

me money for the purchase of sheep and for buildings, and for almost anything necessary, I think; but he promised these definitely, and that I should be provided with funds to carry on the school. In the beginning of 1853 the Bishop and Sir George Grey made an appointment with me to meet them at Waipukurau by a given date in March. I came up the Manawatu River, and Sir George and the Bishop came up by the Wairarapa. In consequence of bad weather I had the advantage by coming up the Manawatu River, and I got a fortnight ahead of them. There were no roads in those days; only what they called pig-tracks. I got in in advance of the Bishop and Sir George Grey, and consequently was not present at the meeting on the island on the Roto-a-Tara Lake. I had on my way down taken a bird's-eye view of the country, and I fixed on Te Aute for the selection of the block. Sir George Grey said, "You may pick the land wherever you like." It was when the district was first thrown open for selection. I selected the site where the 4,244 acres were marked off. The Natives, on returning to their own country after the cessation of hostilities amongst themselves, had previously expressed a wish that I should come to Hawke's Bay. They had also promised to give me whatever land might be required, and on this occasion they pointed out blocks of land which were supposed to represent 4,000 acres, but which did not measure quite as much, although I believe if a careful valuation was made it would be found that the Native gift is quite equal to the Government grant in point of value. But I omitted to say that my reply to Sir George Grey at Otaki was that I told him he placed me on the horns of a dilemma, and that my private feelings were exactly as I represented to him on the previous occasion. "But," I said, "if the Bishop of New Zealand and the senior missionaries of the Church Missionary Society consider it advisable that I should go, I will set my own feelings on one side and I will go where I am wanted." Sir George Grey made it a condition that I was to go there. In fact, he said, "My object is not education on the present occasion. My object is to get you to Hawke's Bay, and unless you go," he said forcibly, "I do not give an acre." As I then felt the Natives moving in the same direction, I looked upon it as a call, and I made up my mind to go if required. The question was referred to the central committee of the Church Missionary Society in New Zealand, and to the Bishop. They both concurred in the appointment, and I came and took charge of the district early in 1853. I could not leave Otaki with all my engagements at once, and I moved between the two districts until the end of 1854. I then moved over to Hawke's Bay with my wife and infant daughter. I had scarcely got to Te Aute before I received contrary instructions from Salisbury Square to return to the Church Missionary station at Otaki, and continue the work I had been carrying on in connection with the society. The Bishop of New Zealand begged me to stay where I was. He said to me, "You have a perfect right to demand a suitable house; but if you raise the question I apprehend you will be moved to the house, and not the house to you. I hope you will hold on as best you can, or I fear the result will be disastrous." However, I need not go into particulars. The first habitation I had at Te Aute was a *pataka*, or Maori store, which was set at my disposal. It was about 14 ft. long by 8 ft. wide, and the walls were about 3 ft. 6 in. high. Neither the Governor nor the committee of the Church Missionary Society nor the Bishop had taken into consideration that a missionary would require a house to live in. I then took steps to erect a two-roomed raupo house. In the second year it was added to by another room, and we were hoping to get pecuniary assistance from some quarter or another; but I got none, and I had to live in a raupo whare for six years, I think it was.

169. What was your position then?—I was the salaried servant of the Church Missionary Society; but not being on Church Missionary Society property, and the Church Missionary Society at Home wishing me to return to Otaki, I dared not, as the Bishop saw, say a word about it. Therefore I was between three stools; and Sir George Grey, unfortunately, just after this was moved to the Cape, otherwise I think he would have seen I was put in a different position. The Board in Wellington placed £300 at my disposal, and it was part of the General Government grant that I had for three or four years. This is stated in one of the previous Commissions. At the end of this time the General Government altered its scale of giving grants for education. Instead of giving me a definite sum, they gave me grants that were supposed to be £10 per head, but practically were only £7 or £8 per head for each scholar. I had to provide a schoolmaster and provisions for the boys that I had, and I found that I was running heavily into debt. Owing to this, and owing to the disturbance upon the land question in the district, I felt obliged most reluctantly to close the school, and hoped for a better chance afterwards. I tried to let part of this land in order to get an income; but the highest price I could get was £4 2s. 6d. a year for the main block. I received that from Mr. Robert Pharazyn for four years. At the end of four years he gave it up, saying it was utterly useless to him unless money was spent on it to fence it and otherwise improve it. It then remained for four years without bringing in a single sixpence, when Mr. Loughborough Smith, a settler, in consequence of some dispute with the Natives was disturbed in his occupation, and he offered me £5 per month for it, which I gladly accepted. He occupied it for seven months, and then he gave it up as being of no use to him. Finding then that it was, and likely to remain, utterly useless for educational purposes, I, at my own risk, spent some of my own private capital on it, and by borrowing other funds I managed to fence and otherwise improve the land with a view to securing an income from it in order to start a school. I think the rest of the story is pretty clearly set out in the previous Commissions.

170. Will you tell us what was the condition of the country when you first came?—It was principally fern country and scrub. Some parts of it were forest and portions of it swamp. The large swamp was included.

171. What was the state of the country immediately behind the College?—There were about 300 acres of forest land. We cleared that off afterwards.

172. Were you present when the piece of land was given by the Natives to the Crown?—Yes. They walked the boundaries with me.

173. Was there any written document between the Natives and the Crown?—Yes; it was written, and it was afterwards signed. They were not prepared to sign at the time, because they