

E. M. Williams, Esq.
—continued.

APPENDIX C.

AN instance of the beneficial effects of the working of the Native Land Court may be cited in the following case.

A half-caste, named Himi Pu, was committed by the Resident Magistrate at Russell to take his trial on a charge of larceny. His friends offered to pay any fine the Resident Magistrate might name, but would not hear of the young man going to gaol. The Resident Magistrate not seeing his way clear to inflict the fine, ordered the constable to take the prisoner in charge, whereupon his friends seized and carried him off to their boats. Upon its being represented to them that, as they had contravened a Court of Justice, unless they made reparation, they would be excluded from all benefits to be derived from the Land Court, they admitted the justice of the argument, and returned the prisoner, delivering him up to the Magistrate.

APPENDIX D.

A “*HUI*” is a large gathering of people assembled in most instances for the purpose of accepting and enjoying a feast given by one chief to another, who with his people attends at the appointed time to receive it. However large the quantity of food and other presents displayed before him, he accepts the whole, but with the determination that when returned—which, in point of honor, must be done—that which is placed before his friend shall far exceed the former one. This system of feast-giving has of late years been carried on between Marsh Brown and Mangonui, each endeavouring to out-do the other in extravagance. One such feast has within the last month been given by Marsh Brown, Mangonui being the receiver. About 1,000 Natives were present. The site chosen was the Kawakawa Flat, near the coal mines, where a long line of sheds, erected for the accommodation of visitors, occupied one side; on the other stood a large tent, 250 feet long, conspicuous for its size and cleanliness, occupied by Mangonui and his people; in front of which stood a wall of potatoes, 130 paces long, the kits being placed two deep and three high—in all, over 2,000 baskets. Behind these stood another wall of kumara and potatoes, stacked up by Mangonui’s people, containing about the same quantity. Dried shark—which amongst the Maoris is looked upon as a great delicacy—formed no inconsiderable portion of this feast, and might have been measured by the cord. Pigs, horses, and cattle, were also given in large numbers; the last item on the list of presents being a purse containing 150 sovereigns—the whole costing not less than £1,000. Independently of this, the amount of cooked food produced on these occasions is something enormous. As soon as possible after the arrival of a party this is served up in newly made “*paros*,” or small baskets, carried in procession with dance and song, and placed before the new arrivals—in quantity considerably more than even Maori appetites can dispose of—the overplus being always thrown to the dogs and pigs. This ceremony is repeated on each successive arrival of visitors, and the reckless extravagance and waste continues as long as the “*hui*” lasts; when it is over, that which remains is sold on the ground for whatever it may fetch—generally at a great sacrifice.

APPENDIX E.

EXTRACTS from E. M. Williams’s Report to the Secretary of the Church Missionary Society, dated 9th May, 1855:—

“I visited the neighbourhood of Waimate for the purpose of endeavouring to persuade the scholars to return to the school, and so far succeeded as to obtain a promise from the parents that seven should accompany me to Paihia. Accordingly, we started the next morning, but had not proceeded more than a mile on our journey, when a party of young men, rendered reckless by Heke’s war, sprang out of the fern, seized the girls, and carried them off, asking me, in most abusive language, why I persisted in carrying on the school when all were engaged in war.

“Some few months after this occurrence I again visited Waimate for the purpose of making another effort to obtain scholars, and succeeded in conducting these same girls down to the school without molestation.

“In the month of January, 1850, the school was again disturbed by a party of young men, armed with bayonets, who attempted a forcible entrance into the house for the purpose of carrying off a half-caste girl, twelve years of age, as a wife for one of their party. Two of the young men succeeded in entering the house, but were immediately thrust out; the girl, for safety, had concealed herself in a bed room. In our back yard a scene of general confusion arose from the shouting and wrestling which there took place; the party being met, disarmed, and driven back by the Natives belonging to the settlement. The party afterwards acknowledged the heinousness of their conduct, and offered restitution.

“In the same month, the evil example set by these young men was followed by another party, who made a similar attempt to seize a girl, fourteen years of age, as a wife for a young man whom she disliked. She was rescued from their grasp, after they had entered the house, and were in the act of carrying her off. But, though successful in protecting the girl, we were unable to avert the evil consequences of such conduct, in the removal of some of the elder girls by their parents.

“A third attempt was some time after this made to obtain forcible possession of a girl; but in no instance did they succeed in carrying out their wicked designs. This last affair was afterwards amicably arranged, and the girl respectably married.

“During the time we have had charge of this school more than 300 girls have passed under our care; no case of immoral conduct was known to have taken place, nor was it found necessary to expel a scholar from the school in disgrace.

“We have now the gratification of seeing many of these girls, whom we brought up, living respectably with their husbands, and showing by their cleanliness, and the attention which they pay to their children, that the labour and expense bestowed upon their education has not been thrown away.”