

27. What, in your opinion, would it cost to road the estate?—I cannot tell you, because I have not gone into the question sufficiently. But I should think it would take about £2,000 to road it.

28. Supposing the estate was free of any lease and there was nothing to prevent them cutting it up, your advice would be to cut it up into small holdings?—Yes. Of course, you must remember that the trustees must keep a certain area around the homestead and school.

29. What area do you think would be necessary supposing, for example, it was deemed advisable to teach agriculture?—I should say not less than 500 acres for that purpose.

30. I suppose those 500 acres would not be altogether unproductive?—They could be used for raising crops, and giving thorough practical instruction.

31. What kind of lease would you suggest in the event of the estate being subdivided?—The best form of lease seems to me that known as the Glasgow lease—a fifty-years lease with the right of renewal, and compensation for improvements up to a specified limit, and revaluation, say, every fifteen years. Of course, in these revaluations the value of the tenant's improvements should be exempted.

32. *Mr. Elliott.*] Would there be any difficulty in roading the estate?—None.

33. I understand the Hatuma settlers had some concession given to them—they had three years in which to pay their rents?—Yes, and they have paid them all up.

34. Could the trustees have done that, seeing that they have to carry on the school?—They could not.

35. If the estate was cut up it would be necessary for the Government to take it over?—If the trustees could arrange to do what the Government can do they could carry on. I should think the trustees, holding valuable lands like that, could always raise money.

36. *Mr. Ngata.*] Would you favour the trustees parting with the freehold at any time?—My own opinion is that the freehold of no endowment lands, particularly where education is concerned, should be parted with.

37. Supposing these trustees do not feel disposed to fall in with the suggestion to cut up the estate into small farms, how do you propose to get over the difficulty?—I cannot answer that question.

38. *Mr. Hogben.*] Would it be possible to cut up a portion of the estate at a time, so as not to reduce the income so much?—Looking at the particular circumstances of this estate, my own opinion is that you should not deal with it partially. The whole of the estate should be cut up and dealt with at one and the same time, so as to dispose of the inferior land with the good land.

WANGANUI, FRIDAY, 15TH JUNE, 1906.

PETER HENRY BUCK examined.

1. *The Chairman.*] What are you?—I am a bachelor of medicine and a bachelor of surgery of the University of New Zealand.

2. You were educated at Te Aute?—Yes; I went from the public school to Te Aute, and from Te Aute to the New Zealand University.

3. Do you wish to make a statement?—In looking through the evidence before the Te Aute Commission, I notice there were only two old Te Aute boys who had given any evidence, and I thought perhaps it would be as well to have on record the opinion of some old Te Aute boys, especially of boys on this coast, who form a fair division of those who have been at Te Aute, as regards the education of Te Aute and what it should aim at. I may mention that last night we had a meeting of the Wanganui branch of the Te Aute College Students' Association, and we discussed the matter, and I was deputed by them to place their views before the Commission. As regards the education at Te Aute, we consider that the aim of education for the Maoris, as well as for Europeans, should be to develop the faculties of the Maori so that he will be of the most use to himself and to his people. In considering this we went through what I might term the relative values of knowledge, and we came to the conclusion that more prominence should be given to scientific knowledge; that the aim of knowledge should be to help the Maori to develop to the fullest the resources that he has. The two things helping in that are his heredity and his environment. Judging from these points of view the Maori has no sympathy with classical education; but he has more of what I may term a leaning towards the scientific and manual things handed down to him by his ancestors, in the way of woodcraft and carving, and things of that sort. He was ever a keen observer of the phenomena of nature, and therefore his leaning is more towards science than towards learning languages and mathematics. Therefore, from that point of view the Maori would be much better off if instructed in agriculture and technical subjects. Then, as regards his environments and his position at present, we know the Maori still possesses large areas of land, and if the Maori is to do any good in the world, he must be taught to work these lands. In fact, his existence, I may say, depends upon it. It is the principal mode of safety open to the Maori, and therefore we were unanimous in our opinion that prominence should be given to agricultural and technical subjects. It was unanimously moved by the branch association last night, and carried, "That the Wanganui branch of the Te Aute College Students' Association, whilst loath to see any lowering of the present intellectual standard at Te Aute, fully recognises that under the present circumstances of the Maori people owning large areas of suitable agricultural and pastoral land, greater prominence should be given to technical education and agriculture in the school curriculum." I may say as an old Te Aute boy who passed to the University through the classical education given at Te Aute—voicing my own opinion and the opinion of my fellows, we should be very loath indeed to see matriculation