

— OCTOBER, 1905. —

THE  
**Maori Record**



A JOURNAL DEVOTED TO  
**THE ADVANCEMENT OF THE  
MAORI PEOPLE.**



**NORMANBY, N.Z. :**

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VOL. I., No. 4.

NORMANBY, NEW ZEALAND, OCTOBER, 1905.

[PRICE 3d.]

**NATIVE TRUSTS.**—"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 has been set aside. 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 than the property of a private individual."—ROLLESTON.

## 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.

### SUBSCRIPTIONS ACKNOWLEDGED.

We have much pleasure in announcing the following liberal support to the MAORI RECORD:—

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We have forwarded many copies to individuals who we thought would like to become subscribers. As we cannot supply the paper free for an indefinite period we shall be glad to receive subscriptions from such of these as wish the paper sent to them in the future.

### 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.

### TO OUR READERS.

We must apologise for the delay in the issue of the RECORD this month. The Editor has been sorely ill, is still far from well, and there is no staff. Should our readers approve of our efforts and recommend our paper to their neighbors, we may in time be able to pay an understudy, though we go stipendless. We are by no means disappointed with the encouragement given us. We have received not only a little coin, but literary matter of many degrees of warmth in advocacy of the Maori cause. For the coin we feel like the schoolboy who, thanking his mother for a cake, said: "I thank thee for thy kindness past, and humbly hope for more." For the "copy" we are more thankful than we can express, but we are sorry that some of it is too true for cold print. We know that

the natives are bitter almost to desperation, we have heard the most bloodthirsty aspirations, but we dare not make the public mind uneasy by recording irresponsible threats or prophesying evil days to come. We believe the public wishes the Maori well, and the days of despair for the latter have not yet come.

## The Maori Land Settlement Bill.

The above Bill is called by the natives "Te Pire Mura"—the Confiscation Bill. It gives the Native Minister power to hand over to the Council any native land which in his opinion "is not required or not suitable for occupation by the Maori owners." We conclude that all native lands desired for European occupation will in the opinion of the Minister be "not suitable for occupation by the Maori," for section f of this clause 6 says that lands so declared by the Governor-in-Council to be the estate of the Maori Council in fee simple may be disposed of by the latter Council by way of lease . . . "provided that a definite number of such allotments may be set aside for application in the first instance by the Maori owners of the land." If these lands are "not required or not suitable for occupation by the Maori owners," when the land is theirs by ancestral title, protected by the Treaty of Waitangi, what peculiar factor has made it desirable after it is handed, against their will, to an alien Council? For the Maori Land Councils, which are objected to as being too Pakeha, are by the present Bill made up of three members only, including the Pakeha President, and only one of the other two must be a Maori. What possible good can he do? One against two, and the land his national property! For shame!!

Look through the Opposition papers, most emphatic in their call for the beneficial occupation of native lands, and it will be found that invari-

ably it is the "surplus land" which is demanded for European occupation. And Government papers are equally anxious that justice should be done to the natives, and cry out that they must be protected against the earth-hunger of the Northern settler. The Premier says he must carry the natives with him in his land legislation. Is this the way to carry the natives with him? To confiscate the whole of their land, and offer them portions back on conditions of payment, etc.? That word "papakainga" is not used in the Bill in its true sense, if it is meant to contain farms in the European sense of the word farm. To us there is no evidence that it is so either in the Bill or on blocks operated by the Councils. A papakainga is a village settlement, not a farm settlement. It thus follows that under the Bill the only way a Maori has of farming his own land is by applying for it the same as any Pakeha may apply, and paying for it in a like manner, but he has first choice. We believe when the public says "the surplus lands" of the Maoris for European occupation the public means the surplus. Have we any reason to suppose that the natives object to the European occupation of that surplus? Quite the contrary. It is Government laws against sale and purchase which stand in the way. But if the Government wishes to preserve these laws and yet occupy the surplus, is there no other way than confiscation of the whole? With the native willing the proper way would be first to discover the surplus. The Government possesses all the data—has all the records of the Native Lands Courts, and all the maps of the Colonial Survey Office. The first will give us data as to number of owners, which with their relations will be the number to be provided for in land. Let the Government collect all particulars of land and people, call together the latter, and if the proposals of the Government are those of the Premier at Rotorua, the surplus will be in European occupation in a very short time. That will be according to the Treaty of Waitangi, which gives the Sovereign the first right of purchase at a price to be agreed upon by the two parties.

When Mr Kaihau asked the Native Minister if the treaty was still in force, he applied to the wrong person for an authoritative statement on the subject. All he got was the opinion of Mr Carroll, and we cannot say much for it. Of the two high contracting parties the Maori's are unanimously of opinion that the treaty is still in full force. The other high contracting party is represented by His Excellency the Governor, a part of whose duty it is to see that Mr Carroll and his colleagues do not enact measures contrary to the provisions of the Treaty of Waitangi and other treaties. Besides the treaty has never been protested. Mr Carroll's suggestion, that because by special Acts portions of the land have been taken from under the provisions of the treaty, the natives can no more claim protection of the treaty as a charta of rights is ridiculous. In the early eighties 201,000 acres were Crown-granted by Queen Victoria to over 5000 natives. From 1892 to 1900 the present Government has passed Acts destructive of the provisions of those Crown grants. Because of this, are the titles of all those, Europeans or natives, holding under the grant of the Sovereign vitiated, and is a Crown grant no longer a charta?

The fact that the Maori members have, from

time to time, voted for measures apparently destructive of native rights under the treaty, has influenced His Excellency the Governor, of successive periods, in giving the Royal assent to such measures. Self-government was never thought of in 1840, and when it was granted in 1852 the Crown probably, in appointing the Maori members at so few a number, never anticipated that questions destructive of provisions of the treaty, by which the sovereignty was held, would be introduced for discussion and division. In many cases the vote of the four members would indicate to the Governor the Maori attitude toward any Bill divided on. But it was never anticipated that the four Maori members, who hold the destinies of the Maori nation in their vote, would be tempted into the thrall of party government. Their vote on native matters has a distinctive and enhanced value in the eyes of the Viceroy, who makes of a Bill an Act by his signature. But perhaps ignorant of this, the native members time after time vote with the Government party and against the interests of their nation. In such a case, treaty notwithstanding, how can His Excellency differ from his responsible advisers when the latter are backed by the Maori vote? But it does not appear to us that the Ministry who thus uses the Maori vote is bearing the White Man's Burden fairly. If left to themselves every Maori will vote against this Bill. And it is particularly noticeable in this Bill that the Governor is made the principal agent in seizing native land which is conserved to the native by the Treaty of Waitangi, of which His Excellency is the guardian. For the Native Minister having decided to take it, "the Governor may by Order-in-Council declare that the land is vested in the (Maori Land) Council for an estate in fee simple in possession." . . . (Clause 6, sub-section a). Now if the Maori members, in obedience to the call of the party Whip, vote for this Bill in a majority vote, it is quite possible the Governor may think the Bill contains the desire of the Maori nation, and attach his signature. But if the Maori members vote as the Maori nation, probably without exception, hopes, against the Bill, each and every one, it is not at all likely that His Excellency will consider it his duty to confiscate lands protected by the Treaty of Waitangi at the request of his responsible advisers. Of course it will be contended that the decision as to lands to be seized, resting by the Bill with the Native Minister, no injustice will be done, because that Minister is the protector of native interests in the Cabinet. Such consideration will certainly have weight with the Governor, and the leaving of the decision to the Native Minister is a very cunning contrivance. Lately a native asked another native who is in the employ of the Native Minister, "Do you think the Native Minister works in the interests of his mother's people and the race he represents in the Cabinet, or does he work as directed by the Government which employs him and keeps him in office?" And the answer was, "He works for those who pay him—that is, for the Government—all the time, not for the Maoris." Our opinion is different. It is this: The Hon. Mr Carroll strenuously works for all the good for the Maori people the Liberal and Labour Party will consent to, which is nothing.

