

THE MAORI RECORD.

A JOURNAL DEVOTED TO THE ADVANCEMENT OF THE MAORI PEOPLE.

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The Puke-ki-Hikurangi and Maori Record.

THE present issue of this paper, for the first time containing matter in both the Maori and English languages, is produced by the liberality of Niniwa-i-te-rangi, a Wairarapa chieftainess of high rank, and owner of the Puke-ki-Hikurangi. It has been made possible for her to do so by the hearty co-operation of the English editor of the Maori Record, who has freely given his services. With the help of the public of both races, it is hoped to issue sufficient numbers of the paper in the future, and gain an adequate patronage from advertisers, to enable the promoters to pay expenses. Money-making is not the object in view, and if, by the encouragement received from the public, any surplus is left after paying legitimate expenses hereafter it will be expended in furtherance of the main object of this paper—the development and improvement of the Maori people. The price of a single copy will be 3d. The paper will be issued weekly. The subscription per annum will be 12s 6d, or 15s if posted, in both cases to be paid in advance to the agents, or to the head office of the Puke-ki-Hikurangi, Greytown, Wairarapa. Europeans are urged to purchase copies for distribution, and Maori well-wishers are reminded that they may pay more for the good of the cause, but they cannot pay less and obtain the paper.

The Maori Record.

IN selecting the above title for the portion of the Puke-ki-Hikurangi to be printed in the English language, it is hoped that it will appeal in a broader sense to the people constituting the predominant partner than the native title does to the native race. Because, whilst the latter speaks to the Maori loudly of that past, to draw inferences and formulate hopes for an entirely changed, a distinctly improved, a more ambitious seeking after a higher civilisation in the Maori record of the future. For the one end and aim of the Puke-ki-Hikurangi and Maori

Record is the advancement of the Maori people. In the past it has been thought that the salvation of this race lay in the conservation of their lands, the individualisation of the titles to them, and the allocation to each of a sufficient area for his support, combined with a benevolent guidance along one of the variously chosen trails which lead to the presence of the one Master in the beyond. But whilst these are great factors in the making of the Maori of the future they are not the only ones which should be taken into consideration in pointing out the way, the goal of which is that useful citizenship which makes the individual, Briton and Maori alike, a valuable asset of the State. For at present the 40,000 Maori people who own, through representatives of their race, the five millions of unalienated lands left in New Zealand, are practically as waste as their derelict lands, though the potential value of both lands and people, is of the highest. Neither at present sufficiently contribute to that improvement of man and his environment which should be the guiding star of all, in what may be made a happy progress, but has been called a pilgrimage and a martyrdom, towards the curtain which all must pass, but none can know its other side. Efforts have been made, from time to time, to secure the immigration of people of alien race, in the interests of settlement, who are not of a higher order of natural intelligence than the 40,000 native people we have in our midst, and to whom we owe so much. And yet our efforts to make these thousands useful citizens of the colony are entirely inadequate to that end. By advocates of justice to the Maori, much is said of the obligation we are under by the Treaty of Waitangi, to conserve the lands of the native to him, but all efforts seem to presuppose that the destiny of the Maori is for him to be a more or less extensive gardener, whilst his race marches towards a near disappearance, with representation only in the blood of those allied to certain of the European people. But late counts of the Native people testify that in certain districts the dangerous line separating barbarous from civilised habits has been passed, and the people of those native districts are increasing. What has been done in one district may be done in all. And where increase in population has taken place, communal habits have to a certain extent disappeared, and it may be that their entire disappearance would be a misfortune, for hospitality and the

truest charity are at the base of them. Given opportunity the Maori becomes a professional man, a tradesman, a day labourer, or a farmer. To extend these opportunities is the duty of all, and the Record will advocate every means to that end. For we have not shuffled off the "White Man's Burden." When a people of a higher race seeks to impose upon a barbarous or semi-barbarous nation the civilisation itself enjoys, it is bound to supply a state of happiness at least equally great with the normal happiness it supplants. And the Natives have not yet begun to enjoy the new happiness, whilst their old happiness has become impossible in the social conditions brought by the people of the Sovereign to whom they have given the mana of their islands. The word "ambition" has been used. Is there any position in colony or empire to which in the future the Maoris may not aspire, if their tottering footsteps are properly strengthened through the corridors of time towards the perfection of civilisation their white fellow-subjects enjoy? Let us answer the question by an approximate example. After centuries of rule and misrule of the Mexican people by Spaniards and half-castes, a state of anarchy was reached subsequent to the barbarous murder of the quasi-Emperor Maximilian. The revolution which has resulted in the establishment of a Republic, not the least successful of those of the world, and of a state of prosperity never before equalled in Mexico, was initiated and consummated by two pure American Indians. Of course, no one wishes a repetition of such an apotheosis of the Native in New Zealand, because the operation could be only possible by the decay of the European. But if such a high standard of intelligence can be reached by an Indian who is of Mongoloid stock, surely it may lie in the womb of the future for the Maori, who is a long-separated brother of our own Caucasian race. Man is the result of his environment, for countless ages the Maori has had but savage neighbours in savage lands. It remains for the improved conditions to make the improved man, if his course is guided through the shoals of temptation to err, which are the obstacles attending those conditions and have to be surmounted. But in all guidance we must leave him that self-reliance and self-respect which were always his till we intervened. In acquiring technical skill in artisanship and trades the European has an admirable system of apprenticeship, which

has not proved, nor is likely to prove, a field of education for the Maori. Some other system of technical education must be supplied. As a people the Maoris are intensely imitative. One half-caste went from the Wellington Province to the Chatham Islands to assume possession of a sheep farm he had inherited. He found his farm, in common with those of his neighbours, in a most disreputable state. Fences absent or decayed, stock deteriorated, buildings and yards tumbling down. He renovated all, stock, fences, and appurtenances on his own farm, reaped increased profit, and his Maori neighbours quickly imitated him to their own advantage. We are very receptive to education in manual skill in artisanship. One Wairarapa Native learned to compose type and undertake the various manipulations which result in the production of printed matter, in the Government Printing Office. He returned home and taught his companions, and a plant being procured, the Puke-ki-Hikurangi is produced entirely by Maori labour, edited by a Maori editor, and the whole operations are free from European superintendence. A well-known Maori doctor gave lectures on the Maori Race during the vacations in Chicago in order that he might supplement his income with money to pay his fees to the University. Nikonina Taiaroa, a Patea Native, went to Waikouaiti, in the South Island, and for years held his own in competition with European watch-makers. Two Natives of the tribe considered by Europeans the most ruthless and bloodthirsty—viz., the Ngatiruanui—went as missionaries of the Christian religion to Taupo and suffered martyrdom at the hands of infidel Natives. To speak of their skill and bravery as soldiers is to utter but a truism. Maoris have passed all examinations and are eligible for the Bar. Is this material such as a thrifty nation, hungering for settlers, can afford to let lie derelict? It may be said that these are happy exceptions. It remains for us to establish such conditions as will make them the rule. When a little over a century ago Captain Cook landed, he found a neolithic people with neolithic minds. No material advance can be effected whilst the mind lags in obscurity. Much has been done in the way of education, but more remains to be done in the way of providing technical education and schools of actual manual work, where skill in artisanship is practically taught. All such things will be advocated in the Maori Record. This will not be a party paper, but all legislation as to land and social affairs will receive earnest attention in the interests of the Maori Race, striving at the same time to make those interests identical with the Europeans'. But because our paper is of no party, it must not be supposed it has no strong political sense of right in regard to legislation and the administration of Native lands, and the only way to escape its censure is to do right, as that also is the only method of earning its approval, which will at no time be wanting in warmth when the object deserves such. We ask for the support of the

public. There are many working with us without money and without price, and we hope to make two ends meet whilst striving for the education and advancement of the Maori Race. And we hope also to provide a medium in which the Maori can impart to his European friends his causes for sorrow and joy.

