MONTHLY. THREEPENCE.

JULY - 1905.

THE

Maori Record

A JOURNAL DEVOTED TO

THE ADVANCEMENT OF THE MAORI PEOPLE.

NORMANBY, N.Z.:
PRINTED FOR THE PROPRIETOR BY W. A. PARKINSON, AT THE "HAWERA STAR" GENERAL PRINTING OFFICE.
1905.

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VOL. I., No. 1. NORMANBY, NEW ZEALAND, JULY, 1905. [PRICE 3D.

NOTIFICATIONS.

TO SUBSCRIBERS.

The price of the MAORI RECORD is 3d. per copy. It will be published monthly, and the annual subscription for the paper, posted to any address, is 3s. 6d., paid in advance.

All letters to the Editor must be addressed to him, Box 9, Post Office, Normanby, Taranaki.

Subscriptions may be forwarded to Mr. R. S. Thompson, at the same address.

We hope also to place the paper on sale at leading booksellers. Support of the paper is earnestly requested. It is not a commercial speculation. No one is getting paid for its production but the printer, and out of an earnest desire to place the grievances, desires, and aspirations of the Maori people before their European fellow-subjects, some Maori ladies have combined to ensure sufficient capital for supplying subscribers for a year without disappointment. The future lies with the public, and depends upon their support. In order to promote the circulation of the RECORD, and thus assist the Native cause, we shall be glad to receive names of subscribers of £1 per annum, to whom six copies monthly of the paper will be posted.

TO CORRESPONDENTS.

A column will be open to those who have useful suggestions to make in Maori matters. Notes on ancient Maori history, habits, manners and customs will find a place. Communications must be written on one side of the paper only, and be as legible as the writer can make them; typed letters preferred.

The Maori Record.

IN selecting the above title for our paper it is hoped that it will appeal in a broad sense to the people constituting the predominant partner. For the one end and aim of the MAORI RECORD is the advancement of the Maori people. In the past it has been thought that the salvation of the race lay in the conservation of their lands, the individualisation of the titles to them, and the allocation to each of a sufficient area for his support, combined with a benevolent guidance along one of the variously chosen trails which lead to the presence of the one Master in the Beyond. But whilst these are the great factors in the making of the Maori of the future they are not the only one which should be taken into consideration in pointing out the way, the goal of which is that useful citizenship which makes the individual, Briton and Maori alike, a valuable asset of the State. For at present the 40,000 Maori people who own, through representatives of their race, the five millions of unalienated lands left in New Zealand, are practically as waste as their derelict lands, though the potential value of both lands and people is of the highest. Neither at present sufficiently contribute to that improvement of man and his environment which should be the guiding star of all, in what may be made a happy progress, but has been called a pilgrimage and a martyrdom, towards the curtain which all must pass, but none can know its other side. Efforts have been made, from time to time, to secure the immigration of people of alien race, in the interests of settlement, who are not of a higher order of natural intelligence than the 40,000 native people we have in our midst, and to whom we owe so much. And yet our efforts to make these thousands useful citizens of the colony are entirely inadequate to that end. By advocates of justice to the Maori much is said of the obligation we are under by the Treaty of Waitangi to conserve the lands of the native to him, but all efforts seem to presuppose that the destiny of the Maori is for him to be a more or less extensive gardener, whilst his race marches towards a near disappearance, with representation only in the blood of those allied to certain of the European people. But late counts of the native people testify that in certain districts the dangerous line separating barbarous from civilised habits has been passed, and the people of those native districts are increasing. What has been done in one district may be done in all. And where increase in population has taken place, communal habits have to a certain extent disappeared, and it may be that their entire disappearance would be a misfortune, for hospitality and the truest charity are at the base of them. Given opportunity the Maori becomes a professional man, a tradesman, a day labourer, or a farmer. To extend these opportunities is the duty of all, and the RECORD will advocate every means to that end. For we have not shuffled off the "White Man's Burden." When a people of a higher race seeks to impose upon a barbarous or semi-barbarous nation the civilisation itself enjoys, it is bound to supply a state of happiness at least equally great with the normal happiness it supplants. And the natives have not yet begun to enjoy the new happiness, whilst their old happiness has become impossible in the social conditions brought by the people of the Sovereign to whom they have given the mana of their islands. The word "ambition" has been used. Is there any position in colony or empire to which in the future the Maoris may not aspire, if their tottering footsteps are properly strengthened through the corridors of time towards the perfection of civilisation their white fellow-subjects enjoy? Let us answer the question by an approximate example. After centuries of rule and misrule of the Mexican people by Spaniards and half-castes, a state of anarchy was reached subsequent to the barbarous murder of the quasi-Emperor Maximilian. The revolution which had resulted in the establishment of a Republic, not the least successful of those of the world, and of a state of prosperity never before equalled in Mexico, was initiated and consummated by two pure American Indians. Of course, no one wishes a repetition of such an apotheosis of the native in New Zealand, because the operation could be only possible by the decay of the European. But if such a high standard of intelligence can be reached by an Indian who is of Mongoloid stock, surely it may lie in the womb of the future for the Maori, who is a long-separated brother of our own Caucasian race. Man is the result of his environment; for countless ages the Maori had but savage neighbours in savage lands. It remains for the improved conditions to make the improved man, if his course is guided through the shoals of temptation to err, which are the obstacles attending those conditions and have to be surmounted. But in all guidance we must give him that self-reliance and self-respect which were always his till we intervened. In acquiring technical skill in artisanship and trades the European has an admirable system of apprenticeship, which has not proved, nor is likely to prove, a field of education for the Maori. Some other system of technical education must be supplied. As a people the Maoris are intensely imitative. One half-caste went from the Wellington Province to the Chatham Islands to assume possession of a farm he had inherited. He found his farm, in common with those of his neighbours, in a most disreputable state. Fences absent or decayed, stock deteriorated, buildings and yards tumbling down. He renovated all, stock, fences, and appurtenances on his own farm, reaped increased profit, and his Maori neighbours quickly imitated him to their own advantage. They are very receptive to education in manual skill in artisanship. One Wairarapa native learned to compose type and undertake the various manipulations

which result in the production of printed matter, in the Government Printing Office. He returned home and taught his companions, and a plant being procured, the Puke-ki-Hikurangi is produced entirely by Maori labour, edited by a Maori editor, and the whole operations are free from European superintendence. A well-known Maori doctor gave lectures on the Maori Race during the vacations in Chicago, in order that he might supplement his income with money to pay his fees to the University. Nikorima Taiaroa, a Patea native, went to Waikouaiti, in the South Island, and for years held his own in competition with European watchmakers. Two natives of the tribe considered by Europeans the most ruthless and bloodthirsty—viz., the Ngatiruanui—went as missionaries of the Christian religion to Taupo, and suffered martyrdom at the hands of infidel natives. To speak of their skill and bravery as soldiers is to utter but a truism. Maoris have passed all examinations and are eligible for the Bar. Is this material such as a thrifty nation, hungering for settlers, can afford to let lie derelict? It may be said that these are happy exceptions. It remains for us to establish such conditions as will make them the rule. When a little over a century ago Captain Cook landed, he found a neolithic people with neolithic minds. No material advance can be effected whilst the mind lags in obscurity. Much has been done in the way of education, but more remains to be done in the way of providing technical education and schools of actual manual work, where skill in artisanship is practically taught. All such things will be advocated in the MAORI RECORD. This will not be a party paper, but all legislation as to land and social affairs will receive earnest attention in the interests of the Maori race, striving at the same time to make these interests identical with the Europeans'. But because our paper is of no party, it must not be supposed that it has no political sense of right in regard to the administration of native lands, and the only way to escape its censure is to do right, as that also is the only method of earning its approval, which will at no time be wanting in warmth when the object deserves such. We ask for the support of the public. There are some working with us without money and without price, and we hope to make two ends meet whilst striving for the education and advancement of the Maori race. And we also hope to provide a medium in which the Maori can impart to his European friends his causes for sorrow and joy.

