

3. The political element is also making its influence felt with the Native people, while at the same time the sentiment of loyalty to the Government, and respect for the Legislative Assembly of the colony as the supreme authority, remain unchanged.

The Under Secretary, Native Department,
Wellington.

I have, &c.,

H. T. KEMP,
Civil Commissioner.

No. 7.

Mr. T. JACKSON, R.M., Papakura and Waiuku District, to the UNDER SECRETARY, Native Department.

SIR,—

Pokeno, 8th May, 1878.

I have the honor to acknowledge the receipt of Circular No. 11, requesting my annual report upon the state of the Natives in my district. I beg to state that, this being the first time I have been called upon to report on the above subject, I have not collected the information I should have done had I known such a report would be required from me. Last week I forwarded, together with the Native census taken in this district, a report similar to the one required, containing most of the information within my knowledge.

From the census taken in the month of April this year, I find that there are 987 Natives and half-castes in this district: 422 males over fifteen years of age, 134 under fifteen; 301 females over fifteen years of age, and 130 under fifteen. Natives residing near European settlements, where they can procure liquor, appear to be decreasing, and I am sure that, unless they cultivate more temperate habits, they will continue rapidly to decrease.

In the settlement near the village of Waiuku, there were living, in 1874, 216 of both sexes, and in April of this year 149 (this latter number includes 16 natives from the Waikato country on a visit to Awhitu for the purpose of digging gum), showing a great decrease in four years. This decrease may be partly accounted for on account of the Natives of the Ngatiteata Tribe having been visited last spring by their chief Aihepene Kaihau, who has resided some years at Te Kuiti. He tried to induce all the Natives over whom he had control, but only succeeded in getting some twenty to leave, selling, before leaving, their crops, cattle, and, if allowed, their land; it no doubt being the intention of Aihepene Kaihau that they should have no inducement to return to their original settlements, but remain near Tawhiao to strengthen his party; and if located by him on suitable land, and taught habits of industry, it will without doubt be very much to their ultimate benefit. At Waiuku, most of them, when able to get liquor, drank to excess, and spent money which ought to have gone to clothe and feed their wives and children.

I have no information as to the increase or decrease of the Natives at Kohekohe, that part having been only recently added to my district; they are much more sober than most of the others, caused principally by the example set them by their chief Major Te Wheoro, who never drinks himself, and exerts all his influence to prevent the people over whom he has authority from doing so.

During the past twelve months the Natives from all the settlements have been more desirous than formerly to have their disputes about cattle trespass, conversion of property, cases of assault, and offences caused by cursing, settled in the Resident Magistrate's Court, and on most Court days at Mercer there are some purely Native cases. They find that they are fined and punished by their own people according to the nearness of their connection with the Assessors.

Many of the Native settlements, especially those near the European cultivations, contain Natives seeking work, and not connected as regards relationship with the tribe they reside near. When such people commit offences they do not always get justice, especially if they have committed an offence against the chief or his near relatives. At the Wairoa settlement a case of this kind happened: a Native chief, Hori Kingi te Whetuki, had for some years been accustomed to hold Courts, and settle the Native disputes for miles around the place where he resided: sometimes he fined them in round sums, at others he took their horses. This system continued until the Natives themselves found out that he had not legally the power to do so—getting this information, in all probability, from the neighbouring settlers. For my part, as long as they were satisfied, and no great breach of the law was committed, I thought it best to let them settle their own private disputes in their own way; but, in the case I refer to, Hori Kingi, who is an Assessor receiving a salary from the Government, thought that he had been insulted by a Native named Tauhiwhi, belonging to one of the Waikato tribes, accusing him of disrespectful language towards him, and summoned Tauhiwhi to attend his Court held at Maraetai, tried him in their fashion—not allowing the accused to give evidence or to produce witnesses in his behalf,—and, after deliberating what their verdict should be, they concluded to fine Tauhiwhi £5. He not being willing to pay, and objecting to their jurisdiction, Hori ordered that his horse should be taken, which was done—an animal worth about £5. Tauhiwhi then came to the Court seeking protection against such a decision, and asking for a warrant to arrest Hohepa, the party who, by Hori Kingi's orders, took the horse, charging him with larceny. I was unwilling to take such extreme measures with Natives, but advised that he should be sued civilly for conversion of the horse, which was done. When the constable was endeavouring to serve the summons, Tauhiwhi being with him to point out the Native Hohepa, Hori Kingi interfered and would not allow the bailiff of the Court to