

He Mea Ta Enei Korero Hei Roanga Mo "TE WANANGA." Pakowhai, Hurae, 1875.

TE KAIWHAKAWA, KO TE TIATI PENEKARATI, TINO KAIWHAKAWA KOOTI HUPIRIMI.

*He whakawa na Paora Torotoro raua ko Rewi Haukore ia Pererika Tatana.*

## Te Mane, Te 7 o Hune, 1875.

Ko nga Roia mo Paora ma, ko Te Tapata, ka te Ihata. Ko to raua kai whakaako ko Te Hini Roia, Ko nga Roia mo Tatanu, ko te Wirihaua, ko te Konipata.

Koia nei nga ingoa o nga tangata i kira hei Huuri. Hone Temipata. (Koia te tumuaki o te Huri) C. J. Kuri Eruera Moa, H. C. Wirihana, W. U. Puka, Hori Wirihana, Hone Ropitone, Mohi Hutihana, C. V. Winita, Hruera Puripota, G. H. Norihi, W. Putiriti.

Ka mea a te Tapata, turia o whakawa, kia whakahoutia etahi o nga kupu o nga pukapuka o te whakawa, kia tino tika ai etahi o nga upoko, o te korero mo taua whakawa. Ka mea a te Wirihana, e kore e tika, no te mea, o marama ana nga kupu o nga upoko o aua korero. Ka mea te Tiati, e pai ana kia mahia houtia etahi o nga kupu, o aua upoko korero, kia tino marama ai nga take o taua whakawa.

Ka mea a te Tapata, he whakawa tenei na Paora Torotoro' raua ko Reewi, kia whakatikaia nga mea i he i a raua i a Tatana' he mea hoki taua tono noi, i rite ki te whakawa a te Pakeha, mo nga mea e riro pohehe ana i te tangata, he mea hoki kia whakahoutia nga kupu o tetahi Riiri, i tuhituhia e Paora raua ko Reewi, mo te Whenua Kia Tatana, i mua noa atu. A ko te take i tono ai raua kia Tatana, koia nei te tuatahi, he rironga pohehetanga no etahi waahi Whenua ki roto ki taua Riiri, e hara hoki nga kupu a Paora ratou ko Tatana i te mea i Wha kaae ratou kia riro taua Whenua i a Tatana. Te tako tua-rua, he mea mahi nukarau e Tatana taua Whenua ki roto ki te Riiri, me te mohio ano aia, kahore kau he whakaae a Paora ma kia riro taua Whenua, a i mahi he aia ki te tikanga o ta ratou korero ko Paora ma i whakatakato ai mo taua Whenua. Koia i kiia ai he whakawa tenei, i rite ki te Kooti Whakawa mo nga mea takoto pohehe, a he tono ano hoki ki te mana o Te Kooti Hupirimi, kia whakahoutia, te Riiri o taua Whenua, no te mea, i mahia pohehetia, a i mahia tinihangatia taua Riiri. Ka mea a te Tapata, ekore e tino tatakana e ahau kia koutou e te Huuri nga korero katoa o te whakawa nei, otiia me korero kau e ahau ko nga tino kupu anake, a ma nga korero a te hunga kai whaaki korero ki te whakawa nei, e ata korero nga korero katoa e kapea ana e ahau, a ma nga korero a taua hunga ka rongu ai koutou i nga mahi i mahia e Paora ma kia Tatana, i mea a Paora ma kia haere mai raua kia mahi i tenei whakawa. E mohio ana hoki koutou e te Huuri, i nga ra i mua atu o te tau 1865, kiano i tu noa te Kooti Whakawa Whenua Maori, a kahore kau he mea o aua ra, kia kiia te mana o tetahi Whenua kia tau ki te tangata Maori kotahi, a i aua ra kahore kau he mana a nge Maori kia mahi hoko ratou i o ratou Whenua, ki o te Ture tikanga. I muri tata iho, ka mea a Te Paratiwati, kia Reti a ia i te whenua o Paora ratou ko etahi Maori, a i taua wa e nohoia ana tana Whenua e Paratiweti hei haerenga Hipi maana. Ko taua Whenua nei, me ata ki marire e ahau tona tikanga, kei pohehe tatou ki taua waahi i roto i te Whenua i kiia e te Kooti Whakawa Whenua Maori. Ko te mea he ingoa ano tona, to taua waahi. Ko te Whenua nui, ara ko te waahi ki te Hauraro, ko Moteo tonu ingoa. A ko te waahi ki te tonga ko Omarunui tona ingoa. Nga eka o tenei Whenua katoa, 3410, otiia Ko tetahi waahi Whenua a o tata pu ana taua waahi ki Moteo, he Whenua ano, ona eka 163, a e nohoia ana taua waahi Whenua e te tini noa iho o nga Maori, a i noho ano ratou ki reira tae noa mai ki tenei ra. E tino mohiotia ana taua waahi, i te Whenua motubake mai, a kihai i kiia, ko taua waahi, no Moteo ranei, no Omarunui ranei. A ko tona tino ingoa, i mohiotia ai taua Whenua ko Ngatahira. A i roto i nga korero a Paratiweti ratou ko nga tangata Maori, kahore rawaiawa he kupu i whakaritea, kia riro a Ngatahira ki roto ki te Riiri a Paratiweti. Otiia ko nga korero a nga Maori kia Paratiweti he kupu anake mo Moteo, mo Omarunui.

Ka mea, a Te Wirihana, e he ana i a ia nga mahi a Paratiweti, kia kiia i roto i tenei whakawa.

Ka ki atu a Te Tapata, kei a ia nga kupu e tino marama ai tenei ki. Ko aua mahi i eke ano ki te mea a Paratiweti ara ki te whenua i nohoia e Paratiweti. A i te timatanga mai ano o nga korero, me nga mahi, hore rawa rawa he ki ranei he whakaaro ranei a nga Maori, kia tukua ta ratou whenua i noho ai a Ngatahira ki te Pakeha.

Ka mea Te Tiati, kahore i ata kitea atu e au te take, i kiia ai nga mahi a Paratiweti, ki nga Maori, hei titiro i nga tikanga o tetahi aronga korero i muri mai o te mahi a Paratiweti. Ka mea a Te Wirihana, mehemea e ki ana taku hoa Roia, kihai te whenua e tautohea nei ara a Ngatahira, i tukua ki roto i te Riiri kia Paratiweti, ka whakaae atu ahau ki tena. Ka mea a Te Tapata kahore, no te mea, tera atu ano to mea e tohe nei rutou, kia korerotia te mahinga o nga mea o aua ra, te kitea ai. Ka mea Te Tiati, me pukapuka rapea mana e kitea ai ena mea, ka mea atu a Te Tapata, kahore kau. Otiia, tenei tutahi whakawa, i whakawakia ki tawahi, a e rite ana te ahua o taua whakawa ki tenei. Ko te Pakeha nana taua whakawa, he tangata whai whenua, a ko aana Rihi, whenua, i kiia e ia i roto i aua Riiri, maana te whakaaro kia mutu te Riiri ka mutu, a whakawakia ana taua kupu. He mea hoki na te tangata i aia e Riiri ana te whenua, maana te whakaaro e mutu ai, kia mutu taua Riiri,

ka mutu. A na nga kupu o etahi Riihi, i whakaaturia ki taua whakawa koia i kiia ai, me waiho ma te tangata i aia e Riihi ana te whenua e karanga te ra e mutu ai te Riihi, no te mea i mohio taua tangata nana i Riihi, i noho te whenua ki taua tikanga. A whakaae ana taua Kooti ki aua kupu, whai hoki i roto ano i tenei whakawa mo Ngatahira, ka mea a Te Tapata, i mohio pu ano a Tatana ki nga kupu whakaritenga o te Riihi a Paratiweti, a ko ana mahi ko a Tatana, i mahia o ia ki tana mohiotanga mo te whenua anake i a Paratiweti. A ko nga korero ka korerotia ki tenei whakawa, i tonoa ai aia e Te Tapata kia korerotia aua kupu, he mea kia tino mara ma ai taua mea, i mohio pu ano a Tatana, ki nga wahi i kapea ki waho o taua whenua, a me te take ano hoki i kapea ai aua waahi i te wa i Röhitia ai te whenua kia Paratiweti. Ko te mutunga iho o nga korero a Paratiweti ratou ko nga Maori, he tono na ratou ki te Kooti Whakawa Whenua Maori, kia mahia te mana Maori, o taua whenua, kia tukua ki etahi tangata o ratou o nga Maori. I taua wa, he Riihi noa iho ta Paratiweti, e bara i te Riihi i mana ki ta te Ture tikanga. A e pena tonu ano tona tikanga o taua Riihi, kia mahia ra ano te whenua, e te Kooti Whakawa Whenua Maori. Ko te mahi tuatahi mo taua whenua, me mahi e nga kai Ruri whenua, a kei aia kei a Te Tapata nga korero e murama ai, i kiia ano nga kupu ako ki taua kai Rari, kua aia e Ruri i tetahi whenua ke, engari, i te whenua auake i Riihitia e Paratiweti, a i reira ano te tohutohunga o nga rohe o Ngatahira. He mea Ruri te whenua, a ntna ana taua Ruri, a no muri iho ka mahia a Ngatahira ki roto ki te Karauna Karaati o taua whenua, a maana ma Te Tapata e whakaatu nga tikanga, e kitea ai, i mohio pu ano a Tataua ki ana mahi. Ka mea atu ano a Te Tapata ki te Huuri, hei konei ka puta atu ai i au taku kupu. He mea nana, e kore pea tenei mahi mo te whenua nei e mutu i tenei Kooti, tera pea e rapua ano nga tikanga o nga kupu o te mutunga, e whakataua ana e taua, Huri, a ma te kooti e mea, mehemea ranei, e kitea ana e te Kooti i aua kupu a Te Huri i nga take e puta ai he wahi ora kia Paora ma, maanu ma Te Tapata e whakamarama tenei kupu, ko nga mahi katou i tatakuna nei e ia, he mahi na Paratiweti, kia riro ai he Riihi i aia. A no te putanga o te Tiwhiketi a te Kooti Whakawa Whenua Maori, i riro ai te Karauna Karaati kia Paratiweti. A kihai taua Karauna karaati i riro ke atu i aia, kia oti ra ano te pukapuka o te Riihi i aia, a riro ana i a Tatana i muri iho, kihai rawa i tae ki nga ringaringa o nga Maori, kia ai he titire ma ratou i te ahua o te mapi i runga i taua Karauna Karaati, na reira i mea tonu ai nga Maori kihai rawa a Ngatahira i pau ki roto i te whenua, o te Karauna Karaati, a i noho tonu nga Maori i taua wahi i Ngatahira o ana ra ano o mua moroki noa nei, hei kainga nohoanga, a hei ngakinga kai, koia na nga mea o nga ru i te mea ki ano i moketitia te whenua, ko nga whenua i te Riihi a Paratiweti ko Moteo ko Omarunui anake. Otiia ko te Karauna Karaati e mea anu, i pau kutoa te whenua ki roto i te Karauna Karaati, kahore i marama enei tikanga. Ko te mapi i tuhituhia ki te Riihi a Paratiweti, ki te pito ki te Hauraro tua marangai o taua mapi, te wahi whenua, i waho o te rohe o taua Riihi, i te wahi i tuhituhi ki te peita whero, i te tukiwa o te rohe o te whenua i Riihitia e Paratiweti te awa wai Maori, kahore kau he ingoa o tana wahi whenua i tuhituhia ki taua mapi. Otiia i penei nga kupu i tuhia ki runga o taua wahi, i taua mapi. "Whenua rahui ma nga Maori."

Ko te ra i tuhituhia ai taua Riihi, ko te 28 o Hurae 1866, a tenei ake ano hoki etahi mahi nui ano o taua ra, mane e whaaki ki te Huuri. Ko te tau me te marama o taua Riihi, koia ra no, ko te tau me te marama i tuhituhia ai ano te Karauna Karaati, a tena ratou e marama ki te mahi a Paratiweti, no te mea, ko tana whenua i mahi ai ki roto ki tana Riihi, ko te whenua anake i kiia nei, ko Moteo ko Omarunui. A, ma ratou ano hoki e titiro nga kupu o te Riihi, i nga waahi o nga korero o nga rohe o te whenua e Riihitia ana e Paratiweti, a kei reira te kupu mo te taiepa tauwehe o Moteo, o te whenua Rahui ma nga Maori. He tino kupu whaaki tenei mo te nohoanga o nga Maori i taua waahi whenua. A, ko tenei Riihi i tuhituhia te tauira ki te whare tiaki Karauna Karaati; e mea ana i roto i nga kupu o nga korero o taua Riihi, me te ahua ano hoki o te mapi o taua Riihi, ko taua waahi ko Ngatahira, i kiia hei wahi mo nga Maori, a i taua wa pu ano e nohoia ana, a e ngakia ana e nga Maori taua waahi whenua, koia ra nga tikanga o nga mahi, i te wa i pa ai te kupu a Tatana ki tana whenua, i mua tata atu o te ra i mahia ai te mokete. A, i tenei takiwa, ara i aua ra, kua tango taonga a Paora Torotoro i a Tatana. Otiia i oho tata te mohio o Paora he whenua tenei e puta nui tonu mai ana kia Paora nga moni mahamaha noa atu, mei reira i aua ra ano e riro ana i a Paora Torotoro te £800 pauna mo tana whenua i te tau kotahi. Ko te mahi a tenei rangatira kaumatua, ara a Paora Torotoro, i mahi a tamariki te ngahau o taua whakaaro ki te whakapau kino i ana moni, a he kanmatua ano a ia e kore e kite i te mahi nukarau a te tangata ki a ia. E kore te Huuri e tino roa, ka kite ratou i te mea, ko Tatana o raua ko Paora; te tangata tino marama ona whakaaro, a ma reira e kiia ai, ko Paora o raua te mea e raru i roto i a rana mahi hoko. Kua rongo ano pea te Huuri i nga tikanga o te mahi a Paora, i nga ra ona e tuku nui ana te Pakeha i te taonga i te taonga nama kia Paora. O te kiki o Paoru i eke ai a ia, a i te ra ano e whiti ana, i ka ano nga ahi kanara o taua kiki, kia marama ai te ara o te hoiho e to ai i taua kiki, me te whare nui i hanga e Paora, me nga kapata e wha o taua whare, i ki tonu a roto o aua kapata i te waipiro, hei kai ma te tangata haere noa atu ki riera. I te takiwa i timata ai te mahi a Tatana kia Paora. He nama taonga ta Paora i a Tatana, otiia kihai i mohiotia nga moni o taua nama. A i ahua pai ano a Paora, i reira ka nama ano aia i etahi taonga atu ano i a Tatana. I mohio a Tatana ki nga painga ki a ia kia Tatana o tenei mea o te mokete. A koia nei te mahi, i whakaatu ai a Tatana i ana whakaaro ki nga Maori. Nei pea te tu ahua o ana kupu. He nama ta koutou i au a £150 o taua nama, a e mea ana koutou kia hanga he whare ma koutou, a ko te utu o taua whare £350 pea ona pauna, e pai ana ahau kia hoatu aua moni, mehemea e whakaae ana koutou ki te mokete. A,

kawea ana te pukapuka mokete ki te whare o Paora e Tatana, me te kai whakamaori. A he mahara na Paora, ka mutu pea te homai nama maaha, me etahi whakaaro ke atu ano e akona atu ai a Paora. Koia ra nga tikanga i whakaae ai a Paora kia tuhituhia tona ingoa, ki te pukapuka o te mokete. A ka korero a Paora, i ana Korero, ka Oati a ia i aua kupu, ka mea. I te wa i mahia ai e ia taua whenua, kahore rawa nei ana maharu, ana whakaaro ranei kia tukua taua whenua a Ngatahira. A ma nga mahi ka korerotia ki te Huuri, te mohiotia ai te pono ranei te he ranei o te Oati a Paora. A ko taua whenua ko Ngatahira, i nohoia e te Maori o mua iho ano. A ki nga tikanga Maori, kaore kau he take o Paora ki taua waahi, kia tukua e ia ki te tangata. Ka mea a te Tapata, e mea ana a ia he pono aua korero nei, a ki tana whakaaro he marama rawa aua korero. Ka kiia ano hoki e te Huuri, e whakapono ana ano hoki ratou ki aua kupu. A i mea ano a te Tapata i aua ra, i mohio ano pea a Tatana, ko Ngatahira kei waho o te mahi i mahia nei e ratou, Na reira i kiia ai nga kupu a Tatana kia Paora Torotoro i ta raua kupu mo te nui o taua whenua. Tenei ano hoki tenei ahua tikanga hei kupe maana ki te Huuri. I roto i nga Riihi whenua katoa o tenei Porowini, e mau tonu ana nga kupu i aua Riihi, kia utua nga mahi naana i pai ai nga whenua Riihi i nga ra e mutu ai nga tau o te Riihi, ara, mo nga taiepa, mo nga awakeri, me nga whare. A kahore kau he kupu penei i roto i te Riihi a Paratiweti, otiia i nga ra i tuhituhia ai te pukapuka o te mokete, kua mahi noe atu a Paratiweti i tana whenua, a ko ana moui i pau i taua mahi, £2000 pauna. A i muri tata iho, kihai i maha nga maruma, i tuhituhia ai tetahi pukapuka hei korero i taua mahi utu taiepa, otiia he pukapuka tikanga kore pea taua pukapuka. A kahore kau he hopohopo o te whakaaro, i mohio pu ano a Tatana i aua ra, kua tino kake [unclear: e] utu mo taua whenua i te mahi i mahia ai e Paratiweti i reira. Ko nga mahi, i mahia ai te tuhituhinga o nga ingoa ki taua mokete, ma nga kai whaaki korero era e korero. A ma te Huuri te kupu e ki, mehemea i tino puta te kupu wakaae, kia kaua e tapoko he whenua ki taua mokete, engari ko te whenua anake i Riihitia e Paratiweti. A tenei ano hoki tenei kupu, i ahua mahi pohehe te mahi o nga korero o te whakatakatoranga o nga rohe o taua whenua, ina hoki, aianeia ka kite kontou o te Huri, ko te whakaaro a Paora, i mea, ko te whenua e moketetia nei eiu o hara i te whenua katoa i korerotia e te karauna Karaati, engari ko te whenua anake i Riihitia, kia Paratiweti, i te mea hoki kahore ano a Paora i kite noa i taua Karauna Karaati i aua ra, e tika ai te ki, e mohio ana aia ki nga whenua i korerotia ki roto ki taua Karauna karaati. A no te mea kua tuhituhia nei e Paora tona ingoa ki te pukapuka mokete kahore kau he hopohopo o te ngakau o Tatana ki te tuku taonga kia namaa e Paora. A i taua wa, kua nui rawa te nama a Paora, a ko te mana o te whenua kua riro i a Tatana, ko te ata anake o taua whenua i toe kia Paora. Otiia, kua tino kai nei a Paora i nga taonga nama, a kua rongoa aia i te reka o te nama, a kua kiia atu ki a ia kia Paora, he pai ano kia nama tonu aia, i reira tata ano, ka whakamutu te tuku nama a Tatana kia Paora. I muri tata iho ka kiia ano te kupu a Tatana kia Paora. I muri tata iho ka kiia ano te kupu a Tatana kia Paora, e pai ana ano kia nama ano koe, otira me mahi tatou i te pukapuka tino hoko mo te whenua, ka nama ai ano koe, a i te ra ano o aua kupu i kiia ai, kua oti rawa ano taua pukapuka hoko mo te whenua te tuhituhi e Tatana, a ko nga Maori i mahia kuikatia ki te tuhituhi i taua pukapuka. Ko te ra i tuhituhia ai te pukapuka mo te mokete, ko te 5 o Oketopa 1868, a ko te ra i tuhituhia ai te pukapuka o te tino hoko o te whenua, ko te 16 o Maehe 1869, a e rima ano marama o te takiwa o te tuhituhinga o te mokete, ka tue ki te ra i tuhituhia ai te hoko. E ki ana te Riiri o te mokete, i tuhituhia ai taua Riiri he mea kia tika ai te utu mo nga nama kua oti te nama, a mo nga nama ano hoki e nama a muri atu o te tuhituhinga o taua Riiri. A ko nga moni i kiia i roto i taua mokete, me utu era i te tau, 1873, na konei i kiia ai, kahore he mea a Tatana, e penei pu te nui tonu o te mahi nama a nga Maori ki a ia. Ko nga moni e utu ai to Maori kia hoki ai ano taua whenua kia ratou, e ki ana te Riiri o te 16 o Maehe, 1869; ko aua moni £1300. A ki te mea ka huihuia enei ki te nama a Paora, penei ka tae aua moni katoa ki te £2500 pauna, ko enei moni kei roto i nga tikanga o te Riihi a Paratiweti. A i te ru ano i tuhituhia ai taua Riiri hoko mo te whenua, mahia ana ano hoki o Tatana tetahi Riiri hoko whenua, a ko taua Riiri hoko ana e mea ana, ko nga moni tuturu kua riro i a Paora, koia nei, £1300. Otiia, kahore he moni i utua e Tatana kia Paora i taua ra. A tuhituhi ana a Paora i tanu ingoa ki te Riiri hoko mo taua whenua, a ko te mea i homai kia Paora, ko te pukapuka a Tatana, i mea nga kupu o taua pukapuka, kia £300 nga moni ma Paora o aua moni. A kia £300 pauna e hoatu kia Paora i te 16 o Aperira 1869, ara kia kotahi marama i muri iho o te tuhituhinga a Paora i taua Riiri hoko kia Tatana, a ko te toenga o aua moni, ara te £1000 me utu e Tatana kia Paora i te 16 o Mache 1870, otiia me utu aua moni e Tatana ki te itareti kia kotahi te kau itareti. A i mea ano hoki nga kupu i whakuactia e Tatana, kia hoatu taonga a ia ki nga Maori na ratou te whenua, ki te tikanga utu pai o te hokohoko a nga Pakeha. Otiia ko aua taonga, me mea o ratou utu hei kai i te £1300 i kiia ra hei utu mo te whenua. I penei te tikanga o enei kupu mo aua taonga. I mea a Tatana, ko nga moni nei, ma koutou ma nga Maori e kai enei, kia tae rawa ake ki te tau 1870 kua pau i a koutou nga moni £1300 te nama hei taonga. Nakonei i tika ai te mea, ko te tuhu kia Tatana i tiakinu maramatia tera, otiia ko te taha ki nga Maori, kahore kau he kupu ako atu i te kino o ta ratou manmau kino i a ratou moni. I muri tata iho o te tuhituhinga o Paora i te Riiri hoko mo te whenua, ara e ono wiki, ka mahi a Tatana i te muhi tutua, ara i hokonu e in taua whenua kia Paratiweti, mo nga moni £3000, a e £500 pauna i hua noa mai kia ia i taua mahi hoko ana, mei reiru ano hoki, ko nga moni i noho huna i a ia i roto ano i tona ringa £1800. A i ki ano a aia kia 10 puhiheneti aana e hoatu ai ki nga Maori. Otira, ko nga taonga e hoatu nei e ia ki nga Maori, e hoki atu i nga utu o aua taonga taua

10 puiheneti ki a ia ki Tatana. A kahore he rapurapu o te whakaaro ki te ritenga o taua kupu i penei, e me utu nga taonga i nama e te Maori kia Tatana, ki te utu tika o te makete. Mehemea i tuhituhia taua Riiri o nga tikanga o te hoko mo taua whenua, ki te whare takotoranga Riri a te Ka wanatanga, penei, ka ahua he te noho o nga mahi hoko mo taua whenua. Ahakoa i kawea ano te Riri hoko o taua whenua e Tatana kia tuhituhia ki te whare tukotoranga Riri a te Kawanatanga. Otiia ko te pukapuka o nga tikanga o te hoko, i kohia eia e Tatana tena ki roto ki te pakete o tana koti, a Kahore he roanga riro mai ana i a ia nga moni mo taua whenua. I muri tata iho o enei mahi, a e rua pea, e toru ranei nga tau, hokona ana e Paratiweti taua waahi o taua whenua mo nga moni £27,000. A i pau nui uno pea etahi o aua moni i taua mahinga i taua whenua, otira ko te utu i riro mai nei i a ia, he tohu tena no te pai me te utu nui o taua whenua, A te wa i pau ai nga ra o te tau kotahi, kahore kau he utu e utu ai a Tatana ki nga Maori, i te mea hoki kua pau noa atu aua moni te nama e nga Maori ki te taonge, ki te ritenga o te kupu, me utu ki te utu tika o te makete. A kua tae tenei ki nga ra i mutu ai te tuku nama kia Paora, a ko ana kapata i takoto ai ana waipiro, kua takoto kau era, kahore kau he kai o roto, ko tana kiki kua riro tera te tango, ko tana whare nui kua wera i te ahi, a ko taua waahi whenua i ki ai hei homai moni maana kua tino kore rawa atu tera, a he tangi ko tana, te tukunga iho. He waahi iti nei ano hoki te waahi i a Reewi, he mea mahi e Reewi i nuta ai ki a ia nga nama taonga, ko aua taonga i tae ki te £359 pauna, o roto i nga utu mo te whenua. A i roto i nga tau o muri iho o enei mahi, ka tau kiu noa iho aua mahi, a tae noa mai ki nga mea o a te Maori ritenga mo taua tu mahi. A i ahua mea ano a Paora ki te ingoa o Tatana ki tana ki i tu a rite ki tenei ingoa kia Hatana, i roto ano i te reo Maori, i ta te Maori whekahua i taua ingoa. Takoto nei a, pau noa nga tini tau, katahi ano a Tatana ki oho mauri, a ka ki tana whakaaro he whenua ano taku. A ka tae ki tana ra, ka tuhituhi a Tatana i tana panui he mea hoki nana kia tauirutia taua mahi ki nga mahi a nga tangata nunui o te ao nei, a whakapirihia ana e ia taua panui ki te pou o te kaaha o te tuiepa o te pa o taua whenua, ko te ra i tuhituhia ai taua pukapuka, ko te 9 o Mei 1874, i ki nga kupu o taua panui, kua kite a Tatana, nana taua waahi whenua e nohoia ana e nga Maori, a me haere ke ratou. Katahi nei ano aua Maori ka rongo, e, e kiia ana taua whenua, kua riro i te Pakeha. A koia nei te rongo tua-tahi i rongo ai nga Maori, mo taua whenua kua riro i te Pakeha. Ma kontou e whakaaro te mahara o nga tangata o taua kainga, i te mea hoki e oho katoa ratou ki te whak irongo i nga kupu o te korero o to ratou hoa riri. I muri tata iho, e rua pea e toru ranei nga ra, haere atu ana a Tatana ki reira, he haere tana kia tino riro pu ai taua whenua ki tona ringa. I mea ia, nana nga whare, me nga taake witi, me nga mea katoa o taua whenua, a i whawhai a kupu ratou, na aua kupu i tino rongo ai nga Maori, ki te take o te tohe a Tatana, naanu taua whenua, i taua ra. He kupu ki auake ta Tatana, naanu te whenua, kahore aia i pei i nga Maori kia haere ke ratou, mei peia aua Maori e ia, tera pea e tae ki te kino. Na aua mahi, koia tenei whakawa i tu ai. He mea hoki na nga Maori, kia tino rapua te take o enei he, kia wawe te mohiotia ana ritenga, a kia whakaotia tenei tautohe mo taua whenua, mehemea ia e whakaotia, ana tenei tautohe, e kore ano a Tatana e tika te ki, i mate aia i roto i aua mahi, uo te mea, i nga ra o te hoko i kiia ai kia utu aia ki nga Maori, a i nga ra ano o taua hoko, kiano i tae ki te ra e utu ai a Tatana i nga moni ki nga Maori, kua kai rawa ano aia i nga moni nui o roto i taua mahi hoko, a i taua ra ano, ko nga taonga, a namaa ana e nga Maori kia ia, he nama era na nga Maori mo a ratou moni e toe atu ana i a Tatana, a kahore hoki a Tatana i utu i te £1000 ki nga Maori mo taua whenua. I a ia anake nga tikanga o taua mahi, a ko ia te tangata o ratou katoa e tino whiwhi ki te utu mo taua whenua, nakonei i tik i ai te ki, kahore kau he take e aroha noa ai te Huuri kia Tatana. He whakawa tenei, e tika pu ana ma te Kooti e whakatika nga he i mahia hetia i roto i te hoko o taua whenua, otira kahore kau aana mea, kia mahia houtia nga mahi, engari ko te mea i riro he kia hokia mai, no te mea ko aua. Riiri i tuhituhi nei he mea pu aua Riiri, kia mana ai te utu mo nga taonga i nama e nga Maori kia Tatana. A ko aua taonga kua tino oti te mahi mo era. A ma te Kooti e mea, ki te mahia peratia nga mahi ka tau te raru kia Tatana kahore he ki atu kia whakawakia nga mea i mahia e Paratiweti, otia ko tana i mea atu ai, kia kaua e pa te mate ki nga tangata e noho ana i runga i Ngatahira, a kia puta te kupu a te Kooti, kia mutu te tohe a Tatana ki Ngatahira, no te mea kahore kau he take ona e mea ai naana taua whenua, ma konei ka tika ai ma te Kooti te whakaaro e mahi atu kia Tatana, kia mutu tana tohe ki Ngatahira.

Ka aia nga kupu a Wiremu Erihana. Na Te Ihata i ni, Oatitia ana aia, ka mea. He Kui-ruri whenua ahau. Kei au te Pukapuka a te Kawanatanga maku e mane ai taku mahi Ruri whenua. Na Te Paratiweti, ahau i mea kia mahi i te tau 1865, kia ruri ahau i tetahi wahi whenua i Omarunui. Na te Paratiweti te ki mai kia au, maana ahau e tiaki kia puta ai nga utu o taku mahi ruri ki au. Na Paratiweti ko Raka, na Tana i tohutohu nga rohe o te whenua ki au. He kainga Maori ano i reira, i tata atu taua kaingu ki te whenua i Ruritia nei e au, a he mea tohutohu ano taua kainga Maori ki au, ko te whenua i tu ai taua kainga Maori, i tata ki te whenua i ruritia mo Paratiweti. He Maori ano i reira i au e Ruri ana i te whenua. Otira kahore aku mahara ki aua tangata Maori. I pau te whenua a Ngatahira ki roto ki te whenua i Ruritia e ahau, te take, e kore hoki e kake ke atu nga utu, mo te whakawakanga o taua whenua e te kooti Whakawa Whenua Maori, mehemea i kapea ranei, i whakatapokoria ranei e au taua whenua a Ngatahira ki taku Ruri. I whakaae nga Maori kia Ruritia-tahitia a Ngatahira me te whenua e Ruritia ana e au. Kahore aku mohio ki te reo Maori. Otira ko taku tamaiti na maua tahi nei i Ruri enei whenua, e mohio anu aia ki te reo Maori, a i korero aia ki nga Maori. Na Paratiweti i utu te Ruri. I hoatn taku

mapi o taua Ruri ki te Kooti Whakawa Whenua Maori. Ko te ahua o te mapi o taua whenua o mau ana i runga o te Riri hoko o taua whenua, he ahua no taku mapi. Otiia he mea whakaiti iho taua mapi i taku. A ko te wahi whenua i whakaahuatia ki tana mapi a i noho te utu B. ki reira, koia ra te wahi i tu ai te kainga o aua Maori. E mau ana ano te ahua o te raina tauwehe o taua wahi, i wehe ketia ai taua wahi, i te whenua i tukua kia Paratiweti. A ko taua raina, te rohe ki te Marangai o te whenua i Riihitia e Paratiweti.