Investigation into the Past of the Maoris.

We hope to provide an opportunity for all investigators, European and Maori, to discuss the many matters touching the origin, emigrations, manners and customs, and ancient days of the Maori race. Since the following work was completed much has been done by Dr MacMillan Brown in providing us with information as to the probable origin of the pre-Maori population of Maoriland. It is hoped that readers of this work on the "Origin of the Maori" who differ will say so, remembering at the same time that "cutting down forests is not the end and aim of agriculture," neither is destructive criticism as valuable as suggested improvement. The author will welcome cordially the latter. The serial rights of the "Origin of the Maori" are entirely confined to this paper, and the copyright is held by Mr R. S. Thompson, the author.

The Origin and Destiny of the Maori.

PART I.—THE ORIGIN OF THE MAORI.

CHAPTER I.

It required considerable courage on my part—and some may call it by a ruder name—to undertake any task having for its object the imparting of information on the above subject, soon after so valuable a writer as Mr. S. Percy Smith, F.R.G.S., had given the world his erudite and at the same time quite charming book on "Hawaiiki: The Original Home of the Maori." In respect to the history of the Maori people during their long wanderings and temporary journeyings in the isles of the Southern Pacific, it appears to me that in our present state of knowledge there is nothing to add to what Mr. Smith has so ably written after exhaustive investigation. As a matter of fact, Mr. Smith has traced his Maori neighbour near Mataimoana, from his home in New Zealand to an ancient dwelling-place in Java or thereabouts, and only a wish to find fault with the book could possibly result in fault being found. For myself I can find none. Putting on one side the occasional lapses for generations in Maori traditions pointing to events contemporaneous with the genealogies, in the homes of the people then living, there is no lack of continuity in the steady march of the race and its temporary homes from Java eastwards and southwards. In the aggregation of Polynesian genealogies there is no hiatus from the present day to ninety-five generations back, when tradition domiciles the race at Hawaiiki-nui, otherwise Avaiiki-te-varinga-nui or Atia-te-varinga-nui. In doing this alone the author of "Hawaiiki" has conferred an immense service in arranging in chronological order the events of the native record. But the fixing of the date of these means, at so late a time as B.C. 65, as being that when the Polynesians arrived in Java, which he and other writers tentatively identify as the first Oceanic home of the Maoris in the Malay Archipelago, differed so much from my own reading and investigations that I was compelled to withhold my confirmation from that part of the work. That difference of opinion increased when I found that the author of "Hawaiiki" and others had traced the Polynesians direct down the Straits of Malacca to India, without any sojourn in Sumatra, and that he placed the time when the two Maori ancestors, Te Ngataito-ariki and Tu-te-rangi-marama ruled in India, which he recognises as Hawaiiki-nui, at so late a date as B.C. 450. Soon after "Hawaiiki" appeared, the "New Zealand Magazine" advertised a paper on the "Birthplace of the Maoris" as to shortly appear. I waited anxiously for the issue, thinking that another view of the subject might be taken, but when I read it I found nothing at all original or departing from the line of enquiry followed by Mr. Percy Smith, from whom, indeed, he quotes an article published on the subject some time ago in the Canterbury Press. It was then that I finally determined to write what I had learned in the matter from a study of Professor Keane and other authorities. I am well aware that Keane's decisions were received with doubt at first, but his theory has been steadily gaining recognition, and from writings in the "Encyclopaedia Britannica," published in 1902, I conclude that it has now been pretty generally accepted. It will at once be seen how very convincing would be any two theories, the one confirmatory of the other, which starting from the two opposite hemispheres, and relying on a different class of evidence respectively, came to one identical conclusion at a given point. And this, I think, will be found, and the scheme derived by Mr. Percy Smith from tradition, and that of Professor Keane, argued on ethnical, philological, and general anthropological grounds, will satisfy all requirements.

First it will be necessary for me to point out where and why I differ from the theories which have been formerly, and indeed are now, so generally accepted in New Zealand. I will quote the pointers which writers have depended upon to prove the theory that the Polynesians came from India to Java or thereabouts, leaving the former country in such recent times. And I will notice what Mr. Shanaghan, the writer of the essay in the "New Zealand Magazine," has to say to account for a neolithic people having resided in India. He says:—"The Maori had no knowledge of metals. His songs and traditions show no trace of metals having been possessed. As soon as he came in contact with metals he made all haste to use them, by changing the stone adze and cutting tools for metal ones. It may be mentioned here that India, while rich in gems, is poor in metals."

This latter appears to me a most rash assertion. I quite agree that the Maori would seize with avidity any opportunity to acquire iron or other metals, for his weapons especially, and more. I think that once having seen them in use he would never be happy till he got them, and would travel any distance to renew his supply. He would go as far after iron to destroy his enemies as he would after a wooden god (so-called) to aid him in the same end. But we have no record of his seeking in his old homes, generations after he had left them, a new supply of iron, though it is recorded that a canoe returned from the South Pacific to Hawaiiki to fetch a god or an incantation. And to recognise exactly where that land was, we must first find an island which was still neolithic as so late a date as the time of Tangiia, A.D. 1250. Now, India was not neolithic at the time the Polynesians are erroneously supposed to have left it, neither is there in India a dearth of iron. And it must be remembered that possibly before iron was used there was a bronze age, and, at least in one country, prior to that, copper was hardened to a fitting temper for cut-

lery, an art long lost to the world. From a long and exhaustive article by Mr. Alfred C. Harmsworth, in the "Encyclopaedia Britannica," Vol. XII., p. 764, I extract the following:—

"The Indian peninsula, with its wide area and diversified features, supplies a great store of mineral wealth, characterised both by variety and unusual richness. . . . Iron.—In purity of ore, and in antiquity of working, the iron deposits of India probably rank first in the world. They are to be found in every part of the country, from the northern mountains of Assam and Kumaun, to the extreme south of the Madras Presidency. Wherever there are hills iron is found and worked to a greater or less extent. The indigenous methods of smelting ore, which are everywhere the same, and have been handed down unchanged through countless generations, yield a metal of the finest quality in a form suited to native wants. . . . Copper is known to exist in many parts of the country in considerable quantities. . . . Tin is confined to the Burmese peninsula."