Investigation into the Past of Maoris.

WE hope to provide an opportunity for all investigators, European and Maori, to meet in literary discussion on the many matters touching the origin, emigrations, and ancient days of the Maori Race. To initiate such discussion, in order that definite ends may be arrived at, we have been permitted to publish in serial form an entirely new work, never before printed. The serial rights are entirely confined to this paper, and the copyright is held by Mr. R. S. Thompson, the author. The following is an introductory chapter of

The Maori: His Origin and Destiny.

IT was usual in by-gone days for the author of a poem to head his work, and even his chapters, with an account of the following contents of his writing, and this he called "The Argument." A similar operation will be essayed in the present chapter. The Maori is of Caucasian origin, and being of our race is deserving of all that can be done for him, thus guiding the destiny of a brother long alienated from the family, but now recovered. The question of an Indo-African Continent, to replace the Lemuria it has superseded, in the established theories of scientists, will be dealt with in future chapters. It is sufficient to indicate that Professor Keane, one of the most eminent ethnologists of the day, places the cradle of the Caucasian Race, to which we belong, in Northern Africa, in the situation where the Sahara Desert occupies the place of a wonderfully pleasant country of most remote times. From thence, in families and groups, the race was distributed in the old and new stone ages throughout Europe and the greater part of Asia, besides leaving a large residuum in Northern Africa. There are three large groups of the Caucasian Race: The Northern European, the great predominant race of the day, light of hair and florid of complexion; the Southern European, sallow of skin, of dark hair and smaller stature than the first; and the Alpine section, like the first, of large stature, brown wavy hair, and fresh complexion. The first, in the stone ages, settled in the north and south-western parts of Europe; the second on the shores of the Mediterranean and in Western Asia; and the last in the hill countries of both Europe and Asia. In the neolithic age, at

the time of the Dolmen-builders, a great wave of migration of the Caucasian Race took place and left its imperishable records, in polished stone weapons deposited in the soil, now far beneath the surface. Right across Asia went this wonderful trek, occupying probably many thousands of years, till it reached Japan, where the Hairy Ainu are its representatives of to-day. A feature which distinctly stamps upon physical man his Caucasian origin is the luxuriant beard. Southward from Siberia went the long migration, when the East ceased calling as the farthest had been reached. But no race or nation surmounted the stupendous range of the Himalaya Mountains, all broke and scattered to right or left. India was possibly first peopled by a negroid people, but the first traditions record two dark people struggling for mastery. The one, the Kolarians, entered India by the north-east passes. They were of Mongoloid race, diminutive stature and repulsive appearance. The others were the Dravidians, who entered India by the north-west passes, appear to have met the other tide of invasion in the Central India, when the weaker Kolarians were driven to the hills. But as they struggled they fought over the forgotten graves of a race who fought with iron weapons and wore gold and copper ornaments. And beneath these again are found, as far the depths of the central provinces, the polished weapons of an older people of the new stone age. In vain is the recording soil of the Malay Peninsula searched for similar weapons, fashioned as are those of Europe. The most that can be discovered denoting the presence of men of the stone age are rudely clipped flints of paleolithic times, supposed to be arrow and axe-heads. Where are the descendants of the men who left their weapons in India as tokens of their presence? In the Nilgheri Hills live the tribe of the Sadas, stalwart and heavily bearded, who carry on still the pursuit of herdsmen, which they followed when ranging the steppes of Central Asia, before they entered the north-west passes and arrived in India. At first glance it might be supposed that the Maori Polynesians are descendants of the neolithic people of India and kin to the Todas, who claim to be autochthonous. That claim cannot be allowed, but it may be excused, because no nation of the old world is found whose traditions reach back to the new stone age with news of the condition of the people. But granting that the Todas are the descendants of the Caucasian people who left the polished weapons denoting their presence, they are not of the same race as the Maoris, not only on account of difference in customs, but also by reason of the fact that, whilst the Maori Polynesian is of the fair-haired fresh complexioned Alpine section, the Todas, and also the Ainus, are of the South European, dark, sallow complexioned group. Any claim made that the Maoris had their origin in India, or indeed made long sojourn there, can only be substantiated by tracing the Polynesian to the Mongol stock from which India was peopled. And the

Maori lacks the oblique eye, and the extra fold in the lid, which in the Mongol almost makes an extra lid. The hair of the Mongol is straight, black, and of round transverse section, which qualities reach their highest development in the Japanese. In the purest Maori Polynesian type the section of the hair approaches the oval shape of the pure Caucasian stock, whilst the hair of the negro is almost flat in section. Later we shall find the Maori Polynesian mixing with the Oceanic negro, the Papuan fuzzy-wuzzy, and alliance with those has, in some sections, frizzled his hair and darkened his skin. As regards colour—the subcutaneous matter which colours the negro skin black is found in fair nations also, only it is more highly developed in the negro. Intense heat in a moist climate will promote the colouring, and a people of one nation living on a plain will be darker than their neighbours of the same nation living in higher altitudes. It has been said, and quite lately, to account for the neolithic Maori coming from India, that the latter country is of low metallic production. But the fact is that almost all the metals are found in India—iron is plentiful in many provinces, and the remains of ancient smelting furnaces are thought to be the oldest in the world. In respect of the Dravidians, it has never been claimed that these dark, bearded people are akin to the Maori, although it is thought they took the boomerang, their national weapon, to Australia. One of their most ancient singers of the derring-do of his ancestors, who describes their struggles with the lordly Aryans, speaks of the former as fierce and swift, and in complexion “like a dark blue cloud.” As for the Aryans, they speak an inflectional language of far higher development than the modified agglutinative language the Maori now speaks, which had its origin in Central Asia. The term Aryan is philological and not ethnological. The Dravidians also speak an agglutinative language of a type quite unique.