Ka nia a Te Erihana e te Wirihana, kahore kau aku korerotanga kia Tatana mo taua whenua, ka kotahi ano tau oku i rongo ai ahau, kua riro taua whenua i a Tatana, kahore ahau i mohio o noho ana aia a Tatana i taua whenua i te wa i ruritia ai taua whenua, kahore kau ho mahi huna o taua ruri i kite ano nga Maori i au, e haere ana i runga i taua whenua me taku mahi Ruri, kotahi pea te kau nga tangata e noho ana i reira, me a ratou wahine, me a ratou tamariki. A he ngakinga kai ano i taua whenua. I kite ahau i tetahi patiki i reira, a he mea taiepa taua wahi, he mea nguki ano te tahi wahi o te whenua o taua putiki.

Uuia ana a Te Tapata, naku i tiini, a naku ano hoki i poupou haere te raina tauwehe o te whenua i Riihitia kia Paratiweti, o te whenua i Ngatahira. Na Te Paratiweti i tohu tohu taua rohe ki au. He tangata Maori ano i reira a na ratou ko te Paratiweti i whakaae taua rohe. Koia te rohe e kiia na e te pukapuka o te Riihi. I kite ano a te Paratiweti i aua rohe i muri iho o te mahinga o aua rohe e au a nana ano i taiepa te raina tauwehe o Ngatahira o taua whenua. I tae ano ahau ki te Kooti Whakawa, Whenua Maori, i te wa i whakawakia ai taua whenua. I mohio ano ahau i pa ano a Paora ki taua whenua, a i kite ano ahau ia Paora i runga i taua whenua i te wa i ruritia ai taua whenua e au. Naku noa ano te whakaaro kia ruritia o au taua wahi whenua Maori, kia pau ki roto ki te Ruri.

Ka uia a Te Erihana e Te Tiati. Kahore ahau i mahi i taua whenua rahui mo nga Maori i runga i te mapi i tuhituhia ki te Karauna Karaati, kahore i poupoua e ahau te taha ki te awa, no te mea, he rohe marama noatu taua rohe. I te takiwa o te ruri, kua oti noa atu te awa keri i runga i te rohe tauwehe o te whenua kia Paratiweti o te whenua i rahuitia ma nga Maori. No Tihema 1865, i timata ai taku Ruri i taua whenua, a no te marama o Hanuери 1866. i mutu ai taku Ruri.

Oatitia ana nga kai whakamaori mo taua whakawa. Ko Te Waiti ma Paora ma. Ko Te Hemara ma Tatana.

Oatitia ana a Paora Torotoro. Uia ana e Te Tapata, e te Roia a Paora, a na Te Waiti i whakamaori, ka mea a Paora ko ahau tetahi o nga tangata nana i tono tenei whakawa. E mohio ana ahau kia Reewi Hankore, koia tetahi o nga tangata a nana i tono tenei whakawa. E mohio ana ahau kia Tatana, te tangata maana tenei whakawa. E mohio ana koe ki te whenua nona tenei ingoa a Omiauou, ka mea a Paora ae, me te whenua me Moteo, ae. E to hono ana aua whenua, a e kotahi ana raua takotoranga? Kahore, ko Omarunui ano Omarunui, ko Moteo ano a Moteo. E tata pa ana aua whenua tetahi ki tatahi? ae, E mohio ana koe ki tera whenua ki Ngatahira? Kahore ahau i rongo e kiia ana taua whenua e te Pakeha ko Ngatahira i enei ra kua pahure, engari ko Ngatahira tona ingoa o mua mai o o matou tupuna. He ingoa tawhito a Moteo? ae, me Omarunui? ae, ka whakahua koutou nga. Maori i enei ingoa i Moteo i Omarunui ki ta koutou mohio ko Ngatahira tetahi wahi o te whenua e kiia ana ki aua ingoa? Kahore, He whenua ano ko tona ingoa, he whenua £1.00 tona ingoa. I pa ano koe ki tera whenua ki Moteo? I te mea ki ano te Karauna Karaati i puta? Ko Paora Kaiwhata i noho i reira. I pa ano koe ki Omarunui i te mea ki ano i puta te Karauna. Karaati? ae, I pa ano ahau ki taua whenua, I te mea ki ano I put ate Karauna Karaati? I pa ano koe ki Ngatahira? ae, I pa ano etahi Maori ki taua whenua? ae, ko Paora Kaiwhata ma ratou ko ana whanaunga i pa ano ratou i te wa ki ano i puta te Karauna Karaati? Koia i noho i Ngatahira i te wa ki ano te Karauna Karaati i puta. Ko te kupu ko Ngatihenepare. Koia ra te tino kainga o ratou ko tana hapu? Koia ra? Kowai ma i noho i taua kainga i to wa kahore ano he Karauna Karaati i puta mo tana whenua? Ko Ngatihenepare. He tangata Maori ano kei reira e noho ana i enei, ra? ae. Ko Paora Kaiwhata ratou ko ana tangata. Tokohia ratou? E toru tekau ma ono. Kua roa noa atu te nohoanga o ratou ki Ngatahira? ae, he roa noa atu. Kua roa noa atu ta ratou ngakinga i taua whenua? No te wa ano o ratou tipuna. Nonahia te Pa i tu ai i reira? He Pa ano ta o matou tipuna i reira ai i enei wa he kainga nohoanga anake kei reira, a e nohoia tonutia ana taua kainga. I taiepatia ano tetahi wahi o taua whenua i te wa ki ano i puta te Karauna Karaati? he mea taiepa ko te wahi i ngakia, kahore te tino rohe o waho o te whenua nui tonu i taiepatia. I mahi Riihi korua ko Reewi kia. Paratiweti? ae, I noho ano a Paratiweti i Moteo i Omarunui, i te wa kiano i mahia aua whenua e te Kooti Whakawa Whenua Maori? I noho a paratiweti i Moteo i te wa kahore ano he Kooti Whakawa Whenua Maori. E mohio ana koe kia Erihana te kai Ruri whenua? ae. I kito ano koe i a ia e Ruri ana i tetahi wahi o te whenua? Kahore ahau i tino kite i a ia o mahi ana, kahore ahau i kite i a ia i runga i te whenua. I korero ano korua ko Erihana mo nga rohe o te whenua? ae i korero ano maua i runga i te whenua? kihai ta maua korero i korerotia i runga i te whenua. I mahi mokete koe kia. Tatana? ae, I te mea ki ano koe i tuhituhi i to ingoa ki taua pukapuka mokete, kua tango taonga nama koe i a Tatana? I korero ahau kia Tatana mo te mokete a no muri ahau i nama taonga ai i a ia. He nama ano tau i a Tatana i te mea ki ano taua mokete i mahia? ae, mo nga huka, mo nga paraoa waipiro. Na wai te kupu tuatahi mo te mokete. Nau ranei, ua Tatana ranei? Na Tatana. I pehea nga kupu a Tatana, a he aha a korua mahi i mshi ai? I haere mai ahau ki Nepia nei, ka mea mai a Tatana ki au. "Moketotia a Moteo", ka mea atu ahau, kahore kau aku mohiotanga ki tenei mea ki te mokete. Ka mea mai a

Tatana ki au. He mea pai te mokete ki te mea ka mokete koe i te whenua mo nga tau e rima, penei ka puta te £500 ki a koe, a ka tae ki te rima o nga tau, ka hoki ano te whenua ki a koe. I korerotia ano nga kupu mo nga utu Reti mo te tau? Naku te kupu mo tena, ka mea atu ahau kia Tatana, kahore ahau e marama ki nga tikanga o tenei mea o te mokete. Ka mea mai a Tatana, ka nui te marama, tuhituhia e koe to ingoa ki te mokete. I pehea nga kupu mo nga utu tau a Paratiweti? I me atu ahau mo nga tau amua. Homai nga moni £300, ka mea mai a Tatana, ma taua tena e whakarite, i taua ra. Kua oti te pukapuka i tuhituhia ai e koe i to ingoa, ki taua pukapuka? kahore. No nahoa to kitenga tuatahi i te pukapuka o te mokete? i te ra i tae mai ai a Tatana ki taku kainga. No muri ra pea tena, i to ra i korero ai korua mo te mokete i Nepia? ae, he hoa, auo to Tatana i haere atu ai i te ra i maua atu ai te pukapuka o te mokete ki to kainga? ae, ko Matene Hemara. Hawaii e takoto ana te Karauna Karaati, i te ra i haere atu ai a Tatana raua ko Te Hemara ki to kainga? I te Pakeha ia Paratiweti. I a koe ranei taua Karauna Karaati e takoto ana? Hore rawa, Kua kite atu ranei koe i taua Karauna Karaati i nga ra i mua atu o te ra i maua mai ai te pukapuka mokete e Tatana ki a koe? Kahore a Paratiweti i ki mai ki au, kia haere ahau kia kite i taua Karauna Karaati. Otiia, no muri i a Tatana raua ko Te Hemara i haere mai ai ki au. Haere ana ahau ki te Tari takotoranga Mapi, a i knea e ahau i reiry. No muri iho tena o te ra i tuhituhi ai koe i to ingoa ki te pukapuka o te mokete? ae, He pehea te takiwa i muri iho? K toru pea marama. E mahara ana koe, i tuhituhia e koe to ingoa ki tetahi pukapuka tino hoko mo taua whenua kia Tatana i muri iho o te ra i tuhituhia ai koe i to ingoa ki te pukapuka o te mokete? ae, no nawhea to kitenga tuatahi i te Karauna Karanti. No mua atu ranei, no muri iho ranei o te ra i tuhituhi ai koe i to ingoa ki te pukapuka o te tino hoko mo taua whenua? No te takiwa oku kua tuhituhi i taku ingoa ki te mokete, a i te mea kahore ano ahau i tuhituhi i taku ingoa ki te pukapuka o te hoko, i kite ai ahau i te Karauna Karaati. I titiro, koe ki te mapi o te whenua, i tuhituhia, ki tana Karaati? ae. I te wa i whakaae ai koe kia mokete whenua koe kia Tatana. Ko ohea whenua, nga whenua mo taua mokete? ko Moteo. I whakaae koe ki etahi whenua ke, kia tapoko ki taua mokete? kahore, hore rawa. I korero ano a Tatana ki nga whenua mo roto i taua mokete? Ko taua whenua i whakahua ai ko Moteo. I whakanua ano aia i te ingoa o Moteo? ae. A koia na ta korua kupu i whakarite ai, ko Moteo tau e mokete ai ki aia? ae. A i ta korua korerotanga ko Tataua kia moketitia a. Moteo i rongo ano etahi o nga Maori i aua kupu a korua? ae, ko aku tamariki. Tena koa, kiia mai nga ingoa o etahi o aua tangata, ko Hare, ko Pititi, ko Marara, me Raihania i reira katoa ratou, i rongo ano ratou i a korua kupu? I rongo ratou ki au, kua korero ano maua ko Tatana i etahi kupu, ka tapoko mai aua Maori. I te wa i korero ai korua ko Tatana mo te mokete, he Maori ano i reira? I reira a Hare, ka tapoko mai etahi o nga Maori, he roa noa atu ka tapoko mai etahi. A i tana wa, kua tuhituhi koe i to ingoa ki te mokete? kahore. I rongo ano ranei a Hare ma i a korua korero ko Tatana i te mea kiano koe i tuhituhi i to ingoa ki te pukapuka o te mokete? ae pea. I korero ranei a Tatana, a te Hemara ranei ki a koe i te ingoa o nga whenua, kau pau ki roto ki te mokete? kahore. A kua whakaae koe i taua wa kia moketitia e koe a Moteo? ae. A i te wa i tuhituhia ai to ingoa ki taua pukapuka mokete, i mohio ano koe, kei roto a Ngatahira i taua mokete? kahore. I kite ano koe i taua pukapuka mokete, i etahi ra ke atu, i mua atu o to ra i kawea ai taua pukapuka ki to kainga, kia tuhituhia to ingoa ki taua pukapuka? kahore. He Roia ranei, he hoa Pakeha ranei tou hei ako i a koe mo nga ritenga o taua mokete? ae, he Roia ano toku ko Hiini. E ui atu ana ahau mo nga ra i mua atu o te ra i tuhituhi ai koe i to ingoa ki te pukapuka o te mokete? kahore kau aku hoa Pakeha i aua ra, ko ahau anake ano ahau. Nawai koe i kite tuatahi ai i taua pukapuka mokete? na te Hemara. Ihea e takoto ana, ka whakakitea e ia ki a koe? i roto i te peeke o tana koti. I te wa ka tata tau tuhituhi i to ingoa ki taua mokete, i korero ano a Tatana ki a koe, mo nga moni o to nama ki a ia? ae. I pehea ana kupu? I te mea kiano ahau i tuhituhi i taku ingoa ki taua pukapuka mokete, ka whakahua aia ki taku nama i a ia, a i mea aia, ko taua mokete hei utu mo etahi o nga moni o taku nama ki a ia. A mea atu ana ahau ki a ia, kahore aku mohio e tino nui ana aku nama ki a koe. I korero ano a Tatana kia homai ano he moni mau, i muri iho o te wa i tuhituhi ai koe i to ingoa ki taua pukapuka o te mokete?

I mea aia, ke tetahi wahi o te £500 ka homai, ka ui atu ahau. E hia? ka mea mai a Tatana maana e homai ki au, kia. £300 moni. E hia, moni o au nama kia Tatana, i te wa i tuhituhi ai koe i to ingoa ki te pukapuka o te mokete? I mea atu ahau kia Tatana e £20 nga moni o aku nama. I mohio ano koe ki nga moni o to nama ki aia? E £20. Heaha i tuku mokete ai koe mo nga moni e £500. Mehemea, heoi na ano to nama ko te £20 panna? E rua aku take i whakaae ai ahau. Te tuatui, ka homai kia au te £500 paana, a te tuarua, a te mutunga o nga tau e rima ka hoki mai ano taku whenua ki au. I korero ano korua mo tatahi whare? Kahore i nga ra i mahia ai te mokete. Nonahia i korerotia ai nga korero mo te whare? I haere ahau kia Kahimeia mo nga rakau, a no muri iho ka korero ahau kia Tatana. I whakaae a Tatana maana e utu taua whare? I mea atu ahau kia Tatana, kua whiwhi ahau ki nga rakau mo te whare, a ki mai ana aia maana nga moni e utu mo te hanganga o taua, whare, kahore enei korero i korerotia i te wa o te mokete no muri iho o te wa i hekona ai te whenua. I muri iho o te mokete, i tuhituhi pukapuka hoko koe o te whenua kia Tatana? ae. I tuhituhia e koe ki hea to ingoa ki taua pukapuka? I te whare o Tatana i Nepia. Kowai i reira, ko Tatana anake? Ko Matene Hemara. Kowai atu hoki? Ko Hare. I mohio koe, kei roto a Ngatahira i taua pukapuka tuku whenua? Kahore. I korero ano koe kia Paora Kaiwhata mo te mokete, me te hoko o te whenua? I te mea kiano ahau i tuhituhi i te mokete me te hoko, i korero ano ahau

ki a ia. I korero ano koe mo te mokete me te hoko mo Ngatahira? ae. I korero ano ahau kia Paora ma, ko te mokete ahau i Ngatahira, a kihai ratou i whakaae. Nonahea taua korero au kia ratou? No muri iho o taku tuhituhinga i te mokete. Ka mea a te Hemara, kua mea nei hoki aia, no mua atu o tana tuhituhinga. Ka mea a te Tapata, kahore e tika kia korero a te Hemara i ana kupu mo nga kupu a nga tangata whaaki kii ki te aroaro o tenei whakawa, no te mea, he kai-whakamaori aia a te Hemara, a heoi rano he mahi maana, ka mea te Tiati, ae, he kai-whakamaori a te Hemara, a e pai ana kia titiro aia i te tika i te he o te whakamaoritanga a tetahi o nga Kai-whakamaori. Otira kahore he pai, e kore e tika kia ki ki aia mo nga kupu a nga Kai-whaaki korero.

Ka ui ano a Te Tapata kia Paora Torotoro. Ka mea, no mua atu ranei, no muri noa iho ranei korero ai koe kia Paora Kaiwhata? No muri iho o taku tuhituhinga. I korero ano koe ki aia i mua atu ranei, i muri iho ranei o to tuhituhinga i to ingoa ki te pukapuka o te hoko o te whenua? I korero ahau i muri iho o taku tuhituhinga o te hoko. Nonahea rawa i muri iho? No te Mane ahau i tuhituhi ai, a no te Hatarei uhau i korero ai. I korero ranei koe kia Paora Kaiwhata, ko te mokete koe i Ngatahira? Kahore. I whakahe ratou ki te mokete mo Moteo? ae. Nonawhea to roagonga, tuatahi, e ki aua a Tatana kei aia a Ngatahira? I te tau 1874. I pehea i rongo ai koe e ki ana a Tatana naana a Ngatahira? Na Pititi raua ko Raihania ahau i rongo ai. A i mua atu o tena rongo ou, kahore koe i mohio kei a Tatana a Ngatahira i roto i nga Riiri o te whenua? kahore ahau i mohio. I te wa i tuhituhi ai koe i to ingoa ki te pukapuka o te hoko, i tango moni koe i a Tatana? kahore. I homai pukapuka ranei, Riiri ranei e Tatana i te wa i tuhituhi ai koe i te pukapuka o te hoko? Kahore. Hoatu aua te pukapuka o te hoko kia kite a Paora. I takoto ano ranei tenei pukapuka i a koe? kahore. Ka, hoatu e Te Tapata te Karauna karaati he mea maaka ki te reta A, ko te pukapuka o te mokete he mea maaka ki te reta B. Ko te pukapuka o te hoko he mea maaka ki te reta C., ko te pukapuka o nga tikanga o te hoko, he mea maaka ki te reta D. I akona koe e te Pakeha, o to Roia, e tatahi tangata ranei ki nga tikanga o te pukapuka o te hoko o te whenua? i korero ahau ki a Raka te Kai-whakawa, i mea atu ahau ki aia, e uekaha ana a Tatana ki au kia hokona a Moteo eia. I korerotia ranei taua pukapuka o te hoko e korua ko tetahi Pakeha, kia kite ai koe e tika ana taua pukapuka i te wa kiano taua pukapuka i mau mai e Tatana kia Tuhihuhia e koe to ingoa ki taua pukapuka? Kahore. I kite atu ano ranei koe i taua pukapuka hoko, i etahi ra i mua atu o te ra i tuhituhi ai koe i to ingoa ki taua pukapuka? Kahore. I mohio ano koe, i te wa ou kiano i tue ki te Toa a Tatana, kua oti noa atu te tuhituhi taua pukapuka o te hoko, hei tuhituhi mau i to ingoa ki taua pukapuka? Kahore ahau i rongo kua oti taua pukapuka te tuhituhi. I haere noa mai ahau ki Nepia nei. A koia ra te korero tuatahi a Tatana ki a koe mo te hoko o te whenua? E hara teru i tana kupu tuatahi mo te hoko. I korero ano ia mo te hoko i otahi ra atu ano. A kua whakaue koe mo te hoko o whenua i mua atu o tana ra? Kahore. No te ra i haere mai ai koe ki te taone i Nepia i oti ai te korero mo te hoko o te whenua, a tuhihuhia ana e koe to ingoa ki te pukapuka o te hoko? I te mea kahore ahau i whakaue kia tuhituhi uhau i toku ingoa, he mea tika a Te Hemara e Tatana. A i oti katoa te hoko i taua ra i te mea kiano koe i haere ke atu i a Tatana? Ae kotahi ano mahinga. Te take i whakaue ai ahau, he kupu na Te Hemara, ki te, mea o kore ahau e tuhituhi i taku ingoa ki taua pukapuka, ka moketitia a Moteo. I te wa i whakaue ai koe kia hokona a Moteo, i korero ano koe mo Ngatahira? Kahore ahau i korero mo Ngatahira. I korero a Tatana ma mo Ngatahira? kahore. I mohio ano koe kei roto a Ngatahira i te pukapuka o te hoko o te whenua? Kahore ahau i mohio.

Ka uia a Paora Torotoro e Te Wirihana. Na te Hemara i whakamaori.

Ka ui a Te Wirihana, ko koe te Paora i whakataua te whakawa mou e tenei Kooti mo to korero teka?

Ka men atu a. Te Tapata, he mea whakawa kau, a kihai i whakataua te kupu o te whakawa. Ka mea a Te Wirihana, kahore i tau te he a te Kooti ki aia. Ka mea a atu a Te Tapata, tena koa kei hea te pukapuka o te whakataunga o taua whakawa. I kitea ano te he o Paora e te Huuri, otiin, he mea whakakahore te kupu o te whakataunga o te whakawa. E kore matou e whakakahore atu ki tena. E mahara ana koe, i uiuia koe e Te Tiati Ritemana raua ko Tiati Manene? ae. I mea ranei koe, kia raua. I mohio koe i tapoko katoa te whenua ki roto ki te Karauna Karaati? Kahore i pena aku kupu ki nga Komihana, kahore tena kupu I puta atu i au. Kahore ahau i pena me pehea e pena ai aku kupa i te mea i ki ahau, i wehe ke tetahi whenua, i wehe ke tetahi whenua. Oti e mea ana koe, kahore te pukapuka o te mokete i korerotia ki a koe? I ki mai a Te Hemara kua korerotia eia te pukapuka o te mokete. E hara ranei taua pukapuka i te mea whakamaori ki a koe? Kua mea nei hoki ahau ko Te Hemara te Kai-whakamaori. I whakamaoritia ano ranei te pukapuka o te hoko ki a koe? ae.

Ka uia, a Paora e Te Tiati. E mohio ana koe ki te korero pukapuka? ae. E mohio ana ahau ki te korero pukapuka tuhituhi. E mohio ana koe ki reo Pukeha? Kahore. Ka mea atu a Te Wirihana ki Te Tiati, ahakoa mohio a Paora ki te korero pukapuka, ma te tino Karaeho pai a te Pakeha hei tiro-tiro pukapuka ka kite ai a Paora i te reta tuhituhi. I hoatu ano te pukapuka o te hoko o te whenua ki a koe mau ai? E kore rena tu pukapuka e homai e koutou e te Pakeha ki nga Maori mau ai. I kite koe i taua pukapuka? ae. I titiro koe ki te mapi e mau ana i taua pukapuka? Na Te Hemara i whakautu ki au, naana i whakamarama te pukapuka, a naana i kite ai ahau i te mapi.

Ka uia a Paora e Te Tiati. I korerotia ano nga rohe, kia marama ai koe ki era? ae. A i whakauturia ano i runga i te mapi, ko te mapi i tetahi taha e mau ana o te pukapuka, a ko nga korero i tetahi taha o te pukapuka.

Ka uia ano e te Wirihana. I tuhituhi ano koe i to ingoa ki te pukapuka tono mo tana whenua, kia whakawakia e te Kooti Whakawa Whenua Maori? ae. naaku, me aku hoa; Homai ana te Kahiti o te Porowini o Haaku Pei mo te tau 1856, a i roto i taua Kahiti. I taia i a Hanuere o taua tau te pukapuka tono a Paora Torotoro moonā, mo etahi atu, i tono mo Moteo me Omarunui, kia whakawakia ki nga ritenga o nga Ture Whenua Maori. I reira ano koe, i te whakawakanga o ana whenua e te kooti Whakawa Whenua Maori? ae. A i ki ano koe naan a Ngatahira? I ki ahau na aua tangata a Ngatahira, no te mea kei a ratou e pupuri ana. I mohio ano koe na te Kooti i homai taua whenua a Ngatahira kia korua ko Reewi? I mohio ano ahau kua homai taua whenua e te Kooti kia maua ko Reewi. I mohio koe i taua ra? ae. I te ra i whakataua ai te kupu whakaae a te Kooti? Kahore ahau e mohio ki te whakataunga mo Omarunui, engari mo Moteo. Ehara oti koe i tetahi o nga tangata e mau nei nga ingoa i roto i te Karauna Karaati o Omarunui Na 2? ae ko ahau tetahi. I hoko ranei koe i taua whenua kia Niira raua ko Koroohi? Kotahi ano rironga. A i muringa iho o te hoko, kahore ranei koe me etahi atu tangata i mea na koutou tetahi waahi whenua ko Kopuaroa te ingoa? Ko tetahi waahi o Kopuaroa, i waiho mo matou, na reira ahau i whakahe ai, kia kua taua waahi e Rurita. Kahore ranei taua waahi i riro ki roto ki te whenua i hokona? Na te kai whakamaori matou i tinihanga. Kei a wai tana waahi inaianei? kei a Niira. Kahore ranei he whakawa mo taua waahi i roto i te Kooti Hupirimi, a peia ana nga Maori i taua waahi? kahore. Na nga Pakeha nga Maori i pei i taua waahi, ehara i te kooti naaua i pei, kua noha noa atu aua Maori i reira, kiia ana e nga Pakeha, kia tahutahuna nga whare o aua Maori. Kahore ranei koe, i ki ranei i rongo ranei ki te Riiti o te Kooti Hupirimi mo Te Kopuaroa? kahore. E pa aua taua tamaiti a Hare ki Ngatahira? ae. A e pa ana ano hoki aia ki Te Kopuaroa? ae. Naau te kupa ki taua tamaiti, kia wahia e ia te keeti i to Kopuaroa? ae. A i tamanatia a Hare mo tana wahanga i taua keeti? ae. A i noho a Paora Kaiwhata i taua whenua, a na Te Karini aia i pei, a haere ana aia ki Moteo noho ai. Kahore aia i noho i Ngatahira? kahore. I runga atu F mahara ana koe ki te whawhai i Omarunui i te tau 1866? ae. Kowai i Ngatabira e noho ana i aua ra? ko Paora Kaiwhata ma. A kei reira ano ratou e noho ana i enei ra? kahore. Na Te Karini ratou i pei atu i reira, ko nga tangata i noho i reira i aua ra, ko aua tangata uno kei reira e noho ana, ko Paora Kaiwhata i hokihoki atu ki Moteo ki Ngatahira.

Ka uia ano a Paora e Te Tapata. I te ra e whakawa ana te Kooti i ana Whenua, kihai ranei te iwi i haere ki waho o te Kooti, ki te whiriwhiri i etahi rangata mo ratou ki roto ki te Karauna Karaati? Ko nga rohe o te whenua kua oti noa atu te whakatakoto, a taihoa ano te Ruri i te whenua. I haera ano matou ki waho o te Kooti Whakawa Whenua Maori, a kiia ana, ko o maua ko Reewi nga ingoa hei roto i te Karaune Karaati mo Moteo. A ko wai i kiia nga ingoa ki roto ki te Karauna Karaati, o Ngatahira? Kahore i kiia he tangata e matou mo tena, no te mea, kahore matou i matau e mahia ana a Ngatahira e te Kooti. I mea atu [unclear: auo] ranei koutou kia homai he Karauna Karaati mo Ngatahira e te Kooti? kahore. Mo Moteo anake. I te ra i whakamaoritia ai e Te Hemara nga rohe. I korerotia ano ranei e in, kau, pau a Ngatahira ki roto ki aua rohe? I tohutohu ano aia i te raina, a haero tonu taua tohutohu a tae noa ki te pito. I mohio ano koe, kei roto a Ngatahira i taua rohe? kahore. I mohio ano ranei koe kua pau Ngatahira ki roto i taua rohe, i te ra i tuhituhi ai koe i to ingoa ki te pukapuka o te hoko? kahore.

Ka uia e Te Tiati, ka mea, I tohutohu hianga ranei a Te Hemara i nga rohe i te Riiri? Ki to titiro atu, he mea korero eia nga kupu o taua Riiri. I korerotia ano e ia etahi kupu whakahua ki te awa o Tutaekuri? Kahore. I korero ano ranei eia etahi kupu mo te whenua i kapea mo nga Maori a ko taua whenua te rohe, o te whenua e tukua ana? A, i te wa i tohutohu ai aia i te mapi kia au. I peh a ana kupu? "Koia nei te tino raina, ko te waahi atu ano i taua raina tae noa ki te awa o Tutaekuri, ma koutou tena ma nga Maori." I mea a Te Hemara i reira, ko te waahi ma nga Maori, kei waho o te Mokete.? I mea a Te Hemara koia nei te raina, ko te waahi i tua atu o Ngatahira, ma koutou tena ma nga Maori. E mohio ana koe, he mea whakamaori nga kupu o taua Riiri, a e mau tahi ana aua pukapuka? ae. A, kua tuhituhi koe i to ingoa ki tetahi ki tetahi? ae. I korerotia ranei e koe taua Riiri? Kahore. He mea tuhituhi kau e au taku ingoa ki taua Riiri. E mahara ana koe i to haerenga ki te Tari takotoranga Karauna Karaati a i kite koe i te Karauna Karaati i reira? ae. Otiia, kahore aku mahara ki taua marama. He haere aha tau ki reira? Kia kite ahau i te mapi o Moteo. Ko koe anake i haere? ae. Kahore he kai whakamaori i haere tahi i a koe? Kahore.