## Some more concerning the Treaty of Waitangi.

(By W.B., Te Kuiti.)

The native problem has taxed the stupidity of all grades of intellect for many years, with the lamentable result that, instead of solving it, these varied attempts have become an inextricable complication of conspicuous failures; and when common sense enquires for the reason of this, and receives for answer the common-sense reply, "Because it has never been understood," one wonders if, when it is understood, it will be impartially solved; or, taking the past for a guide, toyed with for the amusement and profit of incapacity until the Maori is extinct! Is it immoral, therefore, to suggest that, to be rid of him and the eternal perplexities he creates his remnants be collected into a huge gasometer and gently asphyxiated, and be done with the trouble!

And yet to those who know him and his predilections there is no problem to solve. I have asserted before, and here repeat it, we have but to do him as we wish others to do unto us. And when he pleads that the stipulations of the Treaty of Waitangi, which we forced upon him—mark this, forced upon him—and then withheld, shall be complied with, the problem, apart from a few minor details, is solved. Whey, then, not grant his prayer? Is it because we have not yet sated our land-hunger and hanker for the remnants of his heritage? This seems to be the unstudied desire; or why the unjust proposal put forth by various would-be philanthropists to extend the Public Trustee's farce, or compulsory acquisition under a Land for Settlement Act? It is incredible that such monstrous iniquities are intended, because, so long as the Treaty of Waitangi stands unrepealed, so long every Act which contravenes that treaty—however well intentioned—is illegal and immoral, and is re-enacting the enormities of the past, of which the great Waitara land purchase crime is a monumental reminder.

About 1830 the terrible warriors of Waikato invaded Taranaki, and, after a prolonged siege, captured the great Ngatiawa pa of Puke-rangiora on the Waitara river, with great slaughter, and, following up their success, attempted to reduce another stronghold, Nga Motu. In this they failed, but the defenders, fearing a return of their implacable tormentors, fled to Waikanac, on Cook's Straits, near Wellington, where they joined Te Rauparaha, and lived there until 1848, when, with the consent of their Waikato enemies, they returned to Waitara and the ownership of the lands of their ancestors.

Before this, 1840, and later, the New Zealand Land Company legitimately, and in accordance with treaty rights, purchased land from such Maoris as would sell. But when, in 1850, this company surrendered its charter to the Crown under Governor Grey, the Government became the purchaser of native lands for the State, to which the returned exiles sold freely; but, when it also desired that part which lay on the Southern bank of the Waitara River near its mouth, all but a chief (Te Teira) and his factions absolutely refused to sell. At a

large meeting of natives, held at Taranaki on March 8, 1859, to greet Governor Gore Browne and discuss matters for the welfare of both races, he spoke to the assembled chiefs these words: "You will be wise to sell all lands you cannot use yourselves, but I will never consent that land shall be bought with a disputed title; neither will I permit anyone to sell unless he is the rightful owner; neither will I take any man's land without his consent." At this meeting Te Teira offered to sell the before-mentioned piece of land. On the block stood two pas, in which Wiremu Kingi (the objector) had been residing for years. After Te Teira had spoken Wiremu Kingi stood up and said: "Listen, O Governor. Notwithstanding Teira's offer, I will not permit the sale of Waitara to the pakeha. Waitara is in my hands. I will not give it up. Never! Never! Never!"

In spite of his previous assurance the Governor there and then accepted Teira's offer, subject to his producing a satisfactory title; and as the presence of the Governor was not the place to dispute land titles, there for the time the matter ended. Yet it was at this point that the diabolically ingenious sin was perpetrated which plunged the colony into an expensive war, decimated the Maori, confiscated his land, and inserted the barb which rankles in an incurable wound this day, and caused him to doubt the honesty of the white man, whom he had so cordially taken to his heart as a descendant of the gods! The land was inexpensively desirable; therefore, through its land purchase agent, the Government tempted Te Teira to sell, with a sop of £100 down and the rest when he should have fought out, or bounced, Wiremu Kingi into compliance. But the grim hero of many battlefields refused to yield; and when surveyors were sent by the Government to cut lines and mark out boundaries he sent his pathetically respectful letter to the Governor:—

Waitara, April 25, 1859.

"Friend,—Salutations to you. . . . I will not agree to our bedroom being sold, for this bed belongs to the whole of us. . . . Do not be in haste to give money for it. . . . From your loving friend, WIREMU KINGI."

According to the native land tenures of that day, every member had an inherited right to cultivate a portion of the common estate, and his occupancy made that portion his very own by right of user; but, on no account could he deal with it in a way which would alienate it to a stranger without the unanimous consent of the tribe. Therefore, when Te Teira insisted, and sold his undefined share against the wishes of his co-owners, before every condition of custom had been observed, and, notwithstanding Wiremu Kingi's objection, the Government bought, and violated the privacy of the communal bedroom by sending surveyors to lay out boundaries before a proper enquiry should satisfy all parties, and when the objectors, without damaging theodolite, tent, or cooking utensil, removed these articles off the land, and warned the trespassers not again to trespass until a legal enquiry had decided who was in the wrong; and when further the chief objector humbly appealed to his pakeha friend—Archdeacon Hadfield—and others to intercede for him with Governor Browne to wait, and not

buy what he regarded as the birthplace and nursery of his people, in language which brings tears to the eyes of the reader; and, notwithstanding the co-prayers of his tribesmen in words homely but stirring: "It will not be good to take the pillow from under our head, because our pillow is a pillow that belonged to our ancestors." etc.—thus you read page after page of the records; when, I ask, after all this peaceable resistance, the objectors, according to custom, sanctified by the laws of defence in all ages and among all nations, took up arms to resist the aggressor, who is the sinner on whom the Tower of Siloam shall fall? And, considering all the arguments for and against, am I exceeding moderation when I denounce the Waitara land purchase and its aftermath as a crime, and a disgrace to our civilisation, religion, and justice? And yet, in the State records, may be read the opinion of educated English gentlemen who not only condoned the atrocity, but actually degraded their exceptional abilities in a specious casuistry to infract the Treaty of Waitangi, and justify the infraction.

