwai, Uriohau, and Ngatitautahi. Taken upon the whole, they have hitherto been well-behaved and amenable to law, but several disturbances have occurred amongst them during the past year, arising in the Kaikohe District: in fact, the principal disturbances for some years past have, in nearly all instances, emanated from thence. Their employment consists in gum-digging, labouring for mill-owners, squaring timber, &c., and cultivating their land in a small way. They purchase the principal portion of their food from Europeans, and only raise potatoes, maize, &c., themselves, not as formerly growing sufficient agricultural produce to supply the settlers.

Whangarei.—This is the smallest of the four districts under my supervision, and the Natives, numbering between four and five hundred (with the exception of two Hauhau colonies, of about forty persons, who cause much trouble and annoyance) are well-behaved and orderly under the influence of their chiefs Taurau Kukupa and Hona te Horo. No disturbance whatever has occurred amongst them during the year. Their school at Pouto is fairly attended and progressing. They occupy themselves chiefly in cultivating, gum-digging, and felling and squaring timber for the Wairoa sawmill-owners; are generally well clothed and tolerably healthy.

In Kaipara, the largest of the four districts, the Natives at Wairoa, or north-western portion, are chiefly Barawas; their occupations are principally gum-digging and timber-labouring. They are in better worldly circumstances than any other Natives of the North; are better clothed, but are also exceedingly improvident and lavish with the large sums they obtain from the mill-owners and gum-buyers. Their school at Hoahanga was closed a short time since in consequence of the meagre attendance.

In Otamatea the Natives resident are principally of the Uriohau and Ngatirango branches of the Ngatiwhatua Tribe, and, like their neighbours northward, occupy themselves in cultivating and gum-digging; are well-behaved and decently clothed; are also moderately healthy. The Tanoa and Parirau schools are fairly attended, and the children improving in their studies.

In Kaipara proper the Ngatiwhatua Natives are exceedingly orderly and, although some minor obstructions to roads, &c., occasionally crop up, nothing of any moment has taken place during the past year. Altogether I consider they are the quietest and most loyally disposed Natives north of Auckland. Their census returns show a slight increase of 25 in 900, but many of the older members of the tribe have died off.

I have also much pleasure in observing that drunkenness has materially decreased amongst the Natives in the North for some time past, and this has probably been the means, in some measure, of the small increase in numbers given.

There have been but few instances of crime amongst them since my last report, some of which, however, have been dealt with in such a manner as to prove to them the necessity for obeying the law.

In March last the largest meeting of Natives that has occurred for some twenty years in the North took place at Waitangi, in order to commemorate the forty-first anniversary of the signing of the Treaty of Waitangi. At this meeting a number of resolutions were brought forward in connection with foreshores, Native Land Courts, fisheries, &c., but which, from the want of unanimity amongst them, nearly all fell through.

The Bay of Islands people, from their longer intercourse with the Europeans and the greater facilities they have possessed for education, should certainly be the most civilized of all the Native people in New Zealand; but I regret to say that this is not the case, and that in many instances they are far behind some of their southern neighbours in loyalty and improvement. This is evidently the result of influence exercised over the minds of some of the most ignorant by a few of the partially educated, who, like aborigines in general when a small amount of erudition has been attained, imagine themselves beyond the need of further tuition, and disseminate their own peculiar and erroneous ideas upon European actions and matters amongst their friends. But, notwithstanding any minor disputes that may arise between the Natives and Europeans or the Government, I feel convinced a judicious firmness exercised towards them, with moderate concessions when considered advisable, will prove effectual in preventing any serious outbreak beyond perhaps an attempt to carry their ideas by wordy warfare.

The Natives throughout the whole district are generally free from any infectious or contagious disease. Their principal ailments are colds, often ending in consumption, and a few cases, at intervals, of low fever. This generally results in death, more from the negligence they exercise towards the patient than from the disease itself. Should any epidemical disease reach them, they would certainly be decimated in a short time, from the cause mentioned above.

In concluding, I would beg to tender my thanks to Messrs. Kelly and Greenway, the officers at Mangonui and Russell, for their constant watchfulness and care in Native matters, and without whose co-operation, being so constantly at a distance, I should probably have experienced great difficulty in preserving peace and order in those portions of my Native district.

I have, &c.,

JAMES S. CLENDON,
Resident Magistrate.

The Under-Secretary, Native Department, Wellington.

No. 5.

Major MAIR, R.M., Native Agent, Auckland-Waikato District, to the UNDER-SECRETARY,
Native Department.

SIR,—

Native Office, Auckland, 27th May, 1881.

I have the honor to report upon Native affairs in the Auckland and Waikato District.

Since my last annual report very few events of a startling nature have occurred, and Maori matters seem happily to have got into an easy groove.

The general health of the people has been good, but there has been a considerable amount of sickness in places where they have been temporarily crowded in tents, as they were at Cambridge during the prolonged sittings of the Native Land Court.

There has not been exceptional activity in food cultivation, except, perhaps, in the King-country, where great preparation was made for the Hikurangi meeting just concluded. Owing to a decline in the price of kauri-gum there are not as many people engaged in this industry as there were last year.

I do not think that crime is increasing, though more cases come before the Courts now than formerly, because the law now reaches offenders in places where at one time they were free.

The only road in progress through Maori country is that from Cambridge to Rotorua, by Tapapa. All the streams have been bridged, and an excellent road made by the Armed Constabulary and by contract, as far as Tapapa; beyond this a bridle-track has been opened with Native labour through the forest to Rotorua. When completed, this road will be of great service, as it brings Ohinemutu within 58 miles of Cambridge.

The annual meeting of the Waikato tribes (which lapsed last year) was held during the present month at Hikurangi. The assemblage was not so great as upon former occasions, for there were very few people from North of Auckland; besides which the more thoughtfully inclined are beginning to tire of these affairs, which they say have no definite result beyond an enormous waste of food and a succeeding season of semi-starvation. But without these meetings the Maori King's importance would soon decline, and his own people, stimulated by his example, work heartily to procure food for the occasion. Viewed socially, these gatherings are very pernicious, for they foster the Maori love of extravagant display, and they generate disease from the over-crowding and over-feeding, and the poverty which follows. But, politically, there is something to be said in favour of them, for of late years the principal object of Tawhiao's meetings has been to devise some means by which the land could be preserved and the people saved from becoming paupers. Many of those chiefs who upon the setting-up of the first Maori King surrendered the tribal lands to him have, as is well known, sold all, or nearly all, these lands to Europeans, and now would encroach upon the possessions of others. The extreme Kingite party, on the other hand, have not sold any land; but there is reason for believing that they are not so averse to leasing. At the late meeting there was a general expression of opinion that land-selling should cease; and most of the chiefs present signed an agreement to make over all their lands to Tawhiao. I do not think that this means the locking-up of what is called the King-country, but rather that, as soon as Tawhiao feels that he has the absolute control of the estate of his people, he will throw it open for lease to Europeans for long periods. It is probably with such a scheme in his mind that he has been trying to get his people to locate themselves at Hikurangi, as the country would then be clear for his operations.

There was a very lengthy sitting of the Native Land Court at Cambridge during the summer and autumn. Very large areas of land belonging to the Ngatiraukawa, Taupo, Rotorua, and Tauranga tribes were passed through, and certificates of title issued. This land is rapidly passing into European hands, and will, I am informed, be cut up into suitable lots for runs, farms, &c. Its acquisition by industrious settlers will, of course, be an excellent thing; but it is very evident that, as the competition for it enhances its value, and the temptation to sell increases, steps will have to be adopted to prevent the Native owners from completely denuding themselves of their land. I endeavoured, both officially and privately, to get reserves set apart and made inalienable, especially in those instances where the entire possessions of a hapu or section of a tribe had passed through the Court; but I met with opposition from both Europeans and Natives, for many of the latter who are interested are Rangitikei and Otaki people, who do not care about reserves in the North, but are willing to sell every acre if the price suits. I succeeded in getting some of the Natives to promise that they would retain sufficient land for their requirements; but, generally, this will be found simply to mean holding on for a better price.

One event of considerable importance, as showing that the "Native difficulty" is gradually wearing away occurred during the year. I allude to the occupation of the Horahora Block, in what is called the King-country. It was passed through the Native Land Court some thirteen or fourteen years ago, and, after changing hands several times, came into the possession of Messrs. McLean and Co., but the Kingite Natives claimed it and resisted any attempts at occupation. In August last the proprietors threw a bridge across the Waikato to give access to the block; the Natives assembled in considerable numbers and forcibly opposed the work, but by employing a large body of workmen Mr. McLean completed the bridge. Some months afterwards an attempt was made to remove some of McLean and Co.'s people, who were living on the land. Upon receiving instructions from the Hon. the Native Minister, Colonel Lyon and myself proceeded to Horahora with a few unarmed constables, and, accompanied by Messrs. McLean and Bailly, interviewed the obstructionists at Maungatautari. I assured them that the proprietors of the land would be maintained in their determination to occupy it, and that any one breaking the law would be arrested and tried for his offence. The Natives said that the appearance of the guardians of the law upon the scene was a new feature in affairs of this kind, for which they were unprepared; and, though for a time they threatened further interference, they have not since opposed McLean and Co.'s operations.

Another disputed block of land beyond the confiscated line at Orakau, which was purchased by Mr. Tole many years since, has also been successfully occupied. The proprietor got the well-known chief Rewi and his people to support him, and, after considerable opposition on the part of another section of Natives, got possession; and, although threats have been uttered, it is not likely that there will be any further trouble in the matter.

Schools do not call for more than a passing notice in this report, as there is only one village school in my district. I allude to the one at Waitetuna recently transplanted from Karakariki on the Waipa. There are a few children from the King-country in the Auckland schools, but Tawhiao's followers do not appreciate our charitable designs in their behalf.

A census of the Maori population was taken in April. Owing to circumstances I do not think it is anything like accurate, but as the subject has been treated in another report I will not further allude to it here.

