

Rev. J. Morgan.

that, as soon as the white settlers outnumber them, the Treaty of Waitangi will be laid aside, and their lands seized by the Government.

24 Oct. 1860.

Fourth. "Its probable direction."—This entirely depends on the issue of the present war, which, on the part of the Waikato, is a struggle for the "*mana*" of the Maori King, and not for the small piece of land sold by Te Teira at Waitara. They only considered that small block of land as it refers to the *mana* of the King over all lands on which his flag has been planted; or, in other words, the Waikatos would resign that particular spot, if Wm. King would also do the same: provided that the Governor would promise not in future to purchase lands in any district in which the King's flag had been hoisted.

In concluding this portion of the subject, I would remark that I do not consider that the Maori King movement was originated entirely by the Maories.

II. Question.—"The practical effect of Mr. Fenton's operations on the Waikato, and the cause which led to their discontinuance."—Mr. Fenton's movement on the Waikato was the first real step in a right direction, an attempt to frame a code of laws suited to some of the peculiar wants of the Maori, and to introduce the blessing of law and order into the Maori villages. Mr. Fenton was rather late in the field, for the Maori King movement had already commenced; but, had the active measures introduced by him into the Waikato been persevered in, it is more than probable that the Maori King movement would have been checked by the superior administration of law by a well qualified European Magistrate, assisted by properly instructed Maori Assessors. The Act in reference to Maori Assessors was, I believe, introduced by Sir George Grey; but an outline of English law was not translated for their guidance, when appointed; neither were any steps taken, at least in Waikato, to carry the law into all the Maori villages.

I am not acquainted with the causes which led to Mr. Fenton's removal from Waikato.

III. Question.—"The probable result of repeating the experiment in Waikato or elsewhere."—At present it would not be tolerated by the King party in Waikato; but, when peace is made, not a moment should be lost in re-introducing the experiment into the Waikato. We ought not to wait until the aborigines as a body ask for law, but seek at the earliest possible period to introduce it, and allow it to work its way. The introduction of law ought not to be permissive but imperative. Many other Maori districts will be effected by the state of affairs in Waikato. One or two efficient European Magistrates, assisted by their Native Assessors, would soon effect a change in the state of feeling in the Waikato. In reference to other places, I would recommend the introduction of law as soon as possible. Without law and order the aborigines cannot advance in civilization.

IV. Question.—"The general capacity of the Natives for Civil Government?"—Very fair, if guided by discreet Europeans. Justice would not be administered as a general rule by Maori Assessors unless they were instructed, watched over, and supported by the European Magistrate. Maori Assessors, acting alone, would often fail from a feeling of partiality towards their friends, or of severity towards others.

"The kind of institutions adapted to their circumstances, and the best practicable mode of introducing such institutions amongst them, in order to bring them within the pale of the law, and to re-establish the Queen's authority amongst them."—I would recommend the Native policy of 1858, *i.e.*, the carrying out of the Bills passed by the General Assembly at their last meeting. In order, however, to secure the concurrence of the Natives in carrying out the law, it is necessary that they should have a voice in the framing of laws specially affecting their own race, and hence such meetings as the Kohimarama Conference could be made invaluable. As I before remarked, the reception of law should be imperative and not optional.

In reference to "the best practical mode of introducing such institutions amongst the aborigines, in order to bring them within the pale of the law, and to re-establish the Queen's authority amongst them," I remark, during the present state of war, while the Maori Kingites utterly repudiate the idea of the Queen's sovereignty over the Maori race, no law now in existence would in my opinion bring them to a proper state of feeling. But when the Maories are convinced of European superiority, and begin to feel that laws framed partly by themselves, and partly by a just and honourable nation, wiser and more powerful than themselves, for the mutual benefit of both races, must be respected and obeyed, they will then become reconciled to the supremacy of British law. The Magistrate should be resident at a central situation in the district in which he is appointed to itinerate. This would be necessary,—1st, for the convenience of his people; 2nd for his Maori Assessors, who should resort to him for instruction in the law. The Queen's authority and the peace of the Colony will not be secured until law and order are established in the Maori districts.

I should here remark that great difficulty must be experienced in carrying out these plans, unless Central Schools under efficient European Masters are established and supported in the centre of every large Maori district. Young men educated and trained in such Schools would, after the lapse of a few years, go forth to the surrounding villages, not only as religious teachers, but also as schoolmasters, and this would at once be the happiest way of ensuring the future peace of the country, the loyalty of the aborigines, and the prosperity of both races.

The Chairman of the Select Committee.

I am, &c.,
JOHN MORGAN.

Rev. J. A. Wilson.

Being on a visit at Waikato at the Rev. Mr. Morgan's, he has shown me a letter addressed to him by H. Sewell, Esq., (Chairman of the Waikato Committee) containing certain questions relative to Native Affairs, and which, with himself, I have carefully considered. I hope, therefore, I shall be excused the liberty I have taken in attaching my approval to, and in subscribing the above answers.

October 10th, 1860.

J. ALEXANDER WILSON,
Missionary of the District of Auckland.