They are dead! The victims of a mistaken faith are dead! But their children live. And it is to replace them on the pedestal which the pilgrim fathers had placed some, and wished to place all, but failed, that the next article will endeavour to accomplish.—From the Auckland Weekly News, July 22, 1905.

## Native Lands.

### THE PRE-EMPTIVE RIGHTS OF THE CROWN OVER NATIVE LANDS.

[CONTRIBUTED.]

Now that there is some stir in connection with the Native Lands, and the question has been asked in the House of Representatives if the Treaty of Waitangi was in full force or not, to which question a very unsatisfactory and evasive answer was returned by the Native Minister, it may be of interest to the readers of the Record to have the full text of the proclamation of Governor Fitzroy in 1844, where he waives the right of pre-emption on behalf of the Queen over certain lands in New Zealand:—

#### PROCLAMATION.

By His Excellency Robert Fitzroy, Esq., Captain in His Majesty's Royal Navy, Governor and Commander-in-Chief in and over the Colony of New Zealand, and Vice-Admiral of the same, etc.:

From this day until otherwise ordered I will consent—on behalf of Her Majesty the Queen—to waive the right of pre-emption over certain limited portions of land in New Zealand on the following conditions:—

1. Application to be made in writing to the Governor through the Colonial Secretary, to waive the Crown right of pre-emption over a certain number of acres of land at, or immediately adjoining, a place distinctly specified, such land being described as accurately as may be practicable.

2. The Governor will give or refuse his consent to waive the Crown's right of pre-emption to a certain person, or his assignee, as His Excellency may judge best for the public welfare, rather than for the private

interests of the applicant. He will fully consider the nature of the locality, the state of the neighbouring and resident natives, their abundance or deficiency of land, their disposition towards the Europeans and towards Her Majesty's Government; and he will consult with the Protector of Aborigines before consenting in any case to waive the right of pre-emption.

3. No Crown title will be given to any pah, or native burying ground, or land about either, however desirous the owners may now be to part with them; and as a general rule the right of pre-emption will not be waived over any land required by the aborigines for their present use, although they themselves may now be desirous that it should be alienated.

4. The Crown's right of pre-emption will not be waived over any of that land near Auckland which lies between the Tamaki road and the sea northward.

5. Of all land purchased from the aborigines in consequence of the Crown's right of pre-emption being waived, one-tenth part, of fair average value as to position and quality, is to be conveyed by the purchaser to Her Majesty, her heirs and successors, for public purposes, especially the future benefit of the aborigines.

6. All transactions with sellers, all risks attendant on misunderstandings, on sales made improperly, or on incomplete purchase, must be undertaken by the buyer, until their respective purchases have been allowed and confirmed by grants from the Crown.

7. As the Crown has no right of pre-emption over land already sold to any person not an aboriginal native of New Zealand, and whose claim is, or may be, acknowledged by a Commissioner of Land Claims, no grant will be issued to any other than the original claimant or his representative, whose claims have been or may be investigated by a Commissioner, and recommended by him to the Governor for a grant from the Crown.

8. As a contribution to the land fund, and for general purposes of the Government, fees will be demanded in ready money at the rate of four shillings per acre for nine-tenths of the aggregate quantity of land, over which it may be requested that the Crown's right of pre-emption may be waived.

These fees will be payable into the Treasury on receiving the Governor's consent to waive the right of pre-emption.

And on the issue of the Crown grant, after an interval of at least 12 months from the time of paying the above-mentioned fees, additional payments will be required, at the rate of six shillings per acre, in ready money, to be applied to the land fund and for the general purposes of the Government.

9. Land so obtained is to be surveyed, at the expense of the purchaser, by a competent surveyor, licensed or otherwise approved by the Government, who will be required to declare to the accuracy of his work, to the best of his belief, and to deposit certified copies of the same at the Surveyor-General's office previous to the preparation of the Crown grant.

10. Copies of the deed or deeds, conveying such lands, are to be lodged at the Surveyor-General's office as soon as practicable, in order that the necessary enquiries may be made, and notice given in Maori as well as in the English Gazette that a Crown title will be issued, unless sufficient cause should be shown for its being withheld for a time or altogether refused.

11. The Government, on behalf of the Crown and the public, will reserve the right of making and constructing roads and bridges for public purposes through the lands to be

granted, the owners being fairly compensated by other equivalent land, as settled by arbitration.

12. No Crown grants will be issued under the foregoing arrangement to any person who may be found to have contravened any of these regulations; and the public are reminded that no title to land in this colony, held or claimed by any person not an aboriginal native of the same, is valid in the eye of the law, or otherwise than null and void, unless confirmed by a grant from the Crown.

Given under my hand, issued under the public seal of the colony, at Government House, Auckland, this 26th day of March, 1844.

ROBT. FITZROY, Governor.

This first attempt at waiving the right of pre-emption did not meet with the public favour that was anticipated, and the pains and penalties were of no avail.—one-tenth of the land to go to the Government; four shillings ready money (no P.N.'s or paper money received) to go to the land fund on consent of waiving pre-emptive right, and six shillings more when the title issued. This was the way the poor natives were fleeced under the guise of giving them free trade in land. No doubt ready-money purchasers realised that if they bought 100 acres of land they only obtained ninety acres, and had to pay four or five pounds to the land fund. The offers to the natives would be based on this land tax of ten shillings per acre, and yet people in the colony growl at one penny in the pound to-day; and it was the unfortunate natives that really paid this tax, and yet we are told that the natives have paid no rates or taxes. The £10 in the £100 stamp duty, afterwards imposed, was £10 in taxation paid by the natives. Of course, there was a great outcry against a ready-money land tax of ten shillings per acre, so this led to a fresh proclamation on October 10th of the same year, 1844. Clause 8 of the first proclamation is expunged, and most of the other clauses retained, but—O Tempora! O Mores!—the land tax was reduced to one penny per acre. What a fall from ten shillings per acre six months previously!

The preamble of the last proclamation is worth noticing, for it was the assertions of some persons telling the natives that they were previously slaves and serfs so far as their land was concerned that caused the disquietude of the Governor, and led to the reduction of the tax to one penny per acre.

Whereas, by a proclamation bearing date of the 26th March, 1844, it was notified to the public that the Crown's right of pre-emption would be waived over certain portions of land in New Zealand; and whereas the terms and conditions set forth in such proclamation on which the right of pre-emption would be waived, have in some cases been disregarded, either by persons making purchases of lands from the natives without first applying for, and obtaining, the Governor's consent to waive the right of pre-emption, or by much understating the quality of the land proposed to be purchased from the natives; and whereas certain persons have misrepresented the objects and intentions of the Government in requiring that a fee should be paid on obtaining the Governor's consent to waive the right of pre-emption on behalf of Her Majesty who, by the Treaty of Waitangi, undertook to protect the natives of New Zealand, and, in order to do so, has checked the purchase of their lands while their value was insufficiently known to their owners:

And whereas the evil consequences of misstating the motives of the Government, and asserting that to be a mark of oppression—even of slavery—which is in reality an effect of parental care—are already manifest, and are certain to increase seriously if the cause be not removed:

And whereas the natives of New Zealand have become perfectly aware of the full value of their lands, and are quite alive to their own present interests, however indifferent at times to those of their children:

Now, I, therefore, the Governor, acting on behalf of Her Majesty, do hereby proclaim and declare that from this day no fees will be demanded on consenting to waive the right of pre-emption; that the fees payable on the issue of the Crown grants, under the following regulations, will be at the rate of one penny per acre; and that until otherwise ordered I will consent, on behalf of Her Majesty, to waive the right of pre-emption over certain limited portions of land in New Zealand on the following conditions."