In conclusion, I have no hesitation in stating my belief that Native affairs in this part of the colony continue to improve, that the policy of leaving the Maoris more to themselves has had a good effect upon them, and that I anticipate a more marked improvement still during the next twelve months.

I have, &c.,

W G. MAIR,

Native Agent, Auckland-Waikato District.

The Under-Secretary, Native Department, Wellington.

No. 6.

Major MAIR, R.M., Native Agent, Auckland, to the UNDER-SECRETARY, Native Department.

SIR,—

Native Office, Auckland, 28th May, 1881.

I have the honor to forward notes of the speeches made at Tawhiao's late meeting at Hikurangi. The original was furnished to me by Major Jackson, who also supplied the *New Zealand Herald* newspaper with a copy

I have, &c.,

W G MAIR.

The Under-Secretary, Native Office, Wellington.

PROCEEDINGS at the MEETING at HIKURANGI.

First Day.

Tawhiao: Listen, ye tribes! Listen This is the day Be attentive, and remember what is said. Retain it in your memories. Retain it.

Wahanui: The first post [or district] is Karioi, in connection with which there are matters for discussion. Second, there is Taranaki, in connection with which there are matters for consideration. Third, there is Tongariro, connected with which there are subjects for discussion. Fourth, there is Whanganui, in connection with which there are matters for consideration. Fifth, there is Titiokura [between Napier and Taupo] concerning which there are matters for discussion. Then at the east there is Te Aroha, which is the last post [or district], making, in all, eight posts or districts. O people! O ye tribes! bear (these subjects) in mind, and look clearly into them. Hurua is the place where tears were shed, and Parininihi [the White Cliffs, Taranaki] is the place where blood was shed. The heaven above and the earth beneath, hold fast to it [*i.e.*, the land.]

Tumanako: I have the first post or district. It has been in my possession ever since [the control of] it was given over to Potatau, who is lying here.

Manga: As to Taranaki, Tongariro, Whanganui, and all the posts [or lands] in the east which were placed under Potatau's authority I am the person who had the management of them. They are lying undisturbed, and have been so since they were given over to Potatau. I am not aware that any one has interfered with any of them [withdrawn any of these lands from the King's control], for I am the person to whom those lands were handed over in good faith. Even if the lands are owned by other persons, I wish you, O people, [or O ye tribes,] to understand that my hand is still upon those lands. Tawhiao is the man who has these things [the control of these lands], for they are the treasures which were left to him by his father that is, by the nation. Even if some of the districts referred to are not represented here by any persons, it is because they know that the control of their lands is in my hands, and that I will deal with them, as I am the *pou* [authority] in all matters. Te Aroha was given over to Tamihana [William Thompson], who handed it over to me, and I gave it over to Potatau.

Mahirewera (Ngakapa Whanaunga): I am the prodigal son who went to a distant land. I have returned to my father, and I say, "Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son." My lands which were handed over, commencing at Te Kerepehi (Piako) and extending as far as Moehau [Cape Colville], remain undisturbed. I was one of the owners of Te Aroha, and the reason it was alienated was because we had a quarrel with the Hauraki people, and, as some of us were nearly being killed, I decided to throw away [sell] that block, lest it should remain as a cause for further trouble.

Te Wheoro: I am one of the owners of the Karioi Block. It is in the same state as it was when it was left to us by the old people; I have not attempted to disturb it [or alienate it]

Hone te One: I am between Karioi and Taranaki. I am at Kawhia. Pirongia is the mountain which bounds my district on the east side, and the boundary on the west side commences at the Kawhia entrance, and goes as far as the mouth of the Aotea Harbour. Ever since the day it was handed over to Potatau, when he said that Kawhia was a man, that Aotea was land, and that Whaingaroa was a sea—up to the present time no land within the district has been interfered with in any way by me or any other person.

Manga: What Mahirewera, Tumanako, and Te Wheoro have stated is true. My hand is still upon [the lands mentioned by] them. Hone te One's statement is also true. Kawhia was the cause of the King being set up [or is the place where the King movement originated] If any person attempts to secede from me he will not succeed, because I have him and the land in my power—that is, Tawhiao has.

Wiremu Kumete: I will cause us to talk. Karioi is the first post [or subject for discussion]. Harken to my opinion. Let the surveying, leasing, and selling of lands cease. Let the Native Land Court be abolished [or let Natives cease to pass their lands through] Let Natives cease to hold office as Assessors. Let [the election of] Maori members cease. Let all these things cease within these eight posts or boundaries. Let them cease; let them cease. This is my plan, so that it may be seen who are Hauhaus and who are Queenites.

Te Wheoro: I agree with what you say I am a Queenite, as both great and small know However, I now take up the paddle. In one year from this my term of membership will expire. You say in regard to this [that the election of members] should cease. Yes. Do you twist it off at the root—*i.e.*, appeal to the proper authority, and, if it is granted, it will be right: if your appeal is not acceded

to, it will not be right [for Natives to refrain from electing Maori members], because lunatics, drunkards, and fools would then get in. With regard to the Land Court, I concur, but others must do the same [not pass any of their lands through the Court] I have no lands to pass through the Court. How they were dealt with or what became of them every one knows—that they were confiscated on account of the acts of all the people. If these things are agreed to [by Parliament] it will then be an easy matter for me to adopt your suggestions. However, do you watch me, who have taken up the paddle and am paddling with it.

Te Raihi: I have only my body I have no lands. I have brought my body only to you. *Te Wheoro* and I became Queenites when the people separated.

Tutua: What you all say is right. If you talk in that strain what will become of me? My friends, what am I to do? A calamity has happened.

There were many other speakers, but they were persons of no distinction.

Second Day.

Tutua: Friends, do you clearly grasp the words of *Wahanui*, in order that our discussions may be facilitated, which will enable us to get through our business quickly

Te Wheoro: If *Kumete* ceases [*i. e.*, the King Natives cease to sell lands?] I will cease too, but if he persists I will persist also.

Hone te One: My [land] commences at *Harihari* and extends to the *Kawhia* entrance. The persons who are there are *Nuitone* and *Takerei Apiti*. I include them in the district named by me yesterday

Tumanako: You had better sit down, *Hone*; you have made a mistake. Every one knows [who the owners of the land between *Harihari* and the south head of *Kawhia* are]

Hone te One: Yes, yes.

Wahanui: The subjects I announced yesterday appear to be understood namely, the posts which are standing; the heaven above and the earth beneath; the rules [*nga tikanga*] which are here [for your acceptance]; the acts which are committed by various persons.

Pikia: From *Kawhia* to the *Aotea* entrance is a man: *i. e.*, the land between still belongs to Natives. *Pirongia* is the mountain [the eastern boundary]. It is only a small piece of land; it was small formerly: though small I have never ceded a portion of it to any person. It is the same size it was [when it was given over to *Potatau*]. I am of opinion that *Tawhiao* should be replaced on his throne, and that *runangas* (councils) should be appointed, a *runanga* of elders and a *runanga* of young men to protect him. The names of the persons for the *runanga* of young men have been written down. Thirdly that all the nation should devise some measures for our future guidance and welfare. Harken, ye tribes. I have no lands; I have made them over to the King, to the person who was set up as king. This King was originally constituted by all the tribes, and was acknowledged by all. They have again this day repeated their former assurances, and have all got into the same canoe. My wish is that the King should live, that the Queen should live, and that the land should be protected [or retained] Therefore let all the chiefs, including *Manga*, *Wahanui*, and others, who are absent, sign their names to a compact in black and white to attain that object. And afterwards they should devise measures for our guidance and benefit, and for the protection of our lands, that is, for the lands which have been placed under the King's control. A person knows he has no land, and yet he goes and imposes on the *pakehas*. Let all laws which will tend to our well-being be brought into operation, and then, if any man take upon himself to rush to ruin, *i. e.*, sell his land, it will be his own fault. It is no use simply talking of doing these things: let the resolutions be confirmed [or let us carry them out] If a person has only a small piece of land, perhaps it was small originally. If another has a small piece, perhaps it is because he has sold the rest. If a person still possesses a large tract of land it is because he has borne in mind the pledge he made, and may he continue to observe it.

Here ended the proceedings on the second day

Third Day

Wahanui: The talk is now concluded. You will now sign your names, after which *Tawhiao's* seal will be affixed. He alone—he alone will have sole control. If any person breaks his pledge [sells land, no matter who he is, he will get into trouble [or will be punished]

No. 7

MR. T. JACKSON, R.M., Razorback, Auckland, to the UNDER-SECRETARY, Native Department.

SIR,—

Razorback, 20th May, 1881.

I have the honor, in compliance with instructions contained in Circular No. 15, of the 23rd of April, 1881, to furnish for the information of the Hon. the Native Minister my annual report upon Native affairs in the Resident Magistrate's Districts of *Waiuku* and *Papakura*.

During the past year nothing of importance has taken place amongst the Natives in the above districts, and, as far as my information extends, they have on the whole conducted themselves in a quiet, orderly manner, and fewer charges of drunkenness against Natives have come before the Court than on any previous year.

On the 1st of January, 1881, a store situated at *Churchhill*, the property of Mr. Charles Bell, was broken into during the night, and about one hundred pounds' worth of goods stolen therefrom. A Native named *Tamati Tangataware* was arrested, and another named *Paraone Tarahaia* soon after gave himself up to the constable stationed at *Mercer* confessing that he was one of four Natives who had robbed Mr. Bell's store on the morning of the 1st January, 1881. They were both committed to take their trial, and warrants issued for the arrest of other Natives implicated by the confession of *Paraone Tarahaia*.

As a rule, the Natives do not grow sufficient food for their own consumption, especially those living near European settlements. Many of them earn money by flax-cutting, gum-digging, and potato-

raising. Upwards of fifty Natives from the King-country have been employed in the Waiuku District digging gum during the past year.

Many of the Waiuku Natives have gone to Hikurangi, to attend the annual Native meeting to be held there. They took with them 150 bags of dried sharks.

