

— NOVEMBER, 1905. —

THE
Maori Record



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



NORMANBY, N.Z.:

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Vol. I., No. 5.

NORMANBY, NEW ZEALAND, NOVEMBER, 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.

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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.

Hone Tuhata.—Thanks; order attended to.

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.

A desire having been expressed that the names of the native ladies whose benevolence made possible the initiation and publication of the MAORI RECORD for the first year should be published, it affords us much pleasure in giving them in this issue. They are:

RANGI TOPEORA,
KUNI WI RANGIPUPU,
WIKITORIA TAITOKO,
All of the West Coast.

Native Lands.

AFTER THE SESSIONAL TREATMENT.

We thought so much of the Premier's promises at Rotorua, which were repeated subsequently and frequently to the verge of the pit of Parliament where the legislative brew is mashed, that the legislation now on tap contains bitter disappointment. We never imagined that the reluctance of natives to bring their lands under the Councils was to be overcome by compulsory leasing of their lands, by confiscation in prospect. The Native Minister can, the Treaty of Waitangi notwithstanding, take native lands and settle Europeans upon them for fifty years. At first this was made applicable to the whole of the North Island, but as the member for the Western Maori Electorate fought strenuously against the measure, and in such case the Governor's consent was not likely to be obtained, ultimately the confiscatory clauses were made to apply to the Eastern and Northern Maori Electorates only, the members for which are the subservient tools of the Government and advocated the passage of the Bill. But even they at last stonewalled the Bill, with the desire to postpone operation for two years. The land to be thus taken is such as, "in the opinion of the Native Minister, is not required or not suitable for occupation by the Maori owners," which is a mere peerless gloss to brighten the blackness of the proposal, or why was it necessary to attempt to placate the Maori owners after their lands had been seized by making this proviso:—"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 the Maori owners did not require it when it was their own and they could occupy it free, why should they apply for it after it was seized and they would have to pay rent for the land "not suitable for occupation by the Maori owners?" The real truth is, the factor which will place the Native Minister "on the job" is the desire of the European settler and the clamour of voters to the Government to which the Minister belongs, and the latter will not be able to with-

stand. Such power was never placed in the hands of a Native Minister before, not even in those of the Nestor of Native Affairs, Sir Donald McLean, and such power, pregnant with trouble for the colony, should never have been entrusted to so immature a statesman. Sir Donald McLean kept the natives quiet from 1870 forwards by an expenditure of £40,000 per annum secret service money, and he had no impending confiscation to condone. The Kohimarama Conference drew the best native opinion for Government guidance when Wiremu Kingi formed his Land League in 1860. Is there any reason to suppose that because the natives are quiet they are more amenable to confiscatory measures than before? Wi Pere provided mirth for morning and evening papers during the session, in reply to the Native Minister's denial of the Treaty of Waitangi as a charter for native rights, by offering to return to first principles and fight it out, when he could call out 4000 warriors. It was something more than mirth to the Wairarapa chieftains, who wrote to the press that they were peace-loving, and Wi Pere must not look to them for warriors. With respect to the Bill before the House "Wi Pere appealed to the Premier not to press the Bill. He was afraid of it, as of a fairy or an evil spirit." We know of other instances of

MARTIAL EMOTION.

Last year when we heard a chief from the Eastern Electorate, who had lost decades of thousands of acres by the operations of a trust on that coast, bitterly express his determination to kill every leading person concerned. It is but a year or two back that it took the Government months to suppress an armed protest in the Bay of Islands against what was considered a wrong decision as to the ownership of a block of land. What will be the feeling of such people when a truculent and bare-faced confiscation is attempted? In the event of any armed protest it will not be the permanent force which will receive the first blow. In a country scattered thinly with settlers, living singly or in families, miles from any community, with but a streak of mud to connect them with any place, it behoves the Government to abstain from any overt, provocative act which might rouse the angry passions of natives who know no distinction of age or sex, of combatant or non-combatant, when the fern is on fire, the war beacon of the tribes. The Native Minister, who fathers the measure, should have the same courage of his opinions as had those servants of the New Zealand Company who started the survey at Wairau, and he should personally lead the chain on to the ground and plant the first boring rod in the presence of the native owner. We have lost too many valuable surveyors in the past. Of course, many will say the natives will not oppose, because they have no hope of proving victors. That is quite true, and every native knows that defeat will be the end, but they also know that in a wild country defeat may be long deferred. Although our office is on the West Coast, and we are in most intimate touch with the natives, we were surprised that Dr Pomare in his former report mentioned that the

HATRED OF THE NATIVE

for the Pakeha retarded progress. It is possible

that our ears had become so attuned to the bitterness of utterance that no significant note was struck when this hatred was mentioned. But there is no mistaking the intensity of feeling expressed in the words of a young chief of the coast, a chief who had had his lands confiscated by the New Zealand Settlement Acts of 1863-5, and his scarcely adequate residue reserves confiscated by the West Coast Settlement Reserves Acts, 1892-1902. He is a thoughtful and respected native, and he was provoked to express his bitterness against the European in a railway carriage in full hearing of the passengers. And this is what he said: "I hate the beastly Pakeha; I would like to kill all the Pakehas and drink their blood warm; I would like to eat the flesh of the Pakeha and eject it from my person in filth." This is the ritual of cannibalism, which does not arise from an appetite for meat. Should any future blow be struck by the Maori it will be in desperation—"Whaka momori." Macaulay placed the desperation of the populace of Rome in the mouth of Virginius:

"Lest when our latest hope is fled, ye taste of our despair.

And learn by proof in some wild hour, how much the wretched dare."

And here we should like to allude to the very able article, which we reproduce in another column, from the Evening Post. The editor differs from "Aotearoa" in his estimate of the Public Trust Office. We, and we believe "Aotearoa," would have perfect faith in placing a private estate in the hands of the Public Trustee. It is in the treatment which the reserves of the West Coast of the North Island have received whilst under the administration of the Public Trustee that the latter office has become to so many an unpopular personage. It is not his fault. He is but the servant of the Government, which since 1892 has so defamed the Crown grants of over 180,000 acres of native reserves that the owners are only allowed to occupy 20,000 acres on payment of rent to their trustee, while 140,000 acres have been let by that trustee on perpetual right of renewal to Pakehas. Hence "Aotearoa," speaking of a proposal to place native lands under the Public Trust, says: "Speaking with a full knowledge of the subject, I say I would see the race extinct rather than it should be subjected to any such indignity."