Oati ana a Henare Tomoana, uia ana e Te Ihata. Na Te Homara i whakamaori. He teina ahau no Karaitiana, a he whanaunga ahau no Paora Torotoro. E uoho ana ahau i Moteo, a e matau aua ahau ki Omarunui, me Ngatahira. Kowai kei Ngatahira e noho ana i enei ra? Ko Poaro Kaiwhata, to ratou tino tangata, a nano etahi kei reira, ko ana whanaunga. Kua roa noa atu ta ratou nohoanga i reira? ae. I mua atu o te Riiri i tukua ai te whenua kia Paratiweti? No mua noa atu. E ngaki ana ratou i reira? ae. E haere ke ana ano ratou i reira, a e hokihoki mai ana ano ki reira? kahore. He tino kainga noho pumau kei reira? ae. I nga ra o mua, i nga ra e whawhai ana te iwi, he mea ano ka riro herehere nga tangata o nga kainga, a ko nga tamariki o enei tu tangata, nga mea e kopikopi haere ana, he ra ano he kainga, he ra ano he kainga, e hara i nga uri o te hunga kiauo i riro herehere i o ratou hoa riri? Ki taaku mohio i matau ai ahau e noho tonu ana nga tangata ki taua waahi. E mahara ana koe ki te tono kia mahia a Moteo e te Ture Whakawa Whenua Maori? ae. I te ra i mahia ai a Moteo e te Kooti i mahia ano hoki a Omarunui? I te wa i whakatukotoria ai nga rohe, kahore ahau i tae ki te Kooti, a kahore ahau i matau



ki aua rohe. E mohio ana ahau i puta mai ano nga Maori i te Kooti, ki te whiriwhiri tangata e ratou mo te Karauna Karaati, a ko Paora, ko Reewi nga tangata i whiriwhiria. Nawai i whiriwhiri nga tangata mo roto i te Karauna Karaati? Na nga tangata katoa no ratou te whenua. E mohio ana ranei koe i pau te whenua o Ngatahira karoto ki te tono a nga Maori kia whakawakia te whenua? kahore. Nonahea to rongonga tuatui e ki ana a Tatana naana a Ngatahira? No te tau kua pahure nei, a koia na te tauatahi ou i rongo ai? ae. Nawai koe i rongo ai? Na Tatana. I rongo koe kia tatana i hea? I Ngatahira. Ko Tatana [unclear: anake] tau I kite ui? Ko Hohaia Hemara tana hoa. I haere raua ki te nei i n [unclear: tangata] Maori kia haere ke atu ratou i Ngatahira. Tokohia aana hoa? Toko-rima. I te wa i tutaki ui koutou kia Tatana, nawai te kupa tuatahi? Na Tatana. I pohea aia? I mea aia me haere nga Maori, a naana te whenua. A i utua e koe aana kupu? Kahore aku kupu, na Paora Kaiwhata te korero, ka mea nia. E kore matou e haere ke, kahore ano te whenua i riro i a koe. Ka mea a Tatana, naaku te whenua. Katahi ahau ka korero, ka mea, e hara tenei whenua i a koe, ka mea a Tatana, kua utua e ahau te whenua. Ka mea atu ahau, nonahou, ka mea aia, i te wa i hokona ai e Paora te whenua, i hokona ai e au ki aia. Katahi ka maunu i a Tatana te pukapuka i roto i te pakete o tana koto, ka mawhera taua pukapuka i a Te Hemara, a ka mea a Te Hemara. Ko Moteo, ko Omarunui, ko Ngatahira kei roto katoa i taua pukapuka. Kahore aku mohio he mapi ano ranei i taua pukapuka. Ko nga rohe o te whenua i whakamaoritia e Te Hemara, ka tohutohu ahau ki taua pukapuka Ka ui atu ahau, he aha tenei? Ka mea aia he paeki, a tohutohu ana aia ki tetahi waahi o taua mupi. Ka tohutohu ano ahau ki tetahi waahi o taua mapi, ka ui ano ahau, heaha tenei. Ka mea mai uia he peeke ano, e tika ana, ka mea atu ahua kahore, he tika mei Ruritia a Ngatahira, penei he peeke ano e kitea i konei. Ka mea ata ahau kia Tatana, kiuno tenei whenua i riro i te Ruri. Ka mea a Te Hemara, kua pau katoa a Ngatahira ki roto ki te ingoa o Moteo, a kua oti te whakamaori, ko Omarunui, ko Moteo he whenua kotahi. Ka mea atu ahau, mehemea kua Ruritia a Ngatahira, penei e kitea nga peeke. E mohio ana ahau, kotahi ano tangata [unclear: ana] i Ruri te whenua nei, a i haeae tahi ahau i aia awhio [unclear: aou] te whenua, a mehemea i ruritia eia a Ngatahiru, penei kua poua nga poeke ki reira. Ka mea a Tatanu, ko nga witi a nga Maori kua e patus, a kua koutou nga Maori e parau i te whenua, a ko te keeti me mahi kia kapi. Ka mea a Karaitiana, e kore e pui kia riro maau nga witi, engari ko nga tangata kia mate katoa i a koe. A i tae atu ano te punuitanga kia koutou i taua pukapuka? kahore. Otiia i muheratia, he tono taua panui i nga tangata kia haere. E motu ke ana a Motep i Omarunui? kahore. He whenua kotahi e rangona ana; ko tetahi waahi o taua whenua ano ko Moteo, ko Omarunui? ae. Runei ko nga ingoa e toru nei, o Omarunui, o Moteo, o Ngatahira, he whenua ano tetahi, he whenua uno tetahi? kahore he whenua nui tonu. Kotahi ano o ratou takoloranga tatatanga. Otiia he waahi ano a Moteo, he waahi ano Omerueni, he waahi ano a Ngatahira o taua whenua kotahi? ae.

He mea ui a Henare Tomoana e Te Wirihana, ka mea, kahore ano koe i hoko noa i te whenua, i kiia ai koe e te iwi ko koe hei kai tiaki? Kahore ahau i hoko whenua o nga waahi i kiia ai ahau e te iwi, engari i nga waahi i au ake ano. E mahara ana koe ki Herataunga? ae. Kahore koe i hoko i tera? E hara i au to hiahia hoko mo taua whenua, i penei ano hoki aku kupu ki nga Komihana. I hoko ano koe? I tuhituhi ano ahau i tuaku ingou, he mea tino tohu ahau e nga tangata mo ratou te whenua i hokona ai. He mea whiriwhiri koe e te iwi mo taua whenua? kahore. Ka mutu te mahi a Te kooti, a te 6 me te hawhe i te ahiahi.

## Turei Te 8 o Hune 1875.

Ka noho te Tiati i tana nohoanga i te 10 o nga haora i te ata, ka tu a Karaitiaua Tukumoana, oatitia ana aia. Ka uia aia e Te Tapatu, ko Te Hemara te kai whakamaori. He Rangatira Maori ahau he Mema ahau no te Paremata. E mohio ana koe kia Paora Torotoro raua ko Reewi Haukore, nga kai tono o tenei whakawa? ae. E mohio ana ahau kia raua. E mohio ana koe ia raua te Karauna Karaati mo Omarunui, mo Moteo, mo Ngatahira? ae. E mohio ana koe kia Parati weti? ae. I noho aia i te whenua i Omarunui, i Moteo? I noho aia i Moteo. I mohio ano koe ki te wa i Ruuritia ai taua whenua? kahore ahau a mohio. Engari, e mohio ana ahau i Retia taua whenua e Paratiweti i te wa kiano i Ruuritia taua whenua. I kite koe e Ruutia ana taua whenua? I rongo ahau e Ruuritia ana. I te takiwa ka tata te noho o Paratiweti ki taua whenua, i tohutohu ano koe i nga rohe? ae. E mohio ana koe ki Ngatahira? ae. No [unclear: namutu] noa atu taua ingoa i whakahuatia ai ki taua whenua? ae. I nga tau o [unclear: taua,] ki te mea ka whakahuatia te ingoa Moteo, penei ka mohiotia kei roto a Ngatahira i taua ingoa? kahore. I te takiwa i Riihitia ai te whenua kia Paratiweti, i nohoia ano a Ngatahira e te tangata? I nohoia ano i mua atu, a i taua wa ano, a na reira i kapea ai i te Riihi. I mohio ano koe i mocketia tetahi waahi kia Tatana? I rongo ano ahau. Otiia kahore ahau i kite pu. E mahara ana koe ki te wa i whakawakia ai a Moteo ki te Kooti Whakawa. Whenua Maori? ae. I uru tahi ano koe, ki nga korero a nga tangata na ratou te tono kia whakawakia taua Whenua? Ko taku kunu i kiia i waho o te whare whakawa. I mea ahau ko Reewi ko Paora nga ingoa ki te Karaati, kahore a Paora I whakaae. He mea whiriwhiri a Paora raua ko Reewi e te iwi? ae. He tini ke atu ano ranei nga Maori i pa ki taua whenua. Ko raua anake ranei? Ae he tini noa atu, ko nga Maori na ratou a [unclear: Moteo], a na ratou ano hoki a Ngatahira? Ae, he hapu kotahi, ko nga tangata na ratou tetahi o aua

whenua, na aua tangata ano tetahi ano o aua whenua? He iwi nui tonu taua iwi nei. Otiia he tini nga Hapu o roto i te iwi. Na tehea Hapu o taua iwi a Ngatahira? Na Ngatimahu, na Ngatipohua, me etahi ata hapu. He iwi kotahi no te hapu o Ngatihinebore. E mohio ana koe kia Paora Kaiwhata? ae. E pa ana ratou ko tona hapu ki Ngatahira? Koia te rangatira kaumatua, ko raua ko Paora Torotoro nga tino tangata. E mohio ana koe, ki nga tikunga a te Maori, e mahia ai e ratou nga whenua mo nga Karauna Karaati? Ka mea a Te Wirihana, kahore aia o pai kia uia tena patai e Te Tapata, no te mea he hoko tonu ta te Maori mahi i nga whenua kua oti te Karauna Karaati, a kia kaiponuhia nga utu o ana whenua kia ratou. E whakahe ana aia ki taua patai a Te Tapata no te mea, kahore i tatata mai taua patai, ki nga tikanga o te mahi e whakawakia nei. Ka mea a Karaitiana, ko taku tikanga e matau nei au, i te wa e puta ai he Karauna Karaati ki nga Maori, ka haere tonu nga Pakeha ki te hoko i taua Whenua i nga Maori. I niuia ano nga whakaaro o te iwi mo te Riihi a Paratiweti? ae. Koia ra hoki te tikanga mo te whenua Riihi. I nia ano te kupu e nga tangata katoa, a i whakaae katoa ratou? I nia ano a ratou kupu mo te mokete? Kahore ahau i mohio i korerotia nga korero mo tena kia ratou! I uia ano a ratou kupu mo te hoko o te whenua? Kahore kau he kupu i kiia kia ratou mo te hoko, a kahore kau ano hoki ahua i rongo. Nouahea koe i rongo tuatahi ai kua hokona a Ngatahira? I rongo ahau ki te pukapuka a Paora i te tau kua pahure nei, e kiia una e haere atu ana a Tatana ki te tango i Ngatahira. I te wa kiano ahau i haere ki Ngatahira, i rongo ahau kua puta te punui a Tatana ki nga tungata kia haere ke atu ratou i Ngatahira. No muri tenei o te ra i piri ai te pukapuka a Tatana ki te keeti o Ngatahira. (Hoetu ana tana panui kia Kanaiti, ka mea aia [unclear: koia] na te panui.) I kite koe i a Tatana i Ngatahira? I kite ahau i aia i reira, ko raua ko tana tamaiti, me Hohaia Tatana. I korero ano korua ko Tatana? I mea atu ahau kia Tatana, haere e hoki, e kore rawa tenei whenua e tukua ki a koe, kua mutu taku wehi i to kanohi. I reira ano a Henare Tomouna? Ko Henare, ko Manaena i reira, mo te tini o te tangata. E mahara ana koe ki te moketetanga a Paora i te whenua? Kahore ahau i mohio i te wa i mokete ai. Nonahea koe [unclear: i] rougo tuatahi ai ki taua mokete? Kahore aku mahara. E mahara ana koe ki te wa i hangu ui te whare hou a Paora? ae. No reira ahau i rougo tuatuhu ai ki te mokete a Paora, a i kite ahau i a Tatana e mau meu ana ki roto ki taua whare. He nui ranei nga mouia Paora o pau ana mo te ruma waipiro, i ki katoa tona whare i te waipiro. E hono tonu ana tau kitekite i a Paora i aua ra? Kahore he hoa riri aia ki au i aua ra. I riri hoki ahau ki aia, no te mea kua he i aia te whenua o tetahi Karauna Karaati. I kite ranei koe i a Paora e eke haere ana i roto i te kiki? ae. A e nui ana tana ngaki whenua i aua ra? Ho nui, Nana ranei te mahi ngaki, na aana tangata ranei? He mea ngaki katoa aua whenua i aua ra. I ahu whenua a Paora ki ana mahi i aua ra? Kahore aku matau ki tena.

Ka uia a Karaitiana e Te Konipata. I mea koe he mea whiriwhiri a Paora raua ko Reewi e te iwi hei tangata mo raua nga ingoa ki te Karanna Karaati? ae. Ka hia ou whiriwhiringa e te iwi hei tangata, ko to ingoa hei roto i te Karauna Karaati? He tini noa atu. Mo ehea whenua? mo nga whenua katoa i noho ai tuka ingoa, mo nga Mangateretere e rua. E [unclear: hia] o aua whenua kua hokoua e koe? kahore kau. Mehemea i hoko ahau, penei kua kiia atu e au. Na nga tangata i au nga nama, ahau i akiaki i hoko ai ahau. E hara i te mea naku ake te whakaaro. He mea akiaki koe i hoko ai i Pakowhai? Kahore naku ake te whakaaro hoko. E hia eka i hokoa e koe? E wha rau. He aha to utu? Tekau puana mo te eka. Nau unake te ingoa i roto i te Karauna Karaati? ko ahau anake. He mea whiriwhiri to ingoa e te iwi mo taua Karauna Karaati? ae. I pau nga moui ki te aha? I a matou [unclear: taua] moni. He aha te tikanga o to kupu i a matou? (Ka mea a Te Tapata kahore he hiahia ona kia whakararu te patai a Te Konipata. Otiia he ui tana, mehemea e ahua rite ana aua patai ki te tikanga o te mahi i kiia ai tenei whakawa. Ka mea Te [unclear: Tiwi,] kahore ano hoki i marama nga patai a Te Konipata kia Kuruitiana mo te whakawa, e mahia nei e te Kooti; otiia e pai una uno aia kia nia taua patai.) Ka mea a Karaitiana e kore e korerotia e au nga ingoa no te mea kahore he whakahe mai a ratou. Kahore ranei i pau te nuinga o aua moni i a koe? Kahore aku matau mo te patai. I whakaaetia ano tau hoko e otahi o nga tangata? I marama taku hoko. Kowai i whakane ki te hoko? Ko Henare, ko Mauaena. E mahara ana koe i te hokonga o Omarunui, Nama 2? kahore. Kahore koe e mohio i ahatia taua whenua? kahore. E mohio ana koe ki tenei whenua ki Kopuaroa? ae. Nawai a Kopuaroa i enei ra? Na te Pakeha pea, kahore ahau e mohio. E ki ana rune i a Niiva raua ko Korohi, na raua taua whenua? kahore ahau e mohio. Heoi ano taku e matau nei i peia atu a Paora Kaiwhata i taua whenua. Kahore ranei a Paora Kuiwhata ratou ko anu tangata i mea, na ratou taua whenua, i muri iho o te ki a Niiru raua ko Korohi na raua [unclear: taua] whenua? I rongo pena ano ahau; otiia e kore ahau e mohio. E hara ranei au kupu i puta ke mui i te ki nei, e he kainga tawhito taua waahi, a e kore e pai kiu peiu nga tangata Maori i reira? (Ka mea a Te Tapata. Taihoa tana patai e ui, kia mohiotia ra ano mehemea i tae a Karaitiana ki taua korero, a mehemea e matau ana aia ki nga tikanga.)

Ka oatitis a Reewi Haukore, a uia ana e Te Ihata. Ko Te Hemara te kai-whakamaori, ko au tetahi o nga tangata naana i tono tenei whakawa. E mahara ana koe ki te mokete kia Tatana? ae. I kiia ano te kupu kia koe, kia tuhituhi koe i to ingoa ki taua mokete? ae. I hea koe ka puta taua ui ki a koe? I te pa o Tareha i te Waiohiki, Nawai te tono ki a koe? Na Te Hemara raua ko Tatana. I haere atu raua ki te aha? I haere mai raua, a ka maunu te pukapuka i u Te Hemara, a ka mea aia, tuhituhia e koe to ingoa ki tenei pukapuka-I mohio atu ano koo i etahi ra e haere mai ana raua ko reira? Kahore. I mua atu o tenie, i puta ranei he tono a Tatana kia koe mo taua mea?

Kahore. I toia i tae mai ai raua kia koe, he hoa ano ou i reira? Ae ko Paora ko Whatu. I kiia ano e raua nga take i tono ai raua kia tūhūhia e koe to ingoa ki taua pukapuka? I ui atu ano ahau. Hei aha tenei pukapuka? Ka ki mai a Te Hemara, hei tiaki i te whenua. I korero ano raua, he mokete taua pukapuka? Kahore raua i whakahua ki te mokete. I mohio ano koe he mokete taua pukapuka? No muri iho ahau i mohio [unclear: ai] I mohio koe i taua ra he mokete? I te ra i haere mai ai raua kahore ahau i mohio, a tūhūhia ana e ahau toku ingoa ki te pukapuka. I te wa i tūhūhi ai koe i to ingoa i ahau tautohe a Paraone raua ko Whatu? Kahore he korero, i tūhūhi katoa metou tokotoru. I kite ano koe i te ingoa o Paora e mau ana i taua pukapuka, i te wa i tūhūhi ai koe i tou ingoa? ae. A i tūhūhi ahau I toku ingoa i rara o tona. I Korerotia ano nga kupu o taua pukapuka? I Korerotia ano e Te Hemara. Otiia kihai i pau nga kupu ka tūhūhi matou i o matou ingou. Ko tetahi wahi anake tana i tūhūhi ai? ae. Ko waengauui anuke, a kopakia ana e ia te pukapuka. I tūhūhi koe i to ingoa i mua atu o te wa i kopakia ai te pukapuka? No mua taku tūhūhinga I taku ingoa no muri ahau i ui ai heaha nga korero o roto o te pukapuka. A korereotia ana e Te Hemara ko tetahi waahi anuke, a kopakia ana te pukapuka. I korerotia ano ki a koe, nga whenua i mahia e taua pukapuka? ae. Nawai nga kupu ki a koe, na Tatana ranei, na Te Hemara ranei? na Te Hemara. I meu aia ko Moteo te whenua, a ma Tatana e tiaki taua whenua. He aha te ingoa o taua pukapuka i whakahua ai Te Hemara? He pukapuka tiaki mo Moteo. E pau ana te whenue e kiie nei ko Ngatahira ki roto i te whenua e whakahuatia nei ko Moteo? He waahi ano a Ngatahira no Moteo, kahore kau he kupu i kiia mo Ngatahira, he whenua tena i waiho mo nga Maori, hei nohoanga mo ratou. He reo aha te reo i korerotia ai taua pukapuka e Te Hemara, he reo Maori ranei he reo Pakeha? I korero Maori aia, kahore i korerotia eia nga rohe? Kahore. I riro atu he moni i a koe? Kehore. I korerotia ano he korero whakahua ki te mori? ae ma Tatana e homai ki au kia £300. A i homai taua £300 ki a koe? kahore ano kia riro mui i au o taua ra, a tae noa mai ki tenei ra. I tango taonga koe i a Tatana? ae. No te mea kahore e homai moni, i tango ahau i te taonga. R hoa Pakeha ano tau hei ako i a koe? kahore. Kahore aku Roia mo nga tikanga o te mokete. I mohio ano koe ki te Riiri o te hoko o Moteo? ae. Nawai te kupu tuatahi ki a koe mo tera? Na Te Hemara. I hea? I te Waiohiki, i taua waahi ano, otiia he haerenga ketanga mai tera no raua. I mohio ano koe, e liaere mai ana raua ki reira? ae. I mohio ano ahau e kawea mai ana e raua te pukapuka kia tūhūhia e au toku ingoa. Nawai koe i rongo ai, e haere mai ana raua ki a koe? He kupu pohehe tena naaku, kahore i mohio e haere mai ana raua; na raua ano raua i haere noa mai. I maua mai e raua te Riiri? ae. I kiia ano koe kia tūhūhi koe i to ingoa ki taua Riiri? ae. He roa ta matou tautohe, a i te matuanga, tūhūhia ana e au taku ingoa ki taua Riiri. He Maori ano i reira, ko koe anake ranei i reira? He tini. Korerotia mai te ingoa o etahi? Te Taka, Tame Tuki, me etahi wahine, me etahi tamariki. Heoi ano, kahore atu? I reira a Hare. I korero, ano etahi o ratou? kahore. Kahore hoki a ratou kupu. Ko taua korero, na maua ko Te Hemara. I korerotia te korero i roto i te Riiri? kahore i korerotia e Te Hemara ki au, no te po ahau i kiia ai kia tūhūhi i taku ingoa ki taua Riiri? I korerotia ranei tetahi waahi a taua Riiri? kahore. Heoi ano nga kupu i kiia mai, ko nga kupu whakaruaema mai, he hoko i te whenua. No reira te tautohe a matou, kahore hoki ahau i pai kia hokona to whenua. A i te timatanga kihai koe i pai kia tūhūhia e koe to ingoa ki taua Riiri? ae. He roa noa atu ta matou korerotanga mo taua Riiri. A he aha te mea i tuhi ai koe i to ingoa i te rutunga? No te mea kua tūhūhia e ahau taku ingoa ki Riiri tuatahi, a he tino kaha no ta raua tohe ki tūhūhi ano hoki ahau i toku ingoa ki tenei. I korero ano ranei raua i te whenua e kiia ana i roto i taua Riiri? ae. I pehea a raua kapu? I ki rana ko Moteo te waah i o hokona ana. I riro mai ano he moni ki a koe? kahore. Kahore he moni i au i taua ra, a moroki noa nei, he taonga anake nga mea i au. A i taua wa i tūhūhia ano ranei e koe to ingoa ki tetahi atu Riiri? I tūhūhi ahau i nga pukapuka i maua mai e raua kia au. ( I hoatu ano te pukapuka o taua hoko kia kite a Reewi,) koia na te ingoa i tūhūhia e koe ki tena Riiri? ae. I tūhūhia ano e koe to ingoa ki tena i taua ra ano? ae. A i tūhūhia ano e koe to ingoa ki tetahi Riiri, a ko taua Riiri nga korero o te tikanga e utu ai a Tatana i nga moni mo te whenua? kahore. I whakamaramatia ano e Te Hemara ki a koe nga tikanga o taua Riiri? kahore i whakamaramatia e ia. I te wa i whakaae ai ahau kia tūhūhi ahau i taku ingoa, homai ana e iu tetahi pukapuka, a ki mai ana, ko koe me tūhūhi i konei, a i mea atu aia ki tetahi o maua, me tūhūhi koe i kona. I mohio ano koe, kua pau a Ngatahira ki roto i nga korero o taua Riiri? kahore ahau i mohio. I kapea taua whenua ma nga Maori. I penatia te whakamarama o nga korero ki a koe? ae. I pena ano. E motu ke ana a Ngatahira i Moteo. Ka mea a Te Wirihena kaua e uia e koe, kia whakahe ano te tangata na, i etuhi ano o ana kupu, kua oti nei ano te korero e ia. Kua mea pu ano aia, kahore a Ngatahira i motu ke i Moteo. Ka mea Te Tiati, e mea ana ahau, he patai ako tena patai. Engari me ui e koe, mehemea i matauria e ia [unclear: toau] patai o mua, i utua mai ra hoki e ia. Uia e koe, ko cheu nga rohe o Moteo? uia ana a Reewi. Ko ehea nga rohe o Moteo? ka ui a Reewi, kia Ihata. E ui mui ana koe i te rohe tauwehe o Ngatahira o Moteo? ka ki atu a Te Ihata, ae. He rohe tauwehe ano kei waenganui o Ngatahira o Moteo? ka ki atu a Reewi? ae. Ko to taiepa a Paratiweti, te rohe weho o Ngatahira o Moteo.

Ka uia a Reewi o Te Wirihana. E mohio ana koe ki te reo Pakeha? kahore. No nahea i kitea ai e koe nga tikanga o te mokete? no muri iho o te hokinga o Tatana raua ko Te Hemara, [unclear: ka-ki] mai nga tangata e matau ana ki taua mea, kua tūhūhi ahau i taku ingoa ki te pukapuka mokete. Oti e mea mai ana ano koe, kihai i whakamaoritia te Riiri e Te Hemara? I mutu taana korero i te wa i pau ai i a ia te korero ko tetuhi waahi

*unclear: anake.*] A i te tuarua o ana hokinga mai, [*unclear: kilist*] rawa i korero aia i te pukapuka, he mea whakamarama kau e ia. He moni ano aau kei a Tatana? kahore. Kua mea atu ahau ki a ia, a e mea mui ana aia kua pau aua moni, a kua mutu taku tono ki a ia. E mahara ana koe ki te Komihana i whakawa i nga whenua o konei? ae. I korero ano koe mo Ngatahira? kahore. Kahore ahau i uia, ki to mohio he pehea te waahi o Moteo i a koe ake? kotahi mano eka. He pehea te rahi o nga moni o te Reti i a koe? i a au tetahi o te moni Reti o te tau mutunga e £50 i a au. I a Paora nga moni, a i pau i a ia, kahore ranei koe i ki ki te Komihana, he kotahi ano tekau pauna moni i homai e Paora ki a koe? he tika tena no mua tena.

Ka uia ano a Reewi e Te Tupata. I ki koe kahore he kupu a Te [*unclear: Komihau*] mo Ngatahira? Kahore kau a ratou kupu. I mohio ano koe, e ki ana a Tatana nana a Ngatahira? Kahore a Tatana kupu i reira, kua taua waahi. Kahore ana ki mai kia au. A no muri o te mahi o Te Komihana i mohio ai koe, e mea ana a Tatana nana a Ngatahira? Kahore kau ana kupu ki au mo taua waahi. I tango taonga ano koe i a Tatana i muri iho o te ra i tuhituhia ai e koe to ingoa ki te Riire? ae. Otira kahore he moni i au. E hia nga utu o nga taonga i a koe? kahore ano he Pire homai e ia ki au. I hoatu Pire ano ranei aia ki a koe mo o [*unclear: natna*] I aia? Mehemea I homai Pire ai ki au, penei e mohio ana ahau. Otira i ki ano aia ki a koe kahore he moni i toe mau? I ki mai aia ki au, kahore he mea i toe hei homaitanga ki au. (Ka whakaaturia te pukapuka o nga tikanga o te hoko kia Reewi? I takoto ranei tenei Riiri ia koe, tiaki ai? Kahore. I maua ano e Tatana raua ko Te Hemara, nga pukapuka i tuhituhi ai koe i to ingoa, kia raua ano takoto ai? Ae.

Ka uia a Reewi e Te Tiati. I te mea kiano a Paratiweti i Rihi i te whenua nei, a i te mea kiano i Rauritia e te kai Ruuri, na wai i noho taua whenua katoa, a [*unclear: Omaruuui*], a Moteo, a Ngatahira? Na [*unclear: Ngatihinepara*], na Ngatinaho. He whenua papa tonu ara he raora taua whenua? He waahi ke ano a Omarunui, he waahi ke ano a Moteo, ko te kainga nohoanga tangata i Moteo, kei waho tera o te karauna Karaati? ne? Ko te kainga a Paora Kaiwhata. E mohio ana koe ki te whenua i Riihitia kia Paratiweti? ae. He whenua ano na Paora Kaiwhata, a ko Moteo tona ingoa, me tenu ano i roto i te Rihi a Paratiweti? Ko te rohe o te whenua, kei roto i te awa, a koia ra te tuarua o te whenua a Paora Kaiwhata o te whenua a Te Paratiweti. I mua o te ra i Riihitia ai to whenua, a whakahua ai kontou ki Moteo, kei hea ona rohe? Kei te awa wai-maori tetahi rohe, [*unclear: a*] ko nga puke i tetahi taha: a ko nga puke i tenei taha te waahi e kiia ana ko Moteo. I nga ra kiano i tae mai te Pakeha, ko te hea te waahi i kiia ko Omarunui? He whenua ano a Omarunui e wehe ke aua, a kei a Nira raua ko Korohi tera. Koia ra te waahi i turia ai te whawhai, a ko tona ingoa o mua ko Omarunui i te wa kiano i tae mai he Pakeha. He tino rohe marama rawa ano ranei te tauarua o te papaku o Moteo, i te papaku o Omarunui? He rohe whakahua noa na te tangata, kahore ho awa wai, kahore he rohe tino marama, penei me te puke ranei, me te Kaweka ranei, Na Paora Kaiwhata a Omarunui? Na Paora Kaiwhata, na Paora Torotoro. E mohio ana ranei koe i te take i kiia ai i roto i te Karauna Karaati ko Omarunui te ingoa o taua whenua katoa? Kahore ranei he kainga e tata ana ki Kopnaron noona taua ingoa? He kainga ano kei reira, koia na te ingoa. E hara ranei a Ngatahira i te ingoa kainga, pera me Omarunui, me Takekoreroa. He waahi no Ngatahira, ko te waahi papaku o Moteo. Koia ra te waahi e kiia ana ko Ngatahira? Koia ra tatahi waahi o Moteo.

Ko Hare Ngawhakakapinga, oatitia ana, a uia ana e Te Ihatu, ko Te Hemara te kai-whak maori. He tarniti ahau na Paora Torotoro. I noho ano koe i aia i te wa e hanga ana te whare maana? ae. A i mua atu, a muri iho? ac. He nui nga moni e pau ana i a Paora te mahi i aua ra? kahore. E nui ana tana nama taonga i aua ra? kahore ahau i kite. E mohio ana ranei koe, i tango nui aia i te taonga i a Tatana? kahore ahau i kite. I kite rauaei koe, he nui te rama waipiro me etahi atu mea i roto i te whare a Paora? kahore ahau i kite. He kiki ano ranei ta Paora? ae. I hono tonu tana eke i tana kiki, haereere ai? ae. I hoatu ki aia hei pera manna. He nui tana kai i te waipiro? Kahore aheui i mohio kitana haurangi waipiro i te wa i riro ai te kiki i aia. I etahi atu ra ranei? Kua kite ahan i aia i runga i te kiki e haurangi ana. E mohio ana koe ki te kainga, ki Kohupatiki? Naku tena kaingu. E mahara ana koe ki te haerenga atu o Tatana raua ko Te Hemara ki raira? ae. Kahore he korero mo tetahi pukapuka mokete? ae. Kowai atu ano etahi tangata i reira? He tini, ko Marara, ko Raihania, ko Pititi, i reira. He nui nga korero mo taua mokete? ae. I te wa i noho ai a Tatana i reira? ae. I korero ano a Paora Torotoro mo taua mokete i a Tatana i reira? ae. I korero ano aia i te tikanga o taua muhi? ae. I mea ano ranei aia i te mea ka moketitia nei cia? ae. He aha tanu, ka mokete? ko Moteo. (Ka hoatu te Riiri o taua mokete kia kite a Hare.) I tuhituhi ano koe i to ingoa ki tena pukapuka, a he kai-titiro koe no taua pukapuka? ae. Ko taku ingoa tena. I rongo ano ranei koa i nga kupu o taua Riiri, i korerotia kia rougo koe? kahore. I korero ano ranei a Te Hemara i tetahi pukapuka ki te reo Maori? Kahore ahau i rongo atu ki aia e korero reo Maori ana aia i tetahi pukapuka. I korerotia ano ranei nga rohe i roto i te mekete, a i whakamaramatia kia Paora i taua takiwa? ae. I rongo koe i te korerotanga, me te whakamaramatanga o nga rohe? kahore. He aha oti koe i mohio ai i whakamaramatia kia Paora? kahore ahau i mohio i whakamaramatia ki aia. I mea koe i whakamaramatia kin Paora: I mohio koe, ko tehea whenua i korerotia e taua Riiri? ae, ko tahea? ko Moteo. I rongo ano ranei koe, i korerotia nga rohe, i te wa i tuhituhia ai nga ingoa o nga tangata ki taua Riiri? Kahore ahan i mohio, i whakahuatia nga rohe, heoi ano taku i rongo ai ko Moteo te whenua. Kowai i taua whenua e noho ana i ana ra? Ko te Pukeha ko Paratiweti. I to wa i rongo ai koe ka moketitia a Moteo. Ko tehea whenua taau i matau ai ka moketitia? ko Moteo. E mohio ana koe ki

Ngatahira? ae. I mohio ano ranei koe ko Ngatahira tetahi waahi o Moteo ka moketitia nei? kahore.

Ka uia e Te Konipata. He tangata ano e noho ana i Moteo i te ra i mokotitia ai taua whenua? Ko Paora Kaiwhata. I tehea waahi o Moteo aia e noho ana? I waenganui o te waahi papako. He ingoa ano to taua waahi? Ko te ingoa nui ko Moteo, kahore ahau e mohio ki nga ingoa nonohi. Ko Ngatahira ranei? kahore. He waahi ke ano teru. I roto ranei i te Rihi a Paratiweti? kahore i waho. He tangata ke atu ano tanei i reira e noho ana? ko Paora anake. E mohio ana koe ki Kopuaroa? ae. I whakatete ano ranei koutou i tetahi waahi o taua whenua kia Niira? ae. Kahore ranei i wahia ta keete e koutou? ae. A i tamanatia koe? kahore. Kahore te Riti i tukua ki a koe? Kahore ahau e mohio. Kahore ranei he warati i tukua moou? Kahore ahau e mohio ki ena mea. Kahore he pukapuka i tukua ki a koe kia haere mai koe ki te kooti? I au tena Riti mo taku wahinga i te keeti. E [unclear: mohio] ana koe ki te wa i hokona ai a Moteo e Paora kia Tatan? kahore. Kahore koe i kite i te Riiri hokonga o taua whenua? kahore. A kahore o mohio i tahituhia ranei e koe tou ingoa ki taua Riiri? kahore. Heoi ano taku e mohio ai, ko nga mea i korerotia mai o Paora Torotoro ki au mo te moke e. E mahara aua koe I haere korua ko Paora Torotoro ki e whare o Tatana i etahi [unclear: mara] i muri iho o te tuhituhinga o nga ingoa ki te pukapuka o te mokete? kahore. Tena ka oati koe, kahore koe i reira i te tuhituhinga o Paora i tana ingoa ki te pukapuka hoko o taua whenua? Kahore oko mohio i huere ahau ki te whare o Tatana. A i tukua ano e koutou Te Kopuaroa, [unclear: ahakoa] i whakatetea taua whenua e koutou, ia nei? Ko tatahi waahi anake. Kawai kei reira e noho ana i enei ra? Ko Peneli, he Pakeha. A he Maori ano kei reira? kahore.