After dealing with so positive an assertion as that concerning metals, by the writer in the "New Zealand Magazine," it is a real pleasure to turn to so modest and tentative a suggestion as that of Mr. Percy Smith:—"Whether the race can be traced further back than Indonesia, with any degree of certainty is a moot point, but the writer is of opinion that it is a fair deduction from the traditions that they can be traced as far back as India." And I think so, too, but not to the same extent nor in so recent times. There appear to be two factors which have operated in taking authors to India. The first is the tracing of rice to its indigenous home, rice being supposed to be a former food of the Maori, only relinquished on the discovery of bread-fruit; and the second is the apparently sufficient enquiries of Mr. J. R. Logan, which led that scientist to form the opinion that the "Polynesians formed part of the very ancient Gangetic Race, which had been in India from remote antiquity, but which became modified from time to time by contact with Thibetan, Semitic, and other races." With respect to the rice question, I will quote what Mr. Percy Smith has written about rice, and its alleged Maori name, which is included in such place-names as Hawaiiki-te-varinga-nui and Atia-te-varinga. The latter has been tentatively identified as Java. Of the former Mr Percy Smith says:—"The above is the most ancient name known to the Raratongans, and, under the variation Atia, is the first name mentioned in their karakias, reciting the course of their migrations. It can be shown that one meaning of the word 'vari,' which is the descriptive word in the above name, is mud, slime, earth, and the deduction might be drawn that it meant the origin of the race, from the primitive earth. There is another and very interesting meaning of the word 'vari,' which will be new to Polynesian scholars, and as it bears intimately on the origin of the people it may be here stated. In one of the Rarotongan traditions it is stated that, when living in Atia, the common food of the people was vari, and this continued to be so until the discovery of the bread-fruit and the ui-ara-kakeno, the latter of which was discovered by one Tangaroa. The writer of the tradition from which this is taken evidently thought that this word vari referred to mud, as he calls it 'he-kai vii-vii,' or disgusting food, evidently not knowing what the other meaning of the word is. Thinking there was a history in this word, and that it might be connected with pari, rice, I asked Mr Edward Tregear to see what he could make of it, and this is the result: In Madagascar the name for rice is vari or vare; in Sunda (Java), Macassar, Kolo, Ende, rice is pare; in the Bima tongue it is fare; in Malay it is padi or pari. It is stated that the Arabs changed the original Malay 'f' into 'p,' so that originally the name was fari. It is sufficiently clear from the above that vari means rice, and that the Rarotongan tradition is correct, though not now understood by the people themselves. It would seem from this that Atia was a country in which rice grew, and the name Atia-te-varinga may be translated Atia-the-be-riced, or where it grew."

(To be Continued.)

The Broken-hearted Maori.

(By Tohunga.)

The Maori is said to be dying out of bad housing, bad clothing, bad feeding, bad rearing, bad nursing, bad everything. His pas are unwholesome and his rooms stifling, and his clothing unsuitable, and his life generally opposed to sound hygienic principles. Which is about as much reason why the Maori race is dying out as it is for the procession of the equinoxes. These things help, of course, as ropes, pistols, precipices, and ponds help to swell the suicide rate. But they do not make it. The heart of the Maori is broken, and everybody knows that when the heart is broken the door of Life is thrown wide open for Death to enter in any shape it chooses to take.

Naturally, we have broken the Maori heart, for he was a free man and a warrior, not a slave. It is the slave race that stands impact with and subordination to a conqueror, not the free race, as all history tells us. The Red Man of North America was a free man, and where is he? Gone to the happy hunting grounds of the Great Spirit, or waiting to go, few and helpless, on the reservations to which he has been driven after carrying on for four hundred years that pathetic and hopeless and ceaseless battle for his fatherland categorised as "Indian raids." And the Black Man lives and flourishes and breeds rabbit-like, after four hundred years under the lash of the driver, after long centuries in which he was like a beast of the byre. Our Maori is free as the Red Man. He could fight while fighting was possible. He can die now fighting is no longer possible, but he cannot live and not be free. He cannot cast away from him the passionate instincts that were the blood in his veins, the customs that were the skin of his body. And so there is no future for him and his, and his heart breaks within him. One does not need to be Maori to know this. One only needs to be human enough. For thus it has been since the beginning of time with the proud races, and thus it will be till the end.

But we have not enslaved the Maori, it will be said. In a manner, no; but in verity, yes. We have crushed his civilisation, crushed it and shattered it so utterly that its dances have become a show for tourists and its lore the play of charlatans, and its ideals the scoff of a generation that feels the iron grasp of the King in the faintest touch of a policeman's hand. We have netted him with our telegraph wires and staked him on our railways, and stunned him by that magical art of civilisation which calls armed men out of the sea. We set Maori against Maori, and made warrior fight warrior, while he saw that among the Pakehas even the lowest of the low shrank from lifting his hand against the White Queen. And some of the Maoris said: "Go to, let us have a king to rule over us, and make us as one man, even as the Pakeha is one!" And the end of that we know—the last attempt of a brave race to make head against invasion.

Conquest may come in a variety of forms, but however it comes it is conquest. We may speak of treaty and compact, of Maori equality, of just laws, of the advantages of Western civilisation, and all this may be quite true. But it is no longer possible for the Maori to live in Maoriland his own life, and to work out for himself his own progress and his own development. He must adopt the English life and the English ways, and accept the English customs if he would have hope for his children in the land of his fathers. There is no alternative, whether we talk of treaty or not. That is the end of it, the inexorable end of absolute fact. And there is, perhaps, in the whole world no sadder picture than that of the Maori sitting with his head between his knees, aching and longing and craving for the old things, waiting hopelessly to die.

Do we not know? The Maori, like individuals of all other imaginative races, can be convinced that he is to die by winter, and be slain by his conviction. Without any disease, without any tangible ailment, he can loosen his hold on life and give it up. He can endure wounds that no European could endure, uncomplainingly, bravely, even lightly, can survive physical injuries, half of which would kill any European. But he must have the desire to live, the firm faith that the joys of life are still open to him, the inspiration of coming satisfactions that endows him with the strength to suffer and be strong.

If he had national hope, national faith, national belief in his future, the Maori would fight against conditions, none better. He would fight as the Jap. is fighting, to make himself better than the European, to make himself wiser and stronger than the European, to do the things that the European ought to do and does not do. He would sweep out his pas as the Jap. has swept out his camping grounds, would obey hygienic law as the Jap. is obeying, would teach us all amazing lessons in the great art and science of healthy living and wholesome surroundings. But why should he? Why should he distress himself when there seems no purpose in all that he might do, when do what he will he is of the race that has been overthrown, is the product of a civilisation that we call barbarism, but that he loved, and that is vanishing before the Pakeha as the frost before the sun? It is sad; there are few things sadder. But do we think that we can alter this tragedy of a people which

has its roots in the fact that we are what we are?