How then did the Maori Polynesian reach the sea in neolithic times?—for we cannot allow that the Maoris' ancestors ever fought with iron weapons. The warrior people who would send from the Eastern Pacific a member of the tribe back to Hawaiiiki, to fetch a little wooden god, or an incantation, would surely traverse those thousands of miles of ocean to fetch iron for weapons had they ever used such a metal. Shortly, it is believed that the Maori Polynesians came from the north-west, but that they never crossed the Hindu Kush or the Sulieman Range into India, although straggling tribes may have crossed the Indus at the mouth, for Patala is a very suggestive name. Judging from the names of places west of the Indus, with “Pa” for the first name-syllable, if this denotes that they were ancient fortified places of the inhabitants, which would be the case if they were the ancestors of the Polynesians, the nation must have been very numerous, or at least widespread. The matter requires further investigation, but the evidence may be shortly stated.

When Alexander the Great descended the Indus, and started on his march of conquest west, he first came in contact with the Ortoe, whose country was named Ora (Maori for livelihood), and whose port was Mana. Their chief towns were on the Purali (Purari) River. He met another section of the nation on the Pakanahi (? Pakanae) River, and the people were named after the river. At the present day the ruling people of Baluchistan are not the Baluchs, but the Brahuis, who speak an agglutinative language, are fine bearded people, and not unlike the Polynesian. Attempts have been made to trace them from the Pakanahi, by showing that both names mean hillmen. But the attempts are not convincing. The question needs investigation. The whole of Southern Beluchistan is inhabited by remnants of many tribes, wanderers from Central Asia, who have been checked from further progress by the sea. It is a rich field for the ethnologist. More information will be given later, and further light sought from philologists and ethnologists of eminence. Marching with the frontiers of Ora was the country of the Ichthyophagii, the fish-eaters. Further west in the Persian Gulf are the Bahreyn Islands, which were claimed by the Phœnicians as the cradle of their race. This Semitic people probably shaped many Maori noses, taught the Polynesian people the use of the canoes and navigation, and largely influenced their manners and customs. Of the inhabitants of Ora, a colonising section probably emigrated to Sumatra, leaving their port of Mana in ancient Irania, and landing in another port of Mana in the first Hawaiiiki. In Sumatra there is existing an inscribed stone of the seventh century, A.D., which says that the island was the first Java, but the Polynesians must have left Sumatra long before the stone was inscribed. Nearchus, the admiral of Alexander, landed in Sumatra about 325 B.C. His pilot and many seamen were Phœnicians. His men were armed with the latest iron lethal weapons. Maori tradition, quoted by Mr. S. Percy Smith in that grand little book “Hawaiiiki,” places the migration of the Maori Polynesian from Hawaiiiki in about the year 450 B.C. There were probably Hindu immigrants in Sumatra before that time, but they were of the missionary order. The chief of the Maori Polynesians, about 450 B.C., was Tu-te-rangi-Marama, and he had a sacred enclosure and an enormous house of many rooms and lofty height, presumably of stone. The lately explored Passuma lands in Sumatra are strewn with monoliths and carved slabs, with images cut in a crouching posture, and the present inhabitants say they were the work of a wandering people, who turned their enemies to stone. If these were images of bound captives they may have been made to commemorate a triumph over the autochthones who were Papuans. But it is stated by Maori people that it was their custom to bury their dead in a crouching attitude, so that they may be statues of dead chiefs. The Papuan inhabitants were killed or driven to

sea, though a large amalgamation took place with the invading Polynesians. The latter were the inhabitants of Sumatra for thousands of years, and the island is the cradle of the Polynesian race. Off the western coast are the islands of Mentawai, in which to this day the Natives speak a Polynesian dialect, are tattooed like the Maoris, and use the outrigger canoe of the Polynesian people. North of these isles are the Nias Islands, inhabited by a Malayan people, who have a large percentage of albinos among them. Maori tradition tells of a race of albino people who gave them the fishing net. That might have been a particular kind of net, for the Polynesians surely knew of nets before from intercourse with Phœnicians and Ichthyophagii. In the legend of Tamatea it is mentioned that one of the tribes of Hawaiiiki was Ngati-uru-mana. The full name of the Passumahland is Passumah-uhumana (? Pa-uma-uru-mana). In the small island of Sana, near the Timor Group, is a sacred place called Uma-uru-mana. From Asia to New Zealand, through all the isles of the sea, the Polynesian “mana” appears. The present writer does not think that the ancient Hawaiiiki, the home of the Maori, was Java. All history points to the conclusion that Java was not peopled by immigrants till late, probably 450 B.C.—approximately. Again, whilst the autochthones of Sumatra were Papuans, those of Java were of the very lowest type of negroid people. No one can deny that the Maori carries a large strain of Papuan blood, but very few will claim for them alliance with the Javan autochthonous people, who were more like monkeys than men. The last pure specimen, who was photographed, died in the latter half of last century.

But the mingling of the Papuan strain was not the only intermixture of races which took place in Sumatra. All late evidence points to the conclusion that the Malayan people were a race of sea-rovers, who came from the south. At some remote time the Polynesian and Malay were near neighbours, and the Nias Islands are probably but one example of the ancient occupation of near islands by Malayan people. But the expression Malayo-Polynesian is properly linguistic and not ethnological. The Malayo-Polynesian language is the Lingua-Franca of the Pacific. The Malays have carried it to the remotest confines of the Pacific, and left it as a heritage of the Madagasi people, who are half-castes of Bantu and Malay parentage. The Maori Polynesians have carried it to the most distant isles of the sea, left it at the Easter Islands, and in little and big isles where the Maoris now are not found. The Malays are a Mongoloid people, and the cradle of the Mongol race is Thibet, whilst the root of the Malayan language is in Central Asia, as is also that of the Polynesian. But the mixture of blood between Malay and Polynesian has not been a factor in the production of the stalwart Polynesian.

The second large intermixture which took place in Sumatra was one with another branch of the great Caucasian people.

When the great neolithic migration was checked by the Himalayan barrier a large section of the Alpine group approached the sea through Upper Burmah and the Shan States. Some went eastwards as far as Formosa, and in Chinese territory Mrs. Bishop lately met a tribe of people with the blue eyes and sunny hair of the European belle. In neolithic times many found their way to Oceanica by way of the Peninsula of Annam, but the Orang-Sant and Orang-Benua of the Philippines group are neither Malayan nor Caucasian, but of the lowest type of Mongol people, of whom not a good word can be said. The lower type of aboriginal in the Malay Peninsula are of the same stock, and, as a proof that the recent Malay invasion came from the south, it is pointed out that the degraded aboriginals were driven north by the victors. The pure Caucasian stock, which entered Oceanica in the east, made in the course of many centuries their home-seeking way westward, till Sumatra was reached, and a fusion with the migration from Ora took place in that island. Whilst the amalgamated stock inhabited Sumatra, a colony was sent to Borneo, and the Dyaks are their living descendants, largely vitiated by intermixture with the dreadful cannibalistic head-hunting Mon-Annam stock.