Previous to the late session it was found that the Land Councils did not work. The natives said there was too much Pakeha on them. They are now called "Boards" and there is proportionately more Pakeha and less Maori—two to one in a Board of three. It is quite evident the native lands are to be administered, not as the owners desire them, but as the Government direct. When Sir William Fox and Sir Dillon Bell were appointed West Coast Commissioners in 1880, and they did most splendid work. Mohi Tawhai was asked to make the third and Maori Commissioner. He declined, saying he should but be running between the shafts of a cart with Government drivers. In the

PRESENT BOARDS

there is but one Maori and two Pakehas, a similar state of affairs, only one of the Pakehas will

be President as well as member. That Maori cannot possibly influence any decision. He will run in the shafts, but he will doubtless get his oats, and presently acquire the oily appearance of the native official and a new yellow port-manteau. The lands seized or administered are to be leased for terms not exceeding fifty years. This is a matter of the

GRAVEST INJUSTICE

to Maori owner, European lessee, and the land itself. After the requirements of the native owners have been provided for, the surplus should be sold to Europeans for settlement on the freehold tenure. This might have all been done without any such machinery as is provided by the Maori Land Settlement Act, which includes the provocative confiscation. Numerous schemes were proposed by persons who are real experts in native matters, and thoroughly conversant with the present feeling of the natives. To mention two only, that of Rangi Topeora, published in the Auckland Weekly News, and that of Mr James Mackay, published in the Auckland Star. The latter's proposals had actually received the hall-mark of achieved success in the acquisition and settlement of the Hau-raki Peninsula. There would have been no coercion, the natives would have been well provided for in land, and the European purchasers of the surplus would have had a freehold tenure. Under the Act the natives will become pensioners of the land, serfs of the soil; they will lose all enterprise and all self-reliance, as there will be nothing to stimulate their energies. We do not see that those who would like to become farmers can secure enough land from the leasing operation of the Boards. The areas to be reserved and rendered inalienable are "any portion of the land for the use and occupation of the Maori owners, or for papakaingas, burial grounds, eel pas, fishing grounds, bird preserves, timber or fuel reserves, or for such purposes as it may consider expedient." That appears wide enough to include freehold farms for the suitable; nevertheless we doubt if there is any intention to set such aside, or there would be no necessity for the subsequent provision (f), which gives the Maori owner choice of sections to be leased. It appears to us that the Maori will be able to use his own land if he pays for it, as is the case on the Ohutu Block. It would also appear that in thus avoiding the individualisation and subdivision of the owners' freehold, the Government will be able to impose the land tax on the undivided blocks, and thus tax each individual owner at social pest rates, as is done in other blocks already. A native owning only a burial site pays land tax on the highest scale. In the

WESTERN MAORI ELECTORATE

the restrictions are removed for the leasing of the land up to 50 years' tenure, and there is no compulsory seizure. Much land will be leased. The Boards have large borrowing powers for roading, etc. The cost of administration is to be 5 per cent. instead of the 7½ of the Public Trustee. Full justice will not be done to the land under this tenure. The surplus lands should be sold, not leased, and we honestly and thoroughly believe that, even if the fifty years drag on, with demands of the lessees and the concessions of Parliament on pressure of the Government, which will yearly improve the tenants' title and

defame that of the owners, the lands will never return to the natives. The methods which deprive the native owners, even when Crown granted, are plainly in sight in the operations on the West Coast Reserves. Therefore, we not only fear for the integrity of the native title for land leased, but also for the safety of the title of the Papakaingas. These latter have for titles certificates of the Boards and they are called inalienable. But until all native titles for lands reserved for the maintenance of the native people are placed beyond the reach of Parliament to effect change, until, when every native title is injured an equal number of European titles suffer equal wrong, the most sacred restrictions on native lands will never be beyond the reach of political agitation.

It remains to be seen what liens and charges the Government has to impose on the native lands before any profit reaches the owners. There will the survey liens, and probably charges under old Acts like the Crown and Native Lands Rating Act. But in equity the native owes the Government nothing, but on the contrary most greivous loss has been caused both to native and colony by the action of the Government in preventing the native from disposing of his land for years whilst it purchased at starvation prices or forced the native to let it lie idle.

But in addition to the repayment of liens and advances the burden of money to be borrowed for roading, etc., which will place a heavy mortgage on the native estate, it will almost certainly be found that the lessee will have to be paid for all improvements as is the case with former leases of the Councils. The natives will never be able to pay improvements at the end of the term. It would have been far better after thoroughly securing land for native use to allow the freehold to go into European hands. Better for everybody. Then there would be some prospects of the Maoris making a splendid nation of workers in every department of usefulness. Now they will be a kind of gilded pauper for ever wearing a wearied air of expectancy for their next rent-day, or with sycophantic effusiveness attending those whose rent-day has arrived, whilst the land will not be fully improved because the tenant lacks that incentive which makes the Briton spend every shilling he can spare in improving the freehold he hopes to see his children inherit and further beautify.

The Policy of Purchase.

After the Maori Land Settlement Bill came from the Native Affairs Committee, and was being considered by a Committee of the Whole House, the Native Minister proposed new clauses providing that the Crown may acquire any native land by purchase from the native owners, but that no purchases could be made without the consent of the majority of the owners. Mr Carroll acknowledged the Government already had power to purchase, but had lately refrained. Mr A. L. D. Fraser said the Government had lately been purchasing land on the East Coast

without making any enquiry as to whether the natives had any land left for themselves. It was provided that before the land is acquired sufficient area must be set aside for the owners' use. Provided that this "sufficient area" is equitably construed this paper does not care one iota what becomes of the surplus. "Sufficient area" must mean farm allotments for those fitted for farming, and not merely papakaingas for the common or garden variety of native. If this is done (and £200,000 were set aside for the purchases), and the following conditions as to price adhered to, there never was an Act, in respect to this portion of it, passed by the New Zealand Legislature, which is of so eminently satisfactory a character and so equitable to the natives. But this applies to the Western Maori Electorate only at present, the Eastern and Northern being subject to the 50 years' leasing clauses and the compulsory seizure for that purpose. We likewise believe with the Hon. the Premier that petitions before long will be coming from both Eastern and Northern Electorates to have the purchase provisions apply to the people of both. The land so purchased shall be dealt with under the Land Act of 1892, which of course includes the optional clause. The usual party to such demands put in a strong plea in favour of the land being kept as State property and not sold. The clauses will apply to the West at once, to the East and North in January, 1908. The natives would rather sell at their own option for ever than lease on compulsion for a year. We are not losing sight of the injustice done to the minority in value on a block, by the tyranny of the majority in selling, but the injustice will be but a matter of sentiment if the material interests of all are studied by amply providing for them in land for settlements and agriculture. The Government added a clause which will enable them to advance money by way of mortgage up to one-third of the unimproved value of the land, which will assist the thrifty and industrious Maori to become a farmer, though many may acquire capital from land sold. We hope that a careful selection will be made of the applicants for loans. To the thrifty and industrious a loan on mortgage will prove a blessing, to the scepgrace or spendthrift a curse. Over these clauses is the hand of the Premier; over the leasing clauses that of the Native Minister. These clauses make good the Premier's promises at Roturua. The Native Minister may think he is serving the best interests of the natives in making them rent receivers. We know from very large experience that where rents periodically fall to the natives the chief gainers are the usurer and the tote.

We sincerely hope that a clear freehold title, inalienable, will be given to all permanent reserves farms, papakaingas, etc., but the native who farms his land and obtains a mortgage cannot expect such restrictions. The native who farms and fails will return to his respective village settlement, and whilst he has these there is no reason why he should become a charge on the State. Therefore no Act of Parliament should have power to attack the title to any inalienable reserve. These villages will become stores of labour for farmers, but first each owner should have opportunity to become a master farmer on his own land, and under the Act he apparently has it.