These conditions are the same as in the proclamation of March previously, with clause 8 expunged.

In face of the present restrictive legislation history may yet repeat itself, as shown in the above preamble. Whether the Government realise it or not, they are setting up a volcano so far as the native lands are concerned, and the increasing bitterness aroused in the minds of the younger and up-to-date Maoris will yet find its expression in dealing with their lands directly to the Europeans, in direct opposition to Government restrictive legislation, and the Government of the day will suddenly find themselves overwhelmed in the volcanic outburst of the hitherto law-abiding Maori and the lava-like heat of a burning public opinion, as it is realised how progressive settlement is held back by retrogressive and restrictive legislative enactments diametrically opposed to the petition of the 6000 adult Maoris presented last session, which precludes any protestations of ignorance as to what the will and wishes of the native owners are, and their aspirations to deal with their Crown-granted lands with all the rights and privileges of British subjects.

[We think that far too little attention is given to the bitterness of the young Maori above alluded to.—En.]

## Correspondence.

### INJUSTICE TO THE MAORIS.

(To the Editor.)

Sir,—In forwarding my mite I beg to add hearty good wishes for the success of THE MAORI RECORD. The newspaper is evidently under efficient management, as the carefully thought-out and well-written contents of the three numbers now to hand satisfactorily demonstrate. There is no doubt such a newspaper is much required, as the average Pakeha is lamentably ignorant of the great injustice done the Maori in the matter of dealing with his lands by successive Governments ever since the first inception of government under Governor Hobson. But will the average Pakeha read the MAORI RECORD? I fear not. He does not want infor-

mation; he wants the remainder of the Maori lands, and will not be too scrupulous nor honest as to the manner of his getting them. "Might is Right" is their motto.

Much pernicious trash, more or less inaccurate, is being published on the native lands question, all with the object of exciting the white population to force the present Government to open up the native lands for white settlement.

A contemporary gives the information that "Mangonui is the most northern portion of New Zealand. It has an area of 597,760 acres, and a population of 2274. The area of native lands is not given, but they are of great extent (?), and completely surround the Parengarenga Harbour, and stretch from coast to coast, occupying all the middle part of the county," and so on. As a matter of fact, the natives own very little land about Parengarenga, and the small quantity they have the Government have a survey lien upon of £1400. The natives have recently petitioned the Native Minister to permit them to pay this off, one block at a time, but his only reply is to hand their land over to the Maori Council, who have practically leased the land to the local gum merchants and storekeepers, to whom the Maori owners have to pay £2 5s 6d for license to dig gum out of their own lands. A great acreage of the land around Parengarenga belongs to the Crown, and 30,000 acres to an absentee landlord, by name Sinclair. Further south, Houhora to Waipapakauri, there are 62,000 acres of Crown land reserved for colonial gum-diggers, and absolutely nothing else than gum could be got out of this stretch of God-forsaken country of swamp and sand-dune. Further, there are no forests between Ahipara and the North Cape, a distance of more than one hundred miles. So much for accuracy! No! You are trying to cultivate people who do not want to know the truth.

In contemporary literature there is no effort being made to point out the obligations incumbent on the superior race, who have abused their boasted civilisation by obtaining the natives' lands by means more or less reprehensible; no effort to educate the native to cultivate his own land. No! Might is Right, and the moral law of the Christian is dead, as they wish to believe is the Treaty of Waitangi. All considerations, such as the responsibilities of the governing race, or the beatitudes of Christianity, are obsolete considerations as against this doctrine of Might is Right.

You are speaking the Government fair, no doubt, in the hope they may now be inclined to do justice to the long-suffering native? Is it not a rotten reed you lean upon? The question the Government is considering is how to get possession of the native lands without reducing some 40,000 of our own brown brothers to pauperism, and so becoming a burden on the State; and a pretty tough question they will find this. There is only one way to approach such a question, and that is by the moral law, and the path of justice. As a matter of fact, those who are well acquainted with the native lands north of Auckland are of opinion there is no greater acreage than is, and will be, required for the support of an increasing native population.

Dairy farming and the cultivation of root crops, north of Auckland, is a dream of arm-

chair students. In the future the north of Auckland will produce store cattle for fattening further south, sheep, fruit, and wine on the surface, and minerals underneath. All these, except fruit and wine, are within the present capacity of the Maori to cultivate.

Taihoa is a good word. Who knows but, after all, the present Government has done the native some service in tying up his lands in a knot of apparently inextricable confusion?

Could you not suggest to the land-hungry people that there is a very large acreage of unprofitable land lying idle in the hands of the Pakeha? Much of the land with which the Maori endowed the various churches (especially the Church of England) for religious and educational purposes, is lying idle; much of the land (also freehold, as is the Maori land) in possession of descendants of the early missionaries and Government officials is lying idle; and much of the land which is taken up from day to day is lying idle, waiting Government to open up the country with rail and roadways. Lastly, much of the land still lying idle is Crown lands.

Turn ye, then, my masters, from coveting Naboth's vineyard! Invest your money and muscle in cultivating some of this idle land.

The early settlers, good men and true, took the country in the rough, and carved their homesteads out of the wilderness, but their degenerate sons prefer the fat mud-flats of the Maori, because they are already cleared of forest and require little cultivation. Taihoa! Mr Premier. And you, my native friends, hold on to the titles of such lands as are still left you.

The air is full of the word individualisation. It is a long word, and is taking a long time to illustrate its meaning. Perhaps the best way to illustrate its meaning would be to give the Maoris of each hapu a limited time within which they must understand their lands must be subdivided and titles proved. Three old Maoris and one well-informed Pakeha should suffice to prove the titles in six months. Then the Native Land Court having approved and stamped the title deeds, there should be no after-appeal permitted.

This being done, the Maoris might well be left to themselves for a period of three years without any further legislation, unless it might be to permit owners of large acreages of land to lease a portion to provide funds to enable them to cultivate and stock the remainder. The better way still would perhaps be for the Government to make small advances, care being taken, by the appointment of trustworthy and reliable Government inspecting and advising officers that such advances are put into the land to the best advantage.

Your idea of publishing a list of your subscribers may be a good one. If so, then you could go one better, and publish the names of the Maori ladies to whom, with yourself, we are indebted for the pleasure of reading the MAORI RECORD.

No doubt it has been carefully considered whether or not it would be advisable to print some, if not all, in Maori, alongside the Pakeha language. Our Maori friends are also in need of instruction and information, as is evident from the contents of the letter which the Maori members of the House of Representatives have re-

cently published, and which one of your contemporaries has characterised as grotesque (?) So wide are the poles of understanding of this question in the minds of Pakeha and Maori.

