

(4) That the lands at Masterton and Greytown, given by the hapus of the Ngatikahungunu Tribe in the Wairarapa, together with the assets derived therefrom, shall be administered to carry out as far as is practicable the terms and intentions of the original grants, but the Committee is of opinion that the Trust Board should emphasize assistance in the education of those hapus belonging to the Ngatikahungunu Tribe residing in the Wairarapa district south of the line joining Akitio and Pahiataua and continuing to the Tararua Ranges.

(5) That the trust lands at Otaki and Porirua and the investments and other assets held upon the same trusts should be administered by a board of eight persons—namely, (i) four members appointed by the Church of England, one of whom shall be elected as chairman; (ii) three Maori members, not necessarily adherents of the Church of England, who shall be appointed by the Raukawa Marae Trustees constituted by section 10 of the Native Purposes Act, 1936, and of whom one shall belong to the Ngatitōa Tribe; (iii) one member appointed by the Minister of Education.

(6) The trust lands at Masterton, Papawai, and Greytown, and the investments and other assets held upon the same trusts, should be administered by a board of eight persons constituted as in section (5) herein, except that the three Maori members shall be appointed by a meeting of members of the Ngatikahungunu Tribe residing in the Wairarapa district south of the line joining Akitio and Pahiataua and continuing to the Tararua Ranges convened for the purpose in the same manner as meetings of the assembled owners are convened under Part XVIII of the Native Land Act, 1931.

(7) Neither Board shall have power to sell any land vested in it unless and until the consent and agreement of the respective tribes or hapus concerned or interested shall have been obtained in open meeting summoned in the manner prescribed by section 416 of the Native Land Act, 1931.

(8) Neither Board shall have the power to make grants from the trust funds to any institution unless and until the consent and agreement of the respective tribes or hapus concerned or interested shall have been obtained in open meeting summoned in the manner prescribed by section 416 of the Native Land Act, 1931.

(9) Each of the said Boards should be empowered to assist in the education of the tribes concerned in the following ways:—

(a) By granting scholarship busaries or other financial assistance to pupils attending or proposing to attend the secondary schools. The wishes of the parents of each selected pupil to determine the school at which the scholarship or bursary shall be tenable shall be given the fullest consideration. In the case of any dispute in regard to the allocation of benefits the Minister of Education shall decide:

(b) By providing books, clothes, or other equipment for such pupils:

(c) By erecting, purchasing, or otherwise acquiring suitable buildings to house such pupils, and by furnishing, conducting, and managing the same.

(10) Copies of the annual reports of the respective Boards shall be presented to Parliament.

(11) That appropriate legislative provision be made to give effect to these recommendations.

JAS. O'BRIEN, Chairman.

11th March, 1943.

RIPOATA A TE KOMITI O TE WHARE PAREMATA MO NGA WHENUA O OTAKI ME PORIRUA O PAPAWAI ME KAIKOKIRIKIRI KEI RARO I TE MANA KAI-TIAKITANGA O TE HAHĪ O INGARANGI.

Mo te take o nga pitihana e whai ake nei ara: 65/1941, a TOKA POTANGAROA ma; 66/1941, a HONE
McMILLAN ma.

E inoi ana notemea tera etahi whenua kei Porirua, kei Otaki, kei Papawai a kei Kaikokirikiri i Karauna Karaatitia ki te Pihopa o Niu Tirenī i te tau 1855 e Ta Hori Kerei hei whakawhiwhi ki te matauranga i nga tamariki a nga tangata o nga iwi katoa kei raro i te mana o te Kīngi o Ingarangi ratou ko nga tamariki a era atu tangata pohara a rawakore he tangata no nga iwi o nga motu e tau nei i roto i te moana nui a Kiwa i runga i te oati he kareti, he kura ranei ka mahia ki roto i nga takiwa kua whakaingoatia a notemea kaore he kareti, he kura ranei kia mahia, ahakoa nga whakahaere waimori a angitua ki te whakatu kareti a kura i roto i nga tau e iwa tekau kua taha ake nei a notemea kaore i ranua nga oranga o aua whenua hei whakarite mo nga take i tukua ai aua whenua, kia mahia he ture hei whakatu Poari Kai-tiaki ki nga takiwa o Wairarapa me Manawatu hei whakatu whare nohonga mo nga tamariki kura kia tata ki nga kareti a te Kawanatanga i raro i te mana whakahaere o te Kai-tiaki Maori a kia kaua tetahi o aua whenua i tukua ki raro i taua kai-tiakitanga e hokona me matua whakaae rano e nga iwi nana i tuku aua whenua.

Me nga pitihana 26/1942, a HENARE TAHIWI ma; 27/1942, a WIRIHANA RAWIRI PAHU ma; 28/1942, a WIREMU TAHANA ma; 29/1942, a DAN RANSFIELD ma; 30/1942, a TE HIOIRANGA TE WHAITI ma; 31/1942, a TE POARI KAI-TIAKI O PORIRUA; 32/1942, a TE POARI KAI-TIAKI O PAPAWAI me KAIKOKIRIKIRI; 36/1942, a KAHURAUTETE DURIE ma.

E inoi ana kia kaua e whakaetia te inoi a nga pitihana e rua kua huaina i mua ake nei ara Pitihana Nama 65 me Pitihana Nama 66 o te tau 1941 a kia kaua e tohutohungia a e whakaetia kia mahia he ture kia rite ki te inoi a aua pitihana notemea ko te Poari Kai-tiaki o te Kareti o Porirua me te Poari Kai-tiaki mo Papawai me Kaikokirikiri e mea ana ki te rapu i tetahi ture whakamana ki te tuku karahipi ma nga tamariki i nga kura o te Hahi o Ingarangi hei utu mo nga kakahu mo nga pukapuka, mo nga haerenga mo te akonga a mo te nohonga i te whare kura a ki te tuku moni oranga ki nga matua ratou ko nga kai-tiaki o nga tamariki kura e haere ana ki nga kura kei nga wa kainga mehemea e pai ana ki te whakaaro, ki te whakatu kia maha atu nga tangata Maori mo ia Poari a i tetahi mangai mo te Tari mo nga Kura.