Unsanitary conditions slay their thousands and their millions, but cannot of themselves stifle the life of a race that waits and believes. In the ghettoes of Eastern Europe ignorance and folly and cruelty have done their worst for ages, but the Chosen People emerge from the ghettoes with unbroken confidence that the God Who watches over Israel neither slumbers nor sleeps, and that the glory of Judah shall return again and the temple at Jerusalem be rebuilded. And if one could persuade the Maori that in the centuries to come a brown Arthur would come with the sword Excalibur and free the land of the Pakeha and restore the tribes to their own as it was before Waitangi, the Maori would draw a long breath and set himself to live. The Maori man would fall asleep with a hopeful prayer and open his eyes to the light that would some day shine on his dreams come true. The Maori woman would clasp her baby to her arms and strain every power to rear it, to be a warrior or the mother of warriors when the time came to be again a free people. Is not this self-evident? We have only to put ourselves into their places to know it; yet we are a dull and unemotional race as compared to this people, of whom every man was an orator and every orator a poet born.

And if anybody replies that Pakeha and Maori are friends, and that no Maori would wish to drive out the Pakeha—would we in their place? Is it common sense to think that there is in all New Zealand one full-blooded Maori who would not wish to be one of the people that lorded the land and feared no alien, being as the Maoris were before the Pakeha influx? He might wish for the Pakeha missionary, but he could not wish for that overwhelming tide that has made New Zealand the most British of all the colonies and submerged the greatest of all native races. For in that tide he drowns, borne by it he knows not whither. To him, our history and our aspirations have no meaning. To him, the law that has been handed down to us by our forefathers is alien and hateful. To him, our greatest triumphs are his greatest dangers, our very friendship tells him that we know there is nothing in him we need fear.

And so the Maori is broken-hearted and dies, and none can help him in Maoriland, because the Pakeha has his grip upon it and there is no room for the old race to be as it would. But perchance if the Maori were carried to a country where he could be master, or, at any rate, master's man, say to Central Africa, in the great tableland, where he could be organised as a military caste and know again the joys of the warrior and the passion of facing odds, where he and his could live in their own villages, and where he could rear his children not only to obey the King's law, but to enforce it over lower races, there might be something for him to live for, and he would not die. But whatever happens the Maori heart must be mended before anything can be done for him by all the doctors and teachers and trainers in the world.

Returning from the races a woman entered the train. The carriage was full of men, but the only one who stood up and said, "A seat here, lady," was a Maori.

The Maori Land Councils.

From a recent number of the Canterbury Times we clip the following:—"A Gisborne telegram states that an interesting return received from the Native Minister, the Hon. J. Carroll, shows that the area of native land dealt with during the period from January 1, 1895, to October 19, 1900 (that is, prior to the Maori Land Administration Act) totals 254,498 acres, while from October 20, 1900, to April 30, 1905 (since the passing of the Act) the total was 166,448, a grand total of 420,946 acres for the ten years, not including the large area dealt with by the East Coast Native Trust Land Board, and other large blocks since April, of which returns are not available." On the East Coast lands thus dealt with we believe a large area has been brought under European occupation, but of the lands dealt with under the Maori Land Administration Act, as far as we are aware, not a single acre has been so occupied by the European, or a native owner placed on his separate holding with a secure tenure. And the latter operation should precede the former. In respect to the East Coast lands the following is also a Press Association telegram from Gisborne:—

A BIG CLAIM SETTLED.

[PRESS ASSOCIATION.]

GISBORNE, June 8.

This morning the East Coast Native Trust Lands Board handed the Bank of New Zealand their cheque in payment of the balance of the bank's claim against the trust lands, which at the date of the appointment of the Board, in March, 1903, amounted to nearly £160,000.

During last session we heard at Wellington, in a place where natives most do frequent, a chief of the tribes who had placed their lands under that trust, bitterly bewailing that of their ten of thousands of acres dealt with, of the hundreds of thousands of pounds borrowed, not an acre remained to them, not a pound had gone to the Maori in payment. And the mere fact that the assertion was made should result in enquiry. Was the chief too previous? Does the payment and remuneration of the native owners lie on the lap of the gods to be distributed in the sweet bye-and-bye? Of the dealings under the Native Lands Administration Act we have not heard that any block has been placed on the market, with the exception of the Ohotu block by the Aotea Maori Land Council, with the following result, according to the press:—"The efforts of the Aotea Maori Land Council to dispose of the Ohotu block of 70,000 acres, near Wanganui, do not (remarks the Wellington Post) appear to have met with much success. When the block was first opened for leasing a year or so ago only two sections were taken up, and it was stated in Parliament last session that the fortunate individual who had got these two sections at a very small rental had been offered (and refused) £30,000 for the timber alone. It was recognised at the time that the block had been put upon the market without sufficient preparation, and that sufficient publicity had not been given to its being available for leasing purposes. Since then, however, the Council has expended money in roading and generally opening up the block, and on 16th January of this year it was again opened for selection. Only five sections, however, were taken up, and the Native Minister is now in Wanganui enquiring into the matter." [At time of writing, 14 sections have been taken up by Europeans and 12 by Maoris.]

Now, there is quite sufficient blame attachable in the facts attending the failure, without seeking cause in the resources of fiction. We have our information, at first hand, and, although we frequently heard the statement that something like a "pile" was about to be made by persons who early acquired leases on the Ohotu Block, out of the immense beds of sawing timber on their holdings, we fail to find that facts bear out the allegations. It is said by a member of the Aotea Land Council that their surveyor, Mr Morgan Carkeek, most well and favourably known to us, has made full exploration of the block, and that though there is sufficient timber scattered over the block for the use of intending settlers, there is no large bed which would yield a "pile" for sawmilling purposes. And in regard to the quality of the land, we have it from more than one competent judge that it is perhaps the best all-round block of land in native hands at the present time. What, then, is the reason why settlers hold aloof after two attempts to attract them? It is shortly put as follows:—"Want of access?" The Board has a surveyor of its own, with whom it is satisfied, and whom it trusts, having every confidence, and with reason, in his ability and exactitude, and their surveyor has been laying off roads on the block. But it is complained that the Government has also placed a surveyor on the block to lay off roads, and the Council does not know whether the plotting of the work of the latter takes cognisance of the plans of the former, or whether the results of both will not be a maze in chaos. And the surveyor of the Board has to take a lien over the rents to accrue from lands leased; and it is reasonable to suppose, knowing Government methods, that the latter's surveyor either expects such a lien or is paid by the Government, which itself acquires security over the block. Members of the Board, who joined it with a hearty hope of doing good in the cause of European settlement, and at the same time justice to the native owners, are leaving the Board disheartened. Why? Because it is stated that there is too much Government interference. The functions of the Board are dominated by a special officer of the Government. Cannot something be done to remedy matters and allow the members of the Board the full liberty of action permitted by the Act under which they work? The member does not think so; the strenuous officer of the Government is irrepressible. Last year when the Board had acquired the transfer of the block from the native owners, and met to decide on what terms and at what length of tenure it should be leased to Europeans, it was calculated that a term of forty-two years at a reasonable rental would be required in which to pay off the accumulated cost of bringing the land into occupation, and that with that reasonable rent the European holders could afford to sufficiently improve the land, whilst leaving them a fair profit when, at the end of forty-two years, the native owners apprehend the block would be handed back to them as farms for the rising generation

of Maoris, whom they wish to equip for battle in the new order of things which is giving place to the old. It is asserted that those terms were written before the signatures were affixed. But that when the documents were returned to them from Wellington the terms were newly stated to be for twenty-one years, with a perpetual right of renewal to the European lessee, thus defeating the object the natives had when, by an act of self-denial, they had defaced their own immediate interests in favour of their children, whom they wished to have a good opportunity of becoming farmers. For their mode of life is the only one open to the Maori, who has no land and no capital, to get that land improved.