On the West Coast Settlement Reserves numbers are struggling to become dairy farmers, are parting with valuable and growing interests elsewhere to equip themselves with cows, etc., but they get no assistance from the Reserves Agent. He is about to leave for a position as President of the Aotea Maori Land Board. We hope he will become more sympathetic to native aspirations in his new position, but there is an absolute misfit expecting to roll into the vacant nest. Here is a recent specimen of the way the Reserves Agent helps the struggling Maori. A woman named Rahuri Kao is credited with owning 600 acres (the result of deaths in her family) in various reserves spread over a large area. These have been let by the Reserves Agent to Europeans with a perpetual right of renewal. The same Agent is about letting another area in a block called Ngatitamahuroa, in which Rahuri also has an interest. Rahuri has a hard-working, industrious Maori husband, and she applied to the Agent for just 100 acres of her own land to make a farm. He refused, and told her she must live on the rent of her 600 acres, or if she wants a farm she must tender to lease it just as Pakehas will do, when it is thrown open. And this woman holds Her Majesty the Queen's Crown grant for every acre she owns, but the Agent is king, and he bars the way to her beneficial occupation of her Crown-granted land. That is why we say, once secured on proper title, let not the Legislature have the power, moved by political agitators, to attack a native's title any more than it can attack a European title.

Though in the Western Maori Electorate the West Coast Settlement Reserves will not be affected by the new Act. But they are an object lesson of what may be done by legislative action against the most sacred native titles when interested voters politically agitate. The area, 201,000 acres for 5000 people, was Crown-granted by the Queen, and the grants say they can only be let for 21 years. Twenty years ago the prospects of these natives were as bright or brighter than those of natives where lands are to be bought, should Mr Seddon's promises be faithfully carried out. Now between Waitotara and White Cliffs but 21,000 acres are allowed to be occupied by natives on payment of rent for their own land, whilst 142,000 acres, portions of which are sorely needed for native holdings, are let to Europeans with a perpetual right of renewal, and the Crown grants of the Queen are trodden in the mire. And this has not been done by Parliament with eyes open, but with wool most carefully drawn over those eyes. Mr Ballance deceived the House as to the true state of affairs with respect to the natives in 1892. They were pictured as prosperous in fact, and in prospects prosperous. The mind of the House was at once set at rest when they were told, "These people at present, apart from the 40,000 acres which I have referred to, and which may be leased, still retain in occupation no less an area than 40,000 acres. We consider 40,000 acres held by these 2400 people will be ample for them to live upon." Happy, happy people, but Oh! miserable European lessees! Some of the worthiest and once wealthiest of the West Coast settlers are pictured so broken in fortune by insecurity of title on these reserves that the imagination, as the Premier of the day spoke,

saw them with head down, blue blanket on back and billy in hand, leaving the holdings they had so strenuously wrought upon to convert into homes, and, heartless, taking the track to seek for day labour! Poor fellows! The least the House could do was to give them a perpetual right of renewal over their holdings, though the Crown grants said twenty-one years was the limit. And it was done, and the Premier's Maori figures were all fiction. And that is why "Aotearoa" would rather see the race extinct than it should be subjected to such an indignity as have its lands placed in the hands of the Public Trustee. And what security have we that subsequent legislation will not manipulate the titles to native reserves in the hands of the Boards? Is a Board certificate more sacred than a Crown grant?

Equipping the Natives.

In another column we give Mr John Foster Fraser's account of Canada's care for her wild children. The methods of settlement would be unsuitable for the Maori, though the Maori would be far easier improved into a wealth earning people. And yet no such results can be shown in New Zealand as the outcome of Government expenditure, encouragement and teaching. In Canada Government money is freely given wherever there is a prospect of the improvement of the people resulting. One would think that at a time when the native lands are to be taken from the owners, even in contravention of treaty some broad scheme for equipment of the Maori to enable him to fight the battle of his new environment would be propounded. Some condition that each papakaianga should contain schools of manual labor according to number of inhabitants, and sites set apart might at all events have been mentioned. But there is apparently no intention to make the Maori either wage-earner or master in the arts and crafts. There is lavish power given to improve by roading and otherwise the lands to be leased but the money is to be borrowed and the lands mortgaged to find the means. There is no hint of the gift of any public money to assist the construction of institutions which shall take in hand the teaching of the industries the European learns by apprenticeship. If money is found for anything it is loaned on mortgage and a mortgage is the first step on the road to ruin. All such loans will assist the ultimate acquisition of the freehold by the Government. What opportunity is given the Maori at public expense. If the Government loved the native people as much as it loves the native lands we should have proposals for village industries in papakaiangas worked by power supplied by electricity from the concessions of the enormous water power in native streams. We are enjoying a reputation for generosity to the native race which we do not merit. It is acknowledged we have the most intelligent and finest race of aboriginals on the earth's surface, and to develop that intelligence we apply the very finest stream of public benevo-

ence, fine as wire-drawn silver. But if the Government is too sordid to give let them include the industrial equipment of papakaiangas among the purposes for which they will loan money on mortgage of the native estate. We think that a suitable selection of village industries would be far preferable to allowing the Maori artisan to take his chance with the competition of antagonistic trades unionism in the towns. But compared with Canada we are mean—squalidly mean.

The Orakei Reserve.

ITS HISTORY.

(By James Mackay, in the Auckland Star.)

Considerable attention having been attracted to the Orakei Reserve in consequence of some members of the Harbour Board having proposed that the Government should acquire it from the native owners, it may probably not be deemed uninteresting or out of place to give the history of that block of land.

Orakei was originally included in the lands held by the Ngatipaoa tribe of the Thames, their pas being shown as Mauinaena and Mokoia, situated at Mount Wellington, Tamaki. Major Cruise, who visited Tamaki in the Prince Regent schooner in 1822, speaks of the chief Enaki (Hinaki is the correct spelling), and describes the kumara cultivations, etc., situated there.

This peaceful settlement was, however, disturbed by Hongi, of Ngapuhi, who had acquired suits of armour and a large number of flintlock muskets and considerable supplies of ammunition. The Ngatipaoa had two guns only. After Hongi's arrival at Tamaki he arrayed himself in a suit of armour, and in accordance with Maori custom advanced to parley with Te Hinaki. One of the Ngatipaoa who owned a gun deemed it a favourable chance to shoot Hongi, and fired at him; but instead of doing so, shot Te Hinaki through the back. Next day the pa was assaulted by the Ngapuhi, and large numbers of the Ngatipaoa were killed. Some swam across the Tamaki and escaped; several were taken prisoners, some of whom, through relationship to Pomare of Ngapuhi, were released; the remainder were carried away as slaves to the Bay of Islands. Te Hinaki was unable to retire from the pa; he consequently dressed himself in his finest mats, and, with feathers stuck in his hair, sat with his wife, Ihipera Wahawaha, awaiting the arrival of his conquerors. A man approached with a tomahawk to dispatch him. Te Hinaki looked up and said, "Do not kill me with that common foreign weapon. If I am to be killed do it with the weapons of my ancestors," at the same time handing his slayer a mere pounamu which he had in his hand.

