

at Otaki, was sent for, and he took up his abode at Te Aute. My grandparents were living there at the time. When the old people made up their mind to give the land it was in this way: they were asked to give the land on which to place a school for the Maori children, and we were to put sheep and cattle on it, and the hides of the cattle were to be made into boots and saddles. The children were to be taught how to make boots and saddles and to spin the wool into clothing. The flesh of the sheep was to be used for food, and the milk and butter was to be given to the children. Owing to that statement the Maoris took the matter up heartily, and they gave the whole of the land. A piece of land was given to my grandparents as a residence, owing to their having an ancestral right to that part. That land was surveyed, and we know the boundaries now. Owing to the land being given over for the trust we have lost the land. I do not know whether the land is in Mr. Williams's hands or in the hands of the trustees. All I know is we are living where we have no land to call our land. A portion of the land was set apart as a township for the Maoris. It was named Milltown. The Rev. Mr. Williams looked after the mill. The mill did not belong to the mission. It belonged to the Maoris, but was given over to Mr. Williams's management. Subsequently the mill was let to Europeans and they used it to saw timber. The same people who gave the land for the trust also put the mill up. In regard to the giving of the land for the trust, my grandparents told me what took place. I heard them say they were asked to give some land for a school, and that they would put cattle on it and sheep, and the children were to be taught to make boots and saddles and weave garments. Since I have grown up I have not seen saddle-factories nor places to weave garments put on the ground. I say they have not carried out their promises. My hapu wish these terms given effect to. The other hapu wishes the same. They say that the school should be carried on in accordance with the wishes of the old people when they handed the land over.

144. Have you been authorised to come here as a representative to make that statement?—Yes.

145. Has a meeting been held?—Yes. They do not wish the purpose for which the land was handed over diverted into some other channel.

146. Do you say it has been diverted?—No; but we do not wish it in the future. In the years to come we wish the trust to remain as it is, and not be diverted in any way.

147. You wish the school to be carried on as it is now?—Yes.

148. Have the Natives been satisfied hitherto with the carrying-on of the school?—Yes; the Maoris consider that the school has been well conducted, with the exception of the making of saddles and the weaving of garments.

149. Have the Natives ever made any complaint or request to the Government or the trustees on the subject?—No.

150. Why?—I cannot tell.

151. Do they say they want a woollen-factory established there?—No; but they would like a saddle-factory.

152. Is there any other trade they would like taught there?—Yes, but they were not mentioned at the time.

153. Is there anything they have thought of since?—We would like carpentering and black-smithing. We would also like to have the Maoris represented on the trust.

154. Was that stipulated for when they gave the land?—I could not say that. At that time the Natives were ignorant; they did not know how to write.

155. Do the Natives object to Europeans going to the school?—No.

156. Do they consider that primarily this is a trust for the Natives?—Yes.

157. But they have no objection to Europeans coming in amongst them?—No.

157A. Do they say that the Maori students should have preference to Europeans?—Yes.

158. Are you willing that the whole of the land held on those terms should be consolidated and held in one trust for the education of the Maori people primarily?—Yes; but the question is rather difficult. At the present time there are European children attending the school along with Maori children.

159. You expect that the income from the trust shall be devoted to the maintenance of a school more particularly for the Maori people?—Yes, because you must bear in mind the wish of the old people who gave this 4,000 acres for this purpose. Probably there is no other school in New Zealand so largely endowed by Maoris as this school.

160. Are the Native people, speaking generally, satisfied with the way this property has been farmed and improved by Archdeacon Williams?—The Maoris think that Archdeacon Williams has managed the land very well, and also in maintaining the buildings and keeping them in order. But the Maoris think that the boundaries are not correct, and they think that some of their land has been swept into the trust that ought to be outside the trust.

161. Do you know about the exchanges?—It is in reference to both the exchanges and portions of land which they never sold and which have been swept into the trust.

162. Was the exchange a fair exchange?—Yes, I think so. The piece that the trust got is the best land. We desire that the pieces that have been swept into the trust by mistake be given back.

163. Do you know the Hukarere School for Maori girls?—Yes.

164. Do the Natives take an interest in it?—Yes.

165. I suppose the Maoris know that some portion of the revenue of the estate goes to maintaining that school?—No, the Maoris are not aware of that.

166. Has the school been beneficial to the Maoris?—Yes.

167. Speaking generally of both the boys and girls who leave those schools, do the Natives think that the education they get at the school has been of assistance to them in after-life?—Yes; some of the children in Te Aute are good examples to others.

168. Did you go to Te Aute?—Yes.