This matter was brought before the Native Minister, but not in the House, during last session of Parliament, and he promised redress during the recess. We believe the right of perpetual renewal has been deleted from the terms, but, on the other hand, the lessee has the right to be paid for all improvements at the end of both the first and second term of twenty-one years, and we believe, taking our information from the public advertisements, that there is no limit placed on the amount of improvements with which the lessee may load the land. In the first leases issued on the West Coast Settlement Reserves, when it was thought that the native owners had a right of occupation on the reversion of the lease, the amount of improvements to which the lessee was restricted was £5 per acre in value. At the meeting held up the Whanganui River to settle the terms, a more moderate estimate than that was placed on the value of the prospective improvements, and though the lessees were not restricted, it was calculated that they would put about £3 worth per acre on the land. It was felt that even that amount would stand in the way of the natives regaining occupation. We saw a letter written to the "Puke-ki-Hikurangi (Maori newspaper), published at Greytown, dealing with this matter, and advocating that the European lessess be allowed a further term of occupation in extinguishment of the claim for improvements.

There is another and most important aspect of this matter, for we are treating of the dealings with Ohotu as typical of what will be the policy over the whole of the lands held in trust under the Maori Lands Administration Act. We allude to the provision made for native occupation, his papakianga, his town or village home. At the meeting above alluded to his attention was drawn to the fact that the 1000 acres set apart for the native village settlement, out of the 40,000 acres to be occupied by European leaseholders, was quite unsuitable, being on precipitous river-cliffs. It was advocated that a block of 5000 acres should be set apart for native settlements, and this was agreed to. But when application was made to the Native Land Court for the reservation of this area, the natives were told that the Native Land Court has no authority to do this, that no such partition could be made, and that the only way left for the owners of 40,000 acres to gain a home and cultivations for themselves would be to tender for leases in the same way as Europeans had to do. And the natives are angry with the Judge, who probably has no option, but is guided entirely by legislation made and provided. And so the matter rests. Neither European nor native occupation is secured, and we are asked to believe that the Maori Lands Administration Act provides machinery by which the reputed 5,000,000 acres of waste native lands may be brought under beneficial occupation.

Again, the native lands vested in the Maori Councils for leasing purposes and the settlement, both of Europeans and natives, have not the native title individualised. The consequence is, as it is with administration of the West Coast Settlement Reserves by the Public Trustee, for land taxation purposes, the assessment is made on the large blocks. The hundreds of owners in these blocks have interests differing in area and value, some of them small. By this assessment en bloc there is absolutely no exemption, such as is enjoyed by European owners of land less than £500 in value; the native owner of £5 worth has to pay. And he not only has to pay, but has to pay largely, for the assessment being made on large blocks, the valuation is on a high scale. When last session the natives were made amenable to the payment of full local rates, it was thought that as a mere matter of justice legislation would ensue to remove this differential treatment of the Maori in comparison with the European subject. But nothing was done. Whilst making the Maori amenable to all the penalties of citizenship, by what right, except that of the strong over the weak, do we withhold the enjoyment of full privileges?

Wanted, a Trust.

Before finality can be reached in the dealings with the remaining lands of the natives, as well as those already reserved for them, it is absolutely necessary that a trust shall be established which will be free from interference by Governments which rely on the suffrages of Europeans for their position, and whose chief end is the increase of settlement. The Public Trust Office is not such trust, as a review of its constitution and the result of its dealings will show. Constituted as they are, the Maori Land Councils are equally open to objection for the same and other reasons. We are supposing that it is the wish of the people of the colony to do absolute justice to the race we have, in a measure, supplanted, and to whom it is acknowledged we are responsible in providing them with an equipment for the battle of life and equal opportunity in the pursuit of happiness with their fellow British subjects of European origin. It is not necessary for us to formulate such a scheme of trust, but for adumbration of it we have to listen, in imagination, to the regretted tones of a voice which is still. It was heard on the second reading of the West Coast Settlement Reserves Bill, a Bill which, after becoming an Act, has brought, we believe, almost irremediable wrong to the native owners of between two and three hundred thousand acres of Crown-granted Reserves, themselves over 5000 in number. Mr Rolleston said, inter alia (see Hansard, Vol. 75, p. 367-8): "In this Bill enormous power is given to the Public Trustee. . . . This Bill is an instance of what is evidently in the Premier's mind—to make the Public Trust Office an absolute department, controlled only by the Treasurer, who is to be given the power to deal with people's fortunes as seems fit to him. It is a very dangerous power, which, I think, is intended to be put in the hands of the Public Trustee, who will be acting alone, except so far as he may be controlled by the political head. . . . My own opinion is that these trusts ought to be dealt with by a private Bill. If the natives could see that their reserves were removed from outside interference they would feel that what had taken place in the past would not take place again—namely, that by one Act after another the power of retaining these reserves should be taken away from them. It is, I think, one of the most melancholy things to see how provisions, made and paraded before the public with respect to the early settlement of the country in regard to native reserves, have been set aside. The whole of this town is dotted with lands that were originally absorbed by Europeans. That is the position of native reserves at this day, and what I have had to do with regard to these reserves on the Coast has been to make an attempt, partially frustrated by subsequent legislation, to place these reserves on a proper footing that would secure them from being interfered with as reserves have been in the past. I wish we could get this: that when a native property is put into the hands of the Public Trustee it should no more be capable of being dealt with by the General Legislature, as now proposed, than the property of a private individual." And following Mr Rolleston came Mr Taipua, now also departed. Among other things he said: " . . . The present position is this: The natives had no means whatever of getting justice, and of getting their wrong rectified. As a last resource, the natives, having received the advice of lawyers, placed the case in the Supreme Court. The result of the recent legislation has been a distinct gain to the natives; and the Europeans, finding they did not occupy as strong a position as hitherto, have encouraged the framing of the measure now before the House; and I am quite sure that, if it had not been for the success of the natives in that litigation, no attempt would have been made to deal out justice to them. In my opinion a great deal of the wrong and confusion is to be laid at the door of the Public Trust Office. All the losses the natives have been put to, and all the confusion that has arisen, may be attributed to that office. It is true the Public Trust Office is now presided over by another officer, and that the gentleman who had charge of it recently has been removed; but is there any guarantee that the present head of the office will not make the same mistakes as his predecessor made? It is true that the late Public Trustee has been removed, but the regulations framed by his office are still in force. But I think that the experiment of placing these lands in the hands of the Public Trustee has been tried long enough, and that we should find some other method of administering them. I think we should make a new departure altogether."