When the Polynesian people inhabited Sumatra, or Hawaii, the celebrated school of Whare-Kura was established. In it was taught all the lore of the east and of the west. The navigation of the Phœnicians, the astronomy of Chaldea and China, which systems are of one origin, were taught, and the Central Asiatic home of the Maori Polynesian lay athwart the communication between these oldest of civilised people in Asia. The Caucasian people who came from the east to Sumatra brought with them the art of tattooing, which included the spiral drawing, and the cult of the greenstone from the Altai Mountains, from whence that mineral was brought to China. And thus is accounted for the strange intermixture of Eastern and Western manners and customs in the Maori and Polynesian race, and the Semitic usages, so prominent in Maori tradition of the customs of their ancestors that Te Whiti, of Parihaka, claimed the Old Testament as the record of his ancient people, and the name of Iharaira (Israel) as the possession of the Maori people.

Some centuries before Christ another people appeared in Sumatra from the east called the Battak. They were originally of Caucasian origin, but with a subsequent intermixture of Mongoloid blood. There is reason to believe they lived for some generations with the Maori Polynesians and mixed with them. In any case they have now sufficient Caucasian blood in them to be classed to-day by ethnologists as of the Caucasian stock. About 450 B.C. trouble arose in the island with these people, and the Polynesians were driven from their home. The migration, however, was orderly, and in a more or less solid body an eastern route was taken. Of course they covered a wide

stretch of ocean, and landed in many isles. Their next home of long sojourn appears to have been in Celebes, Ceram, and neighbouring isles, and the chief settlement was Savii, in Northern Ceram. Here they changed their principal article of diet, and took to bread-fruit as their chief food. Before this they had lived on millet, indigenous to Sumatra, known there as jomari, whilst in Baluchistan it is called jawaro. From this millet eating came probably the Polynesian names for two of their ancient homes—Hawaii-te-varinga and Hawaii-te-varinga-nui. It is Sumatra probably, which is variously called in the tradition Hawaii-iroa and Hawaii-pa-mamao, whilst the Ceram Group may have been Hawaii-Kai, for reasons to be now stated. There are four Hawaiis known to Maori tradition, and an effort should be made to identify each of them decidedly. The bread-fruit in its wild state bears a fruit, the edible part part of which is the kernel. It is something like a chestnut, is nice, but not such a comestible as a people would be likely to adopt as a staple food, to replace grain. But by cultivation the seed is absorbed, the outer flesh of the fruit becomes greatly enlarged, and a most delicious food is the result. This discovery of the improvement of the fruit by cultivation was made, in probably Amboyna or Ceram, by the Maori Polynesians. There are evidences that the discovery was accidental, and made by a Native finding a branch which had rooted and borne fruit, near the sea beach. But the Native, whose name is given in the tradition, was quick to take advantage of the beneficial result, and the cultivated bread-fruit soon became common in the group. But Wallace says: "The fact that it must be propagated by cuttings had rendered its spread to a distance slow and difficult. The fruit I take to be the hualara-kakano (ue-ara-kakano) of Maori tradition."

It is not very difficult, once the starting point from the first Hawaii is known, to fix the date of the final dispersion from Ceram and neighbouring groups, and Mr. S. Percy Smith has been wonderfully successful in fixing dates along a long line of ninety-five generations. In Standford, it is stated, but on possibly uncertain data, that the island of Bouru, or Buru, or Boroe, was the point from which the final dispersion from the Eastern Archipelago took place. This island is west of Ceram. The island contains a river named Wai-apu, a name familiar to all the East Coast Maoris, and one which gave the name to a New Zealand bishopric. When the Natives were dispersed from the Archipelago, an event which took place in consequence of the invasion of the island by predatory Malayan people, the nation was divided into tribes. This may have been done to provide for the occupation of the innumerable small islands they would meet in the Southern Pacific. For it is a mistake to suppose the Natives committed themselves to blind chance in their voyages. The first explorations were long antecedent, and charts of the ocean were in their possession, made

of string on a wooden frame knotted in a peculiar fashion.

Tangiia, who returned to Hawaii for mana, was told of the Rarotongan Islands he should inhabit in the south, and their position described by the tohunga he consulted. The route from Bouru was east, with a southerly inclination; the north and east of New Guinea were passed, and probably settlements left. But, in the whole Malay and Eastern Archipelago, not a settlement of the original Polynesian remains with the exception of that of Mentawai, and there the race has been preserved in almost startling purity, considering the lapse of time. The story of the migration southward to Fiji and other groups has been told by Mr. S. Percy Smith in "Hawaii."

The history of the Samoan occupation is another and antecedent story which deserves investigation. The absence of Sanskrit words in the purer dialect of Samoa renders it improbable that it was first occupied later than B.C. 1000. The Sanskrit words in the Maori Polynesian are probably due to the Hindu missionary enterprise spoken of as having taken place in Sumatra. It is pleasant to hear that investigation into the Rapuwai traditions is being undertaken, as the genealogy of the tribe reaches back to 600 B.C. They were chiefly a South Island tribe. A connection between the early Samoan migration and that of the Rapuwai may be established. There are reasons for and against.

This introduction has been written entirely from memory hundreds of miles from the author's manuscript. He asks pardon for any little inaccuracies, and deprecates attack until the work with references to authorities appears. When this is later criticised, he will not feel that he himself is attacked, but that the best ethnological scholars of the day and the most enterprising explorers are being challenged in the Britain of the South.

The Wharepouri: The House of Sorrow.

In the Thorndon district, near to the Parliament Buildings, is a hostelry much frequented by Natives, and the quiet orderly demeanour, the serious countenances of those Natives, frequently speak respectively of an almost thorough adoption of European habits of the better kind, and the urgency of the business in hand. That business is the seeking after redress of grievances by petition to the neighbouring Parliament, the pursuit of a spectre of the most elusive kind. But hope springs eternal in the Native, as in the British, breast. The grievances are, in many cases, heartrending, in some of foul origin. They are almost all in relation to land, and one day's sojourn in that admirably kept hotel is a liberal education in the faults and mistakes of a long succession of administrators of all parties.

A Society for the Advancement of the Maori People.

It is proposed to form an Association having for its object the improvement of the Maori race to an average European standard of living. It is too soon to publish any programme, but it may be said that the encouragement of Maori industry in other than farming and allied occupations, including the initiation of such village industries as have made, and are increasingly making, Swiss and other European communities brightly prosperous, will form part of the work. Not that the land-workers will be neglected, far from it. The Natives have asked, by more petitions than one to the Houses of Parliament this session, that they may be placed on an equal footing with the European in regard to the administration of their lands. Parliament has responded by extending equality of taxation, but the want of thrift and self-denial, the absence of an intelligence which should guard them from imposition, are pleaded as reasons why they cannot be trusted to manage their own affairs. It is to make them as fitting to manage as they apparently are to be taxed, that the Association is forming. We do not know that business qualities which have methods and no morals are good to be learned for any other reason than to be guarded against. But they must be learned. And so must the better kind of business foresight, and generally the Native must be armed to compete with his European fellow-subject, or die.

