

*Presented to the House of Representatives on 29th June, and part ordered to be printed.*

HE tono tenei na matou kia apititia tenei ("Native Schools Act, 1867") ki tenei rarangi, ara:—Kia rua ahua kura. Ahua, tuatahi—Ko nga tamariki katoa kua mohio rawa ki te korero i o ratou reo Maori ake ano, me nga ritenga Maori katoa hoki, me whakaako ratou ki nga mea e toru anake, ki te korero pukapuka Maori, ki te tuhituhi Maori ki te whika hoki. Ahua tuarua.—Ko nga tamariki katoa ka rua tau i te mea ka oroko timata ake ratou ki te korero, ko nga tamariki enei, e tau ana kia whakaakona ki te reo Pakeha, me era atu tini matauranga hoki au a te Pakeha. Ki te mea ia tenei koutou kei te hiahia kia akona tikatia a matou tamariki i runga i te nei te huarahi marama ngawari hoki kua whakaaria i runga ake nei, e hohoro ai a matou tamariki te whiwhi ki nga matauranga maha a te Pakeha.

Te ahua tuatahi "Whakamaramatanga."—I whakaaroa ai kia toru anake nga mea e ako ki nga tamariki kua mohio ki te reo Maori ki nga ritenga Maori hoki. Tuatahi.—Ko te kaha rawa o te pakeke o te reo pakeha ki te ako ki nga tamariki koia kua korerotia ake ra. Tuarua (ko te whakaaro nui rawa kei tenei).—Ahakoa riro mai te matauranga nui i nga tamariki katoa e akona kaumatuatia ana, ara, i te mea kua mohio nei ratou ki te reo Maori ki nga ritenga Maori katoa atu hoki, ki te hoki mai ratou ki o ratou kainga Maori, kia hia ranei ra, marama, tau ranei, kua rite ano ratou me o ratou hoa Maori ki hai nei i tae ki te kura, a, kua kino ke atu ranei ia ratou.

A he tino maumau rawa te moni o te koroni me nga whenua a nga matua me te taima hoki i whakapaua mo ratou. Whai hoki, kua tauria ke mai tenei tu ako mo a ratou tamariki i te maha o nga kura kua pahure, nui ke atu te pai me te mohiotanga hoki o nga tamariki ki hai tae kia aua kura i to nga tamariki i tae. Titiro hoki ki te tamaiti i aua ra i akona e te Kura Pikopo, a, tae atu ana taua tamaiti ki. Roma whakaakona na ia ki nga kura nunui o taua kainga, riro mai ana i a ia te mohiotanga nui me tona mohiotanga ki nga reo maha—ki te reo Ratine, Hiperu, Kariki, Ingirihi, Wiwi, me te maha o era atu reo o tawahi i mohiotia e ia, a whaka-pirihitia iho taua tangata katahi ia ka hoki mai hei pirihi Pikopiko mo nga Maori e tona kainga o Hokianga. Kihai i tae ki te rua ki te toru ranei tau i noho ai ia i roto i ona iwi Maori, mahue ake tona pirihitanga hoki ana ki tona Maoritanga ano. Ko nga tamariki o tona iwi ki hai nei i tae ki Roma kei runga ake i a ia te pai te ma me te mohiotanga katoa hoki. A, ko te moni me te taima o nga Pikopo i whakapaua mona engia ano he mea akiri ki te moana. Mo nga kura katoa hoki i akona ki a matou tamariki i enei tau maha kua pahure ko taua ahua katoa i te tangata kua korerotia ake ra. Whai hoki ko nga Kura (Native Schools Act, 1867), e whakaaroa ana e te Kawanatanga hei ako i a matou tamariki, ki te mohio iho a te ngakau tupato, ko tona mutunga iho o enei kura, kei te ahua ano o te tangata Pikopo, me nga kura katoa kua whakamaramatia ake ra.

Ki te riro mai hoki he (good sound education) i a matou tamariki, hei painga mo nga iwi e rua penei, kua ea rawa te moni o te Koroni me nga whenua a nga Maori me te taima i whakapaua mo ratou.

Tena ko te mea tino pouri rawa kei rite ki te tangata me nga kura katoa kua hono na te korero ake; engia ano ko te moni o te Koroni me nga whenua a nga Maori me te taima i whakapaua ki a ratou, he mea akiri atu ki te moana.

Te ahua, tuarua, "Whakamaramatanga."—I whakaaroa ai me penei te ahua ako i nga tamariki nonohi ki te reo pakeha, &c. koia kua korerotia ake ra i te ahua tuarua. Tuatahi—ko to ratou reo e timata ai ratou ki te korero, he reo Pakeha me te tino ngawari hoki o o ratou reo ki te korero i te reo Pakeha, a, ki te rite te tamaiti mo te kawae atu ki nga kura Pakeha, kahore he raruraru o te kaiwhakaako o te kura ka tukua atu ra ia ki reira i te mea hoki he reo Pakeha te reo.