There are no Native schools in my district, and no Native children attend the public schools. They do not seem to feel any anxiety about the education of their children. Attempts have been made to induce the parents to send their children to schools without success.

The health of the Natives in the Resident Magistrate's Districts of Waiuku and Papakura during the past twelve months has been good. They have not suffered from any epidemic, and a very few deaths have taken place.

The Under-Secretary, Native Department,
Wellington.

I have, &c.,
THOMAS JACKSON,
R.M., Papakura and Waiuku Districts.

No. 8.

Mr. G. T. WILKINSON, Native Agent, Thames, to the UNDER-SECRETARY, Native Department.

SIR,—

Native Office, Thames, 28th May, 1881.

In accordance with request contained in your Circular No. 15, of the 23rd ultimo, I have the honor to forward herewith my annual report upon Native affairs in the Thames or Hauraki District.

During the past year several events have occurred likely to considerably exercise the Native mind, and which, on account of their having no fixed occupations or pursuits whereby to employ their time and take up their attention, are likely to influence them, for good or evil, more than is generally thought by their European neighbours. Notably amongst these events was the threatened punishment by death of one of their number, who was accused of causing the death of a chief by witchcraft; and lately, the murder at Te Aroha of one of the Ngatihako-Ngatikoi Natives, named Himiona Haira.

But, before referring to these events *seriatim*, I will report upon their industrial pursuits, education, social condition, and disposition towards Europeans.

Industrial Pursuits : Agriculture.—I am pleased to be able to report that during the past year a marked improvement has been shown in their habits of industry, a greater number of them than previously having paid considerable attention to food-planting. But I think that this change has been brought about more through sheer necessity than the desire to prove the truth of an old Maori proverb which, translated, says, "The fame of a warrior is but fleeting, whereas the fame of one who is industrious in tilling the soil is lasting." During the last eight years land-purchase operations have been carried on to such an extent in this district, and the supply of money from that source has been such a plentiful one, that the Natives of this peninsula, formerly noted for their industry, allowed themselves almost entirely to give up the planting of food, and relied mostly upon the proceeds of land sales to provide themselves with the necessaries of life. These supplies have now, however, to a large extent failed, and it has therefore behoved the Natives to again resort to cultivating the small portions of land still remaining in their possession. It is gratifying, therefore, to be able to report that they are in most cases proving themselves equal to the occasion; and I expect next year will show even greater improvement in the way of agriculture.

Industrial Pursuits : Public Works.—Formerly, the Natives of this district took considerable interest in road-making, &c.; but, as public works have been almost at a standstill during the last twelve months, they have not had much opportunity for engaging in labour of that kind. The formation of the continuation of the county road from Hikutaia to Ohinemuri (over the now famed Komata Block) will enable some of them, if they wish again to engage in this kind of labour, to do so. I have every reason to believe that, after they have got over their surprise at the obstinate Tukukino's obstruction being set at naught by the Government, they will avail themselves of the opportunity of making fair wages at road-making.

Industrial Pursuits : Gum-digging.—The only other occupation at all in favour with the Natives here is kauri-gum-digging, and when prices are high they will desert all other labour for it. The broken, mountainous country in this locality—in fact, all along the peninsula—is still yielding large quantities of gum, and a considerable number of Europeans, as well as Natives, adopt this way of getting a living; and I am glad to be able to say that, notwithstanding their continually being thrown into each other's presence, in the wilds of the forest, no act of violence or aggression has yet occurred to cause either Pakeha or Maori to view one another with distrust or suspicion.

Education.—Under this head I am sorry to say that I cannot report favourably. There are no purely Native schools in this district, but there are Government schools, not only at the Thames and Coromandel, but also at Puriri, Hikutaia, and Ohinemuri, all of which are open to Native children; but in very few cases only are they taken advantage of, and I cannot help thinking that the very fact of education being offered to them without their having to pay for it reduces its value in their eyes. I remember during the early days of the Thames Gold Field, when there was only one school in the district, and that a private one, several Natives availed themselves of it for the education of their children, notwithstanding that the expense (in those days) was considerable. And now, when they can get education for nothing, they (or rather the parents) set very little store upon it.

Social Condition.—The social condition of the Hauraki Natives certainly shows an improvement when compared with the past; drunkenness and the use of intoxicants is not so rampant as it was, which I attribute to two reasons, one (perhaps the greater) is, that since the supply of money formerly obtained through the sale of land has failed, the Natives have, through want of funds, had to give up, *nolens volens*, indulging in drinking to the extent they used to do. The other reason is—and it is plainly visible to a close observer—that the religion known as Te Kooti's, which a great many of them have adopted, prohibits them from too much indulgence in spirituous liquors; in fact, a convert who has real faith in the doctrines he professes is generally found to be a total abstainer. This absence of drunken-

ness amongst them has, as a matter of course, caused a decrease in crime; so much so, that during the past year only two convictions in criminal cases have been recorded at the Resident Magistrate's Court at the Thames.

Disposition towards Europeans.—The disposition of the Hauraki Natives towards Europeans is, so far as the loyal Ngatimarū and Ngatipaoa are concerned, all that could be desired; and the same can be said of Ngatiwhanaunga at Coromandel, and a portion of the Ngatitamatera, who reside at Ohinemuri and Cabbage Bay, they having done nothing to forfeit the good name that they have now borne for a number of years. But the same cannot be said of the Ngatihako Tribe, who reside principally on the banks of the Waihou and Piako Rivers. These people, in olden times, were the owners of nearly all the land in the Ohinemuri District; but, unfortunately, their rank and possessions did not give them immunity from the attacks of their enemies, and they have, therefore, through successive defeats (long before the advent of Europeans), had to succumb to the stronger arms and overwhelming numbers of their adversaries. But although defeated, they were not entirely dispossessed of their territory; and this fact, coupled with their having intermarried with their conquerors, causes them at the present time to take up a social position that they are not entitled to assume, and which is continually being resented by the Ngatitamatera Tribe, who are the present owners of the land originally owned by Ngatihako. Their claims to land are, with few exceptions, successfully opposed in Native Land Courts by Ngatitamatera, and this has caused them to assume a morose and apparently unfriendly attitude to everybody, and especially to the Pakeha. I do not mean that it is to be inferred these people are in the habit of molesting Europeans on any pretence whatever; but their having to take up a subservient position amongst other tribes in this district—they who were formerly lords and masters of the whole country—is particularly galling to them, and has caused them to eschew not only the Pakeha, but also those Natives who, through having plenty of land to dispose of, are on good terms with their European neighbours; and, as might be expected of a dissatisfied people, they have fully adopted all the laws and doctrines (religious or otherwise) of king Tawhiao, especially as regards opposition to roads, telegraphs, surveys, and leasing or selling of land, and even to the removing of the snags in the Waihou River, near their settlement, which are at present an obstacle to navigation. They seem to have chosen for themselves a policy of sullen opposition to anything that would further the advancement of the district from a European point of view and are ready at any time to resent by force, if necessary, any encroachment (whether by Natives or Europeans) upon their self-adopted laws and regulations—instance the shooting at and wounding one of the party engaged in surveying the Pukehange Block, in August, 1879, merely on the pretext that false boundaries had been given by the Natives who sold the Pukehange Block to the Government, and, therefore, a portion of their land adjoining was being wrongfully included in the survey—a mere question of dispute which could easily have been settled when the case was brought before the Native Land Court. They have, also, since ordered off with threats Europeans who were sent to remove snags from out of the Waihou River. Notwithstanding these bad traits in their character, which, I consider, it behoves me to mention in a report of this kind, they are, if left entirely alone, an unoffending people, and, on account of the rigidity with which they carry out their kingite and semi-religious principles, are seldom found offending against our laws, however trivial may be the offence: and I must say that, during the few days when they were much exercised in mind through one of their relatives being foully murdered at Te Aroha, in February last, their principal chiefs—notably Pineaha te Wharekowhai, and Hoera te Mimiha, of Ngatikoi—behaved remarkably well all through the trying time, and were the first to accede to my request to leave the matter for the law to decide, and it was mainly through their influence and exertions that some of the more turbulent spirits were restrained from taking immediate revenge upon one or two Europeans who were suspected by them of being guilty of the outrage. Action of this sort, which shows that, by allowing the matter to be decided by our laws, they have no wish to pick a quarrel with us, is, I think, deserving of praise, and should go a great way towards softening any hard feelings that we may have harboured against them on account of their persistent opposition to our progressive and go-a-head policy, whenever the same has been brought into contact with themselves, or sought to be carried out on land over which they have control.

I will now briefly mention some of the principal events that have occurred in this district during the last twelve months, and which are likely to influence the Native mind in a greater or less degree.

The first event worthy of note was the sitting of the Native Land Court at Paeroa, Ohinemuri, in June and July last, during which sitting the Native title to the Ohinemuri Gold Field Block was decided. This hearing alone occupied some five weeks, and representatives from nearly all the tribes within the Hauraki District, from Cape Colville on the north to Te Aroha on the south, were present. The weather during this time was very bleak and cold, and two Natives died before the Court was over, the cause of their death not being, as represented by the Press, through want brought on by the Government refusing to grant supplies of food to the Natives attending Court, but through sickness brought about by the inclemency of the weather, and which they, both being old people, were not able to withstand. It was well known before the Court sat that a large portion of the freehold of the Ohinemuri Gold Fields Block of 100,000 acres had already been purchased by the Crown, but as such purchase (perfectly legal because of its being on behalf of the Crown) was completed before the Native ownership to the block was decided, the Natives showed their cuteness, if not to say dishonesty, in using their utmost endeavours to prove to the Court that those who had previously sold to the Crown had little or no claim to the block; in fact, ignoring altogether some who were known to be large owners. Fortunately, however, their action was exposed and defeated; so, having failed to embarrass the Government so much as they had hoped in that way, they retaliated by crowding, whenever opportunity offered, the Crown grants of the different blocks with the names of their children, allowing themselves to stand on one side, the result being that there are now about sixty shares in the block held by minors, who cannot sell or dispose of the same in any way whatever, without first going through a great deal of legal form and ceremony, which, if carried out in its entirety, makes the purchase of a minor's share in land almost prohibitive. The Court sat for about two months; and although disputes waxed hot, both within Court and out, the services of the police were rarely

required, and nothing occurred to create any lasting ill-feeling between the Natives and Europeans, each party seeming to be satisfied, after the Court had broken up, that they had brought their case to a successful issue.