Ka uia ano e To Tapata. He tini ranei nga tangata Maori e noho ana i Ngatahira i nga ra o te mokete? he [unclear: H] hia? E kore ahau e mohio, kihai i tauria. He tini kei reira i enei ra? ae. He tini nga tane, nga wahine nga tamariki. O te wa ano o te mokete? ae. A i mua noa atu ano hoki he tino kainga nohoanga kei reira.

Hohaia Te Hoata, a oaritia ana. Ka uia e Te Ihao ko Te Hemara te kai-whakamaori, kei hoa toou kaiaga, e noho ai koe? i Ngatahira. I noho koe i reira i te wa i Ruuri a ai taua whenua? ae. Nawai I Runri taua whenua? Na Te Erihana. Nawai i tohatehu nga rohe kia Te Erihana? na Paora ma. Na ratou katou katou i tohutohu nga roh kia Paratiweti, te waahi e Retia ana ki a ia me te waahi ano hoki e kipea ana ki waho o taua Rihi. I kororo auo karua ke Te Erihana i nga ra oona e Ruuriana i te whenua? ae. He aha nga korere? He kaumatna Maori, ko Wharerangi te ingoa, i kite ia Erihana e haere atu ana ki nga whare, a ka ota taua karoheke Maori. Ehare taan i te Rauri i te whenua, e Rauri ana koe i ega tangata, a hoki ana a Erihana ki te rohe. I tehea waahi o te whenua a Erihana, mea atu ai taua koroheke Maori i una kupu [unclear: ki] a ia? I te waahi e nohoia ana e nga Maori i Ngatahira. I te mea i tonoa a Erihana kia haere ke atu aia. I haere aia ki i ea? ki te waahi i whakatakutoria ai te rohe. I kite koe i a Erihana c Ruuri ana i te rohe tauweho i Moteo i Ngatahira? ae. I mohio koe kua Ruuritia a Ngatahira eia? kahore. E motu ke ana a Moteo i Ngatahira? ae. Kite mea ka whakahua ko i te ingoa nei i Moteo, e pau ana te whenua a Ngatahira ki roto ki taua ingoa? kahore. He kaweka to tauarai o Moteo o Ngatahira. He ahu to ingoa o taua kaweka? ko Mimi. E mamao atu ana taua kaweka, atu ano i tetahi pito o te rohe tanurahi a Moteo o Ngatahira, a tao nou ki tetahi pito. Ko tetahi waahi anake ranei a taua rohe? He kawaka roa e tae rawa ana ki te awa wai maori. Kua kite ranei koe i te Karauna Karaati o Moteo? No enei ra tata nei, kahore i mua atu, I pa ano koe ki te waahi o te mokete? kahore. I mohio ano ranei koe ki te hokonga? kahore. I te wa o te mekete, me ta hoko, i reirs ano koe e noho ana? ae. I tukua a Ngatahira kia koutou ko aua taugata? ae E hia tangata e noho ana i Ngatahira i te wa o te mokete? E rima takeu. E hia i te wa o te hoko? He pera ano. E mahara ana koe i whakapiritia te panui ki te keeti? ae, i kite ahau. I peheatia taua panui? He mea atu tango marire. I mea [unclear: atu] kaumatua kia heahaea, I mea atu ahau kauaka, me tohutohu e tateu hei titiro ma nga Pakeha, (ka whakaaruria taua pukapuka kia Hohaia a he mea maaka ki te rata "E" a he mea whakamaori nga kupu o taua panui e Te Waiti.) He kitenga naau i te panui nei, koia ra te tuatahi au i mohio ai e mea ana a Tatana naana a Ngatahira? ae. He mea ui e Te Konipata. E mahara ana koe i tea atu he reta a Tatana ki a koe i a Noema 1873? E mahara anu ahau ki taua rela kia au. Oti e mea ana ano koe, katahi nei ano koe ka rongoi i te kupu mea a Tatana, naaua a Ngatahira?

Ka mea a Te Tapata, he patai he tene he mea hoki tona, k'a mohiotia nga kapu o to pukapuka e ngaro atu ana. A no to roanga o tenei tautoho a nga Roia, meinga ana, kia haere ano to patai.

Kei hea taua reta a Tatana ki a koe? Kua ngaro. He aha nga kupu o roto i taua reta?

Ka mea a Te Tapata, e he ana enei patai, no te mea, kahore nga Roia a Tatana i whakaatu ki nga Roia a paora ma, e porei te patai a ratou ki nga Maori. A no to roanga o te [unclear: tenei] o nga Roia. Ka mea a Te Tapata, e pai ana kia aia aua patai. Otira he tikanga he taua tikanga ki tana mohio.

Ka uia ano a Hohaia e Te Konipata. He pehea nga kapa i roto i tana reta? kua wareware i a an nga korero o taua reta. I whakahua ano ranei ki Ngatahira? ki taku mohio i wakahua ano. I whakaaturia ano e koe taua reta ki te tangata? ae. Kia Hooru, ki tetahi atu. E mahara ana ranei [unclear: kae] ki nga kapu i whakahua ki Ngatahira? kahore. Otira i taku haereuga mai ki te taore nei. I ki a kupu mai a Tatana kia au, naana a Ngatahira. No nahea rawa tena no nahea te reta i tae atu ai ki a koe? e roa pea [unclear: marana]. I pena ano te roa? kihai koe i haere mai ki te taone nei. He mea naau no te taenga atu o taua reta ki a koe? kahore. I haere noa mai ahau. Kahore koe e mabara, i kite koe i a Tatana mo tana reta, i mari tata iho o te taenga atu o taua reta ki a koe?

kahore ahau e mohio i te roa i muri iho. E mahara ana koe i te katikatinga hipi i te Poraiti mo Peneti i te tau 1873, ac, kihai ranei koe i kite i a Tatana i taua wa i roto i tana Toa i Nepia? a i mea ata koe. I haere mai koe kia korero korua mo taua reta? Naana aua kupu ki au i taku haereaga mai ki te taone, i mea a Tatana, e mea ana ahau kia whiaa aku kau ki Ngatahira, ka mea atu ahan, kahore ahau e mohio naau a Ngatahira. (Ka ui te Tiati, na [unclear: mna] atu tena o te ra i whakapiritia ai te panui ki te keeti? ue.) A i pehen atu koe? I mea atu ahau, e kore ahau e whakaae kia haere o kau ki Ngatahira. Ka mea mai a Tatana, naaku teua whenua, ka mea atu ahau kahore, ehara i a koe. (Ka ni ano te Tiati. I mea atu ano a Tatana i te take i roto ai te whenua i aia? no mari iho. I pouri ahau mo taua karero.) No muri iho tenei i te ra i piri ai te panui ki te pou o te keeti? ae. No te ra i haere mai ai a Tatana ki Ngatahira, no reira matou katoa i rongo ai i te take oona i ki ai naana a Ngatahira.) Kihai koe i haere i taua ra, korua ko Tataua, ki te Tari tiak. Karauna Karnati? ae. I whakaaturia e Tatana te Karauna Karaati kia au i reira. A i whakaata ano aia i tetahi mea a Paora Torotoro? I whakaatu ano aia i tetahi mea a raua ko Paora Torotoro. I mea atu ahau kahore aku matau ki tena.

Ka aia ano a Hohaiia e Te Tapata, I mea atu koa ki te Roia kia Konipata, i tae atu he reta a Tatana kia koe? ae. Ho roa ranei, a no muri noa mai ka piri te panui ki te keeti? E kore ahau e mohio ki te roa i mua atu. I whakaaturia e Tatana tetahi Riiri mekete kia kor, i te ra i haere ai koe ki te Tari tiaki Karauna Karaati? ae. He Riiri penai ranei me tanei, he pukapuka ranei? I roto i te pukapuka. I korerotia ranei e koe nga kupu i roto i tana pukapuka? titiro kau atu ahau. A i mea atu koe kia Tatana kahore koe i mohio ki taua mokete, mo te whenua i pa ai koe? ae. He maunga kei Mimi? ae. He maunga tiketake? ae. E ahu ana te maro o te kaweka o tana puke ki Pakahorero? E piko ana taua kaw kaki te Kopuaroa, ki Pakahoreroa, a i Aropana, he rapo ka maro atu taua kaweka i reira a tae noa ki Tataekuri, (katahi ka tohutohu aia, taua kai whaaki korero, i taua rehe, he mea whakaahua ki te tuketuke o tana ringa te ahua piko o taua rohe). A koia na te ahua, a e wehe ke ana a Ngatahira i Moteo, he kaweka te mea tauarai o aua whenua atu ano i Kopuaroa a tae noa ki Pakahoreroa? ae. A ko te rohe o te Riiri a Paratiweti i haere i runga i te kaka o taua hiwi? I te kaekao o taua pake, ko te re o i roto i te waahi i nga Maori, ko te puke, i roto te waahi i a Paratiweti? ae. No mua atu ranei, no muri iho ranei, o te waruhanga o nga Hipi a Paratiweti i tae atu ai taua reta kia koe? E te wa ka tata te mutu te waruwaru i ane Hipi. He pehea te roa o te kainga o Peneti i Nepia? Te kau ma wha maero. I haere tonu mai koe ki Nepia i te ra ano i [unclear: meatu] ai a Reta ki a koe, no muri iho rahi? No muri iho. He pehea te roa i muri iho? E rua pea wiki. A no muri iho ka haere atu a Tatana ki Ngatahira, korerotia ana eia nga take i ki ai aia, nana a Ngatahira? ae. He pehea te roa ou i kite ai koe i a Tatana, ka tae atu aia ki Ngatahira.

No muri iho o te taenga ake o te reta ki au, ka whakatara te panui ki te koeti, a no muri i tena ka haera ake a Tatana ka korero ki nga Maori i nga take ona i mea ai nana a Ngatahira.

Ka mea a Te Tapata, i te mea ki ano i whakaotia tenei whakawa ka mea atu aia kia Tataua ma, kia homai te Riiri kia Paratiweti ki te mea e kore [unclear: raeon] a Tatana ma e whakaae ki tenei teno, heoi ra ka tikina i te kapa o taua Riiri. No te mea kua rira a Paratiweti, ki Tawahi.

Ka mea a Te Wieihana, e he ana i aia taua tono.

Ka mea atu a Te Tapata. E ki ana Te Tare mo nga Karauna Karaati ki te mea, e kore e taea te tino Karauna Karaati, e pai ana kia tikina ko tetahi kape tauira o tana pukapuka, a he tika kia tirohia nga kupu o taua tauira hei mahi te whakawa. A ko Tatana te tiu tangata tika, kia ia taua Riiri takoto ai.

Ka mea Te Tiati, kahore kau he take e tohea ai taua Riiri, no te mea kua pono noa atu nga kupu o taua Riiri.

Ka mea a Te Tapata, ka tono ata i te kape tauira o te pukapuka a Tatana i tuhituhi ai kia taua whenua, e Te Ture tuku i taua whenua.

Ka mea Te Tiati, mehemea kua tae te pukapuka tono a Tatana mo taua whenua, tena pea, kei reira tahi ano taua Riiri kei te Tari Tiaki Karauna Karaati.

Ko Eruera Moa (ka tetahi o Te Huiri Oatitia ana, ka pataia e Te Tapata. Ko ahau te Tumuaki o te Peeke Unana o Atareria i Nepia. Kei au etahi pukapuka e tiaki ana. Otiia, kahore aku mohio kei roto i aua pukapuka te Riiri kia Paratiweti. Otira, ka rapua e ahau a ki te mea ka kitea, ka maua mai e ahau. Ka hoatu e Te Tapata ki te Kooti te tauira o te pukapuka a Tatana, kia mahia taua whenua, e Te Ture tuku whenua, o te 15. Hanueri 1874. A i roto i taua pukapuka, e ki ana, 163 eka o taua whenua, ko te utu mo taua wahi, £ 1200, pauna mori, a heoi ra ano ona atu. A e mohio ana e Hohaiia me etahi atu tangata Maori. Ko o ratou ingoa kahore e mohiotia. Otiia he noho noa iho ia ratou i reira, a ko taua whenua kei roto i te pukapuka o te hoko a Tatana taua whenua. A hoatu ana ano e Te Tapata te pukapuka a Te Paratiweti ki taua Ture taku whenua, mo te toenga ano o taua whenua, ko te marama o Akuhata tenei, me te tau 1873.

Ka mea a Tapata, ka tono aia kia homai nga pukapuka kauta a Tatana kia kite aia; kua tae hoki tana tono kia Tatana kia homai aua pukapuka.

Ka mea a Te Wirihana. E he ana i aia taua tono, no te mea, kihai i puta taua tono i etahi atu ra, kia noho mohio ai ratou, i te mea hoki no taua ra nei ano no te ata taua tono tonoa ai, i te wa i puare ai te Kooti. A e waru nga maero te matara o Tatana i noho ai i te Taone o Nepia.

Ka mea a Te Tapata, ki te mea e kore aua pukapuka o nga kauta e homai penei, maaua e ki nga korero, e puta ai nga kupu i tuhituhia o aua kauta i roto i ana pukapuka. E puta taua kupu ai ia Hone Hini, no te mea koia Te Roia a Paora Torotoro, a kua kite a a i aua pukapuka, i nga ra i tu ai Te kornihaua whakawa i Nepia i whakawakia ai nga whenua o nga Kornihaua. A ko nga tino korero o ana kauta kua taia i roto i nga korero e taia ana mo Te Paremata. He tika pu ano kia tonea aua kauta kia homai, no te mea, e puta nga korero mo nga mahi a Paora ma i roto i nga kupu e uia e tenei whakawa.

Ka mea a Te Wirihana. He mea atu taana kia roa kau koa nga ra, kia taea ai aua pukapuka, kia riro mai ai ki te whakawa nei. E mea ana aia a Te wirihaua, he aha ra te take i kiia ai aua pukapuka kauta kia homai ki taua whakawa nei, iua h ki kahore kau he kupu o roto o nga take korero mo te whakawa nei mo pukapuka kauta.

Ka mea Te Tiati, ki taana titiro, me whakaae pea he ra kia Tatana, kia taea mai ai aua pukapuka.

Ka mea a Tatana, e whita maero ona e noho ai i te Taone o Nepia, a katahi ano aia [*unclear*: konoho] i rote i te whare, e noho nei aia, [*unclear*: kahora] ano i ata takato tika ana tapu tapa i roto i taua whare, na reira aia i ki at, e pan pea te ra kotahi e rapu ai aia i aua pukapuka ka ka kitea ai.

Ka mea a Te Tapata, ki te mea, e pai ana a Tatana ki te tika o nga korero o nga tino take o roto i taua pukapuka kauta, kaa taia ki nga korero o Te Paremata, penai e kare ahau e tohe tonu kia tikina aua pukapuka.

Ka mea a Te Wirihana, me whakaae nga korero a Te Hiana. Ka mea a Te Tapeta, kahore, ko nga kupu o roto o nga korero o te pukapuka a Tatana, he mea mahi ana kupu e Te Wati, a ko Te Wati a kiia e nga Komihana kia mahia e ai aua korero, a he tangata ke noa atu aia a Te Wati.

Ka mea a Wirihana, te tuke i whakahe ai matou ki taua pukapuka i mahia e Te Wati, he tini no nga korero kihui i mutu nga korero e rapua e tenei whakawa.

Ka mea a Te Tapata, mehemea e whakahe ana te taha kia Tatana ki nga korero o te pukapuka i mahia e Te Wati, heoi ra me tiki i nga pukapuka a Tatana, Heoi ana ta matou e rapu nei ko aua pukapuka kia kiten mai ki tenei whakawa, ma reira e oti ai a matou kupu e whakatakoto ai ki te aroaro o Te Kooti nei.

Ka mea Te Tiati, ki taka mohio me matu pea te whakawa, kia tikina ai nga pukapuka a Tatana ka whakawa ai uno tue-ou. I mea ano ahau e tao mai aua pukapuka ki konei.

Ka mea a Te Wirihana, kahore kau ho kupa mo aua kauta, i roto i nga kupu i takea ai tenei whakawa.

Ka mea a Te Tapata, he pukapuka korero i nga take o te hoko whenua ko taua Riiri kihai i tuhituhia ki roto ki aga pukapuka tie ki i nga korero Karauna Karaati e Te Kawanatanga nga a ko taua Riiri, kahore e homai e Tatana, ki te hunga tika hei ti, ki mo taua tu pukapuka. A e ki anu etahi o nga kapu o taun Riiri kia puta he utu, otiia ka aua utu kahore rawa nei i i pata a moni. A meinga ana ko aua uta, i kiia ai i roto i taua pukapuka, he mea utu ki te taonga, a koia ko Te Tapata, e rapu ana i nga kupu e marama ai te korero mo aua taonga, ara, i peheatia te utu. A kahore ano nga kupu o taua Riiri i whakahengia a ki te mea ki whakane a Tatana, ki te taka o te pukapuka i mahia e Ta Wati, penei e mutu tata, te rapurapu, me te hoha ki te tiki i nga pukapuka e nga kauta a Tatana. Mehemea e ki ana a Tatana, kahore i tika te pukapuka a Te Wati i mahi ai, i hea aia te pena ai i nga ra i whakawa ai Te Komihana.

Ka mea a Te Wirihana, e whakaae ana aia kia tukua mai te pukapuka a Te Wati i mahi ai, kia mahia aua kupu e te whakawa nei. Otiia, me whakaae ano hoki a Te Tapata ma kia korero a Tatana mo aua korero i mahia e Te Wati, kia tino maratna ai. Ka kawea mai taua pukapuka a Te Wati koia ko te pukapuka 5, he pukapuka apiti ki aga korero o te Whakawa o Te Kumihana, mo nga whenua Maoui i mahia i te tau 1873. i Nepia.

Ka mea a Te Wirihana, i aua korero tatau i nga kapu mo te taha kia Tatana. E kore e roa taka korero kia koutou e te Huuri, no te mea, kua tino marama nga take o te whakawa nei i a Te Tapata te korero kia koutou. Otira he tino [*unclear*: krign] kei roto kei nga take nui, nga take o te mea e mahia nei, koia ahau i mea ai me korero ano ahau i aku kupu, a taihoa ano ahau e hoki mai ano ki te tatau i nga korero e korero ai o maton [*unclear*: kai-whaiki] korero kia kontou. Kanui ano te tika o nga korero a Te Tapata, me te tika ano e tana whakahaere i nga take i kiia ai e ratou kia whakawakia. Otira ka tino whaka maramatia aia kia ratou tenei kupu. Ko te he e kiia nei, a e rapua nei e Te Tapata ma, kia wah katikaina, waihoki ko etahi tini he pena ana, i ahu mai aua he i nga Ture, a me te mahi nga hetunga anu e nga kai-whakahaere i nga Ture, a tena pea te Hauri te ki na, i muri iho o ta ratou rongonga i nga korero kua korerotia ki te aroaro n tenei whakawa, he tika ano te kupu a nga kai-tono o ten i whakawa, no te mea, e eke ana kia ratau te he, e kiia nei e ratou. He tika ano ia nei nga kupu a Te Tiati o te Komihana i whakawakia ai nga whenue o Haaku Pei i te tau 1873, i penei hoki aua kupu a taua Tiati "Kahore kau aku kupu whakakahore i te ki a nga Maori o Haaku Pei, i te mate kua pa kia ratou, mo a ratou whenue." A nei ano etahi kupu ano a taua Tiati; "Ko aua he nei, i ahu mai i roto i nga mahi i mahia ki te tikanga o te Ture Whakawa Whenua Maori, a i roto auo hoki nga mahinga a te Kooti Whakawa Whenua Maori." A i mea ano aia, ki te mea ka mahia houtia nga mea e kore ai aua he, penei pea, ma reira o tino he rawa ai. Ko nga korero a Te Erihana te kai-ruuri whenua, ma aua kupu ka ruturu ai te ki, i mea pu ano aga Maori, kia waiho taua whenua hei whenue whakatapu ma nga Maori, a he tika ano hoki kia waiho taua whenue hei tupu ma nga Maori. A koia ia tetahi o nga mahi i puta ai he he i roto i nga mahinga o nga Turo whakawa mo nga Whenua Maori. He taka ano te take i mahia ai taua Ture hei Ture, ura, he meu kia tau pu ano te mana o te whenua ki ia

tangata, ki ia tangata Maori, a hei muri o tera ka [*unclear*: taka] ai to hoko a aua Maori i a ratou whenua. Otira, i pehea to mahi o taua Kooti mo te whenua e whakawakia nei e tatou. I kiia te kupu ki nga Maori no ratou taua whenua, kia puta ratou ki waho o te Kooti, a kia whiriwhiria e ratou etahi tangata kia rau, mo raua nga ingoa ki roto ki te Karauna Karaati, he tino mahi hou tanei, a kahore kau he tanira mo tana mahi i mua atu. A kahore i tuhituhia [*unclear*: nua] korero i in ai raua anake mo te Karauna Karaati, a ki ta raua whakaaaro na raua ake ano laua whenua, a i mahi raua i a raua mahi auo, ko raua anake ana nga tangata pu ake o taua whenua, He tika ano te mate o etahi o nga tangata no ratou taua whenua, otira kahore he mahi i mahia, e tau ai he he kia Tatana. I mea hoki a Tatana, naaua taua whenua, a he mea Karauna Karaati, a hore rowa he mea e rougo ai aia, a e akana ai aia, mo te he e tau ana ki taua whenua, i te men hoki, kahore i ata mahia tikatia etahi o nga mahi mo taua whenua, a he tika ano kia pupuri tonu a Tatana i te mana o te whenua, i mau ai ki aia o taua Karauna Karaati, E kore e ngaro ki te titiro a te Haari, tetahi ara ano e puta ai he mahi mo taua mea nei. Ki te mea ka riro te whenua e whakawakia nei ki nga Maori, penei, he tini noa atu nga whenua penei ano hei mahi ano ma te whakawa Inaheki, ki te mea ka ki nga Maori, mo etahi whenua Karauna Karaati, i ta ratou mahinga i era, kahore a ratou whakaaaro, i mea kia pau tetahi waahi whenua ki taua Karaati, a, e tini nou atu nga Maori hei tautoko i taua kupu a ratou, a ko te mutunga o tena tu mahi, he pehea ranei tona otinga. Kahoro ana whakaaaro kia korero aia i te tika o te mahi a Tatana, otiia e mea ana aia e hara tenei i te mahi kino, no te mea, e mohiotia ana te ara o te whakaaaro, a te Pakeha tino mohio mo tana hou Maori, i te mea he kaare taua Maori, a e rupu taua Pakeha, kia pata ki aia nga nui o ta raua mahi. Ko nga kai-hanga Ture te hunga hei whakahe, auaka taua hoa a Tatana. Ko te ki e kiia nei i riro pohehe taua whenua. E kore taua kupu e pono, ao te mea, kahore he tino kupu e ranu mo tenei. Ko te Rihi i mahia i te tuaahi, ko te 163 eka, kihai i pau ki roto ki tera Rihi. Otiia ko te mokete a Tatana i pau katoa te whenua ki tera, a, ia Tatana i tuku taua whenua katoa kia Paratiweti, ke te 163 eka anake taana i popuri ai ki aia. A ko te tino kupu tenei e patei ai, He mea mahi tu-a tahae e Tatana te Riiri o te hoko, me tana mohia ano, kahore he whakaaaro o tana hoko kia riro katoa taua whenua ki aia. A ko tetahi o nga kai whak korero o te taha, na ratou i karanga tenei whakawa, a ko taua kai-whaaki korero i karangatia ai he mea kia peno ai taua ki kahore he mea kia hokona katoatia taua whenua, a ko taua kai korero, i whakawakia aia i mua, mo tana korero teka, ahakoa kihai i tan te kupu o te whakawa ki aia, otiia ki ta ma whakaaaro, e kore e tika kia whakaponhia aua korero. A, ki te mea ka kapea te korero a Paora, heoi ra, e kore rawn e tu te korero mo tenei whakawa. Ko te Riiri, he mea mahi tena ki nga tikanga katoa, e tikanga ai te mahi mo tena, a e kore e tika kia mahi take kore, he mahi e he ai taua i iiri. Ka karanga aia i a Tatana, no te mea koia te tangata naana i mahi aua mahi, me te kai whakamaori, no te mea k aia te tangata mohia ki te korero i nga korero o taua mahi, a maana nga kupu e marama ai, ki nga pukapuka, he mea aia korero, a he mea ata whakamaranu, i mua atu o te wa i tahituhia ai nga ingoa ki aua pukapuka Ko nga kai-whaaki korero i karangatia e tera taka, na ratou tahi te ahua o taua whakawa. A he pono ano ko Ta aua te tino tangata e pa ana ki nga tikanga o taua whakawa, otiia e kore e tika aua kupu ki te kai whakamaori, no te mea he Apiaa aia no te tino Kawanatanga. E kore e tau te kupu a te Hunii, kia riro te whenua i a Paora ma, i te mea hoki, ki te mea, ka pena he tikanga ki taua whakataunga; Ano e penei ana, ko Tatana, ko te kai-whakamaori, i tino mahi he raua.

Ka mea a Te Tapata, kia haere a Te Hemara te kai whakamaori, ki waho o Te Kooti i te wa e aiuia ai a Tatana.

Ka mea a Te Wirihana, kahore a Te Hemara i roto i te Kooti. Otira i te wa i niuia ai nga korero n Paora me, i hono tonu te hokiheki mai a nga Maori ki te Kooti, ka mea a Te Tapata, kahore i pata he kapu ma Te Wirihana kia ratou.

Catiatia ana a Pererika Tatana, a aiaia ana e Te Kanipata, ka mea a Tatana, He Tangata mahi paama ahau e noho aua ahua i Panitana, e whitu maero te matara atu i te Taone nei, ka whitu aku marama i noho ai i riera. I te tan 1868, He kuitiaki To ahau i Nepia. E mohio ana ahua kia Paora Torotoro, tetahi o nga tangata na raua i tono tenei whakawa, i mahi hoko ano ahau ki aia mua a u o te marama o Oketopa, 1868. I hoko taonga aia i au. E mohio ana ano hoki ahau kia Reewi Haukore tetahi ano o aua tangata na raua i tono tenei whakawa. Kahore anna nama ki au i taua takiwa. No te 5 o Oketopa 1868, i tuhituhi ai a Paora raua ko Reewi i te Riiri mokate (hoatuana taua Riiri kia kite a Tataua.) He mokete taua mokete mo nga moni £500 a he moni nama aua mea, kua tiuo riro atu; me etahi taonga atu ano kia nama ano, ko nga take o te mokete koia enei. I nga ra tuatahi o te u. arama o Oketopa i te mea kiano i tuhituhia nga ingoa ki te mokete. I kite ahan i a Paora Torotoro i roto i taku toa, a korero ana ahau ki aia mo aana nama ki au, no te mea hoki kua tae aua nama ki te £150, a he roa noa atu etahi o aua taonga i nama ai eia. I mea atu ahau ki aia, hei ahea koe ka utu ai i au, ka mea mai kia riro mai ra ano nga moni Reti a Paratiweti, i te marama o Hannere. A i korero ano aia ki au kua tae aia kia Paratiweti, ki te tono moni o te Reti hei utu mo to hanganga o tetahi whare ma Paora, i te Kohuputiki. A kihai i homai e Paratiweti, i ki mai aia, taihoa kia tae ki te ra e tika ai aua moni ka hoatu ai. I mea atu ahau, he whare pehea taau e korero na, a no taana korero tanga mai kia au, i mea ahau, kia toru kia whe pea ran pauan moni hei utu mo taua tu whare. I mea aia ki au, maaku e hoatn he moni ki a in, kahore hoki e homai e paratiweti Ko te kupu tuatahi mo te mokete e kiia nei naaku taua kupu tuatahi he he, ehara ia au taua kupu. I mea atu ahau ki a ia, me