Notes and Queries.

It is proposed to open a column, both on the European and Maori sides of the paper, for the propounding of questions and the imparting of information on all subjects relating to Maori history and tradition, and it is hoped that many moot points may be settled by consultation between the two Editors and by correspondence from their respective clients.

Where Mystery Broods.

SURROUNDING the Natives who are collected in Wellington to further their petitions to Parliament there is ever present an atmosphere of suspicion and intrigue. It is something more than the mistrust of the presence of the opposing party or his agent, which is natural to litigants. It is a suspicion of the ubiquitous attendance of the secret representatives of a third factor, which collects its data in the dark and uses them in an insidious manner. The belief in its existence is general, and it by no means leads to an excess of cordiality. Paradoxically, the phantom, it would appear, may be appeased by the manipulation of £ s. d., which letters are not part of the Maori alphabet. The power of the Government would banish it for ever. But the Government knows not of its existence.

Bad Object Lessons.

IN whatever way the conservation of sufficient land for the maintenance of the Native race of the future is secured, it is generally admitted that a Trust must be set up which shall administer the estate of the Natives for their benefit. There have been several Trusts established for the administration of Native lands, and they cannot be said to have met with general success. There has been an immense failure of a Trust to carry out its benevolent ends on the East Coast, and that had about 300,000 acres of Native land to administer. As a consequence many Natives are, if not absolutely, at least relatively, landless, and a Bank, exercising its quite legitimate right of foreclosing, has taken possession of an extensive area. It is perhaps in consequence of this bitter disappointment that the East Coast Natives have proposed that a Commission of British gentlemen should be appointed to administer Maori lands. The character of the British gentleman appeals to the Native chief, because the latter believes the former does right consistently, by reason that it is right, whilst the Native chief acts straight, because to act otherwise would do violence to his self-respect. On the West Coast the reserves for the maintenance of the Natives have been placed in the hands of the Public Trustee. The reserves are all Crown granted by the Queen, who made them inalienable from the possession of the individual Natives and their heirs for ever, giving power only to lease for a term of twenty-one years. The effect of subsequent colonial legislation has been to make leases to Europeans perpetual leases, and to vest the lands granted to the Natives for ever, in the person of the Public Trustee, who charges the Natives whom the Queen made owners a yearly rental for such portions as they occupy. This applies to reserves between Waitotara, in the Wellington Province, to White Cliffs, near the boundary of the Auckland Provincial District. The matter is bad in itself. It is worse as an example of what becomes of a title to Native land if placed in the hands of a servant of the State for administration. It is worst of all as showing how a grant of the Crown can be destroyed by a colonial Legislature. Then there are the Native Land Councils established to provide a Trust of Natives with European aid to assume possession of the lands of Natives and cut them up for lease to Europeans. The apparent effect of the administration is, that the Natives will have to wait forty-two years before they receive any rent, and the lands which they thought they had vested in the Council for twenty-one years are known now to be vested in that Council for ever. This they did not understand when they signed the deed. Such transactions make a rocky road to travel, for the enthusiast who starts out to convince the Natives that any Trust is trustworthy.

Parihaka.

NO Maori movement has given so much embarrassment to successive Governments as has the influence of Te Whiti and Tohu on thousands of Natives in past obstruction to settlement. To-day such obstruction is absent, and the policy of the Government would appear to be to leave the prophets alone in their monthly calls of the people to periodical meetings at Parihaka. But at the same time it fails not to suppress, with justice and but a due meed of severity, such breaches of the law as refusals to pay the dog-tax and the introduction of liquor for sale or consumption in the settlement. And we think it is a wise one, although the calls for contributions on the ill-lined purses of the Natives for the support of the propaganda are a grievous check to their material advancement. It is hard to provide a remedy. The movement started in 1869, when the fire of rebellion was smouldering to extinction. Te Whiti propounded the policy of peace under the sovereignty of the Queen, joined to one of co-operation with the Government of New Zealand, in the interests of settlement. But, unfortunately, his manifestoes have been so clothed in metaphor that his meaning has been obscure. The basis of his policy is probably to be found in the following paragraphs from the Conciliation Act of 1853:—

“(71.) And whereas it may be expedient that the laws, customs, and usages of the aboriginal or Native inhabitants of New Zealand, so far as they are not repugnant to the general principles of humanity, should for the present be maintained, for the government of themselves, in all their relations to and dealing with each other, and that particular districts should be set apart within which such laws, customs, or usages should be observed

“It shall be lawful for Her Majesty, in and by Letters Patent, to be issued under the Great Seal of the United Kingdom, from time to time to make provision for the purposes aforesaid, and repugnancy of any such Native laws, customs, or usages in force in New Zealand or in any part thereof in any wise notwithstanding.”

This would account for the consistent indisposition of Te Whiti to enter into negotiation with the Colonial Government, and his demand to treat with the Sovereign or his representative. The reception of the aide-de-camp of the Governor years ago, with the words, “The potato is cooked,” is quite understandable from his point of view. The potato being cooked had lost all vitality, it could be moved, but had no power of voluntary movement—it required help from outside, and it represented the impotence of the Maori people. It was a pitiable plaint. But being misunderstood, it frightened the agents of the Government, who were afraid an indignity was being offered to the Governor's representative.

In 1869, Te Whiti established four prospective days, marking four epochs: The day of initiation, 1869; the Aceldama, which is now identified with the great meeting of Natives meeting Sir George Grey and the Waikato Maoris in 1878; the Day of Death,

which is said to have been fulfilled when Te Whiti and Tohu fell at "the entering in to the gate"—i.e., were captured and sent to prison, whilst the settlement was partially destroyed in 1881; and the Day of Resurrection. The latter is in the future. When Te Whiti returned from prison he did not revile the Government, but he preached from the text, "O grave, where is thy victory; O death, where is thy sting?" and when Te Whiti speaks a pin can be heard to drop though 2000 people gather before him with breathless interest. In the early days of the movement only Native provisions were allowed to be consumed on the meeting-place. Later, bread and tea were provided, and Te Whiti boasted that though the Governor might be rich, he did not possess 2000 pannikins as did the prophet. As time went on, plated tea services were provided, together with china cups, saucers, and plates. Ovens were built for baking bread, two-storied eating-houses erected, in which all kinds of European food were provided for visitors. No charge was made, but a receptacle for coin was placed on each table, and often chiefs vied with one another as to who should contribute most. It appeared that Te Whiti and Tohu were determined to show that their people were fit to govern themselves in their own settlements, with an approach to European methods. Some very large and good European houses have been built, roads have been made, and drainage so far attended to as to make the sanitary conditions of the place a wonderful improvement on the past. But the leaders seldom fail to enter a protest in some practical manner against new laws which are from their point of view oppressive and prejudicial to their claim for home rule under the sovereignty of the King. The Constitution Act says "it may be expedient" to grant such a form of government as is described, but it never has been thought expedient, and in the entirely altered conditions it is not at all likely to become so. Sir George Grey was aware of another attempt made by the loyal Arawa tribe to obtain the privilege mentioned in the Act of 1852, and his response was the drawing of his Maori Municipal Councils Act. No legislator of the present day is likely to go any farther, if so far, as Sir George was prepared to go. The present Maori Village Councils Act, to establish Maori local bodies for the government of their settlements, is an excellent one, and the Native Minister deserves infinite credit for his assiduity in initiating, forwarding, and bringing it into operation. If it is not as immediately successful as its well-wishers hope, it is quite as successful as the discriminating expected. The most perfect measure will suffer in administration by immature minds, and it is too much to expect the mind of a Native to develop in a century and a quarter from the type of the mind of man of the new stone age to a twentieth century standard. It would be a most admirable thing if Te Whiti and Tohu could be persuaded to adopt the system under the Act spoken of. But they have probably been

too long autocratic in their joint rule to brook equality with any. Their ideal probably is the old communal system, with themselves as chiefs.