Needless to say the gallant old chief was speedily killed, cooked, and eaten. His wife was spared in consequence of being related to Ngapuhi (Hongi's people).

The Orakei Creek was the western boundary of the Ngatipaoa lands on the south side of

Auckland Harbour, and at the time of Hongi's invasion they had cultivations on the present reserve.

The Ngatipaoa retreated to the Thames. Subsequently Hongi and his people of Ngapuhi attacked the Ngatimaru tribe at Totara Point, near Shortland. The Ngatimaru, having no firearms, fell easy victims to the Ngapuhi, the Uringahu hapu of the former tribe being practically annihilated. The four Thames tribes (Ngatipaoa, Ngatiwhanaunga, and Ngatitamatera) then fled inland to Maungatautari, where they constructed an enormous pa. Subsequently the chief Pomare of Ngapuhi, being jealous of Hongi's successes, invaded Waikato. The conjoined Thames and Waikato tribes had for several years been exchanging flax for guns, powder and lead with traders who called in at Tauranga and Kawhia. Thus the natives became well armed. A large number of the Thames and a smaller contingent of the Waikato people attacked Pomare at Te Rore, and killed the whole of his army, two alone escaping and returning to their own part of the country. The Ngapuhi then ceased raiding towards the Waitanata. Apihai Te Kawan and his tribe, the Ngatiwhataua of Kaipara, having discovered that Orakei and Tamaki had been abandoned by their old enemies of Ngatipaoa, came to Orakei and partially occupied it. In 1831 the battle of Taumatawiri was fought between the four Thames tribes and the Ngatihaua of Waikato under their chief Te Waharoa. The Ngatihaua were the heaviest losers in the fight; but the Thames people, having run short of ammunition, retreated to their pa at Maungatautari. Then occurred something theretofore unknown in Maori warfare. Te Waharoa, knowing there was plenty of ammunition in the pa, saw it would be impossible to capture it without suffering great loss of his people. He therefore proposed an armistice, and gave his enemies a certain time to evacuate the pa and return to the Thames district. The Ngatipaoa did not, however, return to Tamaki or Orakei, as they considered the former place tapu in consequence of the number of their people who had been killed there. Thus the Ngatiwhataua gradually took possession of the south shore of the Auckland Harbour, and were found in occupation of land at Riverhead and Orakei on the arrival of Governor Hobson in 1840. The Ngatiwhataua sold the site of Auckland to the Government and Tauraran (the Church property at Parnell) to the Church. Te Kawan, Paora Tubaere, and others of the Ngatiwhataua continued in occupation of Orakei, the Ngatipaoa of the Thames at that time making no claim to it. They, however, set up a rather shadowy claim to land on the north side of the Auckland Harbour, extending from Takapuna to Mahurangi. They erected the first flagstaff for the Government at Takapuna. At the outbreak of hostilities at Waikato in 1863 the attitude of many of the natives North of Auckland caused very grave anxiety in the minds of the Governor and the officers of the Native Department. Maihi Paraone Kawhihi, of Ngapuhi, who represented the defeated portion of that tribe after Heke's war, was well known to be disaffected towards the Government, and was reported to have offered to assist the Waikato tribes. The influence of the late Judge Manning and other old settlers,

together with that of Mohi Tawhai and the loyal members of the Ngapuhi tribe alone prevented Kawhiti carrying out his plans. At the Kaipara, Te Ure o Hau and other natives were anxious to join the Waikato rebels, and it was the tact of the late Judge Rogan, then Resident Magistrate and Native Officer at Kaipara, ably assisted by the late chief Paora Tuhaere of Orakei, which frustrated the treacherous schemes of the Kaipara malcontents.

The people of Auckland owe a deep debt of gratitude to the good, genial, hospitable old chief Paora Tuhaere, but nevertheless they apparently desire to deprive his widow and his tribe of their dwelling places and cultivations at Orakei. Surely there is sufficient land between Auckland, Panmure, and Otahuhu for the extension of our beautiful city without interfering with these poor people and depriving them of their rightful inheritance. They have been good and quiet neighbors in the 65 years which have elapsed since the European settlement of the shores of the Waitemata.

We talk of the noxious weeds which grow on the Orakei Reserve. The Maoris say we brought the sweetbriar, furze, sorrel, blackberries, thistles, mimosa, etc., into the country, and we ought to clear them ourselves. And they strongly object to our Acclimatisation Society's introduction of birds which prey on their crops.

I am no Philo-Maori. I bought more land from them than any other officer of the Government. With the exception of a small area at Coromandel, the whole of the Hauraki and Thames district was like a sealed book to Europeans. I succeeded in getting a footing there, and subsequently induced the Maoris to open up the whole district for gold mining. And knowing that I am one of the persons who bought large areas of native land for the Government at low prices, and that the Maoris were promised protection in the occupation of the reserves which used to be made for them in all purchases, I feel when such reserves are tampered with, and the natives are interfered with in their peaceful occupation of them, that I have inadvertently been the instrument of wronging them. In my official capacity I did not favour the Maoris, but endeavored to act fairly by them. No person loves Auckland more than I do, but in my opinion it would be a disgrace to its people if they, by purchase or otherwise, deprive the Orakei Maoris of their homes and cultivations, especially as they have only a small area unsold in the Kaipara district. If old Paora Tuhaere could look up from his grave he would very likely utter the equivalent in Maori to the Latin saying, *O tempora! O mores!*"

The Native Land Settlement Bill.

COMPULSORY ACQUISITION.

(To the Editor of the RECORD.)

Sir,—I am sorry to trouble you further about our Native Legislation, as I look at the time

as long since elapsed for the aboriginal natives of New Zealand to look to this or any Government for protection or justice in connection with their lands. They are treated as British subjects for taxation purposes, and are subject to our penal code. If they are drunk they are "run in," or if they steal they are imprisoned; but with regard to their lands they have been so repressed and restricted that they are utterly helpless. Even those who hold individual Crown grants cannot alienate their lands by lease or sale without interminable restrictions, no doubt enacted to prevent Europeans attempting to acquire native lands under any system of alienation.

But the present Native Land Settlement Bill goes further in its act of injustice to the Maori than any previous one, and there is a prospect of it becoming law. Their lands can be taken from them compulsorily, and if the natives, distrusting all Governments, do not wish to bring their lands into the Native Lands Courts to incur large expense and harassing restrictions, and have their titles investigated and individualised and Crown grants issued to them, which are not worth, under the provisions of the first Bill circulated, the paper they would be written on, the power is given to compel the natives to go to this expense whether they wish it or not. I am the last person to wish to see native or any other lands locked up from settlement, and in this respect would be prepared to see the land taken for settlement from the natives, as is the case of the Europeans, but let it be done justly. If the highest judicial tribunal of your land says that this cannot be done to Maoris as to other British subjects, then in fairness let us obtain the consent of the natives to deal with their lands. There would be no trouble in the matter at all if the owners of the land were allowed to alienate their lands without Government interference. That is the one and only difficulty that stands in the way of expeditious settlement, and to try and compel unwilling owners to sell their lands to the Crown, whether they wish to do so or not, is simply inviting enmity between the two races of British subjects, and virtually driving them to open rebellion. We view with abhorrence the actions of the individual known as bloody Claverhouse in his wholesale massacre and devastation of Glencoe, but that is a small thing in comparison to the attempt to go in for wholesale confiscation of an alien race who voluntarily made themselves British subjects, because they are only 40,000 and we are 800,000 strong. It is true that the Bill as it has passed the Lower House proposes to confiscate the East Coast and North of Auckland native lands only, and not all the so-called waste lands belonging to the natives in the whole colony. The King Country and the West Coast lands were only struck out through fear of the natives, not from motives of justice or fair dealing, for if those phases of thought had entered into the minds of the committee the whole section would have been deleted. The proposal to cancel Crown grants in other legal instruments and vest them in the proposed Board was evidently looked upon as too drastic a measure. This also, from fear of the consequences. To those of us who have been brought into constant contact with the natives for the past forty years this legislation is abhorrent,

in view of the implicit trust the native race in the past have placed in us as a just nation.