During the time the Court was sitting a fatal accident happened to a Native of some rank named Hohepa te Rauhihi, who was thrown from his horse, and received injuries to his spine that proved fatal in a few days. Hohepa belonged to the Kiriwera section of Ngatitamatera, and was (with Tukukino) a staunch opponent to all roads, railways, and such-like through Native districts. Had his influence during the last few years been exerted in favour of, instead of opposing, road-making, he would in all probability be alive at the present time, it being well known that it was to the notoriously bad state of the road (or track), at the place where the accident happened, that the mishap was attributable. Hohepa's people—like most Natives of their class, in proportion as they are opponents to our advancement in their midst, so do they also decline to accept favours at our hands—refused all offers of medical assistance, preferring to let the sufferer take his chance, at best a poor one, with their rough Maori usage, which, as is well known, is seldom successful, that if once in a while (by accident or otherwise) a cure is effected, it bears more the semblance of a miracle than the result of treatment; and the Natives, in the simplicity (and duplicity) of their hearts, extol it as such.

The next event of importance occurred in October last, and was connected with a subject about which the Maori mind is often much agitated, and the firm belief in which it is very hard—I was going to say, impossible—to shake. I refer to *makutu*, or witchcraft. Some four years ago an elderly Native named Te Pukeroa was accused of causing the death of the great Ngatitamatera chief Te Moananui; in fact the man (who is really a harmless monomaniac,) confessed that he had exercised the black art, the result of which confession was a threat by Te Moananui's people to take his life; and, to show that their rage was genuine, several of them surrounded his house one morning at daylight, and poured a volley into it. I do not think, however, they really meant murder, as they took the precaution the day before to send word to the Thames about their proposed expedition, so that the opportunity was taken to have the old man removed from his house to a place of safety. But, although saved for the time being, his life was still thought to be in danger; therefore the Government had him removed for a time to the Chatham Islands, where he had relations. He, however, after remaining there some time, returned to New Zealand, and, after residing for a short time at Otaki, again turned up at the Thames. His return was the signal for another outburst of injured feelings on the part of the Ngatitamatera, and they again threatened to take his life; but the old man in the mean time had found friends amongst his own people, the Ngatimaru, and also the Ngatipaoa; who, now recognising clearly that the man was partly an imbecile, and therefore not responsible for all his actions, considered that his banishment to Chatham Islands was atonement enough for his crime, and therefore let it be pretty generally known that any attempt upon his life would be resented by them. This, at first, looked like causing trouble, but in reality it produced the best possible results; for now that each saw that the other was determined, they did what many others have done before them—thought it best, now that a difficulty was pending, to consider how to get out of it. The result of which was they forgave the old man (but cautioned him not to do the like again) averted the threatened tribal quarrel, and, metaphorically speaking, a general hand-shaking took place—not on the quiet, or in secret, but in grand style, according to most approved Maori custom. The meeting was held at Ohinemuri, and the Natives from the Thames (with whom was the wizard) were conveyed thither in two war canoes, one steamer, and numerous boats, all the men being armed; the whole, when they landed and joined with the Ohinemuri people in their war dances, &c., making quite an imposing spectacle. The speeches that were made were very few, being merely expressive of forgiveness on the part of the late Te Moananui's relatives and of peace-making on the part of the others; an exchange of muskets took place to show that the wrong inflicted was forgiven, and the peace made a genuine one; after which the meeting ended and the Natives returned to their different homes apparently satisfied that, if a long and bloody war had not been brought to an end by their action, at least a threatened catastrophe had been averted.

The next occurrence of note was the satisfactory settlement, by the Hon. Mr. Whitaker, of a long-standing dispute that existed between Mr. Henry Alley (and, previous to him, Mr. McCaskill) and a section of the Ngatipu Natives living at Hikutaia, regarding the ownership of a portion of Mr. Alley's farm—known as Kakaramaea—which the Natives strongly asserted was wrongfully included in a Crown grant for land issued to Mr. McCaskill many years ago. This dispute which had, on more than one occasion, nearly resulted in blood-shed, was amicably settled by the Hon. Mr. Whitaker on the 8th October last, after having had one meeting with the Natives at Hikutaia and another at the Thames; the Natives agreeing to accept two blocks of Government land at Hikutaia, of 250 acres and 100 acres respectively, and in return to vacate the disputed Kakaramaea Block, where they were then residing, and resign all claim to the same in favour of Mr. Alley. The settlement of this dispute was looked upon with favour by many Natives in the district other than those concerned, as it had been in existence for so many years, and, although repeated trials had been made to settle it, they had always been unsuccessful—so much so, that the Natives had begun to look upon this dispute, and that with Tukukino about the road at Komata, as a sort of continual running sore that could not be healed.

Following quickly after this event was the discovery of gold at Te Aroha, and upon land that was under promise by the Government to be given to certain Natives for reserves. This necessitated getting their consent before the land could be thrown open for gold-mining; whereupon the Natives, seeing what they thought was their opportunity (and being wrongly advised by some Europeans), did not hesitate to take advantage of it, and modestly demanded that the Government should first pay them a bonus of £1,000, after which they would agree to their promised reserves being thrown open for gold-mining. This extortionate demand was, of course, out of the question, (especially when it is considered that the Natives were to get for themselves all the miners' rights fees, timber licenses, &c., as well as town rents,) and it was found necessary to discover a way by which to get over the difficulty. This was done by enlisting on the Government side several Natives—including W. H. Taipari, Makena Hou, and others—who, through owning lands within the Thames Gold Field, had already tasted the sweets of being able to receive Native revenue from the same in the shape of miners' rights fees, &c., at regular intervals. These people were negotiated with, and after the matter had been explained to them, they readily signed the agreement to open the field in so far as their blocks

were concerned. The result of this negotiation was a decided split in the opposition camp, who now reduced their demand for a bonus to £500. This also was denied them, and as it was now apparent that the bold but necessary stroke of opening the field, whether some of the Natives were willing or not, could be carried out without any real danger, it was decided to do so; and, acting under instructions from the Hon. Mr. Whitaker, arrangements were made for the opening, which took place by Proclamation, read by Mr. Warden Kenrick from the prospectors' claim, on the 25th November last, much to the surprise and chagrin of some of the dissenting Natives; who, seeing that this was the first time, for a number of years, that any policy (however necessary for the public good) at which they chose to express disapproval, should be forced upon them, seemed quite taken aback, and unable at first to realize the position. When, however, they found that the opening was accomplished, and their opposition fruitless, they accepted the position, and the following day most of them came in and signed the agreement; and, in a great many cases, at once took out miners' rights, and went to work pegging out claims with as much zeal as their European brethren. With regard to this Te Aroha Gold Field I am sorry to say that, up to the present time, although a great deal of work has been done by diggers, it has not yet realized the expectations that were entertained of it.

The next notable event that occurred took place at Te Aroha on the 10th February last, and was the foul and brutal murder of a young Native named Himiona Haira, belonging partly to the Ngatikoi and partly to the Ngatihako Tribes. The murder was committed on the night of the day succeeding the races at Te Aroha, at the distance of less than a quarter of a mile from the township, and close by the side of the main road leading to Paeroa. Suspicion pointed to a Russian Finn, named Prokoffi, who was last seen in the deceased's company only a short time before the murder was committed, and who accompanied him along the road in the vicinity of the place where the body was afterwards found. What was supposed by the doctors to be blood, was also found upon the clothes and knife belonging to the Russian, notwithstanding the fact that he had taken the precaution to wash his clothes directly after arriving at his hut, at 12 o'clock at night. Accused was first tried at the Thames, and committed to the Supreme Court at Auckland, where he was acquitted by a jury.

This crime caused great excitement amongst the Maoris, some of whom were engaged in mining operations at Te Aroha. They deserted their claims and massed themselves together, partly through fear, but principally for the purpose of mourning over the calamity. I visited the ground at once, on receipt of the intelligence of the murder, and found the Natives very unsettled on account of the brutal and ferocious character of the murder; the murdered man's head having been first beaten in with a stone, and the throat afterwards cut from ear to ear. Notwithstanding, however, the greatness of their *pouri*, or sadness, I was pleased to find that they were likely to be amenable to reason, and after condoling with them, I impressed upon them the advisability of leaving the matter for the law to decide. As a man had already been arrested on suspicion of the crime, and as an inquest was at that time being held on the body, I had strong arguments in my favour to show that we were anxious to deal with this matter in the same way as if the victim had been one of our own people, and to impress upon them that this was the most advisable course for them to pursue, assuring them that everything that was possible would be done to discover the murderer and bring him to justice. This, through the influence of their chiefs Pineha te Wharekowhai and Hoera te Mimiha (already referred to), they agreed to do, and also undertook not to do anything in the meantime that might be looked upon as retaliation for the crime committed. After the inquest they took possession of the body, and conveyed it by boat to the Ngatihako settlement at Okahukura, where, after the usual *tangi*, it was buried. Having given the matter over to the law to decide, the fact of the acquittal of the accused Prokoffi is not likely to exercise any bad influence upon them, or to cause much anxiety for future consequences, in so far as their seeking revenge is concerned. But I cannot help thinking that should it not be found possible to bring to justice the person who committed this crime, the Natives, and more especially the Ngatihako and Ngatikoi, should any similar injury be inflicted upon them—whether deliberately, as in the present case, or accidentally, as might occur at any street or publichouse row—will no longer consider the advisability (especially should blood be accidentally shed) of referring the matter for a Law Court to decide; but are likely, in the heat of passion and with the remembrance of Himiona's death still in their minds, to take revenge, (and that on the spot,) in order to redress what they may consider their wrongs.