And that is the opinion of the majority of the natives who were represented by Mr Taipua in the House. They find all the worst apprehensions have been fulfilled, and that whilst

European occupation has proceeded apace, no native owner has acquired a holding of his own land with that permanent tenure which would incite him to improve his holding. And the European lessees are clamoring for the freehold of lands solemnly crown-granted to the natives in their respective names by her late and deeply lamented Majesty Queen Victoria. They want a trust similar to the one proposed by Mr Rolleston. The Waikato and Maniapoto natives seek the establishment of a Trust composed of native members with a European President. The East Coast natives, who have trusted, now wish wish for a Trust largely composed of gentlemen imported from Great Britain. There is a section of natives who wish all lands to be entrusted to the administration of the Maori Land Councils, under the Maori Lands Administration Act, but it is to be feared that their judgment is not mature, and their aspirations guided by those having an interest in bringing about this result. It would be a suicidal act to place large revenue-bearing reserves in the hands of those whose only dealings have been subject to the same interference complained of in respect to the Public Trust Office.

The Decline of the Maori.

Though the work of educating the Maori has been, and still is, in very able and conscientious hands, and the Education Department have saved themselves no trouble to give them the very best, the knowledge of the Maori that I have gained by dwelling near him for many years convinces me that he is going and, first and foremost, requires saving.

In many parts the proportion of deaths and their suddenness is appalling. You enquire of a man and find that he has been married twice, perhaps three times, has had ten children, but only one or two, maybe none, are now living.

Had a portion of the money devoted to education been spent on bringing them out of their pas, in getting them to house themselves in well-ventilated dwellings, to attend to the laws of cleanliness, and to be constant and intelligent toilers, more real good would have been done. Education could have overtaken them at this stage, as it did the English workmen, who were, until quite lately, industrious toilers with little in the way of education.

A sprinkling of small working villages, samples so to speak, well devised and directed, would have made the Maori a healthier and more useful individual than he is to-day. Ten years of industrial, domestic and social education in healthy houses of their own would probably, by the results attained, have awakened the whole race in such a manner as to have have made it possible for them to have been left entirely alone to develop and foster a better and more attractive mode of life.

Give a Maori plain and convincing evidence of the practical use of a thing and he grabs at it, but he will at the most only amuse himself with the theoretical if not backed up by the practical.

He knows that there is good in education of the kind he gets, and believes it indispensable to the Pakeha, but does not quite see where its power comes in with him.

His mode of living is so unwholesome that he must be made to abandon it for ever; until he does no medical skill can save him.

If we love the Maori we should have moral courage enough to put him in the right way of living, even if compulsion has to be resorted to. He is a child, and should be treated by us as a child we desire to cherish and keep.

If a scheme calculated to save him means that we must put our hands into our pockets, we should be ready to do so. We can save the Maori if we are unselfish enough.

It may be said that he is well advised. So he is, but, being a child, it is useless to say to him, "There, you must go and do that," and leave the rest to chance. You show him where he errs, point out his mistakes. "You are quite right, quite right," he answers, but on he goes exactly as before, believes his tohunga, gluts himself on his rotten corn, lives in his deadly wharepuni, and allows early and consanguineous marriages.

Like a child, he must be watched and made to do the thing that is needful. Where there is a law that can be enforced he minds it, but unfortunately where he most needs a law he has none. The Maori Council makes laws by the bushel to remove existing evils. They last but a short time; so again and again the Councils meet to talk over some new-found idea that is to replace the old and to cause astonishment for another few weeks. To the mercy of these strange law-givers nearly every vital matter is subject. Until they are ripe for such duties, wherever possible, laws should be made and enforced by Europeans.

As we have wronged the Maori, likewise we have spoilt him. He is in a hole and cannot get out unless we stretch forth a strong hand that is willing to struggle with the unfortunate until he is landed on top.

In the old days, as we all know, he lived on the mountain, threw his filth over the cliff, and, by eternally climbing and fashioning weapons and schemes of offence and defence, was a busy man, possessed of good lungs and robust general health. The reign of the Pakeha having brought him peace, he now chooses the flat. Our presence in his land has prompted him to make a change which, though he was ignorant of the fact, was greatly to his detriment. Then we hedged the weakling in with divers temptations, good and bad. In his blindness he has chosen the thing which is harmful nine times out of ten. While the Maoris live in wharepunis void of ventilation and reeking with tobacco smoke, and newly-born infants are allowed to breathe little else than the air in these death-traps; whilst consumptives are allowed, like the rest, to spit day and night under the mats and eat out of the common dish; whilst large numbers of infants are every year taken away from their parents and adopted by women who, being ignorant of the need of cleanliness, feed them with milk got from the cows with dirty hands, put into dirty buckets, and given to the babies in sour and dirty bottles that are washed in cold water about once a week, and with other foods even more unsuitable; whilst nearly every child over seven years, and sometimes younger, smokes in spite of the Council and its laws, the qualified English doctor's skill and remedies must fail, and the Maori in his panic be persuaded to fly to the nearest tohunga, who, under the conditions prevailing, is as likely to serve him effectually as the up-to-date M.D.

Those that work amongst the Maoris well know that they want starting on a new course. After all it is only a good start that they want, the rest they would do for themselves. A group of homesteads where young couples could be kept in a state of remunerative activity under able European management until self-supporting would be an eye-opener for both Maori and Pakeha, and appeal at once to the practical instincts of the former, and do infinitely more for him than the present mode of education we are offering.

After leaving school there is little inducement for a young Maori to strive onward. His education has shown him that he ought to walk out of the darkness, but, knowing little of up-to-date farming and less about trade, he concludes that fate is against him, and the road of progress open only to the Pakeha.

The land is the place for the Maori, and intelligent activity, wholesome surroundings, and the ever-present knowledge that he is subject to a law that can reach and strike him, are the factors that alone will save him from rusting out.

Book knowledge will not keep him with us, but the knowledge of how to live and to do remunerative work will, and should therefore take the first place in the education of the Maori.

If we can save him we shall not regret the cost of the scheme that works out his salvation. Our children will know both regret and reproach if he dies out in their midst when the means for saving him were undoubtedly at hand.

If we are determined not to take some new line of action, the sooner the Maoris fall into a state of necessity that compels them to work the better.

(Signed) C. W. GRACE.

The Maori Race.

TIMARU, June 15.

The natives living at Arowhenua invited their relatives elsewhere to assemble this week to celebrate the opening of a new hall at their village. A banquet was held in the hall, which is named "Unfulfilled Promises," and this was the note of the native speeches at the banquet.

Dr. Pomare made a good speech, urging the Pakeha to help the Maoris to help themselves. They must work out their salvation by work, he said, and asked that they be given work at every chance, until a spirit of independence is infused into them.

A Maori woman, Maud Walker, of Masterton, cross-examined in the Supreme Court, was pressed as to her means of subsistence. "I'm the luckiest woman who ever went round the races," she declared.

Hope for the Future.