Oh! my brown brother! You ought to have put the Pakeha into your kopa Maori in 1840, instead of putting your trust in him. Missionary and diplomat alike, both would have tasted well as "long pig."

C. A. YOUNG.

Auckland, September 5, 1905.

[We regret that serious illness compels us to postpone comment on useful suggestions in this letter.—Ed.]

## The Native Land Question.

(From Wellington Evening Post.)

Sir,—In view of the Government proposals relating to Maori lands, and considering the paramount importance to the colony of dealing in a statesmanlike manner with the six million acres yet remaining, I trust you will allow me, through your valuable medium, to attempt to invoke the attention of members of Parliament and the public generally to some of the very grave acts of injustice and oppression which have been perpetrated in the past upon a noble race, and notably since the present Government assumed office.

Remembering the trite proverb about the futility of crying over spilt milk, I am not over-desirous of dwelling upon the "unhappy past," except to arouse public sentiment towards the absolute necessity that exists for dealing fairly, once for all, with this vital question, so that the wrongs committed in the past may be rectified, the destruction of the Maoris averted, and the honour of the colony saved.

In 1881 the Thermal Springs Act was enacted, under which some three-quarters of a million acres were sealed up, for the express purpose, so the owners were officially informed, of protecting their ancestral estate from the rapacious Pakeha. In 1884 the Native Land Alienation Restriction Act was passed, and was called "An Act temporarily to prevent dealings in Native lands by private persons within a defined district of the North Island." This measure locked up over two million acres, and the natives were solemnly assured that it was for their own benefit, and would only remain in force two years. Both this and the previously mentioned Act are still on the Statute Book, and under their provisions the unfortunate natives have been starved into selling very large areas at grossly inadequate prices, having, in fact, been compelled by the direst necessity to accept shillings from the Crown, where private individuals would give as many pounds per acre.

However, I suppose the Government "hath done evil that good may come," but the result has been most disastrous, and the Ngatimanipoto tribe, once so numerous and industrious, have rapidly diminished and become greatly deteriorated, and their district is notorious for sly-grog selling.

In 1893 the Native Land Acquisition Bill was introduced amid much flourishing of trumpets, and just to illustrate the insidious, unjust nature of much of our native land legislation, it may be mentioned that the Bill, as introduced, contained a clause providing that for the purpose of alienating to Her Majesty the Maori children of tender years were to be deemed to be adults. However, the House at that time had some sense of that "fair play" which Britishers are so fond of claiming as their special attribute, and struck out the iniquitous proposal.

By the Native Land Act of 1894 the Crown virtually resumed the pre-emptive right, and for the past six years it has proceeded to plunder the natives in a perfectly scandalous manner through the Land Purchase Department. The unhappy Maoris have been placed between the devil and the deep sea, and to escape starvation have often, for a few shillings per acre, parted with valuable lands, the timber on which was worth from £5 up to £20 per acre. During the same year was enacted the Public Works Act clauses 90 to 93 of which empowered the Crown to seize for public purposes 5 per cent. of all native lands, without any compensation whatever.

Later on, the only hope of the native people, that of getting on the electoral rolls and securing adequate representation by voting for European candidates, was taken away, so that they are still forced to submit to that miserable expedient called "special Maori representation," which, while eagerly clung to by the present Government, as it secures them a number of safe votes, has been entirely destructive of the best interests and aspirations of the Maoris themselves, as has so often been eloquently pointed out by the present Native Minister when he had the courage of his opinions and the welfare of his race at heart.

But surely some malignant spirit hovers over all our Maori land legislation, which makes one fear that the new proposals, which will be forced through a weary, indifferent House during the dying hours of the session, will not prove an exception to the general rule.

And now the last straw has come in the shape of the Native Land Rating Act, 1904. To the natives this virtually means confiscation, for it is perfectly impossible for them to pay rates on land held in common by hundreds and thousands of owners, many of whom are absent, or dead, or minors, and which our iniquitous laws absolutely prevent their leasing, selling, or putting to any profitable use whatever. It should also be remembered that, though compelled to pay these heavy rates and taxes, they will have no representation on the local bodies, or any voice in the imposing of rates or expending of the money raised.

Already the Crown has interest-bearing survey liens registered on the majority of the native lands, many of the said liens having been obtained in a very arbitrary manner through the Crown's interest in certain blocks under purchase having been defined three or four times, and on each proceeding on that behalf half the cost of partition is charged against the unfortunate non-sellers, while those who were complaisant enough to sell to the Crown escaped fee of deduction. Looking through the Surveyor General's claims

in the N.Z. "Kahiti," one comes across items such as these:—A £15 lien being registered against one rood and twenty perches, and from £6 to £17 survey liens being charged against small graveyards which were excepted by mutual agreement from the sale of large blocks to the Crown. A Chief Surveyor has been known to make a 150-mile journey to move the Native Land Court to grant a charging order and power of sale against a one-acre Maori cemetery for a survey charge of 2s 6d!

At present, if a native wishes to define his interest in a block for the purpose of occupying (he is debarred from using it any other way), he must first pay a stamp fee of 10s, then a survey fee of at least six guineas, hearing fee 20s, and a similar sum for the order, besides other expenses, though the share may only be worth five or ten shillings.

Some unthinking persons loudly advocate the compulsory taking of all native lands and placing them under the Public Trust, as has been done on the West Coast. Well, speaking with a full knowledge of the subject, I say I would rather see the race extinct than that it should be subjected to such an indignity. The records of these West Coast reserves form the most shameful pages in our colonial history. The good faith and pledged word of Ministers have been set at naught, and Crown grants—bearing the name of Queen Victoria—to loyal natives have been ruthlessly trampled under foot. The natives on that coast have an average of about four acres per head only, so that all incentive to work farms like their European neighbours has been taken away, and they are driven into sullen isolation under Te Whiti and Tohu, while, as has been truly stated, "you can always distinguish an European West Coast reserves lessee by his rubicund visage." The present outlook of the Maori people seems indeed to be absolutely without hope. In spite of specious arguments to the contrary, they are rapidly dying out. Hundreds, old and young, die every year in want of the barest necessities of life, which our miserable legislation prevents them from obtaining, no matter how rich in broad acres they may be.

Our Premier is very fond of telling the Maoris, in tearful accents, that he is their father and they are his children, and he will save them from the rapacity of the Pakeha Maoris, while the Native Minister has elevated the "Tahoa" policy to a sublime art. Simple matters, such as the allocating of certain areas set apart for landless natives in the South Island many years ago by the late Sir A. J. Cadman and Sir John McKenzie, and the allotment of some small reserves for the owners round the Wairarapa Lakes, are kept back through sheer indifference or culpable neglect. And while Nero fiddles Rome burns.

How long will the North Islanders submit to such an unhappy state of things? Were it to take a special session of Parliament and cost £100,000 to enable the necessary legislation to be passed to deal with this burning question, the time and money would be a mere bagatelle. This is a matter far above all party politics, and surely it is not beyond the capacity of our legislators to devise some measures which, while doing justice towards and saving a noble race from extinction, will also save the honour

of the colony, and at the same time open up these idle millions of acres, the locking up of which so greatly retards its progress.