The last, though not the least important event that has taken place in this district during the past twelve months, was the visit of the Hon. Mr. Rolleston, Native Minister, to the chief Tukukino, at Te Komata, relative to getting his consent to the making of the road from Hikutaia—where the county road at present ends—to Ohinemuri, passing over the Komata Block. This subject has been so often written about that I need not go into it here, more than to say that at last Tukukino was plainly told that his opposition to what was now an actual necessity must come to an end. It was thought by some that the old man, seeing that he had had an uninterrupted innings of ten years, would now gracefully retire in favour of a new policy, but those who knew him more intimately were not so sanguine, and their idea proved to be the correct one, for, although he was personally waited upon at his own settlement by a Minister of the Crown, he still refused to give his consent to the road being made, asking (as he has often done before), when he has been fairly beaten in argument and cornered for a reply, that he be allowed time to consult his master, king Tawhiao, on the matter. The difference, however, between the ending of this particular meeting and that of previous ones held for the same object, was that Tukukino was plainly told by the Hon. Native Minister that he would give him one week to consider the matter, but that the road would have to be made whether he agreed to it or not; and, as no reply was received from him during that time, the survey of the road was accordingly commenced by Mr. Kenny, acting under instructions from Mr. Percy Smith, Chief Surveyor, and has been finished without any opposition; the levels of the same are now being taken preparatory to the commencement of the work of formation. At present Tukukino has shown no sign, though by that it must not be understood that he acquiesces in what is going on. It will shortly be seen whether he intends to bring any, and what, opposition to bear against what is about to be done. It is useless to speculate here as to what this opposition (if any) will be. Suffice it to say that I have every reason to believe that the arrangements that are being made in connection with this matter will be found capable of carrying it out to a successful issue, whatever may be the opposition offered.

In concluding this report, I must apologize for its great length, but consider that the importance of the events that have occurred in this district during the past year warrant my reporting as fully as I have done upon them.

I have, &c.,

GEORGE T. WILKINSON,
Native Agent.

The Under-Secretary, Native Department, Wellington.

No. 9.

Mr. H. W. BRABANT, R.M., Tauranga, to the UNDER-SECRETARY, Native Department.

SIR,—

Native Office, Tauranga, 31st May, 1881.

I have the honor to submit, for the information of the Hon. the Native Minister, the following annual report on Native affairs in the districts under my charge.

1. *Tauranga District.*

It becomes yearly more difficult to write a report on the condition of the Natives, because, as I stated in my last, there is so little difference in their condition and habits from year to year. The census just taken shows that its population is not materially decreasing; the Natives have not shown any mortality above the average during the past year. The only death worthy of note is that of Hori Tupaea, the principal chief of the Ngaiterangi, at a good old age. The festivities indulged in by Natives on the occasion of the death of a chief of his note were continued for some months, and are even now commenced anew when any strangers visit the district.

In this district, during the past year, the Native crops have been below the average both in quantity and quality; the tribes of the western end of the district have from time to time employed themselves in digging gum, while those at the eastern end have earned some money from the County Council in forming portions of the Tauranga and Te Puke Road, on which they are still working. The arranging for this road to go through the various blocks has been a work of much difficulty, and has taken up much of my time, the Natives, contrary to their former practice, having been strongly opposed to its being made unless they were paid for the land taken for the road. They were first, I believe, induced to make this demand from the circumstance of the Government having thought it expedient to pay other tribes for the opening of the Cambridge and Rotorua Road; the Tauranga Natives, who had hitherto given land for main lines of road through their lands, arguing that if Government paid for one road they should pay for the other. After a great deal of negotiation, an arrangement was made by the Hon. the Native Minister with the Natives that the road should be allowed to go through, provided the work was given to the Native owners at the County Engineer's estimate, and that cultivations really damaged by the road should be fenced.

In this, as in other districts, the Natives show an increased desire to dispose of their surplus lands. When at the commencement of the year the Government ordered that, in addition to my other duties, I should undertake those of Commissioner of Tauranga Lands, I was besieged with applications to investigate the title of nearly the whole of the 70,000 acres now left of the land returned by the Government to the Ngaiterangi Tribe. They are disposed to sell, I believe, nearly all the land which the Commissioner may certify is not requisite for their own support, if Government should think fit to allow them to do so.

I have held up to date about forty sittings of the Commissioner's Court, and the certificates showing the results of these negotiations will shortly be forwarded to your office.

In the Police Court, Tauranga, the number of charges against aboriginal Natives during the past year has been fifteen, of which ten resulted in convictions; two of the latter were for assaults, two for larceny, and the rest for drunkenness and minor offences; the return showing a considerable decrease from the previous year. In the Resident Magistrate's Court seventeen cases were tried between Natives and Europeans, but none in which both plaintiff and defendant were Natives. I find that their disputes are generally now settled by their Committee, or referred to the Native Assessor; they allege that the fees of the Court are too heavy for them to avail themselves of it in petty disputes.

There are now nine boys in the boarding establishment for the sons of chiefs; these boys attend the European district school, and have made good progress. The teacher informs me that one (Raureti Tanira) will shortly be fit to go up for the Junior Civil Service examination. The Education Department propose, at the request of the Natives, again to establish a Native school in this district. It is to be at Maungatapu, on the east side of the harbour; a good situation, in my opinion, as there are enough children within easy distance to form a good school if the Natives would combine in the matter and forget their intertribal jealousies; it was their failure to do so which caused the old school to be closed.

2. *Maketu District.*

I have visited Ohinemutu and the Lake country once a month during the past year, to hold the Resident Magistrate's Court; Mr. Bush, R.M., of Opotiki, taking that at Maketu. An arrangement has been made by which that gentleman will take Ohinemutu as well, whenever the Tauranga Commissioners' Court is sitting.

Unlike those at Tauranga, the Natives of the Maketu and Lake Districts are litigious and give the Magistrates plenty of employment settling their disputes, which are chiefly cases of trespass and disputed ownership of horses and cattle.

At Ohinemutu the principal event during the year has been the Natives giving their consent to Judge Fenton's scheme for laying out and selling a township there. They appear to have gone heartily into the project, and the Court is now sitting to investigate title to the proposed township. The importance of this step will be seen when it is remembered that for years the Natives have persistently opposed the sitting of a Land Court in the Lake country; probably it is the thin end of the wedge which will eventually open their lands to European settlement and enterprise.

I regret to remark the extent to which the Natives of this district now neglect cultivation, depending in a great measure on what they get from tourists and other precarious sources for a living, resulting about this time last year in distress nearly approaching famine. They have, however, shown a disposition to accept employment on roads. A portion of the road between Maketu and Te Puke has been formed by them, and some individuals and parties have been employed on the Tauranga-Taupo and the

Maketu-Rotorua Roads. They have also taken a contract for, and nearly completed, what is known as the Otamarakau Bridge Road, some six miles in length, on the Tauranga-Opotiki line.

There are still six Native schools in operation in the Maketu District, viz., at Maketu, Matata, Rotoiti, Ohinemutu, Te Wairoa, and Te Awahou. I have visited each more or less often during the year. They are not so well attended as they should be, but still progress is shown. At every Native school a supply of simple medicines is deposited to be dispensed by the teacher, which arrangement is a great boon to, and appreciated by, the Maori people.

I have visited Maketu several times during the past year, chiefly on matters connected with the Land Purchase Department, the control of which, in this district, has lately been handed over to me; the operations in connection therewith will be seen in the special report of that department.

3. *Opotiki District.*

This district I have been unable, owing to my many and increasing duties, to visit during the past year; it is therefore now only nominally under my charge, and the Government is fortunate in having a Resident Magistrate like Mr. Bush, equal to the management of the large and divided population therein. I hope to be able to visit Opotiki next month to settle some questions in reference to the confiscated lands returned to the Natives.

You will, I hope, Sir, excuse this report reaching you rather later than the date you wished to have it, and also its hurried character. My time having been very fully occupied with the Commissioners' Court is my excuse.

I have, &c.,

HERBERT W. BRABANT,

Native Officer, Bay of Plenty

The Under-Secretary, Native Department,
Wellington.

No. 10.

Mr. R. S. BUSH, R.M., Opotiki, to the UNDER-SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Opotiki, 30th May, 1881.

I have the honor to furnish the usual annual report on Native matters in this district, for the information of the Hon. the Native Minister.

Condition of the Natives.

There is not much improvement in the condition of the Natives generally since the last year's report; but there are instances of individuals and small parties who have much improved their position during the past year by their industry. I trust others will follow in their footsteps, and that I shall be able to report more favourably every year on their condition.

The Natives in this district received last year upwards of £4,000 for their grain-crops. I believe, when they sell what they have grown this season, they will receive considerably more than that amount.

The Kaha Natives have harvested this season 1,050 sacks of wheat. These people are the only ones in the district who cultivate this cereal to any extent. If the Natives would give up the pernicious habit of living on their growing crop, they would be much better off; as it is, they as a general rule have little or nothing to receive after selling their grain, the proceeds being devoted to pay their debts; consequently they are compelled to draw clothing and food on their next season's crop, a state of affairs which I cannot but think keeps them from being as industrious as they might otherwise be.

The Kaha Natives have purchased a reaping-machine. Machine-labour may induce them to cultivate more extensively than heretofore.

I trust the Opotiki Natives will be induced to cultivate wheat this season.

The Natives throughout the district have not been visited by any epidemic during the past year. Many, however, have died; the chief persons being Apenui, of the Ngatiawa Tribe, resident at Whakata. He was one of that old type of chief of whom very few are now left. He was quickly followed by his youngest daughter. This family appear to have been unusually unfortunate during the last six months, having lost no less than seven of its members. The principal who has died at the eastern end of the district is Paora Matenga, till very lately a fine stalwart young man. He died a few days ago, apparently from consumption. He will be much missed, as he was a chief of considerable influence on this coast.

Disposition.