In the following speech of the Premier on March 21st, at Rotorua, lies the greatest hope of the Maori for the future. We shall look forward with anxious longing for the development of the suggestions. These do not contain all the Native requires, but they contain the basis of most of his requirements in the opportunity to establish a home. To make that home an industrial one will be an operation crowning the work, which we hope to see taken in hand. For you cannot make farmers of them all, and the more of them you make artisans the more land will be left for European occupation. But the more you dole out rent to an idle people the more will you pauperise them, and the more you apply the rents in aid of industry the greater is the chance of successfully making of the Maori people useful British subjects. We don't intend to criticise the Premier's remarks, not even as to the responsibility for an era of "taihoa." We will do or say nothing which might hinder performance.

The Premier, on rising, was greeted with much "Haeremai." He said:—In respect to native lands and Native Land Councils, it is well that in reference to the natives and native lands, I, as head of the Government, should speak so that the natives may realise their position, and what is expected of them, and what is for their benefit. The present condition of things cannot, and will not, be tolerated much longer. If the native chiefs will only read, or if their friends will tell them, what is appearing in the papers, and what is the real public opinion in respect to this matter, a change for the better would, I hope, soon eventuate. The total area of native lands passed through the Court amounts to 7,301,517 acres; lands held by natives not passed through the Court amount to 928,883 acres freehold; lands already purchased from the natives, 2,044,818 acres. There is now available and suitable for settlement about 5,000,000 acres of native lands. The Maori Land Councils Act was passed in 1900. It was generally approved by the natives, and the principle contained therein was sound, but there are difficulties in the way. In the first place, many of the natives own land in small pieces, and are scattered over a very large area. There is the initial difficulty in getting them to consent to place lands in the hands of the Council. Secondly, there is not sufficient provision for exchange transfers so as to concentrate and aggregate. The fees on each transfer in some cases would exceed the value of the lands. Again, the owners are afraid to place the land in the hands of the Council, as they fear they will be left landless, and still hope against hope that something will be done, or that an exchange of land may be made to leave them and their family enough in one area to farm, and upon which to live. Up to June 30th last, 17 blocks of land have been transferred to Council administration, the area being 106,334 acres. One hundred and fourteen Papatu committees have been set up, the area to be dealt with being 352,170 acres. The area reported on by the committees amounts to 180,000 acres. One hundred and forty leases have been consented to, the area being 35,192 acres. Restrictions have been removed for the purpose of sale, mortgage, lease, and conveyance to trustees of an area of 159,255 acres. The total acreage dealt with by the Councils for occupation since the Act passed until June 30th last was 194,447 acres. This, out of a total area of native lands of 5,000,000 acres, proves that the process hitherto has been too slow entirely. A progressive native land policy is imperative in the near future. The natives and the Native Land Council must bestir themselves. There has been too much "taihoa." The Councils can be utilised in respect to the new order of things foreshadowed. There must be nothing approaching compulsion, but by offering the advantages of settlement on advances to enable natives to farm their own land. The surplus will freely be voluntarily handed over to be settled under the ordinary law, the proceeds going to the native owner. There is nothing experimental in the proposals. The special settlements and farm settlements under the existing land law are in the case to be applied to the Maoris to put them on their own land. They are to have advances the same as Pakeha settlers under the land improvement condition, and in addition to the land they give security over their surplus lands. (Great cheering.)

The Premier, continuing, repeated that one of the troubles that beset those desirous of helping the native race arose from the fact that the lands held by the natives and their rights therein were scattered over many blocks, extending over a distance of hundreds of miles. For instance, natives living north of Auckland might hold lands as far south as Otaki, whilst natives in Whakatane might have an interest in lands at the Wairarapa. The amount held by the individual was too small for any practical purposes, and there was not sufficient in any one block for any family to go upon and live on the products thereof. The first thing to do was to individualise the titles. Already 7,000,000 acres had gone through the Courts, and there was still 1,000,000 the titles of which had not been ascertained. After the titles had been ascertained there should be a grouping and exchange, so that there would be sufficient by the grouping together of different families and hapus for each to live. The block would be subdivided into farms, and the hapus, or families, would form a Maori settlement, and would then be grouped together in one locality, but each having their separate farm. Being together owners would help each other, and the wrench from the present communal state would not be too great. This grouping was impossible unless there were means available for the erection of houses, improvements and fencing, and the purchase of stock. Advances must, therefore, be made, so as to give the Maori and his family a chance on lines similar to Europeans under the lands improvement scheme. It was all nonsense to talk about the Maoris taking up land and going upon the land. Unless they had the ways and means they were helpless. Under existing conditions they had to live a communal life, so that they might obtain food. The security would be taken upon the land occupied for the advances made, and further security could be taken upon the surplus lands held by these natives in other blocks. Each family, or hapu, having been provided with enough land for the present, and looking forward to the future, and an increase in number, the surplus then would be available for settlement. There was a large number of landless natives who could be placed upon these surplus native lands, the Crown paying for them to the native owners a rent equal to 4 per cent. on the capital values of the land, subject to the same laws, conditions and restrictions as were fixed for tenants upon Crown lands. This would obviate that which now conduced to communal living, namely, that a large number of the natives would not live with their own people because they had no land of their own from which to obtain a livelihood. The balance of the native lands should be treated as land acquired under the Lands for Settlement Act—be dealt with, roaded, and thrown open for settlement under the ordinary land laws of the colony. The rents and proceeds, however, instead of being paid into the public account, should be paid into a fund, and the net proceeds year by year be given direct to the native owners. (Applause.)

In respect to the advances made, they should be treated similar to the advances made under the loans to local bodies, and the amount fixed for interest to include a sinking fund, say 4 per cent. for forty-two years, would pay off the principal, any higher rate of interest to be for a shorter date. It would be impossible for the Maoris to live if the whole of the proceeds were stopped until the amount advanced was paid off, but by adopting the suggestion of applying the principle obtaining in respect to loans to local bodies there would be a margin left for the Maori owners after paying the interest. There were many people who unthinkingly urged that native lands should be dealt with without the consent of the natives, and regardless of the surrounding circumstances, and be compulsorily taken from the natives and be thrown open for settlement under the Lands for Settlement Act. Every owner now under the Lands for Settlement Act having freehold land is entitled to retain 1000 acres of first-class land, or 2000 acres of second-class land, or three thousand acres of third-class land. There are forty thousand acres and five million acres. This only gives 125 acres each. It was true that some natives owned large areas of native land, and these lands blocked European settlement. The owners, although wealthy in land, were living in poverty, and would be glad to be put on a farm, and then they would cheerfully hand over the surplus to the Government to be dealt with. If every native had to be allowed one thousand acres of first-class or two thousand acres of second-class land, settlement would not be much advanced. There must be reasonable terms fair to both races. (Applause.) The services of the Native Land Councils could be utilised in adjusting and fixing up the exchanges, the grouping of families and hapus, and advising as to the improvements required and details necessary to plant the Maoris upon their individual farms. Illustrating the necessity for further extension, and for the State to help to put the natives on their individual farms and lands, there was a striking case in point. Some 60,000 acres of land was set apart for landless natives in the South Island, but not more than 5 per cent. of these lands had been occupied by natives, the reason being that the natives had not sufficient to provide them with provisions while they went and felled the bush and made

the land fit for occupation. They were without means of their own, and they had no way of borrowing, and so they were practically helpless. The only way to help and to preserve the native race was to get their titles individualised; to put them on individual farms, and group the families; or, in other words, by having a group of farms belonging to each hapu, so that they could work together. What he was suggesting was an extension of the present system, and the experiences of the Native Land Council proved that their services could be further utilised. It had been found impossible for the Councils to deal with the native lands unless the lands were roaded, and practically thrown open on the same conditions as at present exist in respect to the Crown lands of the colony. There was no good ground for anxiety in respect to the advances made on the farms for first security, or the land would be taken. Advances on the surplus lands could be made, the same being handed over to the Government direct. This would enable the owners to apply this money to improve their farms. The Crown Land Ranger could see that the money was so expended, and could also advise or direct the natives. In years gone by the Maoris were good farmers. They must be brought back to that occupation, and thereby the race would be saved. European settlement would proceed, and the present friction end. (Loud and continued applause.)