Tuarua—ko te mea nui rawa tenei hei whakaaronga ki te riro mai te matauranga i enei tamariki he tino marama pono ra tenei he mea pakeke rawa kia hoki ratou ki nga ritenga Maori i te mea hoki kihai ratou i tau nga ki aua ritenga Maori i. to ratou nonohi tanga ake (me hanga hou ano he kura hei ako i a ratou kia mohio ki te ahua kau ano o aua ritenga Maori hei mea whakakata ma ratou) a me te mau tonu ki to ratou matauranga e kore e mahuetia, e warewarea hoki. Penei ka ea te moni me nga mea katoa e whakamahia mo ratou. Kia marama ta koutou titiro mai ki te nei whakatauki: "Hutia te kauri i te itinga ano ka taea." Whai hoki me te ake i a matou tamariki—me penei ano me te kauri nei ka taea ara, ka ngawari ka hohoro hoki te taea.

Ko te ahua kura tuarua nei, kua whakamatauria e tetahi o matou e Hirini Rawiri Taiwhanga i nga tau e rima kua pahure nei. Kitea iho te tino hohoro rawa me te tino ngawari rawa hoki o ana tamariki nonohi nei ki te korero i te reo Pakeha. Kotahi tekau ma wha (14) ana tamariki katoa tekau ma tahi (11) nga tamariki Maori tokotoru (3) nga tamariki Pakeha (na ratou i whaka korero ki te reo Pakeha). Tokowhiti (7) e toe ana tokorua (2) kua mate tokorua (2) kua hoki ki nga matua, tokorua (2) kua mauria ki nga kura pakeha, kotahi (1) tamaiti Pakeha kua whakahokia.

Na Hone Mohi Taiwhai na Hone Tuhirangi nga tamariki kua mauria ki nga kura Pakeha, a kei te whakapai rawa te kaiwhakaako i taua tamaiti a Hone Tuhirangi na tona mohio hoki ki te reo Pakeha i te taima i mauria atu ai tenei tamaiti torutoru rawa nga reta kihai i mohio ia ia. A, kei te tino marama rawa, me penei te ahua

whakaako i a matou tamariki ki te kura e hohoro ai a matou tamariki te whiwhi ki nga matauranga maha a te Pakeha (ki te mea ia e whai moni).

Ko te huarahi e taea ai te whakahaere i enei ahua kura e rua. Tuatahi (1). Ko te kaiwhakaako i enei ahua kura hei te tangata ka tokotoru ka tokowha ranei nga tamariki kia ai ai a raua tamariki Pakeha hei whakakorero Pakeha i aua tamariki Maori, ki te kore tenei a taea me mau mai he tamariki Pakeha nonohi, penei me a Hirini Taiwhanga kua whakamahia nei. Tuarua—kia rua whare, kotahi e rua ranei maero te matara o tetahi i tetahi hei kura i nga tamariki e whakaakona ana ki nga mea e toru anake koia i te ahua kura tuatahi; ko te rua o nga whare ko te whare tenei hei nohoanga mo te kaiwhakaako ratou ko tona hoa wahine me a raua tamariki, a, ko taua whare kia rua wahanga kia kotahi mo te kaiwhakaako, kia kotahi mo nga tamariki Maori me o ratou whaea i te taima kau ano e whakaratata ai ratou ia ratou tamariki ki aua tamariki a te kaiwhakaako ra a, i te taima kua rarata, kua hoki hoki nga whaea ki o ratou kainga ake ano kia kotahi kia tokorua ranei hoa wahine hei hoa mo te wahine Pakeha ra hei horoi hei whaka moe i aua tamariki hei mahi hoki i nga mahi kotoa atu o te whare.

Kia kotahi hoki marae nui e whakatuwheratia, hei takarohanga mo aua tamariki a te kaiwhakaako ra ratou tahi ko aua tamariki nonohi Maori ra ko te Ture pakeke rawa atu mo tenei whare, kia kua rawa aua tamariki Maori me aua tamariki Pakeha e whakarangona ki te tahi reo Maori kotahi—tahi— nei. Ko taua kaiwhakaako ratou tahi ko tona hoa wahine me a raua tamariki katoa hoki hei te mea kuare rawa ki te reo Maori.

Ko te mahi ma taua kaiwhakaako nei rite tonu ano ki nga, kura e mahi nei ko te mea ia e torn ano nga mea e ako ai ia i aua tamariki koia kua korerotia ake ra waiho ma te koi o te tamaiti te ritenga e maha atu ai nga mea e ako ai ia. Ko te mahi ma tana hoa wahine, ko te ako i nga tamariki nonohi ra i te wa e mohiotia ai kua rite ratou kia akona ki a ratou reta me etahi atu mea mama hoki hei ako ma ratou. Ko te whakaako hoki i nga kotiro o tera kura ki te tuitui (kite taea) ki te waiata hoki.

Ki te kite mai te Paremete (otiia e mohiotia ake nei ano e kore e kitea mai) a, ki te taea te whakaae mai kia tuhonoa tenei wahi ki te Ture (Native Schools Act, 1867), he pono ra i te mutunga o nga tau e rua tekau matahi (21) e haere ake nei timata atu i tenei tau 1876 kua rite tonu te matauranga o nga tamariki Maori ki nga tamariki Pakeha. Otiia ki te penei tonu te tua ahua ako mo a matou tamariki me tenei e mahi nei he tika te tupatotanga ake ahakoa tae ki te mano tau e peneiti ana te ako mo a matou tamariki e kore rawa e riro mai te nei mea e ki ia nei he "Matauranga."