There is no change in the disposition of the tribes resident in this district; they still maintain the character they have had for some years for good behaviour, and respect for our laws. During the past twelve months there has been very little crime amongst the Natives in this district. No case of a serious nature has occurred. The Urewera even seem more inclined to submit their differences to be dealt with by our Courts. I have, during the past three or four months, adjudicated on several cases brought into Court by members of this tribe. I find these people more anxious to act in accordance with our laws than they were; they are frequent visitors to consult with me as to what they should do with respect to their intertribal quarrels in the interior. I am happy to say, after fully discussing the matter, they invariably acted as directed.

There are a good many Natives in this district who still adhere to Te Kooti's form of religion and prayers. I am inclined to think the cause of this is chiefly the power which Te Kooti is said to possess in curing the sick, many of whom are taken all the way to Te Kooti for him to cure. I need not say that the cures are very few; but still the faith in his curative powers is relied on, probably because he is able to give what appears to the relatives of the deceased a feasible excuse for his failure—which is, generally, *makutu*, or witchcraft; giving this as the cause of death, he is, of course, bound to point to some person as the sorcerer. During the past year several cases have arisen in which Natives residing here have been accused of exercising this art, after relatives of those deceased had interviewed Te Kooti. One unfortunate Native was accused of killing no less than seventeen of his relatives by *makutu*. Te Waru also is accused of killing Apanui's daughter, because solicited to do so by a woman

called Te Minei, one of Hira te Popo's tribe, the alleged cause being jealousy. In this case the Urewera are the accusers. There is no doubt that Raiha Apanui died from consumption; but nothing will make them believe that she was not a victim to *makutu*. It is extraordinary that the most enlightened chiefs amongst the Natives should still possess such strong faith in this power to kill one another by witchcraft. Hira Te Popo and Wiremu Kingi are about the only chiefs here who are at all disposed to believe that no one possesses such power.

Several Natives are endeavouring to purchase small pieces of Government land about this district. Hira Te Popo has already purchased some one hundred and sixty acres up the Waioeka River. It is to be hoped that if they purchase these lands they will not let them lie idle, but turn them to good account.

There are three small flocks of sheep owned by Natives in this district. The largest is that belonging to Rangitukehu, at Te Teko. Te Paku owns another at Omaramutu, and the Kaha Natives a third.

Crops.

The crops throughout the district are good this year; the Natives, therefore, should have plenty for their own use, and also a large quantity of grain for the market. The grain crops this season are larger, and better than they were last year. A considerable quantity of wheat has been grown at Whakatane, but nothing like sufficient to keep their mill in full work.

Public Works.

The Kaha and Rakokore Natives have finished one contract on the East Coast Road, and are now engaged on another. This work is given them by the County Council. The Ngatipukeko, at Whakatane, have finished their contract on the Te Teko Swamp Road, undertaken at a cost of £100; but they have not done anything more, I find, to the swamp drains, although they told me some time since that they were working at these drains.

Remarks.

On the whole, there is a decided improvement for the better in every way, which I trust will be more and more perceptible every year, and ultimately tend to improve the Natives throughout the district.

The five schools have been well attended, and I think an average amount of progress made by the scholars. The teachers in each case seem to have done their utmost to advance their scholars. I regret that other engagements have prevented my visiting the schools at the eastern end of the district for some months, but I hope to see these three schools very shortly.

My being called upon to fulfil the magisterial duties at the Court at Ohinemutu has prevented my furnishing this report so as to reach you by the date mentioned in your Circular.

I have, &c.,

R. S. BUSH,

Resident Magistrate.

The Under-Secretary, Native Department, Wellington.

No. 11.

Captain PORTER, Gisborne, to the UNDER-SECRETARY, Native Department.

SIR,—

Native Office, Gisborne, 20th May, 1881.

I have the honor to furnish my annual report upon Native affairs in this district—Poverty Bay and East Coast.

Nothing particularly worthy of notice has transpired during the last twelve months, the general behaviour of the Natives being quiet, peaceful, and law-abiding, the powers and authorities of the Resident Magistrate's Court being in full operation throughout all the Native settlements.

In land and survey matters (invariably prolific sources of dispute and trouble) I have little of moment to chronicle, a few minor difficulties only having occurred, which were easily settled locally.

The known loyal Natives have been rather agitated at the spread of what is known as Te Kooti's karakia (religion), and the number of Natives visiting him in the King country from the various parts of the District of Poverty Bay and Wairoa. The loyal chiefs think steps should be taken by Government to suppress the religion, as, warned by past experience, they consider it means mischief.

The sanitary condition of the Natives has been variable, yet free from any special epidemics; but yet there has been a large sacrifice of life, owing to the spread of low fever among those resident nearest European settlements, many dying from improper treatment and want of medical advice. It would be but an act of mercy upon the part of the Government to initiate some measure to provide for proper medical officers in the several districts, which I am assured could be done without charge upon the revenue of the colony, and I would suggest that the Natives should be requested to establish a medical fund by a percentum yearly deduction from all rents accruing from lands leased by them; by this means proper allowance could be made to medical officers, who, under existing arrangements, have no inducement whatever to practice in Native districts.

I have just completed the compilation of the third triennial census of the Natives in the district under my charge; the total being 4,251, showing a decrease of 215 since last census, upon which I have particularly reported in my census return.

I have, &c.,

T. W. PORTER,

Captain, Commanding East Coast District.

The Under-Secretary, Native Department,
Wellington.

No. 12.

Captain PREECE, R.M., Native Office, Napier, to the UNDER-SECRETARY, Native Department.

SIR,—

Native Office, Napier, 10th June, 1881.

In accordance with the instructions contained in your Circular of the 25th of April, No. 15, I have the honor to forward the following report on the Napier and Wairoa Districts:—

Napier District.

The general state of the Natives has been quiet. There have, however, been several tribal land disputes which have appeared to be serious at the time. I have no doubt that these matters can be settled by the Natives themselves after a short time, when local jealousy has died out.

A number of the Natives of the southern end of the district have joined the new faith started by Paora Potangaroa, of Wairarapa. Nearly 300 Natives from Hawke's Bay attended the late meeting held at Wairarapa by Paora for the purpose of promulgating his views on religion. Several of the sick persons whom he asked to attend the meeting for the purpose of being cured of their ailments, died when visiting him. It is probable he will find some excuse for his want of success in these cases. At Petane and Tangoio a number of the Natives have become disciples of Te Kooti's religion, and are in constant communication with him. On the other hand, a portion of the same tribe have so strong a feeling against the movement that they have built a church and are endeavouring to win back the Te Kooti-ites to their former faith.

The Pakowhai schoolhouse is being repaired, and will be reopened in July. I hope to be able to report favourably on it. The site is a good one, and there are children enough in the neighbourhood to support a school, if they can only be induced to attend.

The Natives complain that they can get very little information about their lands after they have passed through the Court. I would suggest that a record of all transactions by the Native Land Court affecting land within the provincial district be sent to the District Land Registry or Registrar of Deeds Office, and that ordinary search fees should be charged; also that all fees due on certificates, succession orders, &c., be payable at the local Registrar's Office.

Legislation is required in regard to "The Mohaka and Waikare District Act, 1870," which appears to have been repealed without any provision being made for the appointment of successors by the Native Land Court for the interests of deceased grantees held under the former Act.

I cannot say much for the moral condition of the Natives in this district. I find that Natives in less civilized districts compare favourably with those who have lived for years surrounded by Europeans.

Wairoa District.

In May, 1880, there was a very serious land dispute in this district—between the Whakaki and Nuhaka Natives concerning a piece of land called Opoho. Shots were exchanged between the contending parties. The matter, however, was referred to the Napier chiefs, who held a meeting in Wairoa last month, and gave a decision practically in favour of the Whakaki Natives. It is questionable whether the other party will accept this, but the discussion has done good, and will be the means of the land being surveyed and passed through the Court.

Nearly all the returned rebels, and some of the friendly Natives, are disciples of Te Kooti's form of religion. Mere Karaka, the widow of the loyal chief Kopu, is one of the promoters of it, and is in constant communication with him; these Natives are constantly visiting Te Kooti in Waikato. I do not think these Natives can be called "disaffected," but it is difficult to say how they may be moved by fanaticism in the event of any difficulty arising in which Te Kooti might be mixed up. There is no doubt he has a great power over them.

Two sites for Native schools have been given by the Natives during the last few months, one at Ruataniwha and one at Ramoto; the Natives at the latter place appear to take a great interest in school matters.

Large quantities of maize have been grown in this district, especially at Nuhaka.

I think there is an improvement in the moral condition of the Natives of this district. There is very little drunkenness or other crime amongst them.

The following are the cases in the Resident Magistrate's Court in which Natives have been concerned:—Civil cases: Between Natives, 4; between Europeans and Natives, 10; Natives against European, 3. Criminal Summary: Drunkenness, 4, convicted; Dog Registration Act, 5 convicted, 1 dismissed; Abduction, 1, dismissed; Vagrant Act, 2, convicted; Cattle-stealing, 1, committed for trial.

In the Tologa Bay and Waiapu Districts, which I visit on judicial duty, I find the Natives are becoming more and more amenable to the law, and anxious to avail themselves of it.

I have, &c.

GEORGE A. PREECE,
Resident Magistrate.

The Under-Secretary, Native Department, Wellington.

No. 13.

Mr. E. S. MAUNSELL, Native Agent, Wairarapa, to the UNDER-SECRETARY, Native Department.
SIR,—

Greytown, 17th May, 1881.

In compliance with instructions contained in your Circular of the 23rd ultimo, I have the honor to report on the state of the Maoris in my district during the past year.

Throughout the district an improvement is visible in the social and physical state of the Maoris; this is attributable to their abandonment of Hauhaism, which led many to commit acts of imprudence in irregular diet and clothing; such preyed on their health, and caused considerable mortality.