The Premier then left amidst great cheers from the natives.

Maori Statistics.

Before giving the figures of the last census we should like to quote what Professor Keane has to say on the number of the Polynesian population in the new volumes of the "Encyclopaedia Britannica." The Professor has always placed the Maori high in the standard of humanity, and in his aspirations he voices the hopes of thousands on the old continents, who, viewing the natural capabilities of the race, hope for a destiny equal to, and in companionship with, the Anglo-Saxon. After speaking of factors which have tended towards the decrease of the Polynesians, he says:—"Most of these abuses have been checked or removed, and the results may perhaps be detected in a less accelerated area of decline, which no longer proceeds in geometric proportion, and seems even almost arrested in some places, as in Samoa and New Zealand. If such indeed be the case, perhaps the noblest of all primitive races may be saved from extinction; and the Maori, the Samoans, and Tahitians may, like the Hawaiians, take their place beside the European as free citizens of the various States of which they are now subjects."

Now beside this we place a paragraph from the last issue of the New Zealand Year Book, Section X., "The Maori Population," which appears to repudiate on the part of the Government all responsibility for special effort in shaping the ends which the Maoris themselves are rough hewing. It is from a departmental report of June 1st, 1901, and is as follows:—"The reports of enumerators and sub-enumerators contain much of interest. Crime does not prevail in any marked degree. The natives as a whole are becoming more and more temperate every year. The drunken orgies that were once common are in a great measure things of the past. In several of the reports reference is made to their adoption of the European style of living; some are sheep farmers, others cultivate the land, while others engage in various forms of remunerative labour. Every year the spread of settlement brings them into closer touch with their Pakeha neighbours, and subjects them to the influence of European example. Their ultimate destiny must remain a matter of speculation."

In his report to the Health Department Dr Pomare says on Maori statistics:—When we come to deal with the statistics of the Maori population we find them to be most unsatisfactory, as in a great many instances returns were nothing but surmises. Nevertheless no one for a moment can doubt the steady decrease that has set in within the last fifty years. The returns were made by conscientious men, but frequently a good deal of the returns were mere guesswork. This was due to two reasons: First, because of the troublous times then existing; and secondly, the unreliable sources of information. So in calculating we have to deal with generalisations rather than correct figures. The question naturally arises as to whether the Maoris are increasing or decreasing. And bright as are the hopes held out by the last census of their increase, yet the Maoris have been gradually but surely decreasing. A casual glance at the attached figures, though at times mere estimates, will show that the death-wail of the Maori is only too true. Who has not noticed the gradual decay, the deserted villages? What Maori living will not tell you of the numerous inhabitants that have been?"

In the investigations which have been necessary for the production of our paper, we have been actuated by a strong desire to give the Government credit for their operations touching the Maori people, and it has been with extreme regret that we have found so little to commend itself to our praise, more especially in respect to land transactions and land legislation. It is, therefore, with pleasure that we interrupt the thread of the Health Officer's report to say that we believe that the increase in correctness in the enumeration of the Maori people is solely owing to the interest taken by the Government in the matter, and consequent on the money spent by that Government in obtaining as true an enumeration as possible. Since 1878 war and troublous times have not been a factor. Again no previous Government has done so much as the present in checking the spread of disease by special inspection and sanitary regulation of the residence areas of the Maoris; and lastly, the passing of the Village Councils Act and the administration of that Act will, with the improvements anticipated, earn for the present Government an undying fame as one which has earnestly attempted, and we believe with success, to stem the tide of depopulation and the sinister march of depletion by disease, which had set in long before its advent to office. It is only when the equipment of the Maori to compete with his white brother in the struggle for a higher state of existence and the fulfilment of all the duties of citizenship is mooted, that the Government appears totally wanting in effort. We should also like to say that we believe there has really been an increase in the population, though a small one, although the deaths among the population have been very high. But where European habits have been thoroughly acquired, as in the South Island, the increase is very noticeable, not only in the half-caste branches, but also in Maori families, and perhaps more especially in those Maori families which have half-caste blood in them. And we think the colony is to be congratulated upon the result of the mixture of blood. To return to the report of the Health Officer:—"The census has only been correctly taken since 1878, and even then several tribes were not included, and that is why you will find that the returns decrease and increase in an astonishingly contradictory way. The matter of census can now be adjusted with correct returns by getting the Maori Councils to do it, which I suggest should be done."

ESTIMATES AND CENSUS OF THE MAORI POPULATION UP TO 1901.

Year.	Population.
1858	56,049
1861	55,336
1867	38,540
1871	37,502
1874	45,470
1878	43,595
1881	44,097
1886	41,969
1891	41,993
1896	39,854
1901	43,143

INCREASES AND DECREASES.

Year.	Increase.	Decrease.
1874-78	—	1,875
1878-81	502	—
1881-86	—	2,128
1886-91	24	—
1891-96	—	2,139
1896-1901	3,289	—

"Thus you will see that since the year 1858 the death-roll has been 12,906, or an average decrease of over 280 per year. Since the year 1874 the numbers have been fairly uniform until 1896, when we find a sudden drop, showing the decrease between the years 1868 and 1896 to be 16,195, at which average it would not have taken very long for the native race to become extinct. As most of these early numbers were only estimates, I have grave doubts in regard to the number of deaths which are supposed to have occurred at that time. Wars and disease have been accounted as the chief cause, but mainly disease. With the introduction of civilisation came destructive diseases, which have proved fatal, and will prove fatal, till the natives have acquired immunity like the Pakeha. The last census gives the assuring increase of 3289, which I hope will now be maintained, and will be the commencement of better days."

With a fairly full knowledge, we have no sympathy with the views in the following paragraph:—"The Maori census as taken by the Government is not seriously regarded by educated Maoris. Mr Hone Heke, M.H.R., told the Native Trusts' Commission on Tuesday (the Wellington Post states) that the Government census was far from being accurate. When the guileful uneducated Maori is approached with requests for information concerning his relatives, his lands, and his stock, he is struck by the idea that increased taxation is in view, and he gives microscopical estimates of all he possesses."

Printed for the Proprietor, Robert Studholme Thompson, of Normanby, by W. A. Parkinson, at the "Hawera Star" Office, High Street, Hawera.—July, 1905.