There is a great Scriptural element in both the propaganda and addresses of the prophets, but it is Biblical without being religious. They recognise their own ancient customs in the record of Israel's laws, migrations, and conquests. They have decided that the Maoris are the children of Israel and the Europeans Gentiles, and all the splendid promises of Scripture are for the former when the time arrives. They gained a thorough knowledge of the Bible by assiduous perusal of a large illustrated copy, probably the Durer Bible, lent them by Missionary Riemenschneider. It was returned in the seventies to the family.

When Maori patriotism is challenged we must expect to have the best men against us, and all the followers of the Parihaka propaganda are intensely patriotic. It is probable that in no Maori settlement in New Zealand could more erudite knowledge of Maori tradition be obtained than is possessed by Te Whiti's people. There is there splendid material for the initiation of a system of technical and manual education for the Natives. There is no other chief in the two islands who could collect such a large and permanent following, and it is a thousand pities that the mana of the two chiefs could not be made to join hand-in-hand with the influence of the Government in advancing the social and economical development of the natives. At present the attractions of frequent idle gatherings and their cost are an evil to the race which they mistake for good, but concerning which there is at present apparent no opportunity for European intervention. Probably the introduction of some village industry apart from farming would be the best way to initiate a change and bring the Native into healthy competition with the European.

Nervous Apprehension.

THE Russian Admiral, with the Japanese on his nerves, saw in harmless trawlers the enemy's torpedo boats. The Urewera Natives are as easily alarmed at any novel movement in their territory. They are convinced that if once the gold prospector gets a paying prospect in their hills the lands will depart from them. The benevolence of the Government has lately supplied some Angora goats to feed on the rough pasturage of the Tuhoe hills. There is no letter "L" in the Maori language, and "r" is its proxy whenever they have to pronounce a pakeha word containing "L." In consequence the Maori pronunciation of the "gora" in Angora is not very dissimilar from his usual pronunciation of "gold." A Native of the Urewera country is reported to have lately visited Wellington for the purpose of protesting to Parliament against the liberation of goats on their hills, which, by their actions when grazing, would indicate to the watching herdsman the spots where gold lurked beneath the soil. He objected to the divining billygoat, thought to be more potent than the divining-rod. He was reassured, and departed, pleased to find that the goats would be a source of profit.

Party Government and Maori Representation.

WITH a Maori representation of four in a House of seventy odd, the chance of the minority influencing the majority to the extent of advantage in the voting is small. When the Maori vote of four is consistently given to one party, advocating a measure distinctly opposed to Native interest, and solely to the advantage of the European, the advantage of the Native representation disappears, the Native is disfranchised in the interest of the party. When that party is in power the unlimited paramountcy of the European over his Maori fellow-subject is complete. Such is the position in the House of Representatives at present. There was an exception a week or so back, when one Maori member spoke trenchantly against the Native Rating Bill, and voted as his and his people's interest prompted. But the party feeling of another Maori member was so strong that he obstructed a European member who was speaking in the Native interest, but against his party. But the worst point about this usual block vote for the Government is that when a prayer is made to the Imperial Government to intervene in the interests of the Natives whose lands were conserved to them by the Treaty of Waitangi, and in many cases ensured to them by Crown grant, when the titles are attacked by the Government the Imperial Government is apparently asked to oppose the Colonial Government on matters in which the Natives have given their verdict to the latter by the vote of their representatives. That is likely to block Imperial intervention. The Imperial Government does not know that the vote was not given on the merits of the question, but in loyalty to party. The difficulties of a European member with a knowledge of the matter, yet generally supporting the Government, were thus expressed in the debate on Native Rating Bill by Mr. A. L. D. Fraser:—

Mr. A. L. D. Fraser (Napier).—I do not think it right to allow such an important Bill as this to leave this Chamber without saying a few words upon it. One who has an honest mind is placed in rather a paradoxical position. As a general principle, it is recognised that the rating of Native lands is justifiable and proper. But, when one comes to analyse and see the disabilities under which the Natives live and are treated by the legislation of our colony, one almost goes so far as to say it is unjust, ungenerous, and despicable. One, I suppose, must vote for the third reading of this Bill, and the only justification for it I can see is that it is perhaps doing the greatest good to the greatest number. The history of the world has told us that the few have very often to suffer for the benefit of the many. To place the further incubus of rating as is proposed on the Native race, with their hands and feet tied as they are in dealing with their lands, is ungenerous, and taking an advantage of members of the British race that, I feel sure, was never anticipated when we joined hands in treaty with them in 1840. I will go further and say, if anything of the kind had been attempted

with Europeans by any Government, it would have been the death-knell of that Government, because if there is any truth in British pluck they would not have allowed such legislation to go on the statute-book. Sir, we have been told that we should be congratulated upon this legislation passing. Yes, if the Natives were placed on the platform that we are upon, and given our rights and privileges as British people. But until that is given them, we have no right to pass this legislation. The sop is held out to them that we passed yesterday evening—a Bill doing away with the 10 per cent. Native duty on all Native alienations of land. And, sir, the honourable member for the Northern Maori District swallowed the bait, and thinks his people have gained something. I tell the House and the honourable member he has not gained anything for them, because they cannot sell their land as the law now stands.

Mr. Fraser concludes thus:—One feels for the Natives; but I personally have no regret for the Maori members of this House who so persistently urged upon Government to bring down that legislation. I hope within the next year or two to see the pen put through all those statutes passed since 1900; and, I believe, if we have the honourable member Mr. Kaihau here we shall receive his support in that. There is a party now in this House which, if a straight-out vote were taken, these Acts would be repealed, and it would be very much better for the Natives, the Europeans, and the colony. I do not wish to say anything unkind about Mr. Kaihau; but this will be a warning to him to take the advice of those who, possibly, know a little more of this subject than himself. In 1900 we discussed the matter at considerable length, and in 1901 the same. The honourable member was pulled on one side by the Government and by his own people on the other, but he would not listen to my words, and now he is a sorrowing man. Now it remains for him to be strong, and if he will join with the broad-minded and right-thinking men in this House, he will have no difficulty in the not-distant future of placing such legislation on the statute-book as will be satisfactory to him and to the advantage of the colony. At the risk of repetition, I say once more that I shall not vote against the third reading of this Bill. It is undoubtedly in the interests of the European section of the community, and consequently it is beneficial to the great majority. It is, on the other hand, unjust to the Natives; but they must bear the cross, as they have done in the past, in anticipation that on the near horizon there is hope, or hope that those who think that justice should be extended to our coloured brothers will join hands with them and endeavour to elevate them to the same platform as ourselves, and together march on as one people to brighter, happier, and more prosperous days.