I notice during the past year they are wearying of their committee meetings. The monotonous life Maoris lead occasions them to seize upon any novel idea pronounced by any individual of their race, an interest is excited, which the subject, whatever it may be—such as a supposed prophecy being accidentally fulfilled as regards weather, political changes, and a variety of other causes, culminating in meetings to discuss it, involving by such a large outlay of money for provisions, &c., thereby impoverishing themselves. They have not the opportunities which Europeans have of whiling away leisure hours, such as in reading and discussing interesting subjects, or amusing themselves in the various ways Europeans do. The only books they have are the Old and New Testaments and Church services, which they have exhausted. It is nothing new to them to take a passage of scripture when they have nothing to occupy their attention, and read it merely for the sake of reading; but not having the advantages of education they cannot draw inferences worthy of discussion. They can repeat Scripture to a large extent, the benefit they derive from it is only superficial.

When I say that there is a visible improvement in their social and physical state, I allude to their steady abandonment of gross utterances and conduct pertaining more to beasts, which were common amongst them—of improper intercourse, of habitual drunkenness. They now substitute good clothing for the filthy habiliments worn during the periods of political and superstitious disturbance. They are still improvident, and no advice to husband their resources has any influence. They take advantage of any frivolous pretexts to hold meetings, and so waste their means.

A large section of the Natives here profess to believe in prophets, or in men said to possess supernatural powers. Kere of the West and Paora Potangaroa of the East Coasts, both now at Te Oreore, have each taken the rôle of prophet; in such capacity they are, each for their separate districts, religious and secular guardians, though many do not believe in them, and the influence gained appears to be only temporary and at their assemblies.

Lately invitations were sent throughout this island to various tribes to assemble at Te Oreore, near Masterton, to hear some important revelations from Paora; only about three hundred and fifty from outside the district attended. As large numbers were expected, the Wairarapa Maoris exerted themselves to provide for the visitors. They exercised a variety of ingenious modes of raising money for the purchase of food and other articles of consumption. They drew largely from lessees of their lands in advance. One vied with the other in giving liberally, until an enormous mass of food was accumulated and wasted. Caution and advice were of no avail. Paora did not make a favourable impression as to his pretended prophecies. The greater part dispersed in disappointment, beyond having feasted well for about three weeks. The only conclusion come to was that Paora and Kere were to control their individual affairs. There was to be no land-selling, no leasing, no debts to be incurred, and no debts to be paid. These were decided in solemn conclave, but when the meeting was over they individually repudiated the compact, and things go on as regards land dealings, &c., as before. In fact generally they had expended all they had available, and force of circumstances compelled them to revert to European independence and privileges.

I am sorry to say that the warnings given of the result of their extravagance are being verified to a considerable extent. This is one of the causes of premature mortality of Maoris. There has been no decrease in the Maori population of the district during the past three years, but I fear, unless they abandon follies and excesses of the kind I have mentioned, poverty and starvation will result, and consequent disease and mortality.

The prejudice they always have exhibited towards the Native Land Court is unabated. There are large tracts of land in the Wairarapa District—about 100,000 acres—still reserved from the operation of the Native Land Act, and leased; though these leases are not valid they are preserved honorably between the parties. About the same rate of rent is paid as if the land was held under title from the Crown. Lessees are exempt from liability to pay duties. The owners and they get on well in their transactions. The costs attending the process of obtaining Crown grants are avoided. What cases come before the Court are, as a rule, reluctantly submitted for investigation; they are brought on by outside pressure, European importunities, and by some who have doubtful interests, and in cases where the land is intended to be sold.

During the past year Maori children attending public schools have been prohibited from attendance through their filthy condition, and antipathy of European parents to the contact of their children with Maoris. In Greytown several Maori children attended; they were declared infested with vermin, and prohibited from further attendance on that ground. I noticed on several occasions that European children in a body shewed their contempt in a practical manner by abusing the Maoris, who were in a considerable minority, and unable to resist. Maoris do not generally appear to appreciate the advantages of education, but when there are symptoms of a wish to avail themselves of the opportunity offered they should be encouraged to send their children to school. If their attendance is objectionable to parents as hitherto, a small ward might be set apart for their accommodation.

A greater respect and appreciation of law and authority are manifest, the arrogance and bounce of the past are subsided; they know they are impotent to gain anything contrary to law and justice. Firmness and unswerving adherence to what is just and proper by the authorities towards them gain respect and facilitates their government.

Under Secretary, Native Department, Wellington.

I have, &c.,
E. S. MAUNSELL.

No. 14.

Mr. R. WARD, R.M., Marton, to the UNDER-SECRETARY, Native Department.

SIR,—

Resident Magistrates' Office, Marton, 26th May, 1881.

I have the honor, in compliance with your request, to forward you my annual report on the Maoris within my district, and, in doing so, have very much pleasure in stating that there has been during the past twelve months a marked improvement in their physical, moral, and social condition. They do not drink nearly so much alcoholic liquor as they used to; they are more industrious and saving in their habits; their houses are cleaner, and they are generally better clothed. I think the great commercial depression that has been experienced in this colony has affected them to a certain extent. They have been forced to understand the value of money, and, knowing that, are more careful in spending it.

I regret to say I find the Natives are not sufficiently alive to the importance of educating their children, of which there are about 400 in my district under the age of fifteen years. Of this number I should think nearly 200 are of an age to be taught in our schools; yet, not more than about ten or twelve attend. This ought not to be.

I have reason to think that there is a slight improvement in the religious condition of the people. Not much, but a change tending in that direction. I again venture to express a hope that the various religious bodies of this colony will not omit the Maoris in preparing their programmes of "work to be done."

I may say I very rarely hear cases in my Court where Maoris are the litigants. In nearly every instance they settle their own differences and difficulties at their own *kaingas*. They appoint a committee of arbitrators, who hear and determine questions and cases brought under their consideration,

I cannot conclude my report without referring to the deaths of Ihakara Tukumaru of Foxton, and Horomona Torenui of Otaki. Both these natives were men of rank, and have held the office of Native Assessors for many years with credit to themselves and to the satisfaction of those they had to do do with. They were both men well advanced in years, and have, I am informed, in years gone by, been staunch friends of, and stood by, our early colonists in their struggles to maintain a footing in New Zealand.

I have, &c.,

Under-Secretary, Native Department, Wellington.

ROBERT WARD, R.M.

No. 15.

MR. A. MACKAY, Native Commissioner, Nelson, to the UNDER-SECRETARY, Native Department
SIR,— Government Buildings, Nelson, 6th May, 1881.

In compliance with your Circular Letter No. 15 of 23rd April, I have the honor to state that so little change takes place in the condition of the Natives in the South Island, that it is difficult to find anything special to base a report on. I have recently visited the majority of the settlements in Canterbury and Otago, and found the condition of the people much the same as before, and their character for sobriety and good behaviour still maintaining; convictions for offences are very rare; the majority of them have comfortable houses, and for the most part enjoy very good health; and their domestic habits are assimilating to the Europeans. Most of their houses are now built of wood, and contain three or four rooms, besides a kitchen. At a few of the settlements some of the dwellings are comfortable, commodious, and well furnished.

Little attention appears to be paid to agricultural pursuits, further than to raise a few crops for their own wants. Waikouaiti is the only thriving settlement; there the Natives own a good many sheep and cattle, and farm their land in the European style. They also own reaping- and thrashing-machines, besides all the necessary agricultural implements. The improved condition of these people is mainly attributable to the example and energy displayed by a half-caste named Tame Parata, a grand-nephew of the late Haereroa, one of the principal chiefs of Waikouaiti. At many of the other settlements poverty is steadily on the increase amongst the residents, and without some change is effected, the people will ultimately drift into a state of semi-starvation. The increase of civilization around them, besides curtailing the liberties they formerly enjoyed for fishing and catching birds, has also compelled the adoption of a different and more expensive mode of life, which they find very difficult to support; this gets them into debt with the tradesmen, and the puzzle is how they manage to exist at all, as regular employment is not to be obtained, and the scanty crops that are raised are insufficient for their own use. A few of them receive a small income by letting their land; but the money is usually anticipated a year or so in advance.

The Natives in the South have been anxiously waiting for some time past the results of the Commission appointed to investigate the Middle Island Claims, in the hope that some satisfactory arrangement may be come to, which will ultimately benefit them and prove a reparation for the remissness of the past. Common justice requires that substantial atonement should be made them for long years of neglect, and it is to be hoped that the question will now meet with a speedy and satisfactory settlement.

A matter that has inflicted a serious injury on the Natives of late years, and for the most part ruined the value of the fishery easements granted by the Native Land Court, is the action of the Acclimatization societies in stocking many of the streams and lakes with imported fish. These fish are protected by special legislation, consequently the Natives are debarred from using nets for catching the whitebait in season, or can they catch eels or other Native fish in these streams for fear of transgressing the law. They complain that, although they have a close season for eels, the Europeans catch them all the year round. In olden times the Natives had control of these matters, but the advent of the Europeans and the settlement of the country changed this state of affairs and destroyed the protection that formerly existed, consequently their *mahinga kai* (food-producing places) are rendered more worthless every year, and, in addition to this, on going fishing or bird-catching, they are frequently ordered off by the settlers if they happen to have no reserve in the locality. This state of affairs, combined with the injury done to their fisheries by the drainage of the country, inflicts a heavy loss on them annually and plunges them further into debt, or keeps them in a state of privation. All this is very harassing to a people who not long since owned the whole of the territory now occupied by another race, and it is not surprising that discontent prevails, or that progress or prosperity is impossible. The small quantity of land also held per individual—viz., fourteen acres, and in some cases the maximum quantity is less—altogether precludes the possibility of the Natives raising themselves above the position of peasants. A European farmer finds even a hundred acres too small to be payable, and is frequently compelled by circumstances to have recourse to the money-lender, and probably in the end loses his farm through inability to meet his engagements. This is by no means an isolated case, and demonstrates forcibly that small holdings in the present state of New Zealand are not conducive to prosperity, even when managed to the best advantage, which is not the case with land occupied by the Natives.

