

15. The effects of the Bill would be to prevent the tribe under proscription from having any intercourse with others; would not that have a detrimental effect upon the Natives of that district?—It certainly would have that effect, if you shut out any people from travelling for any length of time. It would have a detrimental effect: but I should consider that, a lesser evil than allowing them to break our law with impunity.

16. Do they usually entertain a respect for British law?—Yes, decidedly.

17. What has produced that effect?—The intercourse with Europeans, and generally the instructions they have received.

18. Does that respect for law obtain support in the interior, as well as in the settlements?—I believe it does, pretty generally. I should remark that they do not acknowledge the right of the Government to interfere in Native disputes. I apprehend the law would have its effects principally on trade, and interfere between the Native and European.

19. Do you think that the mild administration of the British law has led to that effect?—No doubt that has had its effect.

20. Do you think a change of policy toward the Natives of that kind would tend to recover that respect, or otherwise?—I do not think it would lessen it.

21. Do you think that Natives would recognise the right of Government to pen them up in districts until they submitted to the law?—I think they would recognise the right of the Government to establish other means, as they would recognise its right to establish other laws.

22. You say that it conforms to their habit of the *Tapu*,—does their regard for it (the *Tapu*) arise from any superstition or religious feeling?—Decidedly so; the practical effect of such a law would operate in the same way as the law of the *Tapu*, though our notions may differ from them. I believe they would call it a *Tapu*.

23. Do you think that such a *Tapu*, even if imperfectly carried out, would act and operate so as to induce them to conform to the laws?—That is my opinion.

24. Would there be any special danger likely to arise from a casual application of the law in an imprudent manner?—If it were made to affect the innocent, it might be injurious.

25. Does not that apply to the execution of laws in general?—Yes, it does.

26. Is it necessary to Native ideas of justice that a whole tribe should be rendered amenable for the offence of a single member of it?—It is; any member of the tribe offending would feel himself justified in taking revenge on any individual member of the offending tribe, either by taking property or life according to the offence: hence, when two tribes are at variance, every member of each tribe will keep out of the district of the other.

27. If this law were brought to bear as they might believe grievously, would it lead to retaliation on Europeans by them?—I should not myself think so; I think they would grant that the Government had perfect right to say you shall have no connexion with any people or settlements until you make restitution and submit to our laws.

28. Have you known any case in which such a measure would have been necessary to bring Natives to submission?—Yes, here in the case before you.

29. In adducing cases of offences committed by Natives, if Government had issued warrants to apprehend the offenders, do you know of any tribe or chiefs which would be likely to resist or shield the offenders?—I cannot refer to particular cases; my opinion is generally that they would not give up offenders on the serving of a magistrate's warrant, though they respect British law. That respect may not be strong enough to induce them to give up one of their friends, if they considered that they could screen him with impunity.

30. *Mr. Campbell.*] Do you think that there have been efficient means taken to make the Natives acquainted with our laws?—I do not know.

31. *Chairman.*] Are you of opinion that the *Maori Messenger* newspaper might be made more useful?—I think that publication might be made more useful—as for example, the Native Offenders Bill might be published in it to render the knowledge of such a Bill more general amongst the tribes.

32. Have the Native chiefs lost their influence?—I think it is gradually losing its power. I do not think it is very extensive, except in case of war. They have no regular system of administering the law. They use club law.

33. Are you aware that any means have been taken to make the Natives acquainted with British law, and explain it to them?—I am not aware of any except Judge Martin's Compendium of British Law, which was published in the Maori language.

34. Do you think some more active means on the part of the Government, in the way of instructing the Natives in British law, might supersede the necessity of resorting to coercive measures, such as the proposed Bill?—The diffusion of information amongst the Natives would undoubtedly be of great service, but I am not prepared to say that it would supersede entirely the necessity of such a measure as the one proposed.

*Mr. Buddle then withdrew.*

*Mr. Henry Snowden in attendance, examined.*

1. *Chairman.*] How long have you been resident in the Colony?—I have been resident in the Colony about twenty-one years.

2. Where have you been residing?—At Whangaroa, a purely Native district.

3. What is your occupation?—I am a settler, carrying on sawing, raising stock and trading with the Natives.

4. Are you acquainted with the Native character and habits?—I have acquired a knowledge of the Native character and habits.