whakaaro e au. I ui atu ahau ki a ia, mehemea he mokete ranei ta Paratiweti ta tetahi atu tangata ranei i taua whenua, ka mea mai aia kahore, ko te whenua e uia nei e au ko Omarunui. A e mohiotia ana taua whenua e Retia ana e Paratiweti, i mea atu ahau kia Paora, kia rua kia toru ra ka utua o ahau taua patai mo nga moni mo taua whare, heoi nei a maua korero i taua takiwa. No muri tata iho ka haere maua ko Te Hemara ki te kainga o Paora, te take o taku haere, he mea naaku kia korero ano ahau mo nga moni e tono nei a Paora kia [unclear: hate] ahau, a kia marama ai ano hoki nga tikanga mo aua moni. I te korero tuatahi a maua i whakahua a Paora i nga ingoa o etahi whenua hei nama ki an mo ana moni. I whakahua ano aia i te whenua i Petani, me Omarunui ano hoki. Ko te kupu mo Omarunui a Paora i whakahua ai, ko te whenua a Paratiweti, a i whakahua auo aia i Ohikakarewa. Te ra i haere atu ai ahau ki te kawae i te mokete, ko te 5 o Oketopa, a i tutaki maua i a Paora i te Kohupatiki, ko tana kainga hoki tera. Ki taku mohio i rokohanga atu e maua e noho [unclear: ana] i roto i tana whare, kahore aku mahara, ko wai ranei i reira ia maua e korero ana. Ko Hare i reira i te mutunga o nga korero, a [unclear: kite] aia i te tuhituhinga o nga ingoa ki te Riiri. Ho Maori ano i tetahi tuatanga o te whare, otiia ki taku mohio, kahore kau he Maori i te waahi i a matou Kahore aka mahara, i au ranei, i a Te Hemara ranei te pukapuka Riiri. I haere atu maua ki reira, a i haere tuhi ano maua, kihai i mara ra ke. No te 12 ranei, no te 1 ranei o te taima i tae atu ai maua ki reira, na Paora te kupu tuatahi. I mea aia e mea ana ahau i haere mai korua mo te mea i korero ra tatou. Kua tao aku tau i noho ai i tenei whenua ki te 18, a e ahua mohio iti ana ahau ki te reo Maori, ka mea atu ahau kia Paora, ae, a e haere mai a Te Hemara ki te [unclear: whkumarama], a ki te mahi i nga tikanga, ka mea atu ahau, e pai ana ahau kia hoatn he moni maana. Otiia me nama a Omarunui ki an, kia pai ai te tau o aku moni. Ka ui mai aia, mehemea he pukapuka a mana, ka mea atu a Te Hemara ae, ka maunu te Riiri i a Te Hemara, a whakamaramatia ana, me te whakamaori ano hoki e Te Hemara. I pau katoa nga kupu o te pukapuka whakamaoritanga o taua Riiri te korero e Te Hemara. He mea mahi hoki taua whakamaoritanga eia ki a maua, kiano i haere mai i te Taone. E mea ana ahau i reira ano a Hure i te wa i korero ai a Te Hemara i taua pukapuka reo Maori, kahore aia i rongu i nga korero katoa, i hokihoki mai aia, ki taku mohio kahore kau he tangata ke atu. Ki taku mohio e puare ana te tatau o tetahi tuatanga o te whare, a he tini nga. Maori i roto i taua waahi. I te mea kahore ano a Paora i tuhituhi noa i tana ingoa ki te Riiri, kua whakaaturia e maua te ahua o te whare ki aia, mea atu ai maua kia £350 nga moni hei utu mo te hanganga o taua whare. Otira he nui nou atu i era nga moni i utua ai taua whare, mutu tata ano ta matou korero mo taua whare, hoatu ana e ahau te pukapuka ki aia, Ko nga kupu o taua pukapuka, he mea maka e utu nga moni mo te hanganga o taua whare. I te mea kahore ano aia i tuhituhi noa i tana ingoa, ka mea atu a Te Hemara. He patai ano ranei ta Paora kia whakamaramatia atu ano ranei etahi tikanga, ka mea mai aia, kahore e [unclear: mohiotia] ana eia, a ki [unclear: taka titiro] he tika tana kupu. I tuhituhi aia i tana ingoa ki taua Riiri, a ko nga kai titiro ko tana tana ko Hare, a ko Te Hemara, ka haere atu matou ki te Kohupatiki, a ahu ana ta maua haere ki te Waiohiki, e wha pea maero te roa. I haere maua kia kite i a Reewi Haukore. Koia hoki tetahi o nga tangata nona te ingoa i roto i te Karauna Karaati. He hoiho a maua i haere atu ai ki reira, I te Waiohiki a Reewi me etahi atu Maori koroheke; I rongu i a matou korero ko Reewi, I mea atu maua, i haero mai maua kia tuhituhi aia i tana ingoa ki te mokete a Paora i tuhituhi ai mo Omarunui. I aua ra kahore he nama a Reewi i au, ka timata te korero a Te Hemara, me te whakamarama i taua Riiri, ka mea a u a Reewi. Kua tuhituhi a Paora i tona ingoa, a kei te tika, inahoki tona ingoa. Otira karero tonu a Te Hemara, a pau noa nga kupu o taua pukapuka. Ko te reo whakamaoritanga o taua Riiri tana i korero ai, a i whakaaturia ano te mapi ki a Reewi. Kahore he kupu a Reewi mona, kahore ano i tango nama i au. I mea aia, he iti rawa nei te mea i puta ki aia o te mahi kia Paratiweti, a ko nga moni i aia o roto i nga tau e toru, kotahi ano tekau pauna. I mea aia ki au, e kore ranei ahau e pai kia nama kakahu aia i au, a i etahi atu mea a pai ai aia. E hura a Reewi i te tangata manmau moni, ka mea atu ahau ki aia, e pai ana ahau, otiia me korero aia kia Paora, kia kore ai he tau [unclear: ttohe] a raua, kua kite ano a Paoro raua ko Reewi i te mapi. A kahore kau a raua mea kia toe tetahi waahi o taua whenua hei tapu mauga Maori o [unclear: roto o taua mokete]. I nga ra i muri i iho o tenei, ka nama a Paora i nga taonga i au, ka [unclear: tiata] pu ano i taua ra te whare ma Paora. Naku hoki i mahi nga tikanga kia Te Rinihi te kai hanga whare. A e mea ana ahau, e rua, ranei e toru ranei nga marama o taua whare i [unclear: hangoa ai]. I whakapai a Paora ki taua whare i te otinga o te hanga. I etahi marama atu tuhituhi ana auo a Paora [unclear: raua ko] Reewi i te Riiri hoko mo Omarunui (hoatu ana taua Riiri kia kite a Tatana, mea ana aia, koia na taua Riiri.) Kua tino nui rawa to nama, a Paora i au, a kua puta ke atu nga utu o [unclear: aua nama], i te utu o te whenua i taunaliatia ki au mo aua nama, a Mache 1860, kua tae aua nama ki enei £1200 pauna. He [unclear: kauta] ano ta Reewi. Otiia kahore aku mahara e hia ranei nga moni o taana nama, otira huihui katoa £259 pea nga pauna. I hoatu moni ano ahau kia Paora hei hoko kai maana, haunga [unclear: anga] moni i utua e ahau mo te hunganga o te whare ma Paora. He tini aku kiianga atu kia paora mo aana nama, a i utu ano aia i etahi moni ki an a £20 pea e £30 ranei ana i utu ai. A i te timatanga o te marama o Maehe i mea a Paora kia whakanuia nga utu mo te mokete, me hoko ranei te whenua, kotahi pea wiki i muri iho o tenei korero, ka tuhituhia te Riiri o te hoko. I mea atu ahau ki aia, [unclear: ahakoa] whakanuia e ahau te mokete, e kare e iti iho nga utu o te nama i taua mahi, a ka timata i konei ta maua korero mo te hoko mo taua whenua. Ka Omarunui tonu taka ingoa e whakahua ai mo taua whenua, otira kei

etahi wa ka [unclear: kia taua] whenua e nga Maori ko Moteo te ingoa, i etahi wa, a ko Omarunui i etahi wa, a he mea ano ka kiia ko te whenua a Paratiweti. Kahore aku mahara ki te ingoa mo taua whenua i kiia ai i nga ra i korerotia ai te hoko, otira e mea ana taku whakaaro ko Omarunui. Kahore ahau i rongo i aua ra kia kiia te ingoa o tetahi waahi whenua ko Ngatahira. A ki taku mohio i reira, kei a Paratiweti te whenua katoa e Rihi ana, kahore ahau i rongo kia whakahua te tangata i roto i nga korero noa iho, i tenei ingoa i Ngatahira, no Mei kua pahure nei taka rongo tuatahi ki taua ingoa. Kahora aku tino mohio ki te whenua i Riihitia kia Paratiweti, a kahore ahau i matau ki nga rohe. E [unclear: ripea], e ono ranei nga wiki i muri iho o te tuhituhinga o nga korero me nga ingoa ki te Riiri o te mokete, ahau i rongo ai, ko te whenua i roto i te mokete i rahi ke ake i te whenua i Riihitia kia Paratiweti. E rua pea marama i muri iho o te mokete i homai ai te Karauna Karaati ki au e Paratiweti. No mua atu ranei, no muri iho ranei o te mahinga o te Riiri hoko, kahore aku [unclear: muara] ki tenei. Otira ki taku mahara no mua atu. Ki taku mahara i au te Karauna Karaati, i muri o te mahinga o te mokete, a i mua atu o te mahinga o te Riiri o te hoko. Ahakoa kua kite ahau i te taura o nga korero o taua Karauna Karaati. He tini aku Kitekitenga i a Paora i te wa i muri [unclear: iho temokete], a i mua atu o te wa i mahia ai te Riiri o te hoko. Kua oti [unclear: aatu] te tuhituhi te Riiri o te hoko, a i kitekite ano a Paora i tana pukapuka i te mea kiano aia i tuhituhi i taana ingoa ki taua Riiri. [unclear: Koiu nei] nga take o taua hoko, ka [unclear: hoate aukia] Paora i roto i te marama kotahi, i muri iho o te tuhituhinga o taua ingoa ki taua Riiri, kia £300, a ko nga taonga ko te £1000, kia kotahi tau ka huatu ai enei, ko enei korero he mea tuhituhi ki tetahi pukapuka ano, a i tuhituhia a matou ingoa ki taua pukapuka i taua ra ano, i te 16 o nga ra o Mei 1869, No [unclear: mpea] ia nei o te tuhituhinga o te ingoa o Paora, ahau i kite ai i a Reewi, kahore he korero a Paora mo te ra, me te takiwa ona e tuhituhi ai i tona ingoa. Otira i oti ano a maua korero, a tuhituhia auna eia taua ingoa ki taua Riiri i roto i taku Toa i te Taone o Nepia. I mea a Paora, kia nui.

(He roanga ael no te Whakawa o Omaranai.)

Noa atu to utu mo taua wheana. I reira ano a Te Hemara, me te Pakeha a Hati taku kai-tiaki Toa. He mea whakamaroi nga kupa o taua Riiri, a ho mea tuhituhi ki te pukapuka, a e mau tahi ana taua whakamauri ki te Riiri reo Pakeha, i te wa i tuhituhia ai nga ingoa ki taua Riiri. Ko nga korero o te Pukapuka reo Maori o taua Riiri i korerotia kia Paora, a ko te mapi e mau ana i te Riiri reo Pakeha to mea i tohutohungia, a i whakamaramatia kia Paora, i te wa kiano aia i tuhituhi noa i tana ingoa ki taua Riiri. Na Te Hemara i korero nga kupu katoa a taua Riiri i te mea Kiauo i tuhituhia te ingoa o Paora ki taua Riiri, ko taua korero mo te tuhituhinga o nga ingoa ki taua Riiri, i mahia i te ata. Kahore kau he kupu patai a Paora i roto i a matou korero maha noa iho. Kahore he kupu i taua wa mo tetahi waahi whenua kia kapea ki waho o taua whenua, kia toe ranei tetahi waahi o taua whenua kia Paora. I pau katoa te whenua o te karauna Karaati ki roto ki taua pukapuka hoko, a kahore kau he waahi i toe kia Paora. I mari iho o te tuhituhinga o nga ingoa ki taua Riiri o te hoko, haere ana mana ko Te Hamara kia kite i a Reewi. A no tetahi; haerenga ano a maua, ki te toru o te taima maua ko Te Hemara i tae atu ki te Waiohiki, rokohanga atu a Reewi i roira, kahore o maua hou i haere ai ki reira, ko etahi o nga koroheke i reira, ko Paraone kuare, me etahi atu i reira. E mea ana ahau he tika te whakahua o nga ingoa a tana hunga e Reewi. I kiia atu e maua, kua whakine a Paora kia hokoa a Omarunui, a he haera mai ta maua kia Reewi. I korero matou i nga meneti kotahi pen tekau, he kotuhi ranei tekau ma-rima meneti, a ki ana a Reewi ka whakaae aia, ki te mea ka hoatu to £300 pauka ki aia, He mea korero a reo Maori mai pea aia kia maua, a [unclear: un] Te Hemara i whakapakeha mai ki au. I mea atu ahau e kore taua tono o taea e ahau te Whakaae atu. Otira ma raua ko Paora Torotoro taua kupu e whakarite. I mea a Reewi e whakaae aia, ki te mea ku utu ahau i taua £300 rau ki aia, a me whakaae ano heki a Paora. Ka mea atu ahau ki aia, e kore e tino kiia atu e au, ka hoatu aua moni e au ki aia, otira ki te mea ka ki a Paora kia hoatu e au taua £300 pauua ki aia ki a Reewi, penci ka hoatu e au. A whakaae ana a Reewi ki taua korero, a tuhituhia ana eia tana ingoa ki te Riiri o te hoko. He mea punui nga korero o taua Riiri [unclear: ingoa] nga Maori katoa i reira, a kotahi [unclear: pea] kan o ratou. Ka mutu te korero panui o taua Riiri i a Te Hemara, hoatu ana aia kia Paraone a korerotia ana e Paraone a korerotia ana e Paraone, Kahore he kupu a Reewi mo tetahi waahi whenua kia kapea ki waho o taua hoko, a kahore he waahi o te whenua kia toe kia ratou, kahore he korero mo taua Riiri, he tiaki taua Riiri mo te whenua. Kahore aku mohio ki nga nama a Reewi i mua atu o te mahinga o te mokete. He tini aku meatanga atu kia Reewi raua ko Paora, Kia haere tuhi mai ratou, kia tirohia aku kauta e ratou. I mea [unclear: hara] raua ku Paora i te hoa kia raua, a e kore e pai kia haere tahi raua i a raun. E mea ana ahau koia re ano te wa i taku tuhi-tuhinga i te pukapuka o nga tikanga o nga moni e utua ai aua moni. A ki te tikanga o nga korero o [unclear: q pukapuka], ko nga moni e utua mo taua whenua, koia nei kia £130. A kua utua aua moni. He taonga etahi, he moni etahi. Otiia e kore e taea e au te ki ko nga moni ranei i maha, ko nga taonga ranei i maha o aua utunga, (hoatu ana tetahi pukapuka, he mea ta ki te perehi ta pukapuka,) ka mea a Tatana, a koia nei te pukapuka a te Wati i mahi ai i a maua kaun ko Paora. A ki taku mohio o tike ana, I tino rapurapua [unclear: ak kauta], i te whakawa o Te Komihauo, kahore [unclear: ao] mohio ki nga ra, o hia ranei i mahia ai aua kauta. A i tino mahia nga mahi mo Moteo i taua wa, otiia kahore kau he kupu mo aua eka 163, a tae noa ki te marama o A perira, o Mei 1874. Kahore ahau i rongo ki tenei ingoa ki Ngatahira. I nga marama o Akuhata. No Hepetema

1873, ahau i rongō ai e [unclear: auana] taua waahi e nga Maori. I korero ahau kia Tareha, i mea atu ahau, kia korero aia ki aua Maori, e noho ana ratou i runga i taku whenua. No muri ahau i matau ai kahore aia a Tareha i korero ki aua tangata na reira ahau i tuhituhi [unclear: na] kia Hohaia, kia Hoera me etahi atu i te 11 o Noema. I kite a ahau i a Hohaia me etahi atu. I haere tahi mai ratou, a i ki ta ratou kupu, i miharo ratou ki teku kupu i ki nei naku te whenua. I mea atu ahau kia ratou, kia hokona taua whenua ki au, a mea atu ana ahau kia ratou kia haere matou ki te Tari Tiaki Karauna Karaati, kia kite ai ratou i te pou o aku kupu. I haere matou ki reira, a tirohia ana e matou nga tauira o nga Karauna Karaati, me te mokete, me te Riiri o te hoko. Ka moa ratou, e ahua rite ana te ahau o te mapi. Otiia e kore matou e whakaae atu nau te whenua. I mea aga korero o taku reta, kia huihui nga tangata kia korero matoa no te mea, he whakaaro [unclear: iphe] pahehe te take i taiepatia ai e ratou te whonua. Kahore pea he tiepa o taua whenua, i te wa i hokona ai e au te whenua. [unclear: e] kore ahau e tino mohio, kahore aku kupu i roto i taku reta mo te taiepa. I puta mo he kupu i au, kia huihai nga tangata kia Korerotia he kupu kia haere ke nga Maori, i muri iho o nga ra e hauhakea ai a ratou kai. Kahore hoki aku whakaaro ki te ati ati ia ratou i nga ra e tupu ana a ratou kai. Ko te Pukapuka e man nei i taku ringa ko te pukapuka i hoatu e [unclear: rakia] Hohaia Hemara, kia whaka-maoritia eia. (Hoatu ana taua reta ki te Kooti: a koreotia ana e Te Konipata.) I mea a Hohaia, maana e korero te hui, kia mutu te kotikoti Hipi a Peneti; a maana e korero mai ki au, kahore aia i tae mai ki au. A no taku Kitenga o aia i te Taone nei, i amu amu ahau ki aia, mona kahore nei i korero mai ki au. Ko aua ra, ko te timatanga o te tau 1874. A i muri iho ka kite ano ahau ia Hohaia i Nepia nei, i nga marama o Pepueri ranei o Maehe ranei. Kahore aku, mahara. Ko Hoera tana hoa i taua ra, otira e hono tona ana to raua haere tahi. I tutaki ahau kia raua i roto i taka Toa. E rua pea wiki i muri iho o taku, haerenga ki Ngatahira i tuhi tuhia ai e au te reta. I haero ano ahau ki reira ano, ko Hohaia Hemara taku hoa, a i kite maua, ia Hohaia ia Reewi, mo etahi atu. Te take o maua i haere ai he mea kia mohio ai ahau ki nga tikanga moku. I mea a Hohaia, kahore ano te whenua i ruritia. I whakaaturia e au nga tanira o nga korero o te karauna karaati, me te Riiri o te hoko, a i tino ki atu ahau noka te whenua. I mea tonu nga Maori e kore ratou e whakaae ki taua kupu aku. I mea ratou, he mea ako ratou e etahi tangata i Nepia, kia kua ratou e haero ke atu i taua whenua, a e kore rawa ratou o whakane ki taku kupu mo taua whenua. I whakahua ratou i te tangata nona te whenua i mua, ko Hamahona pea te ingoa i whakahua ai ratou, a i mea a Hohaia koia te uri o Hamahona a nona te whenua. A Koia ra te take i ki ai ratou, i kore ai e noho nga korero mo taua whenua i roto i nga kapu o Te Kirauna Karaati. I rongē ano ahau i nga kapu a Peora Tarotoro i mea ai, ko aku kupu ki aia, i mea ahau he [unclear: pa] i te mokete, a e riro i aia te £500, a kia mutu nga [unclear: ian] e rima ka hoki ano te whenua ki aia. E hara aua Kupu i te Kupu pono. Kahore rawa [unclear: uen aku pera a] Kahore aku kupu i ahua rite ki aua kupa. Ki te mea, ka whakahua a Paora i te ingoa o taua. Whenua ka tana ingoa e ki ai ko Moteo, a e pero ano hoki etahi Maori. E hara i te kupu tika e kiia nei, ko te korero tuatahi mo te whare o Paora, i koreroita i muri iho o te hokonga o te whenua, engari no mua tata taua karero o te mahinga i te [unclear: Kahore] a Hare i reira i te tuhi tuhinga [unclear: o] te [unclear: aia] te whenua, engari he tamaiti noki i reira. E hara ano hoki i te korero tika e kiia nei i tuhi tuhia te Riiri o te mokete i te ra tuatahi i korerotia ai taua mokete. Kotahi pea te kia nga ra i korerotia ai taua mea. I tae ano ahau ki te whakawa, a te Komihana, a i rongō ano ahau i nga korero a Paora Torotoro ki taua whakawa. A i ki tana kupu oati, i mohio ano aia i pau katoa te whenua ki roto ki te Riiri o te hoko.

[ka ai a Te Tapata tenei hoki tenei patai: ko tebea wheoun, te whenna i korerotia ki te aro aro a taua komihana.]

Ka korero ano a Tatana, ka mea. I te ra i korerotia ai e Te Hemara te Riiri o te moketo kia Paora kahore aia i mea, ko te whenua i kapea ki waho ma nga Maori, a koia ra te rohe, a ko te whenua i waho atu o tera, koia ra te wahi i tapu ma nga Maori. I mohio ano ahau ko te Kopaaroa he whenua tera na nga Maori Otira kihai ahau i mea atu ki nga Maori, ko te wahi i tahia ki te reta B, hei whenua ma ratou. Kahore ahau i mohio ki aua rohe wehenga i reira a kahore rawa he kupu a Te Hemara mo taua wahi. I haere tahi ahau ia Te Hemara, kahore aku ngaronga i aia, a kahore ano kapu i rongō atu ai ahau, i ki aia, ko te mokete hei tiaki i te whenua. E hara i te wa o te po, te wa i kiia ai a Reewi kia tuhituhi aia i tana ingoa. He mea panui tana Riiri, a he mea korero ano hoki kia marama ai. He tini aku meatanga atu kia Reewi, kia, mahia e ahae tana kauta, a kahore ana haere mai. Kua kito ano aia i tetahi o aku pukapuka kaute, a kua tirohia cia nga tuhituhi o nga taouga i tuhia ki reira. Kahore ahau i mea, ki te mea e kore aia o tuhituhi i tana ingoa, ka maketitia e au te whenua. Kohore he korero pena, i korerotia. Ko a puke ko Te Mimi, e maro atu ana tena i Kopuaroa, e rua pea a toru pea tiini ki Tutaekuri, kahore he tiuo rohe uanama, ko ann tiiani anake, otiia he repo i tetahi taha o te raina te tahi taha.

Ka uia a Tatana e Te Tapata. I mea kor, kahore au mohio ki Ngatabira i te wa i mahia ai te mokete? I mea koe i pau katoa ki roto ki te rihi a Paratiweti? Kahore, kihai ahau i patai ki nga wahi i pau ki roto ki te mokete, i mua atu o te mokete ki ano i mahia. Tena i te wa i korero ai a Paora mo taua whenua a e toru aua ingoa i whakahua ai, i pehca to mohio ki tera? I mohio ano ahau, koia ra uno, ko te whenua a Paratiweti kia riro i au. Nona hea to tuenga tuatahi ki taua whenua? No muri tata iho o te kupu a nga Maori ehara i au taua whenua. Ki taku mohio ko taku rongō tuatahi i rongō ai ahau, he wahi ano e motu ke ana kei roto i te Karauna kaaati ko te

ra i haere ai ahau ki te Tari tiaki Karauna Karanti. He aha te take i kore ai koe e mahi kia riro i a koe taua whenua, a kia tae ra ano ki te ra i tuhituhi ai koe kia Hobain? Ko te mana o te whenua i riro mai ki an i te mokete. He nui noa atu aku whenua penei, e rua pea te kau e toru te kan, a he whenua i ia wahi, i ia wahi. Otiia ki auo abau i kite i aua wahi. Kahore ranei be kupu a tetahi Pakeba kia hokona maana taua whenua i a koe i mua tata atu o te wa i kiia ai taua whenua kia mahia ki te Karauna Karaati e te Tare Karauna Karaati hou? I kiia mai ahau e tc tahi Pakeha kia homai cia i te marama kua pahure tata nei, kia £18 mo to eka mo taua whenua. Nawai taua kupu ki a koe? Na Peneti te tangata kei aia a Omaruau Nama 2. Kahore he mea ranei a tetahi Pakeha kia hoko aia i taua whenua maana i mua atu? Kahore. Otiia he tini noa atu nga marama i korero ai a Puneti mo taua whenua mo nga marama te kau ma rua ranet? E toru pea, kahore i te kau ma rua. No te takiwa i tuhi tuhia ra e koe to reta kia Hohaia? E rua pea e tora ranci marama i muri iho o taku tuhi tuhinga kia Hohaia. I mua atu, i mea taku whakaaro he repo taua wahi, e kahore i pera te atu o taua whenua, me ona atu o enei ra. He [unclear: tini rapea] au mahi hoko-hoko whenua? ae. Kahore rapea i tini nga wiki i muri iho o te tuhi tuhinga o te Mokete, i mohio ai koe, ko te whenua kei a koe, he nui ke atu i te whenua i pau ki roto ki te Rihi? ae. I ui ano koe kia Paora mehemea, he nama ranei ta Paratiweti, a tetahi tangata ke atu ranei mo tana whenua? ae. A i te wa i kite ai koe he nui ke te whenua i roto i te mokete, i te whenua i roto i te Rihi, i korerotia ranei taua mobiotanga au ki nga Maori? Kahore aku mohio, me korero taua mea e au, kahore, hoki ahau i mahi i nga korero mo te Rihi kia Paratiweti. A kahore ahau i matau, i rahi ake ranei i iti ibo rauei te whenua i roto i te mokete, i te whenua o te Rihi a Paratiweti, a kahore he take oku e whaaki ai i taua mea. No te ra i muri pn ano o te ra i kite ai i korero ai koe kia Paora, i mahia ai te pukapuka o te mokete? Kahore ahau e mohio ko te ra i muri iho. Ko te ra pu ano pea i kite ai ahau iu Paora, ahau i mea atu ai kia Te Rii kia mahia cia nga korero, ka tuhituhi ai hei Riiri mokete. A i mea au kupu i roto i taua Riiri Mokete e £500 pauna, he aha i tuhitahia ai e koe aua moni ina hoki, kahore he moni pera te maha au ia Paora? No te mea, ko aku moni i whakaae ai abau kia [unclear: ntna] e ahau, koia ra ano ko te £500. Kibai i tahituhia e te Roia taua £500 ki te Riiri, no muri iho ana moni i tuhituhia ai ki taua Riiri. Peba te roa i muri iho o te mahinga o te Riiri o te Mokete i tuhituhia ai nga ingoa ki taua pukapuka? No te ra i muri iho pea. A hei ahea te £300 ka utua ai e koe? I te wa i tuhituhia ai nga ingoa ki te mokete, i taua ra i hoatu ai e abau te pukapuka whakane oku kia Paora kia hanga he whare maana; a ko te utu mo tnaa whare £ 350. A ko to mokete a Paora ki a koe e £500. A ko te utu mo tera kia Paora, ko te Pukapuka whakaae au kia Paora kia utna e koe mo Paora ko te £350? ae. A i tango itaretano koe mo taua mokete? Kahore i roto i taku mahi, Otira i tango mokete koe mo te £150 o te nama £150, me te £350 mo au moni e utu ai koe mo te hanganga i te whare ma Paora? ae. A ko taua mokete, he nama ano tera nau, kia hoatu ai ano etahi taonga ano kia Paora? ae. Ko te pukapuka i hoatu e koe kia Paora. Ko te Whakaac kia hanga he whare e koe ma Paora. He mea taupi taua pukapuka ki te taapi pane Kuini? Kahore aku mahara, otiia kahore pea he taapi i whakaririhi; ki taua pukapuka. He reo Paketa nga korero o taua pukapuka? ae pea. Otira kahore pea aku e kupu whakaae kia hanga e ahau taua whare, i tuhituhia ki te pukapuka. Tena, i muri iho o te korerotanga kia Paora, a tae noa ki te ra i tuhituhia ai nga ingoa ki te mokete kahore koe i kite ia Paora? kahore. E ki ana koe, e mohio ana koe ki te reo Maori, tena koa whakapakehatia e koe tetahi waahi o te kawounta hou nei. E mea aua taku whakaaro e kore e taea e au te whakamaori nga kupu o te pukapuka reo Maori. Kahore boki aku mea, he mohio rawa ahau ki te reo Maori, a ko aku kupu kia Paora, i korerotia nei e au, e hara i ua te tino mohio ki te reo Maori aua kupu i korero. I penci to kupu. I ui mai a Paora ki a koe, mehemea kua kawea mai te pukapuka e koe, ai mua atu o aua kupu a Paora, kahore kau au whakahua ki te pukapuka. I pehea i mohio ai a Paora ki taua pukapuka? He ui pea kia whakina he matauranga ki aia. A e mea ana koe, i borabia taua pukapuka, a i whakamaoritia a i tino whakamaramatia taua pukapuka. Tena, koa whakina mai te tikanga o te mahi i mahia ai taua mahi? Kahore ano ahau i kite noa. Kiu korero kaika a Te Hemara i ana pukapuka e korero ai. A i mohio pu ano koe ki te tikanga o nga kupu o te whakamaoritanga a Te Hemara? Ki taku mohio ki te reo Maori, he mohio e taea ai e an te mahi nga kupu a Te Hemara mehemea, e kotiti ke ana, aana kupu i nga tikauga o te mahi i Kiia ai kia mahia eia. He tini au mahinga hoko whenua Maori? E waru pea, kotahi ranei te kau. Kahore ranei, koe e hoatu taonga ki nga Maori a ka mahi ai e koe aua taonga ki te mokete? Kahore ano ahau i mahi mokete, i nga tangata Maori nama kore ki au. I te mahi a Korimana, i hoko whenua ano koe i nga Maori? E hara [unclear: taku] i te hoko whenua he hoko taku i nga hea a nga Maori. I mahi hoko ranei koe, moketa ranei i te whenua e kiia nei ko Heretaunga tona ingoa? Ki taku whakuaru, kahore kau. I riro atu ranei be moni mau mo to mahi hoko o taua whenua? Kahore. Otire nau i mahi, i tuhituhia ai etabi o nga Maori i o ratou ingou ki te pukapuka o te hoko? ae. He mokete au i reira? ae. A he whenua ano i riro i a koe i reira? ae. A i riro ai aua wahi whenua i a koe, he mokete te timatanga? I etahi anake. I roto i Peka Peka? ae. I Raukawa? ae. Kahore ranei koe i ui uia e te Komiti o te Rananga o Te Paremata? I uia ano. He nui nga moni, o te utu reti i riro i a koe mo Raukawa? kahore. Kahore ranei koe i tango i aua utu reti ia Te Makarini ma? Kahore. A kahore ano ahau i mea noa i tango ahau i nga moui utu reti ia ratou. Tono mo te Kaokaorou, he mokete tau i reira? ae. A i riro tetahi wahi o taua whenua i a koe? ae. Me Te Mahanga ano hoki? ae. Me Ngawhakataru ano hoki? ae. He mokete ano tau i reira ano hoki? ae. Me Tautitaba ano hoki? ae. Me Mangaroa ano hoki? ae. I pa ano he mahi

mau ki Mangatarai? E mahara ana ahau, i mahia tena e Te Kooti Huperimi. Otira kahore aku moni i eke ki tana whenua. Tena mo Mangateretere. Kahore ranei i riro i a koe nga utu tau mo te reti o reira, a na nga Maori aua moni? Kahore aku mohio i riro mai he moni pena i an. I tau ki au te [unclear: tika] o te whakawa o Te Kooti Hupirimi. A i riro i a koe etahi o nga hea o taua whenua, a nau i whakawa nga moni utu reti mo te tau kia riro ai aua moni i a koe? ae. A i riro mai aua moni i au. A kahore ano i wehca etahi o aua moni e koe ma nga Maori? ae ra boki, no te mea naku te whakawa. E hia pauna o ana moui? e£700, pea e £800 ranei. Otira o kore ahau e tino mohio, ckore e taeu e au te ki atu. A ko etabi o nga hea o Mangateretere i hokoua e koe? E ono, i utua peheatia e koe aua hea? He moni etahi, he taonga etahi. He mokete rapea te timatanga o aua hoko? ae. I etahi o aua bea, be mokete te timatanga. Tena mo Petane? Heoi ano taku mahi i mahi ai mo reira. Ko te rangatira i roto i te tunga o nga kai whaaki korero ki te Kooti nei, i te ata nei, ara, a Paora Torotoro. Nana i hoko a Petane ki au, a i aia nga moni, a Kihai i pahure te haora kotahi hokona ana ano taua whenua ki tetahi tangata. Tena mo to Wairon? He tini aku tekiahau i reira. Ko ana tini mahi e korero nei koe, no mua aru rapea i te wa i whakatakotoria ai te Tare mo nga whenua hoko Tahae? Aua, e kore e taea te ki e au kia matua whakaaro ahau ka mohio ai. Otia kahore i tini o aua hoko whenua i mahia i muri o taua Ture kua kiia hei Ture. E raru rapea te tangata i taua Ture? He ture kino ki etahi tangata. I mea koe, i pau katoa nga kupu o te whakamaoritanga o te Riiri mokete te korero e Te Hemara. I pehea i mohio ai koe? Ki te mea ka korero koe i nga kupu o to tahi pukapuka, a ka tutahi taua, me titiro e au, a maku e mohio mehemea e pau ana, i a koe te korero nga kupu katoa. E mea ana oti koe, i penatia e koe, i te wa i korero ai a Te Hemara i taua Riiri? I titiro haere ano ahau i te Riiri, i te mea e panuitia ana e Te Hemara. A i mea koe, i tino whakaae a Paora Otia kahore ranei koe, i ki, ki te komibana, i puta ano he kupu whakahe a Paora, mo etahi o nga tikanga o te Riiri mokete? He kupu ano pea tana otia he kupu noa ano. I penei nga kupu a Paora i te wa i whakamaramatia ai taua Riiri ki aia, koia na taku i hiahia ai. A ko aua kupu a Paora no mua atu o te ra i tuhituhia ai nga ingoa ki taua Riiri o te mokete? ae. I mea atu koe ki te komihana, i mea a Paora kia tuhituhia eia taua ingoa i te mea ki ano nga kupu o te pukapuka o te mokete i korerotia ki aia, a i te aroaro o te Kooti, i mea koe na Reewi taua whakaaro. Kei te mohio pu ranei koe, kahore kau he kupu whakahe a Paora mo taua Riiri? Hoiana taua tikanga i whakahe ai, ko nga korero mo te hoko o taua whenua. I ai aia ki te mea ka hokoua taua whenua, me hoko rapea ki nga ritenga o te hoko teera. A no te kiana atu e maua ko Te Hemara, e penatia, te hoko, ka mutu tana whakahe. A rapea i te tnatahi i whakahe ano a Paora? ae. A ko aku kupu whaaki ki tenei whakawa me waiho i taua kapu te tikanga. I patai ano ranei a Paora mo nga rohe, i to wa i korerotia ai te nga kupu o te whakamaoritanga o te Riiri? Ki taku mahara, kahore. I korero ano raua ko Te Hemara i nga rohe whakaaturia ana ki aia te mapi. Kahore ranei i te pukapuka o te Riiri, tetahi ruina, e tohutohu ana i te rohe, tauarai o Moteo o Ngatahira? ae. A ko taua raina pu ano e mau ana ano te tohu i te Karauna Karaati? ae. Kahore o whakaaro i tino tau ki a Reewi? Ko Paora te tino tangata. Otia i rite tahi ano raua ko Paora mo taua mahi? ae. I whakaaturia anu ranei e koe ki a Reewi e rite tahi ana to raua mana ko Paora? I whakamaramatia ano ki aia. I mahia ano e koo tetahi Riiri hoko i taua whenua, a i kawea e koe ki te Tari tiaki Karauna Karaati, a tuhituhia ana nga kupu o taua Riiri ki reira, a kiia ana i reira, kua pau katou nga utu i kiia ai mo taua whenua te utu ki nga tangata na ratou i hoko taua whenua? ae. He aha i tiakina ai ki a koe mau ai te Riiri o nga tikanga o te hoko mo taua whenua? No te mea, ko ahau o matou, te tangata tino tiaki pai i taua Riiri. A ko nga moni utu mo te whenua, i kiia i roto i taua Riiri, he mea utu rapea aua moni ki te taonga a kua pau noa atu rarea aua moni te mahi tango i te taonga, i mua atu o te ra i kiia ai kia utua aua moni? ac pau katoa. A kihai i roa, ka kiia e tetahi Pakeha kia hokona eia taua, whenua maana? E rua pea ra i muri iho o te ra i hokona ai taua whenua e au i haere mai ai a Paratiweti ki au ka tono kia hokona maana taua whenua, i mea aia, ki te mea ka homai moni pakeke aia ki au penei me hoki iho nga moni utu mo taua whenua, a e ono pea a mana wiki i korero ai mo te hoko o taua whenua, I i mea koe he tangata hoko rawa ana aia i taua whenua? ae. A i riro mai ki akoe, nga moni £3000, i roto i nga wiki e rima ranei e ouo ranei? ae. Kahore i tini nga wiki. A i roto i ana ra i hokona e koe te whenua, a ko nga moni tarewa noa i puta mai ki a koe, e £500, a ko te £1300 i a koe ano e mau ana? ae. Kahore ano rauei koe i korero kia Meene i roto i enei ra tata nei mo Ngathira? Kahore i roto i nga marama kotahi te kan ma rua, kahore aku mahara i haere mai aia kia korero maua mo taua whenua. Otira i korero ano mau? mo taua whenua i tena tau. A eharur ranei i te meu, no muri iho o taua korero a korua ko Meene, i timata ai to mahi kia riro ai taua whenua a Ngatahira i a koe? E hara ia Meene, ahau i rongou ai ki te utu mo taua whenua maka ano ahau i matau ai. I rongou ahau, he whenua pai taua whenua, a e nohoia ana e nga Maori. I hiahia ano a Paratiweti, kia hokona eia taua whenua, i te wa i hokona ai te whenua i riro i aia, e ko ana moni i utu ai, he mea pupuri era eia, no te mea i ki tana whakaaro, i pau katoa te whenua i aia, a i tautoho maua ko Paratiweti. Na Paratiweti te ako he i taua Roia, kia whakapaua te whenua katoa ki te Riiri o taua hoko. A naku taua kupu i whakahe, na reira i mahia ai ano ho Riiri hou. Ho nama ano ta Reewi ki a koe i te wa i tuhituhia ai nga ingoa ki to mokete? Kahore kau ana nama i au a koia na taku maharatanga. Otira e ki ana to kupu, i nga moni i nama e Paora raua ko Reewi. E hia moni o nga nama a Reewi i te wa i tuhituhia ai nga ingoa ki te Riiri hoko mo te whenua? Kahore rawa ahau e mohio. I hoatu ano ranei e koe tetahi kauta, a i tuhituhia taua kauta ki te pukapuka? Kahore aku mahara. I nama moni ranei koe mo tenei whenua i te Peeke o Niu