Considerable efforts have been made during the last thirteen years to educate the Native children, but a good deal yet remains to be done to make provision for all who could attend. The census taken last month shows that there is a non-adult population of 838 in this part of the colony, only 305 of whom are attending school. In 1874 there were only five Native schools in the South Island, and two District Schools receiving aid from the Government; the attendance then was about 120, since then eight fresh schools have been opened in different localities, and another is ready to be opened at Oraka, on the Natives returning from the Titi Islands. There are other settlements, however, where a number of children reside, that have not yet been provided with schools. The following are the localities alluded to, and the number of children at each are: Taumutu, 18; Arowhenua, 54; Waimate, 17; Waitaki, 37; Moeraki, 42.

Schools would have been established at Arowhenua and Moeraki long ago, if it had not been for the foolish opposition displayed by the parents, under the impression that any benefit derived in that way would militate against their claim for compensation for unfulfilled promises.

The settlement at Waitaki has only been established a little over a year, and as it is probable that it will not be a permanent one, it would be fruitless to erect a school there. The people belong principally to four other settlements, viz., Waikouaiti, Moeraki, Waimate, and Arowhenua, and will probably return by degrees to their former places of residence.

If a mixed school could be established at Taumutu it would be a great boon to the settlers, as well as the Natives, who are desirous of educating their children. At present the nearest school is at Southbridge, about seven miles distant. Mr Taiaroa, M.H.R., who has recently come to live at Taumutu, sends his sons there. The boys drive to school daily, but it is not everyone who possesses the same facilities.

Notwithstanding all that has been done in establishing schools, it is notable that at many places where the attendance might be larger, a number of children do not attend, owing to the indifference of the parents. In such districts as Kaikoura and Queen Charlotte Sound, owing to the parents living in scattered and distant localities, it is impossible for all the children to attend; but the same excuse cannot be made for such places as Kaiapoi, where there is only an attendance of twenty out of fifty-four. At Wairewa, also, the attendance might be better if it was not for the stupidity of the parents. A larger number could also attend both at Waikouaiti and Riverton, if the parents were only alive to the importance of education. At Stewart Island it is impossible for all the children to attend one school.

The beneficial effect of these schools on the rising generation is gradually manifesting itself. The children are diligent and attentive to their studies; they acquire information with great rapidity, their perceptive faculties as a rule being in advance of European children of the same age; they also exhibit great docility and patience. Considering the slender means the parents have at command for clothing their children, the pupils attending school are very decently clad, and present a cleanly appearance.

Notwithstanding the natural aptitudes for learning that the Natives possess, it does not seem possible, as far as experience shows, to educate them beyond a certain point, the general result being that after a few years' learning they take a gradual dislike to the studies they at first enjoyed—a feeling that is intensified by the idea that they have learnt all that can be taught them.

It is very important that the girls should be trained to domestic duties, to fit them for the after duties of life, as the formation of habits of cleanliness, decency, and order is most essential for the proper management of a home. High mental culture is not the object of these institutions; but through their agency a more universal good might be effected by teaching the girls habits which contribute so effectually to promote domestic comfort and social improvement.

According to the census taken last month, the population of the South and Stewart Island is 2,061, in the proportion of 1,223 adults to 838 children. The total male population is 1,121, and the female 940. Amongst the adult population the same discrepancy exists between the sexes, but the disproportion between the adults and children is much less than in former years. I annex a table showing the population at each settlement, the number of births and deaths, the number of children attending schools, the number of half-castes, and the increase and decrease at each place since 1878. I have pointed out on several occasions the advisability of establishing a system of registration, for the purpose of securing a more accurate return of the Native population, and would suggest as a simple means of effecting it, that a list of the people at each place be prepared and sent to some reliable Native, who should be requested to mark down and furnish the dates of all the births and deaths that occurred at his settlement, and return the list at the end of the year either to the officer of the district or to the Native Department, for the purpose of having the particulars recorded. The list should then be returned to the same person, and the same course pursued annually till the next census period.

Reference to the census will show that the births preponderate at settlements where the largest mixed race are present; the fact speaks for itself, and testifies to the continuing fertility of the half-breeds.

The half-castes in the South, although not remarkable for a fine physique or a high degree of intelligence, are, notwithstanding their antecedents, a very well conducted body, and the surprise is, that a race begotten under such circumstances should have been able to raise themselves at all, or preserve an elevated and moral character. These people are a very industrious and well-behaved community; they engage in whaling, sealing, boat building, and in any pursuit they can find employment, in order to gain a livelihood; none of them are remarkably well to do, but they are all fairly comfortable, and if they had the opportunity would soon raise themselves to a competency. With the Maori, excepting in a few instances which stand out in favourable relief, the case is different, for, although not wanting in intellectual development, or any of the qualities needed to elevate a people, the race seems, after making a certain degree of progress on the road to civilization, to come to a standstill; this is no doubt attributable to the laws of heredity which fashions races and makes them what they are, and it appears to be a natural hypothesis, that it is impossible to efface in so short a time the habits and mode of life that have been transmitted to them by their progenitors. One of the greatest stumbling-blocks to their social improvement is their want of energy, and so long as that predominates their actions no progress can be expected of them.

It was confidently anticipated in the early days of the colony, and there are persons yet who still hold to the opinion, that if the Natives had been located on lands intermixed with the Europeans, in place of allowing them to live in large communities on comparatively isolated blocks of land where they can follow all their old habits and customs without interference, that the example and civilizing influence caused by the proximity of the European dwellings would have had the effect of breaking up their old communistic habits, and hastened their social advancement to a greater extent than any other course that could have been adopted. Experience, however, has shown that these anticipations have not been realized when put to the test, as the social organization of the two races still remains as distinct as ever in vicinities where an admixture of the races have been located for many years.

I have, &c.,

ALEXANDER MACKAY,
Native Commissioner.

Under-Secretary, Native Department, Wellington.

Enclosure in No. 15.
CENSUS of the MAORI POPULATION in the SOUTH and STEWART ISLAND, April, 1881.

Residence.	Males.		Females.		Totals.	Half-castes.		Total Adults.	Total Children.	Total Children at- tending School.	Births since 1878.	Deaths since 1878.	Total Population, 1881.	Total Population, 1878.	Increase.	Decrease.	Remarks.	
	Over 15.	Under 15.	Over 15.	Under 15.		Males.	Females.											Totals.
Kaikoura	28	14	22	20	84	4	4	50	34	26	7	4	84	67	17	...	Gone to other settlements and to the North Island.	
Wairau	36	15	21	11	83	3	5	57	26	15	4	15	83	83	...	...		
Queen Charlotte Sound	47	23	35	22	127	19	28	82	45	29	14	7	127	138	...	...		
Pelorus	28	8	18	9	63	8	3	46	17	10	4	7	63	63	...	...		
Croixelles and D'Urville's Island	15	4	18	3	40	...	...	33	7	...	...	...	40	48	...	...	Gone to other settlements and to the North Island.	
Wakapuaka	13	9	18	7	47	4	...	31	16	...	...	10	47	62	17	...		
Motuaka	23	6	23	7	59	...	...	46	13	...	...	2	59	42	...	...	Gone to the North Island.	
Golden Bay	14	4	7	2	27	...	...	21	6	...	...	...	27	72	...	...	Gone to the North Island.	
Westport	15	7	4	4	30	...	...	19	11	...	...	...	30	35	...	...	Gone to other settlements.	
Westland	23	16	15	9	63	1	...	38	25	8	8	10	63	82	...	...		
Kaipoi	54	27	40	27	148	9	15	94	54	20	21	24	148	135	13	...		
Rapaki	26	14	18	14	72	14	15	44	28	28	8	10	72	61	11	...		
Port Levy	21	8	11	6	46	4	...	32	14	...	4	7	46	42	4	...		
Opukutahi	3	1	2	3	9	...	...	5	4	...	...	...	9	17	...	...		
Onuku	8	4	8	7	27	2	...	16	11	6	5	6	27	25	2	...		
Wairewa (Little River)	27	16	21	25	89	...	...	48	41	17	...	23	89	93	...	...	Arrivals from Upper Waitaki.	
Taumutu	15	11	11	7	44	1	...	26	18	...	...	13	44	38	6	...		
Arowhenua	29	18	19	36	102	...	...	48	54	...	14	21	102	60	42	...		
Waimate	29	5	18	12	64	13	...	47	17	...	6	6	64	63	87	...	Arrivals from Upper Waitaki.	
Waitaki	26	16	23	21	86	1	...	49	37	...	7	8	86	67	18	...	Arrivals from Upper Waitaki.	
Moeraki	22	23	21	19	85	2	...	43	42	...	12	14	85	67	...	...	Half-castes living outside Native Settlement not included.	
Waikouaiti	32	22	20	20	94	19	20	52	42	25	11	12	94	154	...	...		
Purakauui	8	10	5	3	26	7	4	13	13	5	6	1	26	25	1	...	Gone to other settlements.	
Otago Heads	28	19	24	22	93	19	18	52	41	29	8	5	93	116	...	...	Half-castes living amongst Europeans not included.	
Taiari	8	11	5	8	32	15	10	25	13	19	3	1	32	74	...	...		
Molyneux	12	7	6	6	31	...	...	18	13	...	...	...	31	34	...	...		
Aparima (Riverton)	28	31	20	29	108	44	38	48	60	26	14	3	108	134	...	...	Half-castes living amongst Europeans not included.	
Kawakaputaputa	11	6	9	4	30	...	...	20	10	...	...	...	30	84	...	...		
Oraka	16	13	12	5	46	...	...	28	18	...	...	...	46	...	...	...	Deaths and departures.	
Omaui	2	2	3	4	11	3	6	5	6	...	...	3	11	26	...	...	Gone to other settlements.	
Bluff	8	14	10	15	47	22	25	47	18	29	...	...	47	65	...	...	Gone to other settlements.	
Ruapuke	5	3	5	1	14	2	5	7	10	4	...	...	14	27	...	...		
Stewart Island	37	37	34	26	134	67	49	71	63	27	12	6	134	128	6	...		
Totals	697	424	526	414	2,061	283	234	517	838	305	175	253	2,061	2,160	224	323		