Mr J. T. Polack, a member of the Colonial Society in London, lived among the natives from 1831 to 1837, and has given us a History of New Zealand at that time. The natives had had trouble with the French, whom they hated with a bitter hatred from the retaliatory massacre under the guise of friendship by Marion du Fresne. It was this action that virtually saved the country from being a French possession; it led to a letter being sent to King William IV. asking his protection, and it was as follows:—"King William,—We, the chiefs of New Zealand, assembled at the place called Kerkeri (where the Treaty of Waitangi was afterwards signed), write to thee, for we hear thou art the Great Chief on the other side of the water, since the many ships that come to our land belong to thee. We are a people without possessions; we have nothing but timber, pork, flax, and potatoes. We sell these things, however, to your people; and then we see the property of Europeans. It is only thy land that is liberal towards us; from thee come also the missionaries, who teach us to believe in Jehovah God and in Jesus Christ His Son. We hear that the tribe of Marion is at hand, coming to our land. We, therefore, pray thee to become our guardian and friend of these islands, lest the tearing of other tribes should come near to us, and lest strangers should come and take away our land; and if any of thy people should be troublesome and vicious towards us, for some people are living here who have run away from ships, we pray thee to be angry with them, that they may be obedient, lest the anger of the people of this land fall upon them. This letter from us, from the Chiefs of the Natives of New Zealand. (Signed) Warerahi, Rewa, Patuone, Nene (Tamati Waka Nene, who fought for us in 1845), Kekeao, Titore, Ripi, Temorenga, Hava, Atuakere, Moitara, Matangi, Taunui." This letter was the outcome of the arrival of Captain Le Place in the French corvette *La Favorite* in October, 1831. A report was judiciously circulated in Sydney and the Bay of Islands that this enterprising commander intended to take possession of the country in the name of his august master, Louis Philippe. This led to the letter to King William from the Maoris to save them from the tribe of Marion, as the French were called.

History repeats itself, and the natives of New Zealand 65 years after will write another letter to King Edward as a successor to King William to save them from the white men of the tribe of Seddon, and, as said in 1831, "should any of thy people be troublesome or vicious towards us in this colony." It is very regrettable, to say the least of it, that when the natives were fifty times the strength of the British in this country, sixty years ago, and they trusted us and our King, and virtually as an acknowledged Independent Nation gave themselves to the British Queen's sovereignty, who on her part said in the second article of the Treaty of Waitangi: "Her Majesty the Queen of England confirms and guarantees [a Royal guarantee] to the Chiefs and Tribes of New Zealand, and to the respective families and individuals thereof, the full, exclusive and undisturbed possession of their lands and estates, forests, fisheries, and

other properties [their hot springs, for instance] which they may collectively or individually possess, so long as it is their wish and desire to retain the same in their possession."

How have we as a nation, now we are twenty times stronger than our aboriginal British subjects, carried out the late Queen's guarantee?

As I believe in eternal justice and the sovereignty of the Almighty, for His name's sake let us do what is right to those whose forefathers trusted in us so implicitly, when they were strong and we were weak, and give them their full possession of all the rights and privileges of British subjects as guaranteed them by solemn treaty; or as surely as we are a treaty-breaking nation we shall suffer for our injustice some time in the future. I am convinced that there are tens of thousands of the old colonists who were brought into close contact with the natives in the good old days of the past, who would be ready to sign a petition to King Edward to help the Maoris in their petition for justice and the redress of their sore and heart-breaking grievances.—I am, etc.,

P. E. CHEAL.

Auckland, 5th October, 1905.

The Wrongs of the Native Race.

(Wellington Evening Post.)

Even the blase legislator who is so exhausted with the labour of doing nothing without intermission for three consecutive months that he thinks it high time to take a rest, should find something to stimulate his jaded intellect and his slumbering conscience in the remarkable contribution on the Native Land question which we publish in another column. "Aotearoa's" letter may be described as an impassioned yet carefully calculated attack upon "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." The width of his survey is as striking as the severity of his indictment, and it is clear that he speaks from knowledge no less than from intense conviction. The virtuous self-complacency which enlarges its phylacteries on the occasion of a Royal visit or of the appointment of a Maori to the Legislative Council, and takes credit for setting an example to the universe in the management of a native race, will receive a severe shock from "Aotearoa's" obviously faithful description of the ruin which our model legislation is bringing upon the Maoris. The inclusion in his retrospect of the legislation which dates ten years prior to the accession of the present Government to office has the valuable effect of setting the course of recent policy in its proper perspective and of showing that the errors are not those of a single Government. In 1881 and 1884, for instance, measures were passed for the express purpose of locking up, in the supposed interests of the Maoris, of close on three million acres of their lands; and both measures were to be temporary, the assurance being given that the latter would only remain

in operation for two years. Nevertheless, after the lapse of twenty-four years in the one case and twenty-one in the other, both these Acts, as our correspondent points out, "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 have given as many pounds per acre."

But the pre-emptive right which was practically restored to the Crown by the Native Land Act of 1894, and made to apply to all native land without any of the focal limitations contained in the two Acts already mentioned, is what our correspondent properly selects as the most disastrous feature of recent legislation. Designed to protect the Maoris from the rapacity of the private speculator, it has so effectually tied up their lands as to remove it from the market, and has given the Crown an opportunity of purchasing it at the rates which usually prevail with regard to an unmarketable article. "For the last six years," says "Aotearoa," "it (i.e., the Crown) has proceeded to plunder the natives in a perfectly scandalous manner through the Land Purchase Department;" and, in order to escape starvation, the unfortunate natives "have often, for a few shillings per acre, parted with valuable lands, the timber alone on which was worth from £5 to £20 per acre." The paternal care of the Government for the Maoris is thus not unlike that of the bandit who is always ready to take the stranger in, but it is only a very pious bandit that can boast of his virtue as loudly as the Government, and only a very lucky one that can ever enjoy the same monopoly. What our correspondent describes as "the last straw" has been added to the burden of the natives by the Native Land Rating Act of last session. "This," he says, "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." To compel our dusky brother to pay rates on his land while forbidding him to draw rent from it is a fitting climax to the policy of Christian brigandage which seeks to induce him to part with his land to his best friend and protector at a nominal figure.

