

E. M. Williams, Esq.
—continued.

The Northern tribes maintain that their own loyalty is the main obstacle to open renewal of hostilities in the South—an effectual damper upon any hope that may be entertained of uniting the whole Maori race in one grand effort to drive out the Pakeha.

I am not able to say that they pay much attention to the disorderly state of the East Coast in particular, or to the means adopted for suppression of rebellion in that quarter; their views concerning the war being very much generalized.

I am requested to give an opinion as to the prospect of peace being permanently established. This is a question upon which the Government itself is better able to form a decided opinion than I, who am officially connected with only one district, and that district well-disposed to the Queen. But being called upon for an opinion, I may state that I consider the establishment of a permanent peace can only be the work of time, and of the restoration of that confidence in the Government which, with or without cause, has certainly been lost. Much has been already done towards tranquillizing the country by the efforts of the Government towards individualizing the Native title to land.—(See Appendix C.)

9. *The Effect, present or prospective, of the Working of any recent Legislation in respect of Native Lands.*—I have already expressed an opinion that the direction of this legislation is towards ensuring permanent tranquillity. I fully concur in the opinion that has been so often expressed, that the security of our own property is best to be maintained by giving security to that of the Natives themselves. They cannot be expected to refrain from disturbance so long as they have nothing to lose by it. Now that they are acquiring individual property, of which they cannot be despoiled by the caprice of Native custom—now that they hold estates under the security of Crown Grants,—they are assailable equally with ourselves. I consider every Crown Grant placed in the hands of a Maori to be an additional pledge for peace. But in coming to particulars, a complicated question is raised as to the desirability of the many changes which have taken place in the various Acts passed from time to time by the Legislature on the subject. Judging from my own observations, I think it unfortunate that these changes have been considered necessary. The effect has been seriously to unsettle the Maori mind. The Natives say they cannot understand what the Government is about. The main object of this legislation they do perceive and appreciate, but the details have given them much uneasiness, and have been the cause of much suspicion. On this question, as on all others connected with the Maori race, legislation cannot be too simple and clear. My opinion therefore is (notwithstanding my general objection to change), that the Native Lands Act now in operation should be remodelled.

10. *Education.*—On this subject I concur in the opinion expressed by the Under Secretary (Mr Rolleston), that the Natives should if possible be made to contribute towards the education of their children. This they are in a position to do, if not by direct pecuniary aid, certainly by the endowment of land, by donations of the various kinds of produce at their command, the proceeds of which, when sold, could be appropriated for school purposes. If but a trifling portion of the enormous quantity of provisions sacrificed during one of their *Huis* were to be so appropriated, funds would soon be supplied. (For an insight into the wasteful system practised at these *Huis*, where the chiefs endeavour to out-vie each other in extravagance,—see Appendix D.)

Much has been done for the parents, and it now behoves them to bestir themselves on behalf of their children; but they have been so long under a system of tutelage, the feeling of self-reliance so little cultivated, that it will be difficult to rouse them into action. They see the importance of education, but not having the energy to meet the question in a prompt and determined manner, leads to the supposition that they care little about the matter. No schools are at the present time in existence in this district. The consequence is, that the rising generation are growing up in utter ignorance, not even acquiring that small amount of education which has been imparted to their parents, among whom few are to be found who cannot read, write, and cypher.

With regard to the establishment of village schools, a difficulty presents itself arising from that want of control on the part of the parents over their children so necessary to ensure a regular attendance, their inability also to prevent the interference of others, whose visits might greatly interrupt the discipline of a school. Under these circumstances, central schools would be the most efficient. My own experience leads to the conclusion that nothing can be satisfactorily accomplished in the education of Native children, unless they are removed entirely beyond the reach and influence of their parents and friends. I was for eleven years in charge of a Native school at Waimate and Paihia, and while thus engaged encountered some of the difficulties and hindrances above alluded to.—(See Appendix E.)

The missionaries have been accused of keeping back the knowledge of the English language from the Natives. This is not the case. Many were the efforts made, even in the early days of the mission, to give them some knowledge of our language—efforts which have been continued during later years. But the task of imparting a knowledge of the English language to the Maoris has been found to be no easy one, on account of their want of perseverance, also of that bashfulness which disinclines their pronouncing even the English they do know.

In the school to which I have alluded, where the English language was daily taught, many of the girls attained to a good knowledge thereof; but a difficulty was always experienced in inducing them to exercise that knowledge by conversing in English. I am also acquainted with several Maori men who possess a good knowledge of English, but who will seldom converse in our language with any European who is known to speak their own.

Looking back upon what has been done for the Natives, comparing them as they are with what they were when the missionaries first landed amongst them, it must be admitted that much has been accomplished; and now that these veteran pioneers have many of them ceased from their labours, I hesitate not to record my humble testimony to their zeal.

11. *Representation.*—The Natives are certainly not satisfied with the Native Representation Act of last Session, and have manifested the greatest indifference towards it. They are quite unable to realize our ideas of representation. They do not understand how a Native of one tribe can represent another tribe. For instance, Te Rarawa, as some of them distinctly said on a late occasion at