Tireni? Kahore. O te Peeke Koroniara ranei? kahore. Kahore ahau i nama moni o tetahi o nga Peeko mo taua whenua. I nama moni ranei koe i tetahi tangata mo taua whenua? kahore. He aha nga taonga i tango ai a Paora i a koe? Koia na nga taonga e noho na nga ingoa o aua taonga i te pukapuka, he kakahu, he waina, he waipiro, he pia. He moni ano ranei i hoatn? Ho moni ano etahi, no te mea, naku i utu ki te moni nga taonga i nama ki etahi Toa, a ko tetahi ho moni kia Meere mo nga pou £164 pauna. I hoki mai rapea etahi o aua moni ki a koe, mo te hoatutanga i to moni pakeke ki aua Pakeha? Hore rawa nei tetahi moni i homai ki au. Ko nga moni tuku i hoatu ai, a hoiano. I te 15 o Maehe, kua tae nga nama ki te £1,280 pauna a nga moni i toe. £1,250 ranei £1,300 ranei, A mukua ana te £1,200. Kia too iho ko te £1,300 mo utu ki te tikanga o nga korero o te pukapuka o te hoko, a o aua moni e £900, i uiua e ahau ki te moni pakeke. I [unclear: into] i nga marama kotabi te kau ma whitu kua taonga nama a Paora ki te £2,800. Nawai i taonga nga moni utu tau a Paratiweti? He [unclear: mea tonu e] au, a homai aua ki au, ko ahau hoki te tangata kete mokete o taua whenua, Kahere [unclear: ranei] koe i mea atu ki te komihana i ki atu koe kia Paora, ki te mea ka mahi koe i taua mahi. Ka tonu koe i tetahi mea hei tiaki tika, kia utua ai au moni a ona ra e tae ai ki te ra i kiia ai kia utua aua moni, a ui ana koe kia Paora, ko ehea whenua aua whenua e hoko ai? He mea korero mai e Paora, e hara i te mea ui o au. I whakahua ano aia i etahi whenua, a ko Moteo tetahi. Ko [unclear: Peane] te tahi ko Ohikakarewa tetahi. He aha koe i pai ai, ko Moteo to whenua hei mokete mau? No te mea, he mahinga iti nga mahi me tera, a e nohia ana taua whenua e tetahi Pakeha tiaki pai i taua whenua, a kua mahia taua whenua kia pai. I ahua pai a korua whakaaro ko Paratiweti kia korua? ae. Ctia i ahua tautohe ano maua i [unclear: aua] ra. A i pai ai koe ki Moteo, ho mea nau he mahinga iti to tera, a he whenua pai e tau tika ai tau nama ki reira whai hoki, he whenua e [unclear: pura] ai he moni mau i reira? ae:

Ka ai aia ano a Tatana o Te Wirihana. Ka mea a Tatana Ki aku whakaaro he whenua pai ano a Moteo hei nama mo aku taonga ia Paora, Na ko nga korero mo Petene. Kotahi hae a Paora i hokona e ahau, a erua pea hen o ana whaneunga, a he mea tonu e Paora etahi moni a aua tangata manna. A kihai i Pau te haora o te wati. Ka rongu ahau, kua hokona hea e Paora kia Meene. Otira i hoki mai ano kiau aku moni e £10 ranei e £50 ranei a riria ana Paora e ahau, ka mea aia, kahore he, he, no te mea he nui nga moni e hoko hokona aua.

Ka Oatitia a Henare Matini Hemara. Ka ui nia e Te Wirihana, ka toru tau oku i mutu ai taku tu hei kai whakama ori raihana a i enei ra he kai whakamoori ahau no te tino Kawanatanga. Ka rua te kau oku tau i noho ai i Haku Pei, a he nui taku mahinga ki te whakamaori Riiri [unclear: toko] whenua. E mohio ana ahau kia Tatana, a e mahara ana ahau ki taua haerenga mai ki au i te tau 1868, a i mea aia kia mahia e ahau tetahi Riiri mokete me Omarunui, Hoatu [unclear: ano tau] Riiri kia Te Hemara, ka mea aia koia na taua Riiri (ko te whakamaorita nga o taua Riiri, e mau tahi na i taua Riiri, naku [unclear: tena] i tuhituhi, a e tika ana taua whakamaoritanga. E mahara ana ahau, i haere tahi maua ko Tatana ki Te K hupatiki me taua Riiri ano hoki, a i kite maua i a Paora Torutoru i te [unclear: rua o] te taima o te tina. I reira ano hoki a Hare Nagwhakapinga me etabi atu Maori auo i reira, I mua atu o taua ra, ka korero auo maua ko Paora i roto i te [unclear: Toa e] Tatana, e rua pea a maua korero tanga i taua Toa e toru ranai Te korero Paora ho korero ma nga moni kia utua e Tatana mo te hauganga o te whare ma Paora. I mea a Paora, e hiahia ana aia [unclear: kia hanga he] whare maana a ma Tatana e utu te kamara, e hanga ai taua whare. A mea atu ana a Tatana kia Paora taihoa kia whakaaro ahaau. I tetahi hokinga mai ano o Paora kia Tatana ka mea atu aia kia Tatana kua whakaaro koe mo toku whare, kua pahure to wiki kotahi i muri mai o te korero [unclear: tua] tahi ka mea atu a Tatana, ki to mea ka whakaae ahau, me nama a koe [unclear: etah] whenua ki au mo aku moni. A he rua te korerotanga, katahi a Paora ka mea, mo tuku a Omarunui, ara a Moteo, hei nama mo aua moni. Te kupu i kiia e Paora koia nei Te whenua a Omarunui.

Ka uia a Te Hemara e Te Tiati, ki taku mahara, ko te ingoa i whukahuatia e Paora, ko Omarunui. Ki te taku mohio i matau ai he kotahi ano Omarunui i aua ra. A whakaae ana a Tatana, a mahia ana te Riiri o Moteo, maua ana e maua kia Paoro, ko te korero tuatoru he korero mo te whare ma Paora, a oti ana tera ma Tatana e utu te kamara mahi o taua whare. A ma Tatana e utu kia Paora nga moni e £500, i aua ra he nama taonga auo a Paora ia Tatana, a ko taua mokete a Paora kia Tatana hei tiaki ano huki mo taua nama, a nga moni o taua nama £150 ranei, e £200 ranei nga Pauna. Ko nga moni utu tenei o taua whare, hei utu mo nga moni a Tatana o utu ai mo te hanganga o te whare ma Paora mei whakanetia e maua i hiahia a Paora kia tuhituhia tona ingoa ki te Riiri mokete, i mua atu o te wa i korerotia ai nga kupu o taua Riiri. I korerotia e ahau nga korero o taua Riiri, a i whakamaramatia e ahau kia Paora, ki taku mahara, kahore ana kupu whakahe mo, taua Riiri. I ui mai a Paora ki au, ki te mea e kore aua moni e utua, ka peheatia taua whenua, ka mea atu ahau, ki te mea, e kore aua moni e taea e ia te utu penei ka hokona akihaneatia taua whenua. A tuhituhia ana e Paora tona ingoa ki te Riiri, a na maua ko Hare i tuhituhi o ki maua ki taua Riiri ano, He mapi ano i tuhituhia ki taua Riiri, i whakatokotorai taua mapi ki te aroare o Paora, a naka i korero nga kupu whakamerama mo taua mapi kia Paora, he mea tuhituhi ano e au nga rohe i tuhituhi ki taua mapi. I korerotia ano e au to pukapuka o nga rohe ki aia. A kahore he kupu a Paora mo aua rohe, ka haere atu maua i reira, ki to Pa a Taroha kia kite maua i a Reawi Haukore, korero ana maua ki i a, a kiia atu ana e maua te take i haere atu ai maua ki aia. i korerolia ano nga kupu whakamarama mo taua Riiri mokete ki a Reewi, a mea mui ana aia, e pai ana, a tuhituhia ana eia toua ingoa ki taua Riiri, kahore

he kupu whakahe ana mo nga [unclear: korero] hoka i roto i taua Riiri mo taua whenun. I whakanturia ano te mapi ahua o taua whonua kia Reewi, kahore aka mahara, i korera ano ranei maua ki aia mo nga rohe o te whenua He kotahi pea haora te roa o ta matou korero. No te Hawhe ki te rima a te haora o te ahiahi, maua i hoki mai ai i te Pu o Tareha [unclear: a] e marama ana ano i taua haora. Kahore he mea i mahia i aua ra a tac noa ki to marama o Maehe, a i taua marama, naku i whakamaon te Riiri hoko mo taua whenua (Hoatu ana taua Riiri kia Te Hemara, ka mea aia, koia na taua Riiri) Ko te korero whakamuari o taua Riiri, a e mau tahi na ano i taua Riiri naku taua pukapuka i tuhituhi, a e tika ana, Haere ana ahau ki te Toa o Tutana, a i reiru a Paora, a e mea ana ano taku [unclear: whakaaro], i reira ano hoki a Hare. I korero ano a Tatana a raua ko Paora, mo tnuu whenua, kia hokona. He hiahia ta Paorn, kia hokona taua whenua, a ko tana utu i karanga, [unclear: in] i te tuatahi e £ 4000 Pauna moni, ka mea atu a Tatana e kore rawa e hokona te whenua e ia, (Hoatu ana te Riiri, o nga korero o nga tikunga hoko mo taua whenua, a mea ana a Te Hemara e mohio ana aia ki taua Riiri.) A i tana ra, kna tae [unclear: nga] nama a Paora ia Tataua ki te £1200 paura moui. A ko te otinga o a raua korero, ko te whenua kia hokona, a oti ana, ki te hoko. Ko nga moni e utu hoa ai ano a [unclear: Tatana] mo taua whenua, kia £ 1300, haunga ano nga nama a Paora, ka ea ano ena i te hokonga o te whenua. A me utu e Tatana kia Paora i roto i te marama Kotahi, i muri iho o te [unclear: tuhituhinga] o te Riiri hoko o taua whenun kia £300 kia Paora. A ko [unclear: nga] moni i toe, ko te £1000, [unclear: kia] kotahi tau ka utu ai era A ko aua moni, he mea tuhituhi ano ki te Riiri, kia pono ai te utu o aua moni, u [unclear: ko] te pukapuka kna homai [unclear: ie] e te Konti nei kia kite ahau kaia ra ana pukapuka. I tuhituhia ano taku ingoa e au ki taua Riiri, he kitenga noku i te [unclear: tuhituhinga] o nga ingoa o nga [unclear: kaiwhaane] ki nga tikanga i tuhituhia ki tuna Riiri, koia taku ingoa i tuhituhia ai ki reira, a ko te Pakeha ko Te Heti tatahi o nga kai titiro o taua Riiri, kua oti noa atu taua Riiri te whakamaori, me te whakamarama e au, a he mapi abua o te whenua e mau ana ano te tuhituhi ki tana Riiri i tuna wa ano, a i whakaaturia taua mapi [unclear: kia] Paora, kahore ahau i mea atu kia Paora, ki te mea e kore aia e tuhituhi i tana ingoa ki taua Riiri hoko, ka maketitia taua whenua, [unclear: a] ka hokona, kahore he korero i taua wa mo Ngatahiro, kahore ano ahau i rongo non ki taun wahi whenua i taua wa, a kia roa noa atu nga ra i muri iho ahau i rongo ai, Taku rongo tuatahi ki Ngatahira, ko nga ra i tu ai te Komihana i te marna o Mache 1873. Na Paora ahau i rongo ai ki taua wahi, a na nga Maori taua wahi ana na te hunga e noho ana i reira, kahore aku mahara, i korera ano ranei [unclear: ahau] i aka kuau mo taua wahi. Ano ka roago ahau i te wahi o taua whenua i roto i te whenua nui, ka mea atu ahau, kau hokona taua wahi kia Tatana.

Ka uia a Te Hemara e te Kooti, ka mea aia. E mea ana ahau ko aua korero aaka, no muri iho o te Komihana i tu ai ki Nepia nei. Ano ka oti te tuhituhi te ingoa o Paora ki te Riiri, ka haere maua ko Tatana ki te Waiohiki, A ka kire maua i a Reewi Hankore i reira, whaakina ana e ahau te take i [unclear: haero] atu ai maua ki reira. A i te tua-tahi i whakahe a Reewi, kihai aia i pai kia tuhituhia eia tona ingoa ki te Riiri, he mea hoki [unclear: nama], e pau katoa [unclear: ana] nga moni utu o te whenua i a Paora. I reira ano a te Whata me [unclear: etahi atu] Maori. Ka ui mai a Reewi e kore ranei e tika kia riro i a ia nga moni e 300, korero ana maua ko Tatana, a ka mea anu ahau kia Reewi, kahore aku whakahe ki taana tono, mehemea, ka haere tahi mai runa ko Paora ki te Taone o Nepia, kia whakaritea, a kia whaknaetia ana moni i reira. A mea ana a Reewi e pai ana, a [unclear: tuhituhia] ana eia tona ingoa ki te Riiri. Naaku i whakamaori, a i whakamarma ano hoki nga korero o te Riiri, o nga tikanga o te hoko, me te Riiri ano hoki o te tukunga o tuna whenua ki a Reewi, i te wa kiano aia i tuhituhi noa i tona ingoa ki aua Riiri. E hara taua takiwa i te po. A i mea aia, i mohiotia e ia taku whakamaramatanga i aua Riiri ki a ia, kahore rawa he pono o nga kupu a Paora i ki nei. He mea korero ano e au nga rohe o tetahi waahi whenua, kia kapea mo nga Maori. A kahore ano hoki he [unclear: pono] o nga kupu a Reewi i ki nei. I mea ahau ko taua Riiri hei tiaki i te whenua, kahore kau he kupu a Tatana i ki ai, kahore ahau i rongo, e kiia ana e ia, he mea pai to mokete, a e hoki mai te whenua i nga tau e [unclear: rima]. He teka te kupu e kiia nei ko etahi anake o nga kupu o te Riiri i korerotia e au, kopekopea ana taua Riiri e au. Ehara ano [unclear: hoki] i to korero pono e kiia nei, te take i tuhituhi ai a Reewi i toona ingoa ki tana Riiri. He mea, he kaha no ta maua tono ki a ia. Kua roa noa atu taku mohio ki tena whonua ki Ngatahira. I tua atu i nga tau kotahi tekau ma wha kua pahure ake nei, kotahi rau o aku kau e haere ana i runga i Ngatahira. A kahore he Maori i noho i Ngatahira i reira. Tuku kite [unclear: tua-tahi] i te kainga Maori i reira ka rima pen tau, ka ono ranei. Kua haere [unclear: tata] ano ahau i taua waahi, otiia kia no pea ahau i kite noa i taua waahi i roto i nga tau tekau marima, a kahore he whare, kahore he ngakinga i reira i aua ra, kahore ano hoki he ahua ngakingu i reira i aua ra. He papaku taua waah. Ekore ahau e pai kia whakahua ahau i taaku mahara, mo te utu o te eka o taua waahi. I tua atu o nga tau e ono kua pahure nei, e pai ana ano ahau i reira kia hoatu nga pauna e £3, mo te eka o taua whenua.

Ka ui uia e Te Tapata, ka mea. A he aha te utu mo te [unclear: eka] e pai ai kia utua e koe i taua takiwa mo etahi atu o taua whenua? kia tekau herein pea mo te eka. E hia aau korerotanga kia Paora mo te mahi mokete, a taihoa ano aia e whakaao kia tuhituhi aia i toona ingoa ki taua Riiri mokete? erua pea. E toru ranei, mehemea i ki a Tatana, he kotahi ano korerotanga penci he puno taana kupu? ki taku mohio e rua aua korerotanga. I te whare o [unclear: Tatana], haunga ano te korerotanga i te ra i tuhituhia ai nga ingoa ki te pukapuka o te mokete. He mea whakangau ke ra pea etahi kupu Pakeha, kia ahua Maori ai aua kupu, i roto i nga mahi whakamaori ina

hoki ko te kupu Riibi he kupu, pera ra pea tenei? ae. Tena, ki te mea ka hono tonu te whakahuahua i taua kupu, tera ranei e mohio nga Maori ki te rua o te wa e korerotia aua i roto i te whakamaoritanga. Me ako, a me whakamarama, e mohio ai. He whenua Maori a Omaranui Nama 2 i aua ra? ae Ehara ranei taau i tohutohu ai, ko Omaranui Nama 2 a koia te whenua, i kapea ai tetahi [unclear: waahi] mo nga [unclear: Maori]? ki te mea ka korerotia e au nga rohe. Ka kiia ano e an ko te whenua i waho, he whenua Maori. Tene, e [unclear: tino] ki ponoana koe, ko nga kupu o tau [unclear: whakainaramatanga] i nga korero a nga rohe: horerawa ranei, he waahi iti nei o aua kupu, e kore ai auo he tautohe a mua mo te whenua i pau ki roto i aua rohe? Horerawa aku hopohopo kia ki atu au. E mea pu ana ahau, i matau a Paora raua ko Reewi kua hokona tena wahi. He aha te take i kore ai e [unclear: korerotia] e koe kia Tatana, i te ra i rongo ai koe, e ki ana nga Maori ki ano taua wahi i hokona? I korero ano pen [unclear: ahau]. I mea koe no te marama o Aperira koe i rongo ai, a e mea ana a Tatana No Nowema aia i rongo ai? E kore ahau e tino ki atu, iikiia ano e au taua rongo kia Tatanu, he nui nea atu aku mea e rongo ai, a kahore ahau e korero. He pukapuka ke ano nga pukapuka i tuhituhia ai nga korero o te whakamaoritanga o nga Riiri, a he mea apiti aua pukapuka ki nga Riiri? ae. I korerotia e koe te pukapuka o te reo Maori kia Reewi? ae. Koia ra pea te tikanga o tana kapu i mea ai, ko tetahi wahi anake o te Riiri e korerotia e koe? E kore [unclear: ahau] e matau ki ana whakaaro, ko taku o titiro ai ko ana kupu. Ko te hea ingoa te [unclear: ingoa] e kiia aua mo taua whenua? E mea pu ana ahau ko te kupu i korerotia, ko Omarunni. A ki te men ka ki a Tatana ko Motro, penei e he ana aia? E kore ahau e pena, no te mea e whakahua pea i nga ingoa e rua. I rongo ano koe i te whakahuatanga o nga kupu nei, te whenua a Paratiweti i kiia mo te whenua? I pena ano pea ratou. E mohio ana ahau ia Paratiweti te whenua, otria kahore ahau i mohio i a ia te whenua katoa, ko tetahi waahi anake ranei. Ekore e taea e au te ki atu aku [unclear: whakaaro] mo tena. Na wai i ki te kupu kia mahia nga tuhituhi mo te Riiri o te mokete? Na [unclear: Tatana]. Heoi ano taku ko te whakamaori anake. Na [unclear: wai] i tuhituhi to mapi whakaahua o te whenuaki te Riiri? Na te koki pen. He aha te take i kiia ai i roto i te Riiri, te maha o nga moni o te nama. Ina hoki i ki ano taua Riiri, he pai ano kia nama nga Maori i muri iho o te tuhituhinga o nga ingoa ki taua Riiri? He mea pea kia nama atu ano. Ara pea, e korero [unclear: a ka] ana taua Riiri, a ki te tikanga ano o au kupu, na Tatana koe i ki atu kia tuhituhia e koe aua moni ki roto ki taua Riiri.(Nei ako ano te roanga.)

(He roanga enol no te Whakawhānui o Omarunni.)

A i tino marama ranei ia koe te korero kia Paora, ko taua £500. he moni tuturn ern no aua nama i taua ra? ae. [unclear: Raue], i ahua whakaaro taunariki a Paora? E men ana ahau, e kore taua tu whakuaru e kitea e koe ia Peora, me he moa he mahi tau ki aia. E mea aua ah u, e kore a Paora e raru tata. Otira i tuhi tuhia [unclear: eia] nga korero i ki, £500 pauna o taua [unclear: naria] otiia ko te pono o taua [unclear: uana] e £150 [unclear: pauna] tika o aua nama? He whakapono pea nana k nga tikanga a Tatana. E mohio ana [unclear: ruei] koe ki te Riiri o nga tikanga o te hoko o taua whenua? Ae, i whakamaramatia ki nga [unclear: Maori]. A [unclear: Keihea] taua Riiri? Aua hoki. E mahara ana [unclear: k ki] te hokongu o te whenua kia Puratiweti? Kahore ahau i pa ki taua mea, a kahore aku mohio i [unclear: naianci]. I mahi tahi ano ranei k e ia Tatana i etahi hoko? I pa ano pea ahau ki te mahi i M nga roa i te Kaokaoroa. E [unclear: monio na] koe ki te Ture mo nga whenua hoki tahae? Ae. He mea [unclear: rapea] i [unclear: tino] kiia taua Ture mo nga hoko whenua i Haku [unclear: Pri]? Ae pea he [unclear: eka tatuhi tuhi] ano ranei koe ki te Kawanataaga, mo taua ta [unclear: mahi hoko] Whenua? Kahore. I tuhi tuhi ranei to tuakana, a to E. [unclear: Henara]? E [unclear: kare] e tika kia kiia mai nga hara e taku tuakaua ki au. I rongo ano ranei koe ki tetahi [unclear: reta] pena? E kore e taen e nu te ki atu. Kahore aku mohio.

Ui uia aua ano e Te Wirihana. He mea noa ki au nga kupu ana amu pena me a Paora Kotahi Maori, ko te Waaka [unclear: Kani] e mea ana, nana te tahi hawhe o ten-i Po owini a e ahau pena ana ano a Paora, e [unclear: kore] e aro atu [unclear: eka] whakanongo ki ana kupu [unclear: penu]. Ko nga utu a tatana maku. [unclear: K nga] utu tiki ki ta te Ture e ki ai. Hoiano [unclear: takai] pa ai ki ana mahi, he whakamaori [unclear: awake]. Kahore he wahi o ana whenua i au. Ka uia a Te Hemara e Te Tiati e tiao mohio pa ana ahan, i matau a Paoru, he [unclear: mke teate] i te whenua kaloa i roto i te karauna [unclear: karaati], a ko [unclear: nea kaba kia] i roto nga karero, kahore kau he mea o aua kupu i pa ki te whenua i roto i te [unclear: kithi] a Paratiweti. E mea [unclear: pono ana ahau], i [unclear: korerotia] ano nga kupu whakahua ki te karauna [unclear: kareti] Kahore ak i [unclear: maharu] i kua ana etahi [unclear: kupu] ki; e he nui ke te whenua i [unclear: korerotia], i [unclear: roto] i te Riiri. Kahore ahau i mohio ki te [unclear: rerenga karanga] o to whenua i te karaati i to te Riiri, a kahore, hoki pea a Tatana ano i mohio.

I muta te whakawa o te kooti i taua ra i to 20 meneti i tua o te 10 haora i te po.

## Weneti Te 9 o Rune

[unclear: No] te 10 o nga [unclear: kaora] o te ata i tae mai ai te Tiati ki te Kooti.



Oatitia ana a Hori Waaka a ui aia ana a Te [unclear: Konipata]. He Hapara ahau, a e [unclear: noheaua] ahau i Te [unclear: Mauaa] Ka 23 aka rau i noho ai i Nui Tireni, a i Aharivi nei ahau e noho ana i etahi o nua tau. I nga tau kotahi te kau ma rua koa pahure nei, ahau i noho ai i Te Mahia I au e noho ana i Ahuriri, i mohio ahau ki te whenua e kiia nei ko Omarunui. A i ana ra i [unclear: mohiatia] ano taua whenua ko Omarunui te ingoa. Ku tetahi wahi o taua whenua i kria ko Moteo te ingoa. Kahore ahau i mohio ki tetahi wahi whenua ko Ngatahira te ingoa, a kahore ahau a rongo i taua ingoa. Ko te kau ma rua ranei, tekau [unclear: mawha] ranei nga tau oku i ngaro mai ai i Pukerapu, i reira hoki ahau e noho ana i aua tau. Ko Puketapu, o mamao utu ana i Omarunui kotahi pea te [unclear: kau] maero te [unclear: malara], Kotahi te kau ma tahi nga tau i noho ai ahau i Puketapu, a i kite ahau i taua whenua i [unclear: aua] ra. He kainga Maori a [unclear: Omuruau] i ana ra (Hoatu ana ki te kai [unclear: whaaki] korero te mapi whakaahua o te whenua) I titiro ana ahau ki te mapi nei, a e mau ana te tahi wahi i taua mapi me to whik [unclear: i] B i tuhi tuhia ki reira. E mohio ana ahau ki taua whenua Otiia kahore ahau i mohio he ingoa ano [unclear: lona] to taua wahi. Ko te kainga Maori, ko [unclear: Omaraani], kei to taha mai ki waho, o te awa, o taua wahi i tuhia nei ki te reta B. He kuaru ranei he hawhe maero ranei ki te taha ki te tenga. I mutu mai i te kainga Maori i Omarunui nga whare Maori, me nga ngakinga kai ki te pito [unclear: whakurunga] o te awa; ka kotahi te kau tau ma rua oku i kite ai i te wharo Maori e tu ana i runga i te wahi whenua i te whika B, i nga ra mutunga oku i haere ai ki reira. A i aua ra, e hanga ana nga Maori i etahi whare hou i reira.

Ka uiuia e Te Tapata, e mohio ana ranei koe ki te mapi i tuhi tuhia kite Riihi, a koia ko taua mapi te whakaahon o te whenua? Ae, A e tino [unclear: aka] ana te tuinga ki taua mapi te wahi pa i tu ai taua kuinga Maori? E kore e taea e au te ki atu. I mea koe ki tau i mahara ai he kuata he [unclear: hawhe] maero rune i te tunga o taua kainga maori ki te taha ki raro o te wahi i tuhia ki te reti B. A ko tenei e kore [unclear: kae] o tino ki i roto i to kupu oati, kei re tahu ranei ki raro taua kainga maori, kahore ranei, tona titiro ki te mapi na, a ka oati ranei koe a ka ki; ko Omarunui kei te taha ki te tonga o Kopuaroa? Kia roa noa atu tanu ritiro i te mapi ka mea [unclear: aia], ki ta taku mahara i mohio ai, kei raro atu te kainga, a Omarunui. Tena ranei ka oati pono [unclear: koe], kei raro atu a Omarunui i te kopuaroa? E ware ware ana ahau ki tena ingoa ki te kopuarou. Nonahea to karero [unclear: tuatuhi kea] tatana, ma, mo enei korero, au e korero ai i [unclear: ie aro aro] o tenei whakawa? No napo ahau i korero ai kia Tatana, I mea atu ahau kahore he kianga Maori i roira i oku ra i mohio ai ki taua whenua. E kore ranei nga Maori, e [unclear: haero] ke i a ratou [unclear: kiaga], a [unclear: ka waiho] nga where kia pakaru noa iho. A o hoki mai [unclear: ano] aua Maori ki reira, ka [unclear: haaga] ano o ratou a ratou whare? Ae he mahi [unclear: tena] na te Maori. E ki ana koe, i nga ra i mua atu o nga tau Kotahi te [unclear: kau] ma rua kua pahure tara nei, I mea koe i kiti koe i nga Maori e hanga ana i nga whare hou. E hara ranei ana whare i te mea i [unclear: magai] ki te kainga i Omarunui? Kahore i te whai i te [unclear: kianga] i mohiotia ai e au ko Omarunui, otira he kuata maero ranei te mamao i taua wahi. E mohio ana k e ki tenei puke ki te Mimi? Kahore, E ware ware an ahau ki nga ingoa kainga. Ka mea atu a Te [unclear: Tarata] Knaua kai korero. Kahore e [unclear: ti] o [unclear: maraina] i a koe au korero [unclear: ka] te roa o taua rohe, he kotahi [unclear: korero], a [unclear: mehemea]. Ka kia he maero me te hawhe, penei e tue ki tua noa ata o Tutuekuri.