Far too much has been made of the hideous bogey of "Maori landlordism." Surely it is no crime for Maoris to become landlords. At present there is not one native who receives as much as £500 per annum in rents, and there is no necessity or foundation for such an ungenerous outcry.

Attention should immediately be given towards setting apart a suitable area of land for each family group (individualisation and further partition could, and would, follow in due course); then certain areas must be provided for the numberless minors and other natives the Crown Land Purchase Commissioners have made landless. The residue should then be purchased or leased under the most liberal terms. Till this is done it will be unjust and immoral to tax the native lands.

Failing some such policy as above outlined being initiated, I would urge the Maoris to cling steadfastly to the Treaty of Waitangi as their last hope and sheet anchor, and to collect funds for the purpose of bringing their grievances and disabilities before the Imperial Government, who will, I am certain, still maintain the treaty "to be as sacred and binding as any ever entered into by the Government of England," notwithstanding Mr Carroll's specious argument that it has been abrogated or modified by mutual consent.

Much more might be written on this burning question, but I fear to trespass on your kindness, and would beg you to believe that the great importance of the subject is my only excuse for troubling you at such length.—I am, etc., AOTEAROA.

Wellington, 10th September.

[The above letter was commented on by the editor of the "Post" in an appreciative manner, agreeing with the writer with one exception—the denouncement of the Public Trustee. As we quite agree with "Aotearoa," and have no space now, we must postpone our notice of this important matter till next month.—ED. RECORD.]

## The Origin and Destiny of the Maori.

### PART I.—THE ORIGIN OF THE MAORI.

#### CHAPTER III.

Mr. Smith quotes what Tare Watere Te Kahu, with whom I am acquainted, told him, thus:—"Hawāiki-nui was a mainland (taawhenua), with vast plains on the side towards the sea, and a high range of snowy mountains on the inland side. Through this country ran the River Tohinga." It is difficult now to identify the mountains, but they exist up to 10,000 feet; and of the river mentioned in the tradition, most, if not all, the names are modern or modified. On the western shore of Sumatra there is a range of mountains with plains between them and the sea. There are many rivers, and at one part apparently a particularly fine harbour, formed

by the Siabung Peninsula. This is in the Residency of Benkulen.

But to return to the tradition. Mr. Smith says:—"Over this land of Atia-te-varinga-nui there ruled, in very ancient days (B.C. 450, according to the genealogies) a king or ruling chief named Tu-te-rangi-marama, who is accredited with building a temple twelve fathoms high, which he enclosed with a stone wall, and named it a 'Koro-tautini,' or place with many enclosures. It was built as a meeting place for gods and men; and here the spirits of the ancients after death foregathered with the gods. It was a ngai tapu kaka, a sacred glorious place, a great space within, and filled with many beautiful and wonderful things. Here were originated the different kinds of takuruas, feasts and games," etc., etc. Mr Smith adds:—"What the great temple built by Tu-te-rangi-marama was I am unable to indicate, but that it was something quite out of the common is obvious, for it is the only instance in Polynesian traditions, that I am aware of, in which any such building is mentioned. That it was one of the celebrated temples of Java is quite out of the question, for they were built by the Hindu Buddhists somewhere about A.D. 600, and we cannot allow that the Polynesians as a body were in Indonesia at so late a date as that, though doubtless some few branches remained there, and are to be found there at this day. If this temple was of the height—twelve fathoms, 72 feet—mentioned in the tradition, or even half that height, and considering its purpose, it seems a fair inference that it was built of stone, or something more permanent than the usual edifices we know of in the Pacific. Of course the Polynesians did use stone in their sacred places, as witness the several pyramidal structures found formerly in Tahiti," and so on.

Now ruins, such as one might suppose would be left of a like ancient building and enclosures, are found in Western Sumatra. Says Professor Keane in "Man: Past and Present," p. 243:—"In Sumatra also occur some remains of Hindu temples, as well as other mysterious monuments in the Passumah lands, inland from Benkulen, relics of a former culture, which goes back to pre-historic times. They take the form of huge monoliths, which are roughly shaped to the likeness of human figures, with strange features very different from the Malay or Hindu types. The present Sawari natives of the district, who would be quite incapable of executing such works, known nothing of their origin, and attribute them to certain legendary beings who formerly wandered over the land, turning all their enemies into stone. Further research may possibly discover some connection between these relics of a forgotten past and the numerous pre-historic monuments of Easter Island and other places in the Pacific Ocean. Of all the Indonesian people still surviving in Malaysia, none present so many points of contact with the Eastern Polynesians as do the natives of Mentawai Islands, which skirt the south-east coast of Sumatra. On a closer inspection of the inhabitants the attentive observer at once perceives that the Mentawai natives have but little in common with the peoples and tribes of the neighbouring islands, and that as regards physical appearance, speech, customs and usages they stand almost entirely apart. They bear such a decided stamp of a



Polynesian tribe that one feels more inclined to compare them with the inhabitants of the South Sea Islands." This quotation is from Van Rosenberg, and Professor Keane further quotes in a note:—"Among the points of close resemblance may be mentioned the outriggers, for which the Mentawai has the same word ("abak") as the Samoan ("va'a-vaka"); the funeral rites, tapa, the facial expression, and the language, in which the numeral systems are identical; of Mentawai limongapulæ with Samoan limagafula, the Malay being limapulah (fifty), where the Samoan infix ga. (absent in Malay) is pronounced nga, exactly as in Mentawai. Here is a case of cumulative evidence, which should establish, not merely contact and resemblance, but true affinity, the vast liquid intervening area presenting no obstacle."

Mentawai is still seldom visited. It was only annexed by the Dutch in 1863, and lies some distance to the north-west of Benkulen, the district where the stone monoliths are found. From the "Encyclopædia Britannica," Vol. XXII., I extract the following account of that district of Benkulen:—"The Residency of Benkulen, or Bencoolen (i.e., Bang Kulon, west coast), lies along the west coast from the Mandjuta to the south end of Sumatra. It is divided into eight districts: Mokko-Mokko, Lais or Sungai Lama, the district (ommelanden) of Benkulen, the capital of Benkulen (which was once in possession of the British), Seluma, Mana and Passumah Ulu Manana, Kauer, and, lastly, Kru." To a Maori what suggestive names! We seem to have arrived at the heart of the matter when we get such a name as Pa-uma-Uru-Mana, the bosom stronghold, into which enters Mana (power, influence, sacred authority), and in which is the tuahu, the shrine. One can almost hear the echo of Mr. Smith's words—"a sacred, glorious place," "a place for gods and men."