A, na enei take e whitu (7) e tono nei (i runga i te ata whakamarama ano), ki nga Tumuaki e rua me nga Mema katoa o nga Whare e rua o te Paremete matou o koutou kai pitihana whaka iti ka inoi tonu atu nei:

Wi Te Hakiro, and 336 others.

WE desire that "The Native Schools Act, 1867," should be amended to this effect:—Let there be two classes of schools. First, for all children knowing only their own Maori tongue, also having a knowledge of all Maori customs. These should be taught to read in Maori, to write in Maori, and arithmetic. Second, all children of two years old, when they are just able to speak, should be taught the English language, and all the knowledge which you the Europeans possess. If this plain and easy course be followed, our children will soon attain to the acquirements of the Europeans.

With reference to the first proposal, that only three things should be taught to those who can only speak Maori, we explain our reasons. First, the extreme difficulty of teaching them the English language; second and most important, even if the youths were to attain to the acquirements which are taught to them, after they have long been speaking nothing but Maori and observing only Maori customs if they were to return to their Maori kaingas, it would not be long before they fell away and became as those who had not been to school at all, or a good deal worse.

This is a great waste of public money and of the land of the parents of the children; also it is a waste of time. We have an example set us in this respect by the results from many former schools: those who did not attend them are better than those who did. Here is the case of a boy at that time educated at the Roman Catholic School. He was afterwards taken to Rome, and educated further in the colleges; he attained to high acquirements and knowledge of many languages—Latin, Hebrew, Greek, English, French and many other foreign languages. He was ordained a priest, and came back to act as Roman Catholic clergyman amongst the Maoris of his place, Hokianga. After living with the Maoris of his tribe for two or three years, he abandoned his office and relapsed into his former state. Those children who did not go to Rome became superior to him. The time and money of the Roman Catholics expended upon him might as well have been thrown into the sea; and all the schools in which our children have hitherto been educated have only had the same result, and thinking will anticipate only the same thing in the future.

Had our children received a good sound education, it would have been for the benefit of both races, and there would have been a return for the public moneys spent, and also for the lands of the Maoris given and the time spent, in the education of the children.

It is very distressing, lest it be like unto the man and the schools above referred to; if so, the expense incurred, the endowments and the time spent, might as well be thrown into the sea.

With reference to the second proposal, it was thought that the little children should be taught English, &c., so that the first language which they might be able to speak should be English. They could at that age pick it up very easily; and when the child was ready to take to school, he (or she) would go speaking English, and thus there would be no confusion with the teachers.

It is important to consider that should these children acquire knowledge, it would be of a permanent character. It would be very difficult for them to pick up again the Maori customs from which they had been separated when quite little; they would have to be taught those customs in a school for that purpose, if they wanted to learn them for their amusement. This system would repay fully all the outlay. You should bear in mind this proverb, "If you want to pull up a kauri tree, you must do it when it is little;" so with the education of our children, they should be taught when pliant.

This system has been tried by one of us—namely, Hirini Rawiri Taiwhanga—during the last five years; and his younger children display great aptitude and quickness in learning English. He had fourteen children, eleven of them Maoris, and in addition there were three European children, who taught the others to speak English. There are now seven left, two having died, two have returned to their parents, two have been sent to European schools, and one white child has been sent home.

The children taken to the European schools belong to Hene Mohi Tawhai and Honi Tuhirangi. The latter's child gives great pleasure to his teacher, for he had a good knowledge of English when he went to his school, and it is very clear that if children were taught in that way at school and could afford the expense they would soon acquire European knowledge.

The teachers for these schools should be persons with three or four children, so that the children would do to teach the Maoris; or if they had none of their own, let them take some in as Hirini did. There should be two school-houses, about two miles apart, one for the education of the youths; the other should be occupied by the schoolmaster and his wife partly, and partly by the children and their mothers, until such time as they should become domesticated and sociable with the teacher's children, when they could go away. There should be one or two women to assist the schoolmaster's wife in domestic matters.

There should also be a general play-ground for the European and Maori children together. There should not be a word of Maori allowed to be spoken in the school, and the master, his wife and children should be persons altogether ignorant of the Maori language.

The schoolmaster should teach the big boys the three subjects which I first stated; and if they are sharp, they could be then taught more. The schoolmistress could teach the little children their letters, &c., and the girls sewing, music, &c.

If the Parliament would consent to embody these suggestions in an amendment to "The Native Schools Act, 1867," it would be certain that in twenty-one years' time the Maori children would be on an equal footing as regards their education with the Europeans; but if the present system is to be continued, if our children were to be taught under it for a thousand years, they would attain to what is called "Knowledge;" and in laying before these seven subjects for your consideration, we, your humble petitioners, will ever pray.

Wi Te Hakiro, and 336 others.