With our correspondent's suggestion that a special session of Parliament to pass the necessary legislation to settle the question would be cheap if it cost £100,000 we thoroughly agree. We also agree that quite a ridiculous bogey has been made of "Maori landlordism," and that to make the Maori a landlord does not make him a criminal. The soundness of the general lines on which "Aotearoa" proposes to settle the question cannot, in our opinion, be disputed. He advocates "setting apart a sufficient area of suitable land for each family group (individualisation and further partitions 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." So far we are in entire agree-

ment, and we are glad to see that the principles which our correspondent advocates have received a partial recognition in the Maori Land for Settlements Bill which was introduced yesterday, but we are unable to follow him in his fierce denunciation of the proposal to have the land leased through the machinery of the Public Trust Office. He bases his denunciation on his belief that the records of the West Coast Reserves "form the most shameful pages in colonial history," the pledged word of Ministers having been repeatedly violated and "Crown grants to loyal natives ruthlessly trampled under foot." We have no means of testing these startling allegations, which are all the more unpleasant from the special knowledge displayed by our correspondent in his treatment of the subject as a whole, but he will surely not contend that the Public Trust Office was in any respect guilty of a breach of faith, or that if surplus native lands were now vested in the Public Trustee, in trust for the owners, the trust would not be carried out to the letter. With this exception we see little to dissent from in his arguments, and it is a bitter comment on the magnificent professions of our statesmen that so true and expert a friend of the Maoris should suggest that probably their best course is to appeal in the name of the Treaty of Waitangi to the Imperial Government for redress.

Canada and her Natives.

HOW SHE PROVIDES FOR THEM AND FOSTERS THEIR FUTURE.

(From John Foster Fraser's "Canada As It Is.")

The Canadian Government watches over the Red Indians with the solicitude of a father. There are still roving tribes who have never submitted to control; but their life is not so comfortable as those who have. The tribes which have sworn fealty to the Dominion are well looked after. Great tracts of country are reserved for them where they farm; they receive a money allowance, and twice or three times a week they receive a supply of flour and meat. The Indian reserves I visited were admirably controlled. Canadian-Indians are slowly increasing in number. The native schools I saw had no enthusiastic reports to give, for the Indian does not take kindly to the restraints of civilisation. Still, everything is done to improve them. The most useful work is seen at the industrial and boarding schools, established in several of the provinces, and here—where the children can be removed from the influence of their elders—at least something is accomplished to raise them from utter degradation.

Where Indians have shown a superior intelligence the Government has allowed them to leave the reserves and lead independent lives. The results, however, have suggested such experiments to be premature. The Department of Indian Affairs gives the case of the Six Nations

as an illustration. The conditions on their reserve with respect to equipment for the pursuits of their calling, their dwellings and farm buildings, compare not unfavourably with the average obtaining among other agricultural communities. An agricultural society, controlled by themselves, holds yearly ploughing competitions and annual shows, at which exhibits could well compete with those of any ordinary township fair. They have an organisation for the conduct of public affairs, including boards of health and education, with duly appointed executive officers. Religious services are conducted at some sixteen points on the reserve. They furnish a considerable contingent to the county militia, and are accompanied by a brass band from the reserve when they go into camp. Despite these evidences of an advanced form of civilisation, when the spirit of citizenship is sought, it is found that these Indians, so far from taking advantage of the provisions of the Advancement Act, as a step towards enfranchisement, cling tenaciously to tribal customs which tend to perpetuate their position as a distinct community of a separate race.

There are over a hundred thousand Indians in the Dominion. Their health is fairly good, and though the population is increasing, the rate of mortality seems to threaten the extinction of one or two bands at no very distant date, without any particular reason being apparent for such a condition of things. There seems to be some idiosyncrasy of constitution in some particular tribes reluctant to accommodate itself to changed conditions of life, and it can only be hoped that in their case, as with the majority, the turning point will soon be reached. The annual value of farm produce grown by the Indians is over 1,000,000 dollars; fishing and hunting yield nearly 1,000,000 dollars; over 500,000 dollars is got in other ways, whilst 1,250,000 is earned in wages. There are few mechanics or artisans among them. Their most congenial employments are those of working for fishing companies or canneries, herding cattle, freighting, guiding sportsmen and tourists, and perhaps their next preference is for something in connection with the lumbering industry, either working in the camps or saw-mills stream-driving, or lading vessels. However, they readily adapt themselves to circumstances, and in the neighbourhood of towns the younger people are to be found in considerable numbers in the factories. In the vicinity of railways they work at the depots, or as section-men, and in agricultural districts as farm labourers, or at pulling flax or gathering hops or fruits. In fact, turn their hands to anything that offers.

One of my most interesting visits was to the Blood Reserve in Alberta. It is pleasantly situated between the Belly and St. Mary rivers, and runs in a southern direction for about forty miles to within fourteen miles of the United States boundary. It contains an area of over 540 square miles, or some 354,000 acres of excellent grazing land. The population of Bloods is over 1100. The death-rate is higher than the birth-rate, the mortality being due chiefly to scrofula and consumption. I found little wheat, but there was excellent hay being grown, and this sells at an average price of £1 a ton. For ten years the Bloods have been raising cattle. The herd now numbers over 3300, and at a

recent round-up the men branded 630 head of calves, and had it not been for a severe snow-storm in May this number would have been very much greater. The Indian Department sent 150 head of heifers, which were issued on the loan system to Indians, and thirty-two men became cattle-holders for the first time. Twenty pure-bred pedigree bulls and two stallions were also sent by the Department for use among the Indian cattle and horses. None but pure-bred pedigree bulls have been used in the herds, and the results undoubtedly show it, not only in the quality of the stock, but in the weight of steers killed for beef. The amount received for these beef animals was over 8300 dollars. The demand for Indian ponies still keeps up, and during last year about 1200 were sold, which brought in a sum of about 9600 dollars, the largest amount ever received by these Indians as an income from their horses.

I paid a visit to the Church of England boarding school, and though the youngsters were clean, I was told that it was difficult to get pupils. Mr James Wilson, the Indian agent, reported that educational work is beginning to tell, and last year in the "round-up" party of thirteen Indians six were graduates from these schools, and their work would compare favourably with that of any white lad of the same age brought up on a large ranch. Mr Wilson added that the Indians, both young and old, show a willingness to work, and there is never any difficulty in getting them to work if remuneration is in sight. Progress, as among all uncivilised natives, is not rapid, but it is there, and for the future it will be to the cattle industry that we must look for any advancement. Mr Wilson could see no good reason why, under careful management, the herds of cattle at present in their possession should not place a large number of them, within a very reasonable period, in a self-supporting state.

The Origin and Destiny of the Maori.

CHAPTER III.—(Continued.)