In that gentleman's valuable big-little book an account is given of Tangia, a chief who lived about the year 1250 A.D. He being in great grief for the death of his sons, and being in want of higher protection from the danger he was in from a relentless pursuit by the owners of certain gods his people had stolen, made his way north and west, thousands of miles, to the home of the race in Hawaii. Distance to him was no object, neither does it appear that it was at any time to such a people, who indeed visited the Antarctic regions; and Tangia himself, after returning from Hawaii, went to Easter Island to fetch some relations; a direct connection, I think, between the stone images of that island and those of Sumatra, but without significance at that date. But if my memory serves me, there is a great similarity between the features of the Easter Island figures and the Papuan charm, depicted by Wallace in his "Malay Archipelago."

Mr. Smith thus mentions Tangia's visit to Hawaii:—"The vessel's course was now directed west from Tahiti to many islands until she arrived at Hawaii-te-varinga, Tangia all the while, with excessive grief, lamenting his sons. Tamaru-pai came from Tahiti with Tangia, and he was appointed navigator of the vessel. As they approached Avaiki, they heard the beating of drums and the blowing of trumpets, denoting the performance of a great ceremony and feast. Pai is sent ashore to interview the gods, or as it probably may be interpreted, the priests of

their ancient gods, and finally Tangia himself had an interview and explained his troubles. After much discussion it was agreed to help Tangia, and Tonga-iti says to him: There is a land named Tuau-te-varovaro; thither shalt thou go, and there end thy days. Then was given to him great mann, equal to that of the gods, so that in future he should always conquer; and they delivered to him numerous gods (idols) and their accessories, which he now possessed for the first time, together with directions as to number of ceremonies, dances and songs, and new customs, which were afterwards introduced into Rarotonga."

Mr. Smith confesses himself quite at a loss to identify the island Tangia visited, but thinks it may be Ceram. I shall have to speak of Ceram, Celebes, and Gililo presently, but I would with deference ask, What objection is there to Tangia visiting Mentawai, near the mainland of Sumatra, where the stone images appear to testify of Tutu-rangi-marana, perhaps such figures as the Maoris carve in wood, and where the very names of the places to this day seem to indicate a sacred place of old? For as he approached the coast, where the monoliths lie, "Mana Point" would indicate to him, though drums and trumpets were silent, that he had arrived at the place where the Mana he sought dwelt, and Pa-uma-urumana, in which all sacred things were housed, was there to receive his plaint. The names of the places reek with the mana of the gods, and Mana town is close to Mana Point.

"Ethnologically some considerable advances in our knowledge of the Indian Archipelago have been made. The Malays predominate in the Sunda Islands, and have spread sporadically over the eastern half of the Archipelago, in which the Melanesian is now the race of the soil. The Malays, as known to us in the purer Aitchinese and Soudanese—a race developed through the commingling of Caucasian and Mongol blood in Indo-China—were the last incursionists into the region. They followed an earlier pure Caucasian migration, known as Polynesians, whose last remnants in the archipelago linger in the Mentawai Islands, on the west coast of Sumatra, who drove the Negrito (Qy, Papuan) autochthones of the Archipelago out into the remote interior of the Philippines and other islands, and were overwhelmed by the half-breeds of Mongol and predominating Caucasian blood, now known as Indonesians, of whom the Battaks and Dyaks are the survivors. In like manner the Melanesians of the Solomon and New Hebrides Islands, migrating westwards over the eastern part of the Archipelago, partly supplanted, partly commingled with the Negrito autochthones and these Caucasian (Polynesian) pre-incursionists, whose strain appears still in many peoples, as well in their language as in their customs." (Forbes), quoted in "Ency. Brit." by Keane.

It will thus be seen that the Maoris are Caucasian, that they have lived in Sumatra, and were driven out by the Battak or Battas. It is mentioned elsewhere that the people the Battas drove from the Aitcheen district were Mantirs. There seems a similarity between this name and Mentawai, and, if any survive, enquiry would probably pay valuable results. But we have splendid evidence in the existence of the Eastern Polynesians in Mentawai Islands, and this brings within reasonable identification the island to

which Tangia returned, but only on the proof that Mentawai remained neolithic to so late a date as A.D. 1250. I shall later show how surprised Wallace was to find an island where the people were ignorant of metals, closely contiguous to where I am inclined to allocate Hawaiiiki-kai, and almost within cooey of an advanced civilisation. I shall also show that close to Sumatra lived, contemporaneously with the Maoris, a Malayan tribe where albinos are remarkably numerous, and thus assist in filling materially another Maori tradition. What is very noticeable in the explorer Forbes' writing is the broad distinction he draws between the Indonesians and the Polynesians, from whom spring the Maori people.

I take the following from Forbes' "Naturalist's Wanderings," p. 200, a description of Sumatra:—"Some of the most interesting objects in the Passumah lands are the sculptured figures found in so many parts of it. The greater number of these are so broken and defaced that no satisfactory results can come from their examination. They have been ascribed to Hindu origin by at least one writer. Hearing that there existed two of these "men turned into stone" at Tangerwangi, not far from my camp, I paid them a visit. I found them to be immense blocks of stone, in excellent preservation, which certainly could never have been seen by the writer to whom I refer. They are carved into a likeness of the human figure, in a posture between sitting and kneeling, but which is not quite easy to make out from the way in which the stones are lying. Besides the two of which I had heard, I discovered by clearing the forest first, a third, and then a fourth, both prostrate on the ground in such a way that they probably fell from the result of earthquakes, or by stones ejected from the volcano at whose base they had stood. Each figure has a groove down the back, and they had apparently stood on a flat pedestal, with their backs towards one centre and with their faces more or less accurately to the cardinal points of the compass. The features of all four are of the same type of countenance, but the race now living in this region did not form that model, and it is equally beyond question that the Hindoo features are not represented. It is not certain that the Hindoos, who, as it is well known, settled in some parts of Sumatra about 1000 B.C., ever were in the Passumah lands; but if they were, there is no reason for supposing that they should depart from their wont in Java and elsewhere, and figure in their sculpture the features of another race than of their own. If these stones are not the work of the Hindoos they must have been carved by the then people of the district or by foreign sculptors. If by the Passumahs, did they depict their own features or those of another race? But who these former inhabitants of the Passumah were, whence these foreign artificers came, and for what these sculptures were used, is shrouded in mystery. (The traditional existence of the great house of Tuturangimarama may explain it. - R.S.F.) It is quite certain also that the present inhabitants could not conceive, much less execute, such works of art.

"The postures are peculiar; the figures have the appearance of persons bearing burdens on their backs. The ringing on their arms, which the natives call bracelets, must be taken, I think,



to represent cords, as the same marks appear also below the shoulders, where it is not the custom of the Passumahs to wear armlets. The eyes are immense, and protruding to a great degree, lending weight to this idea. The sex of the persons represented is also doubtful. There is almost no tradition respecting them, beyond that they are the handiwork of Samang Sakti and Sidah Pait (Bitter Tongue), who, wandering about the country, turned all who displeased them into stone; or that they represent the people who, in the far, far back time, used to inhabit the land, and who possessed tails, which the renowned ancestor of the Passumah people, Atum Bungos, cut off. Near Pagar Alam I saw also two stones, but quite of a different kind of sculpture; one was the representation of a woman sitting in native fashion, with an infant on her hip, in the way that their children are generally carried about. Her features might represent a Passumah woman. The other, distant a few yards only, is a sculpture representing two children, one of whom has fallen, while its head is partly in its mouth. The action of the smaller boy in thrusting off the snake with all his strength is natural and well designed, though somewhat wanting in execution. These stones differ in character so much from the others at Tangerangi, and have besides so little relation to one another, that it is impossible to conceive for what purpose they can have been made. The only conclusion is that a superior race, possessing considerable knowledge and refined taste, and with technical skill not possessed by the natives of any part of the island at present, occupied this region, but who they were and when they dwelt here is absolutely shrouded in oblivion."