We have the more pleasure in quoting this speech in that it holds out hope for the future.

A Short Story.

It has been said that the Maori language contains no word equivalent to gratitude, and that the quality does not exist in the race. The following true story will show that the promptings to gratitude are present to some, though there is a certain thriftiness in sacrifice noticeable, and an inclination to change the obligation which is known for one which is secret, and for which payment, in consequence, is not likely to be demanded. Osborn had a cattle farm and a hut at Atiki,

Manawatu. He was a bachelor and cooked for himself. To save baking he brought bread from Foxton, and on one occasion he returned weary and hungry from his rounds to find the one loaf he had left in the morning absent in the evening. Keys were unknown. Renata was a Native of Papakiri, who was frequently about the place, and he arrived on a visit that evening. Said Osborn—"Renata, some scoundrel of degraded birth and slavish habits has taken my supper. I know you for an honest and self-respecting person." (The Lord forgive you, Osborn, when called to the Bar.) "I should no more think of suspecting you than of accusing my brother who is 14,000 miles away." Renata said the thief was a taurekareka. He remarked that the wood-pigeon was plump and luscious from feeding on the miro, and that he should like to replenish the larder of Osborn to show his regard. "Would Osborn lend him the gun for the morrow?" Gun and ammunition were supplied, and Renata disappeared till next evening. Then he returned, and throwing two plump geese on the floor of the hut, he remarked that the sin of another had been paid for by himself, and he hoped the reparation was ample. Osborn wondered at the generosity of Renata in paying two of his own geese for one little loaf, and thought the Native was one of effusive gratitude. But when he found that the geese were the property of his neighbour, Harry Symmons, he did not know by what name to call the morality of Renata. And he has never discovered it yet.

The Benevolence of the Sovereign.

WHEN in 1852 a Constitution was given to New Zealand, after considerable negotiation the waste lands, buildings, offices, etc., of the Crown, valued at three and a-half millions sterling, were given to the New Zealand Government on condition that certain sums were paid each year by the latter for purposes specified. We believe the total amount is £27,000 per annum. From this £7,000 has to be paid for the fostering of the Native race, for medical attendance, and so forth. We believe that from this fund is taken part of the cost for the administration of the Maori Village Councils Act, and possibly it could not be better applied if used with discretion.

A European Audience.

THE Maoris, it is hoped, will for the first time gain a hearing, in the expression of their wants, from the European people whose sympathies for the Native are only withheld because of their ignorance that any grievances exist. At the same time this paper will not be open for fatuous agitation on matters which are not of public interest, and which are simply exploited to embarrass the authorities. Equally because a wrong is supported by those authorities, it will not escape censure for that reason. But always, consideration for the innocence of honest error will be extended, and to make that error scarcer, is one reason why we ask support for our paper.

Native Education Endowments.

A NUMBER of petitions have been presented to the House this session, both from Maoris and Europeans, praying the Government to take some action towards ensuring the utilisation of various Maori educational reserves for the purpose for which they were intended. The Native Affairs Committee having recommended that these petitions be referred to the Government for enquiry, advantage was taken of the opportunity by several members to urge the necessity of the Government dealing with the matter without delay. Mr. Hogg mentioned he Maori educational reserves near Masterton, the revenue from which was being absorbed by the Anglican Church. It was producing a rental of £150 a year, and if it was cut up into sections for workmen's homes it would produce a much larger revenue, which should be used for educating Native children. Mr. Field, Mr. A. L. D. Fraser, and Mr. Heke spoke of the Porirua, Otaki, and other trusts in the North Island, which are similarly situated, and blame was cast on the Premier for not having taken means to have the subject dealt with by Parliament at an earlier stage of the session. They urged the necessity of appointing a Royal Commission to enquire into the whole subject of Native education endowments during the recess, Mr. Field contending that such a Commission should consist of members of the Supreme Court Bench.

The Signing of the Treaty of Waitangi.

IN 1890 was published by the Government Printer a short history of the signing of the above treaty at Waitangi in February, 1841, written by the Rev. W. Colenso, F.R.S., F.L.S. (Lond.), etc. We extract the opening description from page 12:—

Wednesday, February 5th.—This morning at an early hour the Natives, who had been gathering all day yesterday, began to move towards Waitangi, the appointed place of meeting. About 9 a.m. the Lieutenant-Governor, accompanied by the captain of the "Herald," arrived at Waitangi; and from 9 to 10 a.m. the officers of the man-o'-war, the suite of the Governor, all the members of the Church Mission residing in or near the Bay of Islands, together with different European and American residents and settlers, kept arriving. The day was particularly fine, and the spectacle of the most animated description. On the water were to be seen the numerous canoes gliding from every direction towards the place of assembly, their respective rowers straining every nerve to gain and keep the lead, whilst their paddles kept time with the cadence of the canoe-song of the kai-tuki (canoe-song singer), who standing conspicuously erect in the midst of each canoe,