The Batta have been identified by recent investigators as the people who expelled the last emigrants from Sumatra, but not before considerable fusion had taken place between the two people. The Maori tradition says of this emigration that it was a result of internal troubles, not of foreign invasion. Ages after the Caucasian race came from Asia, after their intermixture with autochthones of Sumatra, the Papuans, probably long generations after they had received other white and mixtures of Caucasian and Mongoloid peoples coming from the East, from Annam or Formosa, possibly after they had sent out a colony to Borneo of which the Dyaks are the descendants, came the Battak. Originally of Caucasian origin, they probably reached the sea via the Annam Peninsula, for they brought with them, I think, the cannibal and savage rites which characterised other peoples, such as the Orang Benua, which reached the ocean by that route. In Sumatra they

mixed with the Polynesian people there established, for I look upon Sumatra, the first Java, as undoubtedly Hawaiki, and the cradle of the Polynesian race. The fact that the original immigrants into Samoa had no Sanscrit in their language tells of a prior emigration, possibly 1000 years prior to the emigration of the Rarotongan Maori people in the time of Tu-te-rangi-matama. How many emigrations had taken place before that, how far the people had become changed in type during ages of residence, and a long series of migrations arriving and leaving their shores, till the pure Caucasian original type became gradually more Papuan or more Mongoloid by intermixture, it is impossible to say. But it is reasonable to suppose that the pure type of Caucasian people the earliest arrivals in countless isles of the Pacific, reached the sea from Asia by way of Sumatra. When Uanga or Tangia, for the names are identical, returned to Hawaiki to consult the chiefs and tohungas of the home land, he was directed by Tonga-iti to the island of Rarotonga in these words:—"There's a land named Tumut-e-var-varo; thither shalt thou go, and there end thy days." (Percy Smith.) And following instructions, after many adventures, and at least once missing his way, he arrived there, and "lands at Nga-tangia, where, like a good and true Polynesian, he at once proceeds to build a marae for his gods at Miro-miro, close to the present church there." (Hawaiki, p. 185.)

There had been probably numerous emigrations and many returns, and an oral record kept of the many adventurers' wanderings.

AUTHOR'S NOTE.—I have in my mind the possibility of the Maori word "Wi" meaning iron and "kura" copper, and also the possibility that the Maoris might have forgotten metals they used in Hawaiki, in the nearly 2000 years they have been separated from that cradle of the race. But I want to know whether the purest form of Polynesian, spoken when the first Samoans left, contained words for the metals. And I cannot myself find any knowledge of metals by their ancestors, believed in by the Maoris I have asked. As to their forgetting, I cannot think so, and I shall subsequently state reasons. But I can assure my readers that I shall only be too happy to throw open a column of the MAORI RECORD to discussions of any moot or doubtful point, as I hunger only for truth and the establishment of reliable history. But as I don't insist myself, where decision is uncertain and hard to acquire, I hope to be untroubled with the prejudiced man, who is cock-sure he is right. In such investigations the most valuable aid is the admirably open mind apparent in Mr Percy Smith.

CHAPTER IV.

THE NEOLITHIC MAORI.

Isolation from civilisation has kept the Maori neolithic through the ages, whilst the more favourably situated of his Caucasian race have risen to be the rulers of mankind. Te Whiti says that the gods withheld the taonga (proper- ties, attributes) from the Maori and gave them to the taniwi (Gentiles). The Southern Hemisphere in Oceania has also filled a felt want of scientists by providing specimens of men of

a paleolithic age. In the Encyclop. Brit., Vol. XXV. (1902) we find:—" . . . Too little is known of the ruder ancient tribes of Africa to furnish a definition of the state of culture which might have co-existed with the use of paleolithic implements. Information for this purpose, however, can now be furnished from a more outlying region. This is Tasmania, where, as in the adjacent continent of Australia, the survival of marsupial animals indicates long isolation from the rest of the world. Here till far into the 19th century the Englishman could watch the natives striking off flakes of stone, trimming them into convenient shape for grasping them in the hand, and edging them by taking off successive chips on one face only. . . . The Tasmanians, when they came in contact with the European explorers and settlers, were not the broken outcasts they afterwards became. They were a savage people, perhaps the lowest in culture of any known, but leading a normal, self-supporting, and not unhappy life, which had probably changed little during untold ages. The accounts, imperfect as they are, which have been preserved of their arts, beliefs and habits, thus present a picture of the arts, beliefs and habits of tribes whose place in the Stone Age was a great deal lower than that of Paleolithic man of the Quarternary period."

The Tasmanians were probably autochthones, and isolation had preserved to them the credit of such progress as they had made. There is no record of the migration of the Tasmanians from any other country. The Maoris, on the contrary, have well-authenticated traditions of a migration from the mainland of Asia, they speak a language which has its home in Central Asia, and isolation has kept them, in point of culture, confined to the civilisation of the land they left at the period they left it, together with any progress they may themselves have made, or picked up from other neolithic peoples with whom they came in contact in ages of wandering. In that progress the knowledge and use of metals had not been reached. The culture of Asia as they saw it and left it was in all probability that of the Dolmen-builders, though even some of the latter had entered the bronze age.

The contention is that the Maoris are a Caucasian people, of non-Aryan language, and that they reached the Pacific from one of the primitive homes of the Caucasian race, and the Alpine branch of it, in Central Asia. To discover the time of their migration it is necessary to discover the age of the civilisations of Asia, which in sequence used bronze and iron in warfare, the manufacture of implements of agriculture, ornaments, etc., etc. I think that it will be found that these civilisations had, for many thousands of years, been barriers across which in Asia neolithic man could not pass, without coming into contact, and unpleasant contact, with weapons of iron and bronze.

The facts adduced by Logan are sufficient to warn off the anxious and discriminating inquirer from India and the Ganges Valley at so late a date as B.C. 450. In a former contribution to the Press of Canterbury, quoted by the writer in the New Zealand Magazine, Mr Smith also says:—"The incursion of an Aryan race into India about 4000 years ago forced the Poly-

nesian race to retreat, but not at once. They were gradually forced southwards and seawards, and eventually to Indonesia." Here Mr Smith has reached nearer the remoter period when the Eastern Polynesians came first to view the Pacific Ocean, but the inhabitants whom the Aryans defeated were not apparently those warrior clans.

The passage I alluded to in Logan's writings is this:—"It is not probable that the Aryan became predominant in the basin of the Ganges more than 2000 years B.C. But it is equally improbable that a race which gave civilisation and a ruling caste to Egypt 2000 or 3000 years previously did not begin to affect the ethnology of India until this period. The preservation of such a race, during so long a period of rigid seclusion, would be an ethnic anomaly." That is exactly my contention, and similar as well as other considerations have evidently driven scientific men to place the departure of the Maori Polynesian from the mainland of Asia in neolithic times. As it is most important that the antiquity of the civilisations of adjoining countries, and for my purpose particularly, that of the ancient kingdom of Irania, should be fully understood, I go further into the question. This is also necessary in order to identify the continental nations from whom the Maoris acquired Semitic manners and customs, probably some noses, and it was thought the fishing-net, but most certainly the art of faring on the sea and the mechanical means to do so. It is probable that the Semitic customs of the Maoris outnumber their Far Eastern ones, and the latter receive special mention by Logan. The Semitic origin of many so convinced Te Whiti and Tohu that they claim the Bible as the record of their race. Nevertheless it is very necessary to account for the possession of Burmese habits as well as Semitic, and this will be thoroughly done, I believe, in a way satisfactory to others besides myself, and, I hope, to the conviction of all.