Ka uia ano e Te Kanipata. E mahara ana kne ki nga ra i mua [unclear: atu] o te tau 1856? A e tino pono ana tau ki. Kahore he kainga Maori i Omarunui? Ae.

Ka aia e Te Tiati Tena e kore e [unclear: taen] e [unclear: koe] te ki mai ki au [unclear: Mehenea], kei rot, te kainga Maori a Omaruni to whenua i Ngatahira? ki te pikanga o te awa. He [unclear: ana] to take? No taka mahara ki te pikanga o te awa. He aha te tikanga o to kapu i ki aei te Poraka? Kahore he Poraka whenua i aua ra no te mea, ki ta [unclear: te ta k maha] e ki ai ko Omarunui katua. Na wai i ki taua ingoa a Omarunui, na nga Maori me nga Pukeha? Ko nga Pukeha, ara ko te [unclear: aa] ou o ratou i reira. Ohia [unclear: ki] nga Maori he ingoa [unclear: awake] to nga wahi kooa. Tena he aha te take i kia ai taua whenua i reira ko Omarunui? Kahore aku mohio i kua e ngu Maori taua ingoa mo te whenua katoa o taua takiwa. He mea ki ranei e nga Maori [unclear: te ing a o aua takiwa kata], ko Moteo? He wahi ano i kua e nga Maori ko Maori otiia otiia ranei nga ma ro i ranga rawa atu i Omarunui. Tena, ki ta te pukeha whakihaa i to ingoa o te whenua [unclear: kitaa] o taua takiwa. He mea ki i etahi ra, ko Omarunui a i etahi ra ko moteo? He whenua [unclear: metuke ene] a Moteo, a mea ana [unclear: oti] koe, ko etahi e kiia ana ko Moteo, a ko etahi wahi e kiia ana ko Omarunui? Ae A ko Moteo i te taha whaka roto i te awa i runga atu o Omarunui? Ae, Tena ki to mohio e tera ranei e koe te ki mai ki ta to Maori ratenga, kei nea te [unclear: mutunga] o Omarunui kai hea te [unclear: tienatatiga] o Moteo? Kahore.

Katahi a Te Wirihana ka tu ki runga ka korero i ana kupu ki te Huuri. Ka mea aia, ko nga take katoa, kua kia ki te Huuri, a ko nga tikanga o te whakawa e whakaotia ai e ratou, e hara i te mea he maha aua take. I mea ai ia kua tino kore rawa ki tanna whakaaro he, korero a nga kai tono o tana whakawa e u ai te tautohe tohe, ka hore he tikaaga e [unclear: whakaponohia] ai nga kupu o te tino kai korero a te kai tono o tenei whakawa ara o Paora Toratoro, koia te tangata nana i hoko te whenua o taua rihi hei utu i nga nama i mahia eia i roto i ana

whakaaro mau mau moni, kua roago koutou e te Huuri, i nga kupu a etahi a nga kai korero ki tenei whakawa. I mea tana k kupu na Paora Porotoro i hoko tetahi wahi whenua, a i taua ra ano i hokone ai eia, he mea hoko ano taua whenua, ki tetahi tangata ano eia, i roto ano i te ra kotahi, a no te kiianga atu ki aia mo te he o taua mahi aana kahore kia he ahua pouri ona ki te he o taua mahi. E kore [unclear: aia] a Te Wirihana e tino korero hei whakahe i nga korero a etahi o nga kai whaaki korero a Paora ma, no te mea, ki te mea ka he nga korero a Paora kahore kau he take a tu ai te kaha mo ta ratou taha o te whakawa. Kahora i ngaro i te titiro a te Huuri, te ahua whakaaro kore o nga korero a nga kai whaaki korero o te taha kia Paora ma. A he tangata mohio a Tatana ki te hoko hoko, a na ra [unclear: anake] pea tana tu hoko hoko, Otira ehara tenei i te kupu hei rapu rapu ma te Huuri. [unclear: Mehemea] i tino nui rawa te utu a Tatana i tono ni mo ana taonga. Na ano te ara e ora ai taua he. Koia nei te tino mea hei rapu rapu ma Te Huuri, [unclear: mehemea he] mea mahi tahae e Tatana taua mahi. A mehemea i mohio a Tatana a na Paora ma a Ngatahira, a kahore kau he him hia a Paora ma, kia hokoa e ratou taua wahi, a mehemea he mae mahi tahae e Tatana taua wahi ki roto ki te Riiri hoko a kihai i whaakina eia e Tatana ki nga Maori. Ma tenei e he ai ano te kai whakamaori, a n ehemea i mahi penei aia nana ano hoki ana mahi i nukarau. Otire kahore kau he take e penei ai he whakaora mo Tatana raua ko te kai whakanmori. Otiia ma taua ta mahi kia peno kia rapu, ka putu ai he ora ma Paora ma, I hara [unclear: te] take hei whakawa i te mea rahi, a e kore e maha he kupu mea a ma. Te Whikana. I marama [unclear: roa iho] ana nga [unclear: kea to a Tatana]. He mea [unclear: muara] kia tino pai te wahi hei taunga mo ano Moni i namau e Prora kia hoki mai ai aua moni ki aia a keia aia i meu ai, ko te whenua i Retia e [unclear: Paratiweti] te whenua i pai hei taunaha mo ana moni, i te mea hoki he whenua utu nui taua wahi, a e nohoia ana e tetahi p keha noho pai. A kahore kau he moni a Paora ma. A kahore kau he pai e puta ana kia ratou i nga moni utu reti, he nua hoki e mau mau ana aua mori e ratou e nga Maori. A kahore kau he mea e mohiotia ai e utua nga moni o te mama, [unclear: he] homea, ko te hoko whakaaro kore i te whenua te me hei [unclear: ata ka] mutu penei, ma nga kai mahi ture tena euahi. Ko te mahi [unclear: i n Tatana], e hara i aia muke mun tu mahi, no te mea i mahi pera ano hoki nga hei pakehu o kenei. He mea hoki, kia mahia a ratou taonga nama ki te hoki Mekate ki te Riri tino hoko kia pono ai te utu o aua nama. Kahore he tikanga o te i ota [unclear: o nga] whenua, hoiano ta Tamua i [unclear: i iaro] ai, ko ana moni ka utua [unclear: ano] ki aia, a ko taun whenua te mea tuka e hoki mai ai ki aia nga utu o aua nama kahore kau ana ki ui ranei ana rapu renei, hoiano tana, ko taua whenua me taunuha ki aia mo [unclear: kia] pono ai nga atu ma ana mui i namau eia kia [unclear: ma kia] cu ni ano hukinga utu mo nga taonga e namaa [unclear: ratou]. A no muni iho, nu tana tino rapu rarunga i nga [unclear: o laua] Mokete, Ka kite aia i nga kerero i matau ai aia, he wahia whenua ano kai roto i tana Mokete, a kahore taua wahi i rotu i te Riiri kia Paratiweti, a no te rironga o te a i aia. Ka nea aia kia hokau taua whenua, Utiia ko wahi kahore nei i roio i to Riiri kia Paratiweti, ko toru [unclear: eia ano kiaia]. A no muri iha o te tuhi tuhinga a [unclear: ingoa] ki te mokete kia Tatana, a kua nama atu [unclear: Paora] kia Tatana, na reira i makin ai te kiri o te hoko [unclear: ano me temukete], a ko taun wahi kahore nei i roto i te [unclear: riro] tena ki roto ki te Riiri o te hoko. E mea ana [unclear: . Wirihaa], i tino raru rawa nga Maori ng ratua taua whenua i nga a ahi a Te Kooti whakawa whenua Maori, no te [unclear: Paora] Kaiwhata ratou ko tana Hapu tau whenua, [unclear: i te] tuatahi e kiia ana, he mea hoko taua whenua e Paora [unclear: a e hara] i aia taua whenua, n ko nga Apiha o [unclear: teatanga] mo ratou nei te mahi kia kaua e tukua kia hokona e Paora; kahore nei taua mahi i muhia ana Apiha, Otiia i mea taua ki, tn te Wirihana e hura ia Tatana tenei he. Heniano te whakuaro hri iitiro ma te Huuri. Kuia nei Mehemea he mahi tanae e tatana te Riiri hokonga o i ua whenua, i riro ai i aia [unclear: . A e kore] taeu te mahi [unclear: iuhar] eia anake, me mahi pu ano [unclear: ki] i aea te kai whkamaori ote ai. A k nga kerero a [unclear: kai] whakamaori kua kiia ta ki te aro aro a te Huari. Kahore kau he wahi o te whenua i nau ki taua kai whakamaori no te mea hoki; heoi mo [unclear: nga] utu ki aia ki te kui whakamaori, ko ana utu mo tana mahi i mahi ai. E kiia ana, tatahi rauna te Maori kahore a ratou Rota i taua mahi. E kare tenei kupu e aha mo enei ra e kiia ai, no te mea. Ko nga tino Roia o Akarans me Poneke kua tae mai nei hei mahi ma nga Maori. A ko nga kupu a nga kai korero mo Paora ma, hei tanteko mo re ki e he mahi tahao taua mahi mo te whenua; ki tana kia ki ta te wirihana, katuki nei nga tino o te korero teka i korerotia ki te aro aro o te whakawa. E kore aia e korero utu mo nga kupu a Paora i ki nei. I mea a Tatana he mea pai te mokete; a ka hoki am ano te whenua kia Paoro i Roto i nga tau e riuu. E kore ano hoki aia e korero i nga kupu utu mo te kupu a keewi ki nei no te pe i tuhi tuhia ai te Riiri. Me tetahi tine kupu he. Ko to kupu nei; e, i korerotia e Te Hemara ko tehahi wahi am ke o te Riiri, a kopekopea ana te Riiri, me te kupu auo hoki e kiia nei, he tino rohe marama pu ana te rohe tauwehe o te whenua nui tonu, i te mea hoki e he ana ano ana kupu aana, mo toua tahu ano. I mea pu ano aia a Te Wirihana kotahi tahi ano te tino kupu hei mahinga ma tenei whakawa, ku te kupu i kiia nei, he mea mahi tahae a Ngatahiru ki roto ki te Riiri. Kahore ana kupu mo te mahi a Tatana, i puta ai ia Tatana to wahi, nui o nga moni o ta ratou mahi. Otira i roto i nga mahi penei, ko te mea kuare ano te mea e raru. A ko te Maori tino apo tana kaiponu a ka mea taua tu Maori kia riro ano i aia tana e pai ai na ano nga pakehu hei hoatu taonga maana. Ko te tino kupu kaho pea, i te tahe kia Paora ma, ko te kupu nei, ko nga ingoa moni i tuhi tuhia ki roto ki te mokete i rahi ke ake i nua tino moni o te nama e Paora i nama ai kia. Tatana. Otiia ehara tenei tu mahi a te mahi hou, a i

nga mahi a Paora raua ko Tatana, ko etahi a nga moni kua riro ia Paora, a ko nga toenga kun oti te ki ma Tatana pu ano era e utu. A ko tana mahi hoko o tana whenua. He mea whakaae e te Tari, maana nei e titiro te tika me te he o nga hoko whenua. A kua pura i taua Tari te mahi tetahi Riiri mo taua whenua, he mea hoki taua Riiri, e ki ana te Komihana, kahore kau he mahi he i roto i tana hoko. A kahore aia i kite i ahua pukaka te utu a Tatana i utu ai, ahakan i puta putu nui ano he moni kia Tatana o tana hoko.

Ka mea Te Tiati, ki taana titiro ko Paratiweti te tangata i puta nui he moni ki aia o tana mahi.

Ka mea a Te [unclear: Wirahane] koia ano; i te mea hoki Kahore e pena he pai e puta ana ki te rangain. He nui non atu nga korero mo nga ingoa i [unclear: whakthuria] mo taua whenua, i mea aia ko te whenua pa puku [unclear: katoha], k Moteo te ingoa e pau katoa ai tune whenua i taua ingoa ana whakahuatia, A ko te Hemura raua ka te Wanka ko te hunga kahore nei e turua a raua kapu te [unclear: whakahanea e kianu], kohore raua i rongo i te [unclear: O ka e mea] a Te Wanka he ingoa kau ano to uga wahi [unclear: k towenua] ki nga Maori, na konei i kiia ai e kore e ngaro te take i turia ai tenei Whakana. He mea na Te Hepu i ki e ratou [unclear: i nga] whenua a ratou ka riro ke ka haere ratou kia, Paora Torotoro ka mea He aha tou mahi; ki [unclear: peiata] matou whenua. He aha te mana au i hoko ai koe i te [unclear: whenua] A he nui roa atu nga [unclear: huanga] a [unclear: Paora] e riri [unclear: ano] ki aia kohe aia i ki ai. E kahore ak [unclear: mohio kahore kupa e ante] whenua. A ma te Hauri [unclear: mane kare tara nga hoko penei] te whaka kahore, ki te tikanga [unclear: o neui] tu korero.

Ka mea a Te Tapata. I mea tana Hou Rois o Tetahi kia Tatana ma, i nga kupu o taaoa tu whaktaaro i ki [unclear: hoki] nga ahua [unclear: kupu a Te] Tapata Utia i [unclear: nga] kupu a Te Wirihana ki hai rawa i take ki [unclear: tu kiu] Te Teparu. Taihoa ano [unclear: i nga] tikanga o te mea e whakawakia [unclear: tau] whakawa [unclear: tahi] whek wa o Tawahi ki [unclear: whak a net]. No [unclear: Hkia a kote] Tiati ko paora kumari. Ko te [unclear: c kiia] nei eia, he mea na tetahi tangata, kia whakahua [unclear: tahi] Riiri hoko whenua no te mea i riro non terahi wahi whenua ki roto ki taua Riiri, a kihai i Riiri taua wahi kia [unclear: whakoire] ai nga tikanga o te hoko; nar ira i kiia ai i pohehe te mahi a aua kai hoko. A e mea ana re taupi i runi [unclear: ki taua] Riiri, ko te ara me tetahi waahi haerenga [unclear: runga] i taua whahenua kua riro te I: ko ak in ko te taugess [unclear: taua] ara me te tuhi wahi e [unclear: kihai] taua huahui i hokona eia. A tae au ana te [unclear: tonokite] Roja o te tauyaia nana i hoko taua wahi mo [unclear: mete] wahi mo tea aua me te wahi whenua i riro he kia whakahokie mai, ka mea aui, ka tohe tohu ano aei ki te tika o nga korero o te Riiri hoko. He Pakeia nga kai hoko o taua whenua, a he Roja ta [unclear: ta] tetahi o taua. A he kupu margea, he kupu whakapau korero nga ki a TeTiati i [unclear: taua] ai eia taua whakawa, I [unclear: i le] wa e kitea ai te pouo o taua he, hei reira ano ka whakatika ai taua he e te kouti, a e kare e u a, nawai ranei taua, he, na te tuhi taua anake ranei, na ratou kiloa ranei. He tikanga huki e rapao ki nga utu mo te whekawa, e uia ai nawai taua he, I mea le kooti o te mea he koia ano la te tangata naun i tono taua whakawas, a he mahi mangere hera i takea ai taua he, na [unclear: te] kauti i mea ai, e kore e tika kia kiia mu te tahi tuha anake e utu, nga utu mo taua whakawa, otia kiia ara kia whakahoutia nga korero o te Riiri hoko, a kia hoki ano taua ara me te wahi whenua ki te tangata nana aua wahi. A kia, muto ano ranei te korero hoko e kiia aua i roto i taua Riiri.

Ka mea Te Tiati, e kiia taana titiro ko Paratiweti te tangata i puta nui he moni ki aia o tana mahi.

Ka mea a Te Wir hana koia ano; i te mea hoki Kahore e pena he pai e puta ana ki te rangain. He nui non atu nga korero mo nga ingoa i whakhuaria mo taua whenua, i mea aia ko te whenua pa puku huios, k M teo te ingoa e pau katoa ai tune whenua i taua ingoa ana whakahuatia, A ko te Hemura raun ka te Wanka ko te hunga kahore nei e turua raua kapu te [unclear: whakahanea e kianu], kohore raua i rongo i te [unclear: O ka e mea] a Te Wanka he ingoa kau ano to uga wahi [unclear: k towenua] ki nga Maori, na konei i kiia ai e kore e ngaro te take i turia ai tenei Whakana. He mea na Te Hepu i [unclear: i nga] whenua a ratou ka riro ke ka haere ratou kia, Paora Torotoro ka mea He aha tou mahi; ki [unclear: peiatamatou] whenua. He aha te mahi au I hoko ai koe [unclear: ab]. A he nui roa atu nga [unclear: huangaa Paora] e riri [unclear: ano] ki aia kohe aia i ki ai. E k hute ak [unclear: kahore kupa e ante] whenua. A ma te Hauri e [unclear: hoko penei] te whaka kahore, ki te tikanga [unclear: o neui] tu korero.

Kamea a Te Tapata, I mea tana Hoa Roia o Totiha kia Ta ana ma, i nga kupu o taaoa tu whaktaro i ki [unclear: hoki] nga [unclear: ahua] kupu a Te] Tapata Utia i [unclear: nga] kupu a Te Wirihana ki hai rawa i take ki [unclear: tu kiu] Te Teparu. Taihoa ano [unclear: i nga] tikanga o te mea e whakawakia [unclear: tau] whakawa [unclear: tahi] whek wa o Tawahi ki [unclear: whak a net]. No [unclear: Hkia a kote] Tiati ko paora kumari. Ko te [unclear: c kiia] nei eia, he mea na tetahi tangata, kia whakahua [unclear: tahi] Riiri hoko whenua no te mea i riro non terahi wahi whenua ki roto ki taua Riiri, a kihai i Riiri taua wahi kia [unclear: whakoire] ai nga tikanga o re hoko; nar ira i kiia ai i pohehe te mahi a aua kai hoko. A e mea ana re taupi i runi [unclear: ki taua] Riiri, ko te ara me tetahi waahi haerenga [unclear: runga] i taua whahenua kua riro te I: ko ak in ko te taugess [unclear: taua] ara me te tuhi wahi e [unclear: kihai] taua huahui i hokona eia. A tae au ana te [unclear: tonokite] Roja o te tauyaia nana i hoko taua wahi mo [unclear: mete] wahi whenua i riro he kia whakahokie mai, ka mea aui, ka tohe tohu ano aei ki te tika o nga korero o te Riiri hoko. He Pakeia nga kai

hoko o taua whenua, a he Roja ta [unclear: ta] tetahi o taua. A he kupu marema, he kupu whakupau korero nga ki a TeTiati i [unclear: taua] ai eia taua whakiwa, ai taua he e te kooti, a e kore e u a, nawai ranei taua, he, na te tuhi taua unake ranei, na ratou kiloa ranei. He tikanga huki e rapao ki nga utu mo te whakawa, e uia ai nawai taua he, I mea le kooti po te mea he koia ano ta te tangata naun i tono taua whakawa, a he mahi mangere hera i takea ai taua he, na [unclear: tekooti] i mea ai, e kore e tika kia kiia mu te tahi tuha amake e utu, nga utu mo taus whakawa, otiia kiia ara kin whakahoutia nga korero o te Riiri hoko, a kia hoki ano taua ara me te wahi whenua ki te tangata nana aua wahi. A kia, muto ano ranei te korero hoko e kiia aua i roto i taua Riiri.

Ka mea Te Tiati, e Kiin ana, e meinga ana nga kupu o te whaka anuga o taua whakawa, e ahua he ana.

Ka mea atu a Te Tapata, otiia ki ano nga tikanga o aua kupu i he noa. Ki te mea ka hokia ano nga tuke o tenei whakawa mo Omarunui a kua pau katon nei te korero ki te Huuri. Me tiki ano ki te [unclear: tin ntanga tatau mai] ai nga korero i te we i korero tuatahi ai a Paora Torotoro kia Tatana, Ko, taua korero, no muri iho o te nama a Paora kia Tatana, mo, nga nama £150 puani. £160 ranei. A i mea ano a paora kia homai ano he moni ki aia, te tangata kei aia te whenua a Paora etahi moni ano hei utu mo tetahi whare kia haugau ma Paora. A kihai taua tono a Paora i whakaaetia e Paratiweti koia a Paora i haere ai kia Tatana, ki te ki i ana kupu, mo te ngakau pakeke o Paratiweti, a kia homai he moni maana e Tatana. A e hara i te mea he na Tatana, kia ui aia, i te take e pono ai te hoki mai o aua moni ka namaa nei e Paora ki aia. Ka whakahua a Paora i nga ingoa o etahi wahi whenua, Ko Pelane, Ko Moteo, me etahi atu. A e ki ana ano hoki a [unclear: Tatana], i taua wa i whakahua a Paora i te inga o Moteo, o Omarunui, o te whenua a Paratiweti. A ko nga tino korero a raua i tau ki te whenua ia Paratiweti, a ko te whenua ia e nohoia ana e te tangata, Kihai nei i pai kia homai mori ma Paora. Ki ta Tatani kupu ko ta raua korero nei, i korerotia taua korero i te marama o Oketopa, a no te S o nga ra o taua maran a i oti ai te tuhi tuhi te Riiri o te Mokete, a Kotahi ano korcrtanga o raua mo taua mea a whuknae ana a Tatana kia Whakanrohia eiu taua tono a Paora. Kihai i ipa taua wa i rapu rapu ri ara whak aro mo te tono n paora, a no taua ra aro pea i kiia ai ria. Kia mahia nga korero mo te Riiri [unclear: M kte]. Kahore a Tatara i ki, i whakariteritea ria te magi o te Kiihi ki te mal i o Te Karavna Kararti kia kitea ai te rite o tetahi ki tetatahi. Otiira e mohia acate Huuri, i tuhi tuhia ano aua i uka [unclear: ka] ki te whare tnki Riiri o Te kawaratanga. A mei mes a Teta a kia mohio ana ki te rite o nga korero o aus Riiri e rua, penei e mohio ano aia, mei rapua eia ki aua puka puka, no te meu. Kai roto aus puka puka e rua i te whare tuhi tuhi i rauira Riiri o Te Kawanatanga. A ma reira ano hoki a Tatana e kite ai i nga kupu e mohiotia ui, he whenua ano a Omarunui, he whenua ano te Ngatahira no [unclear: kiana] te karauna kaiaali. Ko tetahi o nga whenua, i [unclear: kite] rite A, a ke tetahi i tuhia ki re rita B, nue nga eka ano o tetahi o aua whenua me nga ka ano tetahi. Ko te whenua [unclear: A; 3410 Kote] whenua B ona eka 163. A i r to ano he ki i nga korero o te Riiri a Partiweti i pera a-u to noio whe wehe o aua [unclear: whenua], a ko te wahi i tuhia ki te reta B i roto i taua Riiri a Far tiweti i [unclear: toho] enei kupa."He whenua rahui ma nga Maori." A mei titiro a Tataua ki aua Riiri, ki te [unclear: aaka kanaura] me te Riira o te Riiri a Paratiweti, o ko te i ki kia haero ano kia kite i aua Riiri penei e kite aia, e tino wehe ke ana aua whenua nei, a On [unclear: , a tetahi] ano hoki he mea tuhi nga rohe o aua whenua he tuhi [unclear: keano] to tetahi. He nea tuhi tuhi ano hoki re takiwn o tutahi me te takiwa o [unclear: tetahi], me nga eka ano o tetahi i tuhia ki aa ano, me nga [unclear: eka] e tetahi ki nei ann. Ki te man ki titiro [unclear: kite] a api [unclear: o tewhenua], i tuhi tuhia ki te Riiri o te [unclear: , n e kiano] te whakiaro, ko taua [unclear: me][unclear: rarei] c t. Riiri o Paintiwii ranei, nei ra e kite iko [unclear: ite] api whakashua o le whenua o te mikete, ko te rains [unclear: o On mete oaratiweti] i [unclear: taua] raina i era. Ko te raina I ha re ntn ma runga i te Mimi, a i weae ke ai tetahi o ana [unclear: lecahi], I reie [unclear: E tohi] upa tutta [unclear: , osiia] kahai a whakuwatia nga tik [unclear: Tour] unina, a kopga, ka o ana whenua e rua, he mea hui nei. Koia i kiiia ai he 3573 nga tka o taua wahi. A he tikanga ano ia neia kei roto i te mahinga o taua mapi, i te mea hoki he mea mahi hou he mapi mo taua Riiri mukere, a heaha re t take i kore ui e tuhia te mapi whakaahea o aur whenua, i nga mapi e mau ana i nga Riiri kea ote te mahi, i mainin ai ki te mapi whakaahea hou ano Riiri Mokete. Ano ka mea a Tatana kia whakaae aia ki te mokete i te whenua ia Paratiweti, i reira tata ano tana whakahaunga kia mahia he puka puka mokete. A heare ana raua ko Te Hemana, kia tuhi tuhi nga Mauri i u ratou ingoa ki taua puka pake. A i haere uia ki tetahi ranga tira Maori, ko taua tangata, he hanga ana ki aua, te mahi whakuaro kore i nga mea a to iwi, koia kia, whiwhi i te [unclear: hot] ano tanu i mahara ai. A he mohiotanga ano te mohi, wo taua tangata otiia kawea aua te Riiri kia tuhi tuhia te ing o [unclear: taua] tangata ki taua Riira, a hoharo tonu te whakauae ona ki te mahi, a he pai ki aia kia tuhi tuhiaia i taua ingoa i te mea ki ano aia i rongo noa i nga kupu o roto o taua Riiri. Otiia kia mahara tanu tatou ki tenei, kei te mau auo i roto i te ngukau o Paora taua korero kia Tatana, mo te whenua n Paratiweti Kahore he tikanga a roa noa ai tana kupu ta Te Tapata [unclear: me] tenei, a e kore ano hoki aia e tino korero i nga tikanga o te mahi o tatana, e kore aia e ki he mahi tika ta Tatana, ki te mea ka ki uia he mahi tika taua mahi, penei e tika tuau kupu. Mehemea i ki te tangata kia tino tika tana mahi penei e kore rawa te tuhi wuhi o taua mahi e nuwe, kei kiia he muhi he, a ma te hinengaro ano o ako te tikanga, i te wa i mahia ai aua mahi e Tatana maana te whakaaro kin Paora, kia tino mohio on ano a Paora ki te tikanga o tana mahi i mahi ai, whai hoki kia whai [unclear: hoa ana] a Paora hei ako [unclear: aka] i aia, kia marama