and often on the thwarts, animated the men by his gestures as well as his voice; the boats of the many settlers and residents living on the shores of the bay, together with those from the different ships and vessels at anchor in the harbour; and the ships and vessels decorated with the flags of their respective nations. On shore, in the centre of the delightfully-situated lawn at Waitangi, a spacious tent was erected, which was tastefully adorned with flags, etc., over which England's banner streamed proudly in the breeze [the flag was taken down while the proceedings were going forward.—J.B.]; the whites, many of whom were new-comers, who seemed to be much delighted with the scene before them, were comfortably walking up and down in different little parties, socially chatting with each other à l'Anglais; whilst the countenances and the gestures of the Natives, who were squatting grouped together according to their tribes, bore testimony to the interest which they took, if not in the business, in the gaiety and life of the day. Nature appeared for once to have consented to doff her mantle of New Zealand grey [Mr. Busby has here, in the margin of the MS., "?, J.B.": My allusion was to the rather sombre appearance of the fern, and manuka (*Leptospermum scoparium*) scrub, and rushes, on the barren hills around], and to have become quite exhilarated. Even the cicadae, those little gallant monotonous-toned summer gentlemen, sang livelier than usual. Everything in fact wore the appearance of cheerfulness and activity. Whilst all this was exhibited and enjoyed without, the Lieutenant-Governor, Mr. Busby, and Rev. H. Williams were engaged within, translating the treaty, and arranging other preliminary matters for the meeting. About half-past 10 a.m. the French Roman Catholic Bishop Pompallier, dressed in canonicals, attended by one of his priests, arrived. They landed and walked onwards, without the least hesitation, into the room in Mr. Busby's house where the Lieutenant-Governor and others were closely and privately engaged, brushing by the (mounted) police [a small body of them had accompanied Captain Hobson from Sydney], who, in uniform, were keeping guard before the door. At this a buzz might be heard among the Natives, one saying to another, "Ko ia ano te tino rangatira! Ko Pikopo [the common Maori name by which the Roman Catholic bishop and the priests were known] anake te hoa mo te Kawana" (i.e., "He indeed is the chief gentleman! Pikopo (Pompallier) only is the companion for the Governor"). Hearing the observations made by the Natives, I repeated them to my brethren, Messrs. King, Kemp, Clarke, and Baker, at the same time calling their attention to what had just taken place, saying, "If Pikopo and his priest go in, we, for the sake of our position among the Natives, should go in also." To which the brethren assenting, we walked on towards the house. Just as we had gained the verandah an invitation was announced from the Lieutenant-Governor for all those who had not and who wished to be presented to him to come in through one door, be presented, and then pass out through the other. On this some of the brethren were going in with the settlers and residents, who were pressing forward, when I said, "I pray you do not go in and out in this manner while Pikopo and his priest remain in the room." On which they all, with myself, remained without. After the several persons who had entered had been introduced, which was soon done, the Lieutenant Governor came out to proceed to the tent, His Excellency, the captain of the "Herald," and Mr. Busby, preceded by some of the (mounted) police, leading the way; on which the Roman Catholic bishop and his priest stepped briskly up close to the heels of the Governor, so shut-

ting us out unless we chose to walk behind them. "Brethren," I exclaimed, "this won't do: we must never consent to this position." "No," rejoined the Rev. R. Taylor; "I'll never follow Rome." And on his so saying we stepped on one side, out of the line of the procession. Arriving at the tent, the Governor and captain took their seats in the centre of a raised platform, when Pikopo and his priest immediately took possession of the seats on the left next to the Governor [Mr. Busby was on the Governor's immediate left, and the Roman Catholic bishop next to him. J.B.], we, the Church of England missionaries, standing behind. The Rev. H. Williams was now directed to a chair placed on the Governor's right, on which the Colonial Secretary, Mr. Willoughby Shortland, came over to us, took me by the sleeve, and said, "Go over to that end and support your cloth" an intimation we lost no time in attending to, ranging ourselves as we best could behind the Rev. H. Williams. The tent was all this time rapidly filling with the different persons assembled. The scene was very interesting and impressive. In the centre of the narrow raised platform were the Governor and captain of the man-o'-war in full uniform; on the Governor's left were Mr. Busby and the Roman Catholic bishop in canonicals, his massy gold chain and crucifix glistening on his dark-purple-coloured habit; on the right of His Excellency were the members of the Church of England mission, in plain dark dresses. The different officers of the "Herald," together with His Excellency's suite, stationed themselves as they best could—some here and there on the platform and some immediately before it. In front of the platform, in the foreground, were the principal Native chiefs of several tribes, some clothed with dogskin mats made of alternate longitudinal stripes of black and white hair; others habited in splendid-looking new woollen cloaks of foreign manufacture, of crimson, blue, brown, plaid, and indeed of every shade of striking colour, such as I had never before seen in New Zealand [the gifts of the Roman Catholic bishop.—J.B.]; while some were dressed in plain European and some in common Native dresses. Nearly in the midst stood Hakitara, a tall Native of the Rarawa Tribe, dressed in a very large and handsome silky white kaitaka mat (finest and best kind of garment, only worn by superior chiefs), fringed with a deep and dark-coloured woven border of a lozenge and zigzag pattern, the whole of Native (I might truly say of national) design and manufacture. [This garment was afterwards much admired and talked of by the Natives themselves. I have only seen one similar one, which I (early in 1836) had obtained from Rotorua.] The sunlight streaming down from an aperture in the top of the tent on this beautiful white dress threw the figure of this chief into very prominent and conspicuous relief, forming a fine contrast to the deep and dark shades of colour around; whilst here and there a hani (or taiaba, a chief's staff of rank, etc.) was seen erected, adorned with the long flowing white hair of the tails of the New Zealand dog and crimson cloth and red feathers. In the distance the raven-black and glossy locks of the Natives, gracefully ornamented with the snow-white and drooping feathers of sea-birds and of the white crane, forming a striking contrast, added much to the tout ensemble. Around the sides of the tent were the whites, residents and settlers, by far the greater part being very respectably dressed; and outside of them, against the walls of the tent, were flags of different nations, which, from the vividness of their colours, especially when the sun shone brightly on them, gave a charming air of liveliness to the whole.

The Destiny of the Maori.

If we honestly ask ourselves if the Anglo-Saxon is the best nation to guide the destinies of a warrior people, we can perhaps only answer the question in a qualified manner by saying there lives none better. But really that is but saying, that in undertaking the task all have been failures. Progress is our guiding star, and progress modernly defined means commercial and financial development, for by such industrial nations live. Settlement is the fetish of the colony, and in its interests the unequipped Native disappears. His waste land is alienated that farmers may live and thrive, and it is probable that even were an adequate income conserved to him from that source, and Maori landlordry, as it has been called, established, the sap of his vitality would not be checked, and perhaps it would be increased. The gospel of work is an excellent one, but in its application to the Maori forced labour is out of the question. Given opportunity, his initiative and competitive faculties will lead him on, but with less opportunity than the European he cannot be expected to equal, much less excel the latter. The old Maori life was a very full one. Those who were not at war were gathering sea and forest food or cultivating the soil. Some occupation must be found for the descendants of the majority, the warrior section. Arthur H. Adams, the poet of Maoriland, in his forecast of the brave days to be, anticipated that his very prosperity would enervate and destroy the Maori. Sufficient work to employ, not enough to enslave, would prove his salvation. Says Adams in "The Brave Days to be":—

"From his high place the Maori, the erect
Brown, sturdy efflorescence of the isles
Had fallen. Nevermore the warriors
Superb in pride of kingly thews, with spear
And murdering mere through the shrinking
land
Imperiously strode; or with the tune
Of even-plashing paddles woke to life
The silent reaches of the dreaming fiords.

His race had lapsed and dwindled, withering
In too luxurious a land of peace,
And pining, like a frail transplanted flower,
For those strong bracing winds of lust and
war
That were his life. Stifled in a summer
calm,
He should have died in harness, fighting
still;
Hurling against the changing tide of things
A word of endless war! like Rewi, when
Erect amid the remnants of his tribe,
Looming Titanic o'er his ruined world,
He stood, and to his white foes' proffered
peace
His last defiant challenge proudly flung—
'We shall fight on; there shall no peace be
made
For ever and for ever and for ever.'"

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