But first as to the civilisations they did not acquire. Dr Samuel Laing, in "Human Origins," has devoted much space to a consideration of the length respectively of the historical period and the neolithic. Of the most ancient civilisations he thus concludes his investigations:—"Chaldean chronology therefore leads to almost exactly the same results as that of Egypt. In each case a standard or measuring-rod of authentic historical record, of certainly not less than 6000 and probably 7000 years from the present time; and in each case we find ourselves at this remote date in presence, not of rude beginnings, but of a civilisation already ancient and far advanced. We have populous cities, celebrated temples, an organised state of agriculture and of the industrial and fine arts, writing and books so long known that their origin is lost in myth; religions in which advanced philosophical and moral ideas are already developed; astronomical systems which imply a long course of accurate observations. How long this pre-historic age may have lasted, and how many centuries it may have taken to develop such a civilisation, from the primitive beginnings of neolithic and paleolithic origins, is a matter of conjecture. Bunsen thinks it may have taken 10,000 years, but there are no dates from which we can infer the time that may be required for civilisation to

grow up by spontaneous evolution among nations where it is not aided by contact with more advanced civilisations from without. All we can infer is that it must have required an immense time, probably much longer than that embraced by the subsequent historical record."

(To be Continued.)

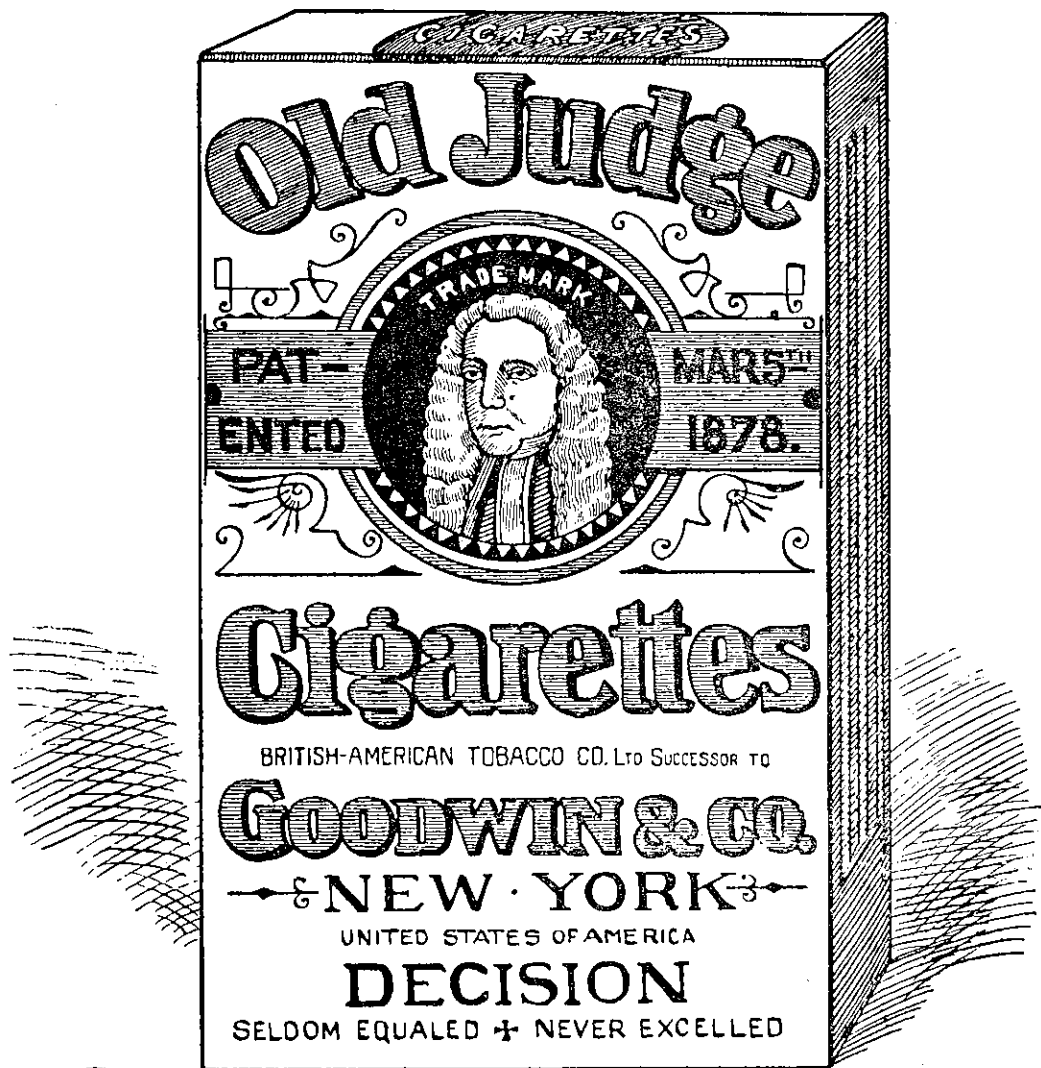
The "King" on the New Act.

Mahuta said very little in the debate in the Lords. He merely approved, "because the measure would be of great service to his Waikato people." We have seen one of Mahuta's closest intimates, and he enlarges on what the former said by intimating that the people hoped by the sale of outlying portions of the native estate to be able to farm at a profit those lands lying near their centres of population. There is much congratulation that they will get their money in sums which will be useful to them instead of the periodical dole called Maori rents. These people know the conditions under which such rents are paid. The uncertainty when they will be paid, the large deductions, the charge for using their own Crown-granted land, and after 7½ per cent. has been charged for collecting the rent from the European, the further charge of 3½ per cent., made by the Public Trustee, for collecting the Maori rent from his own hands out of the rent paid by the Europeans. Those girding against Maori landlords should witness these haughty Maoris being paid. They humbly wait as paupers wait till the Bumble calls them to swallow the soup.

An old Maori chief of note, named Pehi Hitaua Turoa, died recently at Raetihi. Pehi was the highest in rank of all the Upper Wanganui natives, and, in the Maori wars, from 1864 to 1870, was a prominent man amongst the Hauhaus. His elder brother, the venerable Topia Turoa, died at Wanganui a few months ago. Physically, Pehi was a fine specimen of the old-school Maori—tall, soldierly-looking, and well tattooed. He was present at the battle of Mouton, on the Wanganui River, in 1864, when he and his fellow-Hauhaus, who meditated a descent upon Wanganui town, were defeated by the friendly natives. For many years after the war he isolated himself from all Europeans, and lived chiefly at a remote little settlement in the Waimarino forest. This earned for him from the Lower Wanganui natives the sobriquet of "te ruru noho-motu"—the owl which abides in the depths of the bush. It was not often that he cared to emerge from his seclusion, but in later years he occasionally visited Wellington, and he was one of the chiefs who presented valuable gifts to the Duke and Duchess of York on the occasion of their visit to Rotorua. Pehi was in Wellington for some time towards the end of last session of Parliament, in connection with tribal land matters. He was an old friend of the Hon. J. Carroll, Native Minister.

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THE PEOPLE'S FRIEND



OLD JUDGE