

knowledge and civilisation of the Europeans. They gave the land for the benefit of the children who would attend the school. They also handed over all the children to the Rev. Mr. Williams at that time. Mr. Williams then conducted the mission; but the land was given for the benefit of the children. It was intended that the land should produce cattle and food for the benefit of the children. So far as I know, there were only two givings or gifts—the first by the Maoris and the second by the Crown. Owing to, as the Natives thought, some mismanagement in connection with the trust, a meeting of the Natives was held in 1877. Renata Kawepo said at that meeting, “Give me back Te Aute.” Mr. Williams was present. The request was made by Renata on behalf of all the people that the land should be handed back. I am not very clear as to their reason for asking that the land should be returned. The reason will be found set out in the petition forwarded to Parliament at that time in charge of Karaitiana Takamoana, who was then the member for the district. That petition was accompanied to Wellington by a large number of chiefs from Hawke’s Bay.

23. Had the Natives any fault to find—apart from the education—with the way the farm was being improved and developed?—We noticed that a great deal of fault lay with the children. Many of them had a strong desire to return home to their parents. When the Natives handed over the land for the school, they set apart a place for a Native town. They put a flour-mill there. Land was handed over for the benefit of the children, so that the children should be taught European knowledge.

24. Have you or the other Natives anything to say to the way the trustees have dealt with the leasing of the land?—No; I know nothing about that.

25. Have you anything to say with respect to cutting up the land into small farms?—No.

26. Have the Natives any opinion as to what would be a reasonable rent for the whole property?—I cannot express any opinion on that.

27. *Mr. Lee.*] Have any of your boys gone to Te Aute?—Yes, one boy; but he ran home. I chastised him for doing so; but it was no use. Some other boys were like my own, and ran home. I expect they were homesick, and wanted to get back to their mothers.

28. *Mr. Elliott.*] Do the boys get plenty to eat at Te Aute?—I do not know.

29. Do you object to football?—It sometimes injures children.

30. *The Chairman.*] What do you want taught at the school?—Any knowledge that would give the Maori the knowledge of the European, and benefit them in after-life in obtaining a livelihood.

31. Do the Maoris go to racecourses?—Yes; they go there and waste their money—both old and young people and men and women.

32. *Mr. Lee.*] Do you know whether many of the boys have been ill at Te Aute?—Yes; I lost a grandchild there. A great many children died there.

33. *The Chairman.*] Do you think the Native boys thrive well under their confinement in the school, or does it affect their health?—I could not say. I should think they would be more comfortable indoors.

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FRIDAY, 25TH MAY, 1906.

*The Chairman:* Before proceeding with the examination of witnesses I desire to intimate that I have received from the lady principal of the Hukarere Maori Girls’ School a statement in regard to that institution, as follows:—

“The Hukarere School for Maori girls was opened in June, 1875, with accommodation for twenty pupils. It was soon found necessary to enlarge the building, and now we have room for sixty girls. The teaching as first was quite elementary; but now the school consists of an upper and a lower division, the lower being worked in accordance with the Native schools’ syllabus, and the upper with that of the district schools. Those pupils who pass Standard VI and Standard VII receive certificates from the Education Department. At the present time three who have Standard VII certificates are receiving extra instruction with a view to their becoming teachers. Religious instruction is given regularly, as the great object of the school is to train up good, useful, Christian women, who may become a power for good in their own homes. They are taught all kinds of domestic work, including cooking, washing, and ironing, and to make and mend their own clothes. The elder girls learn dressmaking, to which about five hours per week are devoted, and once a week they attend a cooking class in the town, which is much appreciated. The girls rise early, as no servants are kept, and all the work of the house has to be done before 9 o’clock, one girl only remaining out of school to prepare dinner. The work is taken in rotation, being changed every four weeks, so that all may have a chance of learning the various branches of work. The prayer-bell rings at 7.30 a.m. The school hours are from 9 a.m. to 12, and from 2 to 4 p.m., with an hour and a quarter’s preparation in the evening. During the time the school has been in existence we have been much indebted to many valuable helpers, and latterly I have been relieved of much responsibility in connection with the work by the present head of the school, Miss Bulstrode, under whose able direction both the teaching and domestic work are carried on. In all 614 girls have been received into the school since the commencement. A majority of the old pupils have married and are settled down in homes of their own, and there are several children of old scholars in the school at the present time. Of the more advanced pupils as many as nineteen have become teachers, some only for a time; but eight at least are engaged in teaching at present in schools in various parts of the country. A few of them hold teachers’ certificates. Four are assisting in missionary-work amongst their own people; five have taken up nursing; a good many maintain themselves by dressmaking; and others are usefully employed, some as domestic servants, and some in other ways.—A. M. WILLIAMS, Hukarere, Napier, 22nd May, 1906.”