The chapters of the "Origin of the Maori" were written in 1904, and in the present year, through the kindness of Dr Pomare, I came into temporary possession of Nicholas' "Voyage to New Zealand" in 1814-5. John Liddiard Nicholas was the companion of Marsden, and the latter, as is known, had previously published an account of his researches in Sumatra in a bulky volume. Nicholas identifies manners, habits, and customs of Maoris with those of Sumatra, and gives so circumstantial an account of similarities in this respect that, had I seen the book before I undertook the tracing of the Maori origin, my attention would certainly have been turned to Sumatra in search for the traditional Hawaiiki. But in the result it is quite satisfactory that my search in that respect was guided by quite independent causes, viz., the apparent identification of the stone ruins of the Passumah district of Sumatra with the account of the house of Tute-rangi-marama, given by Mr Percy Smith. The result of two independent lines of investigation meeting in Sumatra is specially valuable. Nicholas says at page 288, et seq., vol. 2:—

But it is among a people who inhabit that part of Sumatra bordering on the Straits of Malacca, and who have preserved their genuineness of character from the first period of their origin to the present time, that customs and institutions obtain which, in the aggregate, resemble those in New Zealand almost to identity. The people I allude to are the Batta nation; and I shall conclude this enquiry with stating some instances of coincident similitude between them and the New Zealanders. Looking, in the first place, at their respective forms

of government, we shall find that they are, with very little deviation, completely similar; the superior authorities claiming a certain allegiance from the numerous petty rulers, while the latter are in every respect independent of each other, and possess an absolute control over the lives of their subjects. In the Batta country, as in New Zealand, female succession is recognised; and here is also a class similar to the rangitiras, diverging from the rajahs, or chiefs, in the junior branches of the families. The Government, therefore, of the Batta people, considered in all parts, approaches nearer even than that of the Malays to the system of polity existing in New Zealand. In the kampongs (the Batta or Battak have adopted the language of the Malay conquerors of the country.—R.S.T.), or fortified villages, of these people, we see almost an exact description of the New Zealand pahs. Constructed like the latter upon elevated ground, they are fortified with large ramparts of earth planted with brushwood; and outside these ramparts, or mounds, is a ditch, in each side of which rises a high palisade of camphor timber. The whole is encompassed with a hedge of prickly bamboo, which, when it arrives at a certain growth, is so very thick as entirely to conceal the town from the view of the spectator. The natives of Batta, influenced by a similar propensity for war and rapine as the New Zealanders do, in a state of perpetual hostility among each other. There appears also a correlative affinity between these two nations, with respect to their systems of mythology; the Battas acknowledge three deities as rulers of the world, whose names are Batara-Guru, Sora-Pada, and Mangalla-Bulang. The first of these may be classed with the chief deity of the New Zealanders, Moerangaranga; and of the other two they entertain precisely the same ideas as these latter people do to their gods Tawhaki and Moemua—one having the rule over the air between land and sky, and the other over the earth. The Batta people have likewise, in common with the New Zealanders, a great many inferior deities, whom they have invested with local authority; and they entertain some vague notions of the immortality of the soul.

But in addition to these characteristic assimilations, I have to observe that the Batta, as well as the people of New Zealand, devour the dead bodies of their enemies—a practice which, though it renders them abhorrent from civilised man, yet connects the two nations in a unity of revolting barbarism. [In a note Mr Nicholas says: "Mr Marsden, in advertent to this horrible practice as it prevails in Sumatra, observes exactly as I have done with respect to the New Zealanders: 'They do not eat human flesh as the means of satisfying the cravings of nature; for there can be no want of sustenance to the inhabitants of such a country and climate, who reject no animal food of any kind, nor is it sought after as a gluttonous delicacy. The Battas eat it as a species of ceremony, as a mode of showing their detestation of certain crimes, and as a savage display of revenge and insult to their unfortunate enemies.'"]

The same principle, too, of inhuman revenge is the actuating cause in both; but the cannibals of the Batta country offer, by a more horrible enormity, still greater violence to our feelings than those of New Zealand; for they not only gorge themselves with the flesh of their enemies they have slain in battle, but tear asunder also the dead bodies of their criminals, with which, in separate parties, they glut their appetites. In their domestic institutions these people equally approximate to the New Zealanders; the men, who are allowed as many wives as they can support, lead comparatively an idle life, while the women are obliged to do

all the drudgery, and are treated as complete bond-slaves. The females are held in exactly the same degraded state in New Zealand, where, though a man takes a number of wives, none of them but the head wife is allowed the least privilege, as I have already shown. Adultery is punished among the Batta people with exile, and in aggravated cases with death. The mode of wearing the dress in this country is the same as prevails in New Zealand; it is made of cotton cloth, manufactured by themselves, and tied round the waist, while another garment of the same material hangs down the body, suspended by the shoulder. These garments are dyed with mixed colors. The New Zealanders generally dyed their inferior mats with red ochre, and work borders round the better kind, in which they contrive to blend three or four colours with much taste and ingenuity. The Battas are certainly more advanced in knowledge than the New Zealanders; they have a written language, and many of them are found who can both read and write; they have likewise subjected to their use the services of the horse and the buffalo; and they have some defined ideas of trade and commerce; but with these advantages, which they owe entirely to place and circumstance, they are still hardly raised above the condition of wild savages. In drawing this line of comparison between two nations so little known, I do not mean to assert that the New Zealanders are descended from the Batta people, but that they are coeval with them, and have sprung from the same continental origin to which, according to the preceding enquiry, the population of their respective countries must be referred.

(To be Continued.)

## The Bill in Prospect.

Replying to an Auckland deputation, Mr Seddon said: "Coming to the question of native lands, the Premier said that it had been suggested that the natives should be treated in the same way as Europeans. He reminded them that they could not confiscate. The lands had to be dealt with in a manner which would reflect on the credit of the colony. European lands were not confiscated. If the lands of a European were taken, he was allowed to keep 1000 acres, and if each native owner were allotted that minimum there would not be much left to take. They wanted to promote settlement in such a way as to carry the natives with them. They had tried the council system, and during the period of its existence of four or five years half a million acres had been opened up for settlement by being purchased or put through the Native Councils. The natives were slow, and time was not an object. If you tried to force them they became passive resisters. Small sections in a large number of blocks were allocated to natives, instead of their interests being consolidated in one block. A bill dealing with the matter would shortly be before the House, and he hoped he would have their assistance in carrying the matter through."

The Bill in being is the dreadful "Maori Lands Settlement Bill."

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