

for the girls, of household work, sewing, cooking, and keeping the house clean. The boys were taught farming. This instruction was successful. Before the school was opened none of the Natives were in the habit of ploughing. When I left, the use of the plough was general. One of the girls educated there was Julia Martin, of Wakapuaka, who behaved so well in saving persons from the wreck of the "Delaware," in 1864. Her house was, and is, as far as I know, kept like a European's. She was under the training of a Mrs. Homan, who had charge of the girl's school at Motueka. The English language was regularly taught in the school by Mr. Sutcliffe. Some of the boys could speak English tolerably, and some of the girls. They were taught to write in English.

During the time that I had the superintendence of the school, a grant of money was made by the Government annually in aid thereof, varying from £200 to £250. Sometimes a special grant was made.

Hearing from authentic sources that all money grants for Native schools were about to be given up, I felt certain that the school could not be carried on, as the Natives had never been in the habit of paying anything for their instruction or board, although they occasionally sent some potatoes. I accordingly gave it up, sending the children home. I never heard of any complaints from the parents at the school being given up. The school had always been carried on in a building rented from Captain Blundell. A new and large school - building was erected out of part of the rents and part of the Government money-grant. It was commenced after I left. There were consequently, in my opinion, not sufficient funds for carrying on the school. The building was completed, and the school, nevertheless, opened again. The trustees, having received, I think, one grant of £300, had then to depend upon the rents received.

At the time Bishop Hobhouse came out, the trustees, or attorneys, resigned their trust to him. The Bishop appointed a new master, a Mr. Harris. I then went home. Mr. Harris continued for I think about two years, and then resigned. Then there was no school for I should say two or three years, until Bishop Suter arrived. He appointed the Rev. Mr. Ronaldson to take charge of it. I know nothing about the school since, except that I hear it is held every day.

Archdeacon Paul was of opinion, at the time I gave it up, that the best thing would be to establish an English school, *i.e.*, a school for both races, conducted like an English school, in order that the Natives might reap the benefit of European example. I felt sure that this would not succeed, first, from the lack of funds above alluded to; and, secondly, from the difficulty of getting the two races to work together. It struck me when up at Auckland, that the Bishop's school for both races (St. John's College) had not succeeded. Latterly it was given up also. This was an institution for both races, mixed, and was carried on as an entirely English school.

I think the great difficulty in educating the Natives is the fickleness of the race, and the want of perception on the part of the parents of the benefits of education. The children like it, perhaps, for a few months, and then get a kind of *aroha*, or home-sickness. If the children could be taken away from their parents something might be done, but the Natives are particularly jealous of their freedom of action in this as in other matters. You may go on working for years, and after all find you have a rope of sand. There is no coherence or continuity in the effect produced.

I have heard of some complaints on the part of the Natives who had, or had assumed, the ownership of some of the lands granted to the Bishop—a man now at the Wairau (I forget his name), related to E Hi. This man says he was a joint owner in some of this land that is called Wakerewa. He has constantly appealed to me for compensation. I have always referred him to the Governor. I also referred him to Mr. Mackay, to whom I think he has written. I never went into his case, but advised him if he had a grievance to lay it before the Governor.

There is also a woman named Ramari (Damaris), since called Mrs. Selwyn, or "Herewini," having married a Native of that name. She is living at Motueka now, in good health. She was a lunatic some years, and about land. I feel sure it was about the Riwaka land. I believe it was land included in these grants—lots 73 and 74 at Riwaka, where she used to live. When I left for England, she was in the lunatic asylum at Nelson. When I returned, after an absence of two years, I found her there still, but, in my opinion, quite recovered. The Natives were, however, averse to her being set at large. I then recommended that she should be sent over to her friends at Motupipi, and to which they agreed. She went over there, got married, and has returned to Motueka.

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MONDAY, 13TH DECEMBER, 1869.

*Grant, Motueka.*

Dr. Greenwood, having been duly sworn, states: My name is John Danforth Greenwood. I am acquainted with the lands in question. One particular estate, called Wakarewa, consisting of six 50-acre sections, or 300 acres, of which I should think about thirty or forty acres were under cultivation by the Natives, who, by their mode of cultivation, had nearly exhausted it. This was immediately under the wood. Ko-Hi, Metene, Nga-Piko, and others, had land there. They all agreed to give up this land to the Bishop, as I understood. I do not know how much was granted by Sir George Grey, but I believe the rents amounted to £130 or £150 a year for a long time. The rents gradually increased as the fern-land was got under cultivation.

A school there was under the Rev. Mr. Tudor's care, and he also received certain sums out of a grant made by the Legislative Council for the various religious denominations. Bishop Selwyn then made a new arrangement, asking Archdeacon Paul, Major Richmond, and myself to undertake the general superintendence of the trust. It was determined to take a block of land and endeavour to get the Natives to work it in concert, under an agricultural instructor, a Mr. Blackborough.

The school having been hitherto carried on in very small and inconvenient buildings, it was determined to erect a building on the ground much nearer to the Native cultivations. This was