*unclear*: rawa] ai ana whakaaro ki nga tikanga katoa, kia mahia; ko a Paora i whukae ai, a hoi ra ano, Ko te ahua e tu a ahua tikanga he aua; a e ahua mea ana, kihai rawa i tu a tika te mahi a Tatana. E mea ana hoki taua Riiri, he take aua [*unclear*: korero] kia hi tika mai ai nga moni a Tatana ki aia mo nga moni £500. ko aua moni he mea nama e paora e Reewi. Otiia kahore [*unclear*: kau] he mea i [*unclear*: name] e Reewi i aua ra kia Tatane, horerawa nei Otiia i meinga ano aia kia tuhi tuhi i tana ingoa ki [*unclear*: taua] Riiri, a Kiia ana [*unclear*: nana] te tahi taha o taua nama. A [*unclear*: tetahi] e ki ana a Tatanna e hara te nama i te mea i [*unclear*: kite] £500 ottia ko te £150 nama i hoatu kia Paora i [*unclear*: aua] ra. A kahore he kuou a Tatana i mea [*unclear*: kiia] ke Tatana i [*unclear*: whakae] kia utua eia kia Paora me, nga moni £350, ara te teenga o te £500, A mehemea i [*unclear*: whakaae] ano a Tatana kia utua eia taua £350, e kore ano e tika kia [*unclear*: tuhia taua] £500 kr [*unclear*: te] Riiri, ahakoa [*unclear*: k] aia maana ano e hoatu nama kia Paora ma E ki ana a Te Paoata, na nga kupu o tenei Riiri aia i mea ai he tino he [*unclear*: k i taua] mahi katoa, Ano ka oti te ingoa o Paora te tuhi tuhi [*unclear*: ki taua] Riiri, [*unclear*: kaere] ana a Tatana raua ko Te Hemara ([*unclear*: Pe tangnta tiaki] o nga Maori a nana nei i ako he nga kupu o te [*unclear*: Ture] ki aua Maori) kia kite raua i a Raewi Haukore, a kia tuhi tuhi aia i tana ingoa ki taua Riiri [*unclear*: Ahe] koe Kihai n Te Hemara i whakaae kia tuhi tuhi nea a Paora i tana [*unclear*: ingoa], kia [*unclear*: Qli] ra ano ia Te Hemara te whakamarama ki aia kia Paora. Otiia kihai i [*unclear*: whakanaramatin] ki a Reewi i te [*unclear*: mea hoki], ka tuhi tuhi a [*unclear*: Reewi] i tonu ingoa ki taua riiri, penei ho whekaae tern nana kia kiia e tika ana kia [*unclear*: ake] te rinna rau (£500) kia aia [*unclear*: ahrkoa], ka hore rawa aia i pa ki taua rima rau, a Kihai te ohn [*unclear*: o tewhakaaru] a Te Hemaro [*unclear*: i rao nui ki a Reewi nu te mea i tu kua] a Reewi e Te Hemara kia tuhi tuhi [*unclear*: aia i taua] ingoa ki te he [*unclear*: mouna] mo aua moni, ki nga moni [*unclear*: kahore] rawa nei aia i pa. Ki te ahua o nga mahi i mahia nei, a o he tiao kore rawa atu he muna a Reewi mo aua [*unclear*: mahi mo te nea nei heaia] kau no te mahi [*unclear*: aia], a no te mea [*unclear*: kau tuki] tuhi a Paora i [*unclear*: tana mgoa] ki taua Riiri, koia a Reewi i tuhi tuhi ai ano i tana [*unclear*: ingoa] ki taua puka puka [*unclear*: ahakoa] kihai aia i matau ki nga [*unclear*: tikanga o] taua puka puka. A e mea aua a Te Hemara [*unclear*: kahore] he takanga, [*unclear*: maana e] whakahe [*unclear*: taua] tu mahi. He [*unclear*: ano ka ka no] Reewi, [*unclear*: k] aia i [*unclear*: ahua ai ai kia] tuhi tuhia eia taua [*unclear*: ingoa] ki taua puka puka, i te wa ki ano i [*unclear*: korerotia] ki aia nga [*unclear*: kapa] e taua Riiri Otiia [*unclear*: k hei] a Te [*unclear*: Hemara i pai ki tenei, nu] te mea e [*unclear*: mohio ara aie] ki nga kupu [*unclear*: tenga] o taua [*unclear*: Riiri] e tuhi [*unclear*: tuhia ai ano hoki] tona ingoa ki aua kupu, a na aua upu i kore ai e tika [*unclear*: ku tuh i] tuhi tuhi [*unclear*: a] Reewi i [*unclear*: taua ingoa ki taua i ri,] kia [*unclear*: korerotia] ra ana nga korero o taua puka puka kia Reewi, [*unclear*: Naenei mea i kaaa] ai o te [*unclear*: motanga] ra [*unclear*: aua] i [*unclear*: kirea] ai [*unclear*: nga kino] o taua mahi Te [*unclear*: Tuatahi] ko [*unclear*: te Nana] taouga, [*unclear*: ahak] he [*unclear*: i nei mu ihe ki te mokete], hei taunaha nio taua [*unclear*: nama tanga, [*unclear*: mea] tahi ga] kia [*unclear*: aa, ka] nui haere le nama, a ka ta ki [*unclear*: ra i ai] te Maori kua [*unclear*: te] nga kaki te [*unclear*: hohonu] o te nama. [*unclear*: ku] ra ai ko te tino hoko mo te whenua. A kua kite [*unclear*: nia hoki] tatou, i rua ra he tino tangata a Paora, ki te mahi nui i nga mea e kiro mea e kare e taua e nga tino ra gatira paaeha a ke [*unclear*: taua mahi parangi o] Paora kihai i akona e Tatana te he, o taua mahi mau mau moni a Paora, otiia i ahau mea a Tatana kia maa tonu ia Poara taua mahi porangi uana. Mehemeg he pakeha i aia nga tini whenua a Paora a ka kite taua [*unclear*: takeha] kua [*unclear*: ahua he] ana mea i aia te mahi nama, penei ka mahia eia e laua [*unclear*: puk ana] whenua ki nga tikanga o te mahi tera, a ka mahia [*unclear*: ata kia] puta pai ai ano ana wher ua, kia kore e tino riro i te hoko ruwa atu. Otiia k, Paora, ko te tangata kai ako, kore i aia; i tika tonu atu ano aia ki te tangata nuna nga taonga i namai nei e Paora; te [*unclear*: tangata] mana nei i mahi, a ko taua mea e puta ai he mea maana i te kore mohio o aua hoa Maori ki aua [*unclear*: e kinga] mahi [*unclear*: hoko]. E. mohio ana te Kooti i puta ano te kupu ki a [*unclear*: Tarana] i penei, e rua ranei e toru ranei wiki i muri [*unclear*: iha] o te mahinga o te mokete i mohio ai a Tatana, e, he nui ke te whenua i roto i te makote, i, te whenua i kiia i roto i te Riiri. [*unclear*: Nekonei] i kiia ai, he tika ano te mea i mohio a Paora, i mohio a Tatana, ko taua mahi, i mahia mo taua whenua ra ano; a e hara i te mea mo tetahi wahi whenua ke atu. A e ki anu ahau i nga ra a tinata ai taua mahi tae noa mai ki tana ra nei, i pohehe tetahi o raua me tetahi. Otiia no te [*unclear*: kitenga] e Tatana i te karauna karaati i mohio ai aia he nui ke ta whenua o te mokete, i te whenua o te Rehi. Kahore [*unclear*: aua] mia me korero nui aia i nga tikanga o te mahi tika, Otiia e mea aua aia [*unclear*: meltemea] ka mahi te tangata tika i te mahi, [*unclear*: penui] kua kiia atu eia kite Maori, e, he nui ke te whenua i roto i te mokete i te whenua i roto i te rihi. [*unclear*: O] kihai a Tatana i men he tika kia whankina taua mea no [*unclear*: t] mea, mei rongo wawe pea a Paora ki taua mea, i nga ra ona ki ano i tuhi tuhia tana ingoa ki te Riiri, penei pea [*unclear*: k], mahia [*unclear*: ao] te whenua kia tika, a, ka tuhi tuhi i tana ingoa ki taua [*unclear*: mka] paka ahakoa e kore ano e rere ke te ahua o taua Riiri. e rere ke ano ia te ahua a Tatana, ki te ahua ona e mahi nei aia. A kihai a Tatana i kiki mo taua mea, a ko Paora, i tukua aia kia mahi i ana mahi i paingia e tena e ia hia hia ai, ko tana whare pai i [*unclear*: h] me ana kapata i ki tonu i te waipiro, i hari aua huanga, me te ura i te kai, ina hoki e mau ana i te kaute a Paora ia Tatana te [*unclear*: hoka], me te [*unclear*: tii] noa atu o te kai. Kihai ano hoki a Paora i

ware ware ki te ahua mo waho [unclear: a] tinana. He [unclear: tino] hu nana i hoko ai mauna he tini nga tarau nga [unclear: haateme] nga kahu rinei a He nui noa, atu tanu ami i te kai maana, n e rime ano nga [unclear: maramao] i penai ai, ka puta ano te kupu aitua kia Paora. I mea hoki a Tatana kua nui noa atu aku taonga i a koe e Paora, a [unclear: m] mahi hou he tikanga mo taku nama. A, ko te otinga o [unclear: eneio] ro ko te whenua kia hokora. A i mea ano renei a Tatana kia mahia he tikanga e kore ai e he nga mahi i muri iho o taua ra? Kakore, Otiia i reira tata ano ka nahia te Riiri a ne mea tino tonu to a Paora kia tuhi tuhia [unclear: topa] ingoa ki taua Riiri. A tuhi tuhia ano te ingoa o Paora ki taua Riiri i roto i te whare Hapu a Tatana ano; ka nti tera haere ana aia me te Riiri ki a Reowi a whakaotia ana taua mahi. He nui nga tikanga i roto i te mapi ahua o taua whenua, a i te takiwa o Omarunui o Ngatahira, [unclear: a] i te ahua o [unclear: au] whenua i te mapi e mau ana te haehaenga pene tuhi tuhi otiia he [unclear: a] ata tuhi taua mea kihai i tino mangu a e mau ana ano i taua wahi nga whika "163," ko aua tuhi e mau ana i ringa i te wahi i [unclear: kapea n] whenua, [unclear: otira] kihai te tuhi tuhi [unclear: wehe i] whenua i tino marama i tera; i tino marama pu ano i roto i te mapi o te ahua o te whenua i [unclear: tem], a e [unclear: haraaua] mapi i te [unclear: mea i] ki te mapi o te ka aati ranei, o te Riiri ranei. Otiia i [unclear: tikau] ano ki nga mahi i mahia ai taua mapi e tana kai mahi. I mea a Tatana, i te ra i tuhi tuhia ai nga ingoa ki te Riiri ko te whenua o te [unclear: mokre] te whenua i roto i nga tikanga o taua Riiri Otiia kihai aia i ako kia Paora, he wahi i [unclear: mahi ake] i roto i [unclear: taua] i te whenua i mohiotia hei whenua kia riro i roto i taua Riiri, na reira i [unclear: raro] katoa ai te whenua. E ki ana a [unclear: Paora] i roto i ana kor ro ki te whakawakanga ko te mokete te mea a ea ai ana nama ara ma nga moni utu tano taua whenua [unclear: ka] ano aia i nga [unclear: utu] taonga a te pakeha i aia, a [unclear: ka] ai ano taua whenua ki aia i roto i nga tau o ritna. Mo nga [unclear: tau e] taua mokete, a e mea ano te whakaoro, i kia ano pea etahi kupu mo aua tau e rima, me nga moni o nga nama na reira a Paora i mahara ai. Kia pau nga tau e rime ka mutu ano hoki tana kiia e nga utu o ana nama. A kite tikanga ano hoki o nga korero o taua Riiri, e pera ana te mahara a te tini o te pakeha. A e ki ana aia a Te Tapata kahore rawa nei he maua tikanga a Tatana, kia riro i aia nga moni utu tau mo taua whenua. Otira i tango tonu ane aia i aua moni utu tan ia Paratiweti i te marama i muri tata iho ano.

Ka mea i Te Wirihana. Ae no te mea e tika ana tana mahi ki ta te Riiri e korero ai.

Ka mea a Te Tapata. Ae mehemea koia na te tika, penei e tino kaha ana te korero a Paora i ana kupa, na i mea hoki a Paora ma taua Riiri o muku nga utu o tana nama e mutu ai. No te mea. i rato i nga tau e rima. Ko nga moni o te nama a Paora te £500 ka ea katoa era, me etahi moni ana kia toe i roto i nga tau e rima. A tenei ake ano hoki tetahi wahi ahua nukanuka o taua mahi. E ki ana aia a Te Tapata ki te Riiri o nga tikanga o te Hoko. I roto i nga korero o te pukapuka o te Riiri hoko o taua whenua, e ki aua nga kupu kua pau katoa atu i aua moni; nga moni katoa o te atu mo taua whenua a maua ana taua Riiri e Tatana kia tuhi tuhia nga korero o taua Riiri ki te whare tiaki Riiri a Te Kawanatanga. No reira i mohiotia ai, ara i kiia e te whakaaro, na Tatana pu ake ano taua whenua, a kahore kau, he moni a nga utu i toe i aia te utu. Otiia i aua ra ano, i whakaaro a Tatana kia mahi hoko aia kia Paratiweti, kia tino riro rawa atu taua whenua ma Paratiweti. A i taua takiwa ano i tuhi tuhia ai e Tatana tetahi Riiri, a hei mea kia kore ai e he nga Maori, he tika kia kawea e Tatana taua Riiri ki te whare tiaki korero Riiri a Te Kawanatanga ki reira tuhi tuhi ai i nga korero o taua Riiri; he mea hoki kahore taua Riiri i noho i a ratou tiaki ai. Mehemea na te Roia i mahi aua mahi, penei e tino ki aia kia, tuhi tuhia nga korero o taua Riiri ki te whare [unclear: takotoranga] o Te Kawanatanga kia rika ai nga utu [unclear: hi] te moni pakeke anake kia Paora. Otira mei tuhi tuhia nga korero o taua Riiri, penei e kore rawa e whakaae a Paratiweti kia utua eia kia Tatana nga moni £3000 hei utu mo taua whenua. A mei ki a paora kahore aia i utua, kahore kau he korero hei tautoko i nana korero no te mea, kua tuhituhi aia i tana ingoa ki te pukapuka, a ko nga kupu o taua pukapuka, e ki ana kua utua aia a Paora. Otiia i mahi huna rawa ano a Tatana a kaiporu ana aia i te Riiri ki aia anake, a [unclear: u] ana te whenua eia ki te taonga. I te timatanga o taua mahi mokete nei heoi ano te mea i kiia e Tatana, ko ana nama ki utua ano ki aia, a i hokona eia ana taonga ki te ate rite o te Hoko. A e kite ana tatou ko nga moni i riro ki aia o taua mahi nei e £500, whai hoki ko nga utu mo aua taonga a me te £1200 o nga moni, kihai nei i utua eia i te timatanga engari no muri noa nei, ara i roto i aua taonga i hoata ai aia. He nui nga moni i puta manna, whai hoko i noho tika nga korero mo taua nama kia urua, kia pehea atu ano ranei tana e [unclear: tonu] ai. Otiia he nui rawa ake ano nga mea o taua mahi i aia, ko te [unclear: kawhenua] i rote ano i ana peeke e noho ana, a kia tee ki te [unclear: ra] mona e whaaki ni i aua eka, hei reira ra ano ka puta mei ai i te. [unclear: ac] kore hoki e iti haere te utu o taua whenua, ki te mo a ka puritia a kua e whaakina: Kua tongo ratou i nga korero o te hoko a Paratiweti. He mea hoki ko aana [unclear: utu] utu ai kia Tatana e £3000, a ko nga moni i riro nai ki aia kia Paratiweti £27,000. A nei ano tenei wahi kupu. Kihai i ata tatu [unclear: te] Maori i nga tau 1868, me te tau 1869, a [unclear: he] kia kua e whakekohoa te Maori. Mei mahia e Tatana te whenua i aua ra, penei e pokia aia e te tangata. A ko tenei, ko te utu uo taua whenua i enei ia e tae pea ki te £2834, A hokoa kiia a ai ki aia kia Tatana kia £18 mo te eka kihai; rawa [unclear: aia] ki taua utu. A ka te utu tenei mona, mo tana mahi i [unclear: era] 7 kua pahure nei, ara ko te utu mo ana taonga, a ko te £300 moni. A he tino mea mahi tika eia ana taonga kia utua, [unclear: a] tino utua aua taonga, a he nui nga moni i puts k. aia. Otiia ko

*unclear*: nga] toe ano ki aia, i penei me nga utu o te timatanga. A mu te Huuri e ki, kahore ranei he mahi pohehe o aua mahi, penei he mahi tika ranei aua mahi. E rua [*unclear*: kuu] hei utu i roto i taua mahi nei. Te [*unclear*: tuatahi] pohehe te mahi nei i te timatanga. A mehemea koia i pohehe, kahore ano ranei i tino roa kino, a kahore o tea te whakatika E kore e [*unclear*: rau] a Tatana no te mea, ka tangohia i aia, te mea kihai ano i noho tika, [*unclear*: taua] ga ki aia, Oi ia kahore he take a te Huuri e rapu ai i, tenei patai anak; koia nei te patai. He mahi nukarau tana mahi? Ae he nukarau ano, ina hoki, i kite ano a Tatana i te he i mahia i roto i taua mahi, a e raru ai a Paora ma, a kihai aia a Tatana i whaaka i taua kapu kia Paora ma. Ko te kupu tuatahi i pura ai te tautohe mo taua whenua i timata i te tau 1853, i te wa i rongo ai a Te Hemara he kainga Maori kua tu i Ngatahira, a i mea atu aia a Te Hemara "kua hoke a te whenua e koutou kia Tatana" ka mea mai nga Maori, "Kahore ano i hokona e matou" ka ki atu ano aia, "Ae kua hokonn e komou." A kihai pea aia i korero i aua korero kia Tatana, i waiho noa iho eia. A kihai i aha atu a Tatana ki taua whenua tae noa ki Nowema 1873. A ko aua kupu ki ona, e nana tau whenua; he mea tuhi tuhi ki te Reta he tino kapu aua ki, ki to te miharo e kata ai. Koia nei nga kupu o taua reta "ko te whenua e nohoia aua e koutou naku teua ko te Rohe kei te whenua a Peneti, kei te whenua a Paratiweti a kei te awa., I hokona ki au i roto i te hokonga o Moteo No te mea he kai na koutou e tupu ana i reira, ka taturi ahau kia hauhskea ra ano ka tango ai ahau i tana whenua ki au. Mehemea o ki ana etahi o koutou, he mahi he, maku e whakaatu, te Riiri i noho ai taua whenua. Mehemea ki ano nga Maori i ki noa na ratau taua whenua [*unclear*: heha] i kia ai nga kupu mutunga o roto o taua reta, Otiia e ki ana nga korero i whaakia ki te aro aro o te whakawa, i aua rakua korero ano a Paneti kia Tatana kia hokona maana taua whenua. A koia ra te take i tuhi tuhia ai taua reta e Tatana. A kia mohio ano ia nei, e ki ana tana kupu i hokona ngatuhitia taua whenua i te hokonga o Moteo, Otiia kahore a Ngatahira i kiia [*unclear*: ki] roto i Moteo. No muri iho o tenei i haere mai ai a Hohaia ki te Taona ka korero kia Tatana, a titini ana aia ki nga puka puka, a ka mea aia a Hohaia "E kore ahau e matou ki enei mea" a he tika ia nei aua kupu o Hoheia. Hoki ana a Hohaia.

(Nei ake te roanga.)

(He roanga enei no te Whakawa a [*unclear*: Owuranui].)

A kahore he korero hou mai o aua ra, tae noa ki te wa i mea ai a Tatana kia mahia he Karaati mo taua whenua, ki te tikargn o te "Ture Tuku whenua" i te 15 o Hanueri 1874, mo te whenua e nohoia ana e Hohaia Te Hoata ma. I [*unclear*: pautia] ano pea taua ki ana ki taua Ture. Otiia, kahore kau he mahi, a tae noa ki te panui a Tatana "Ki nga tangata o Ngatahira;" A kua tino oati pu ano a Tatana, kahore kau aia i rongo i taua ingoa i Ngatahira, otira nara ano i whakahua taua ingoa i roto i taua [*unclear*: i] anui a he mea whakapiri taua panui eia ki te pou o te kuwaha o te taepa o [*unclear*: isua] kainga. Kua ia rei e miharotia e nana ano i whakahua te ingoa o te kainga, i kiia rei ano eia, ki ano aia i rongo noa ki taua ingoa. He nui nga tikanga o roto o aua kui u a Tatana, no te men e ki ana te taha kia Tatana ma he tito kau ano taua ingoa a Ngatahira na te Maori. He kite [*unclear*: ea ra] a ra nga Maori i te tikanga o nga mahi koia [*unclear*: ratou] i haere ai i tena akeranga ma ratou, a puta ano i a ratou te pukapuka whakahe mo te teno a Tatana ki te "Ture [*unclear*: Tuku Whenua]." A kihai taua pukapuka i mahia tonutia o nga Maori, keia te Riiri i puta ai mo taua whenua kia Tatana, a [*unclear*: e] mea ana a Tatana, he Riiri tika rawa. Heoi me mutu ana korera, otiia me ki ano eia etahi kupu mo nga korero o te Roia o Tatana ma Te [*unclear*: tuatahi.] I mea, [*unclear*: na] te kai Ruuri, na Te Erihara a te he, roto nea he nui ke taua whenua i Ruuri ai i te whenua i kiia atu e Paratiweti [*unclear*: kia] Ruuritia, ara, i te whenua i pau ki roto ki te Riiri. He tika ano ia nei, e he ana taua mahi a taua kai Ruuri, otiia kahore kau he ora mo Tatana i roto i te mahi he a tetahi tangata. I mea te Roia a Tatana ra te Keoti Whakawa Whenua Maori te he. [*unclear*: k hai] i tino tika tenei whakapae, mehem a i mahia tikatia taua whenua nei, penei e kore [*unclear*: o] kiia i enei ra, he kai [*unclear*: tiaki] kau a Paora ma mo te [*unclear*: iwi.] No te [*unclear*: m] e kore rawa e tuke ka kia kiia, kua nga kai tiaki whenua e mahi i nga whenua e tiakina ara e ratou. A kua korero tana [*unclear*: koa] Roia, ki nga tikanga o nga take e kiia ai kia whakaetia ma Tatana n a te mutarga o tenei whakawa. A he korero nue kupu ki nga Rangatira o Nepia, i roto i te taone o nui nei hoki nga amu amu mo nga tikanga hoko whenua o tera takiwa o te whenua nei, i te takiwa hoko o te whenua nei, i te waahi pu ano o [*unclear*: nea] whenua e k ia ara e noho he ana etahi o nga kororo o etahi. [*unclear*: Knauna] Kauaati o aua whenua. Otiia ko aua tu whenua, kihai i tino [*unclear*: penei] u te kino me te whenua e whakawekia nei mo Omarunui, e mea ana aia me whakawa ano aua whenua ki te tikanga ano o aua whenua ki te tikanga o ona he E ki aua aia, ano te korero o tana hoa Roia e penei ana. E hoa ma e te Huuri, Kai a tenei whakawa mo Omarunui e whakaetia e koutou, kei waiho hei tauira mo etahi whenua, ma reira e [*unclear*: oa] ai nga tini whenua o tenei takiwa. E he ana ia nei kia kiia nga kupu penei ki te Huuri whakawa o Ne pia. No te mea e meinga ana, he iwi whakawa tika nga pakeha o te Ingarihi, a e mea ana aia, kahore i rere ke te ahua tika o te whakawa o [*unclear*: n] pakaba o Nepia i nga whakawa o nga pakeha o nga whenua ke atu, whai hoki ko ta ratou whakawa mo tenei whenua mo Omarunui, me nga whakawa o etahi whenua o whakawa ai ano ratou, me noho nga tikanga o ana [*unclear*: tini] whakawa, aia whenua ano i ona tikanga. [*unclear*: Ktika] kia puta noa nga kupu o tana hua Roia, a koia ko Te Tapata kia hangu mo ana korero ki te Huuri. E kore ana e korero i nga tini mea he, me nga tini mea noninoni o roto o nga mahi o te hokonga o Omarunui No te mea i he mai ano pea i te timatanga o te mahi, a e kore ano aia e tino korero i aua

mahi tuke ke. Otiia ko ana mahi, i whakanuia ano ere, no te mea ko etahi mapi i hunaa, na neira i kiia ai i mahi tahae a Tatana ki te tikanga o te Ture i riru ai i aia te tahi whenua utu nui. E Kore o tika kia rapua e te whakaaro o te utu anake o te whenua kua riro nei i aia. Otila me rapu ranu ano te wakaaro ki tena, kua [unclear: rohoa] atu te noho anga o nga maori i runga i taua whenua, a kua oho te mauri o te maori i te mea hoki kua rongo ratou ki taua mahi nei kua mahia kia ratou, a kua tu a noho hao ki te pakeha mo taua tikanga a te Pakeha, Kahore ona hopohopo kia tukua eia taua whakawa kia whakaotia e te Huuri, a ki te mea ka tino rapu rapua e ratou nga tikanga katoa, kua e tirohia taha Katahitia e ratou nga tikanga mo taua whakawa, penei e ki aua aia ma Paoro ma ano te mutunga o tenei whakawa.

Ka tahi ki korero Te Tiati ka mea. Ko te tino take e rapu rapu ai te Huuri ko tenei. I mohio ano ranei a Paora ma i te mea i mahia ai o [unclear: raua] ingoa ki te [unclear: mokete], e tukua ana ano e raua, a Ngatahira ki roto ki taua mokete, [unclear: mehemea] mohio raua, penei kahore he mahi pohehe o taua mahinga i te whenua. A mehemea, [unclear: Kihai] raua i mohio e tukua ana e raua a Ngatahira ki roto ki te mokete, penei na ratou tahi ano ko Tatana te mahi pohehe, ranei no Paore ma ana ke pea te pohehe. Tetahi kupu e raua rapu [unclear: at ante] Haori, mehemea i mahia tahaetia te [unclear: mahiaga] o taua whenua, na to men, ko taua mahi no [unclear: te] nga mahinga o te, whenua tera i mahia ai, ara no te tino hokonga o te whenua. A ko taua kupu mo te mahi e Paora ma i te mea hoki kahore he korero hei toutoko mo taua whakahe. He tiai ano nga mea o tenei whakawa, kahore ano i kitea ki nga tikanga o aua mea nei ki nga Kooti o Ingarangi, a e kore aua mea e rapu rapua nei e [unclear: waiho e] nga Kouti o tawahi kia mahia e o reira Huuri. Otiia i ano i tino kites te tika ranei te he ranei o taue mahi i konei. A e ahua mea aia, e [unclear: pohehe] aua aana whakaaro, a kia pehea ranei [unclear: t] ako i te Huuri, ko ano korero me haere [unclear: anake] i nga take i kiia kia whakamahia e tenei whakawe, a e kore aia e [unclear: ako] i te Hurri. E te Huurie kua kite koutou i te Riiri i mahia mo taua whenua, a i tuhi tuhia e ratou e nga kai tono o tenei whakawa. A kua kiia taua Riiri e he ana a ma Paore ma e tohu tohu, a e whaktuturu nga [unclear: tikanga] i kiia ai e he ana taua Riiri, Tena ano ia e mea ano te Huuri, [unclear: ho] te mea kui mahia taua Riiri ki ona tikanga katoa e mahia ai tere ta mea te Riiri, ma reira o kare ai e [unclear: taea ntia] nga korero o taua Riiri to whakakahore. A ki te mea ka kiia kia kore rawa taua Riiri, penei, kia tuturu pa ano te ki nei, e he korero k i roto i taua Riiri, a kihai rawa nga tangata [unclear: aa] ratou i mahi taua Riiri i whakaae ki aua tikanga; ranie, he mea mahi huna aua kupu i noho ai i roto i taua Riiri. E men ana tetahi puka puka ako i te tikanga mo te whakawa. Na Te Teira i tuhi tuhi taua puka puka e ki ana "Ki te mea ka haere te tangata ki te Kooti [unclear: Hupiri], kia whakatikaia e te Kooti tetahi korero o taua Karauna Kanaati, a ka hare kupu a [unclear: ngata] kau, o hara taua tono i te mea e tautokoa ana e to korero i tuhi tuhia ki te puka puka, penei he mahi [unclear: kore] e puta." E kore aia te Tiati e penei rawa aana kupu. Otiia e penei aia, kia tino tika [unclear: a k a] tino marama rawa nga korero e taea ai nga nga korero o te Karauna Karaati te whak: kahore. Ko te kupu tua tahi e rapu rapu ai ratou koiane ko te Karauna Karaati, a ki ta Paroa ma, he aha nga tino take o [unclear: tau] Karauna Karaati. Ko nga mea katoa, ara ko nga mahi i mahia [unclear: aita] Karauna Karaati, he tino mea rawo ano nga tikanga o taua mahi. A ko te Riiri tetahi tino mea, he mea hoki tera, na taua Riiri e kiia ai, me riro ranei a Ngatihira ki roto ki taua Riiri, kahore ranei. Kia mohio koutou e te Huuri. Kai ore ano i tino marama noa [unclear: tenei], he wahi ranei no Omarunui a Ngatihira, kahore ranei, a he wahi ranei a Ngatahira no Moteo. A kia tino marama [unclear: rawa] ia koutou tena, rapua e [unclear: kautou] kia mohiotia ai me hemea e weho ke [unclear: a] a Moteo, a Omarunui, a Ngatahira, ara mehemea, he whenua [unclear: ka] te tahi tetahi, tetahi. [unclear: N] ko tenei ko nga korero mo te mokete me te Riiri o te hoko, tena [unclear: pea] e kore ano e marama nga kupu o te tahi taha, o tetahi taha o ratou e whakawa nei, a e kore e [unclear: kia] whirinaki te whakaaro ki nga kupu a tetahi a tetahi. No te mea ko tetahi tuha a mea ana i mahia tahaetia. A e mea ana tetahi taha, [unclear: ore] rawa, he mahi pohehe, i te mahinga o aua Riiri. Tanei ano te kupu kotahi [unclear: anna] mo te mokete no te mea kua ki te kupu a Te Ta ata mo te £500 i kiia i roto i tana pukapuka, he moni ere kua hoatu kia Paore ma, a kahore ko te £150 anake nga moni i tiro ia Paore ma. E hara tenei i te mea he mahi hou, ana meinga kia [unclear: tkua] he moni, a e [unclear: kore] e tika kia kiia taua mahi, he tuhae [unclear: ranei,] he mahi huna ranei. Tena pea e nui te raru o [unclear: kautou o te] Huuri ki nga tini ingoa kainga e whakahuatia nei, mo nga [unclear: ingoa] o nga [unclear: kainga] Maori. A K[unclear: ahore] pea he mea a nga Maori kia kiia te ingoa o Omarunui mo Ngatihira, kia tae ra ano ki nga [unclear: ra] te putanga o te [unclear: Karauna] Karaati. Ko te "Omaruau [unclear: Porika]," he ingoa tera ne te Kooti whakawa whenua tera i mahi. No te mea he whenua maori ke [unclear: ano] a Moteo, a ko [unclear: tetahi] wa i o te whenua i waho o taua poraka. He tino tika pu ano pea nga kupu a Karaitiana i ki nei, he ingoa a Ngatihira no nga tupuna iho ano. Ina hoki e ki ana a Te [unclear: W], he ingoa kau [unclear: ano] na te mao i to nga wahi whenua katoa. A koia nei hoki tetahi o nga mea [unclear: a] ahua [unclear: raru] ai te Huuri i roto i a ratou whakaaro ana whaka ana te tikanga mo taua whakawa. Korerotia [unclear: a] i ko ei e Te Tiati nga korero a nga tangata [unclear: kai] whaaki korero ki te aro aro o taua whakawa, me te [unclear: whaka] haere ano ona i aua korero. Ko nga kupu, ara ko nga kupu ahua whakahe a tetahi taha ki nga kupu o tetahi taha o te hunga [unclear: ua] ratou taua whakawa. [unclear: na kupu nuki] i ahua kaupapa te [unclear:



haere], a taua [unclear: hunga]. A e rua pea haora o [unclear: na] i korero ai i enei. Korerotia ana [unclear: aia] e te Tiati nga kupu i takea ai taua whakawa, a ka mea aia, ko te hunga tautoko korero a tetahi taha ko Tatana, ko Te Hemara, A i tetahi taha, ko nga kupu a nga Maori. A mehemea o whakaponohia ana e ratou e ta Hauri nga kapu a Te Hemara e ki nei, i tino whakamaramatia eia nga korero mo nga rohe o tewhenua, a kohore kua he mahi e kiiu ai i pohehe. A kua rongo ano ratou te [unclear: Hauri] i nga take i mahi ai a Te Hemara kia Te Tatana. Koia aia Te Tiato i mea ai, ma ratou i rapu rapu aua tikanga. Kua tino tika ranei te whakapae a Paore ma n o taua whenua? A koia na te tino kupu o [unclear: uia i ro]'o i taua ma n o taua whenua? A koia na te tino kupu o [unclear: nia i ro]'o i taua whakewa? no te mea, ma Paora ma pu ano e tohu tohu te tika o tu ratou whakapae. A ma te Huuri e ata titiro nga korero o tetahi taha o tetahi taha, e tau ai te mutunga mo taua whakawa. A kite mea e kore e [unclear: aea] e ratou te ki ma [unclear: Paora ma] i mutunga o taua whakawa, [unclear: me] me mahara ratou te Huuri ki tenei kupu [unclear: a T Titi]. Ma Paora ma pu ano te k [unclear: nha] e kiia a i pono te ratou whakapae, i takea ai taua whakawa. Heoi pea tana ako i te Huuri. No te mea kua ki ano tana kupu, he tika ana etahi o nga korero o taua whakawa koia i kiia ai ma te Huuri e rapa rapu nga tikanga o te mea e whakawakia [unclear: aei].

No te 4 me te hawhe ki te 5 o nga haora o te ahi ahi i [unclear: haere] ai te Huuri ki te whakatakoto kupu mo taua whakawa ano ka tata ki te G ka hoki nai ano ratou, ka mea ki te Tiati E [unclear: kore] rawa e tau a ratou whakaaro, he mea hoki e rere ka [unclear: ahaatahi] whakaaro i a etahi, ka mea atu te Tiati kia [unclear: ratou] ki ano koutou i roa noa to koutou ngaronga atu i au e pena a ta koutou kupu No te mea kia 6 haora o ratou e whiri whiri ai i te [unclear: korero], a bei reira aha ka [unclear: uta] ai i ena korero ai koatou. Ka mea atu te Hurri ki Te Tiati. E kore ranei e pai kia wehe wehea nga kupu o nga take o te whakawa, no te mea, ko etahi o aua kupu e taea ana era e matou te [unclear: utu]. Ka mea atu te Tia. [unclear: ae] no te mea e ki ana nga Ture o te Kooti, he pai ano kia utua [unclear: nia] patai ki aia, [unclear: aia] patui ki aia aun o i aua kupu i takeu ai te whakawa. Kaheki ano te Hurri ki te whiri whiri i nga kupu utu a ratou mo nga take o taua whakawa. A no te haore [unclear: ka] tata ki te 9 i to po ka hoki maj a o ki [unclear: Te] Tiati ka mea kua atua e nga tua e matu nga patai katoa o nga take o te whakawa. A Korerotia [unclear: aua] aua kapu atu a te [unclear: Hurri] mo aua take patai. A [unclear: no] te mea, he kotahi [unclear: o aua] kupu [unclear: atu], kahore i marama, he mea mahi hou ano e te Huuri i roto [unclear: ano i o] ratou nohoanga i te Kooti.

Koia nei nga take o te whakawa, Me nga [unclear: utu] a Te Huuri mo aun patai.

- I noho ano nga tangata na [unclear: ratou tenei] whakawa i tono; i ranga i nga eka 163, i nga ra i mahia [unclear: ai] te Riiri mokete; a i mua atu e kiia nei i roto i te puka puka tono mo tenei whakawa ki tenei Kooti. A i nohoia a i ngakia tau wahi e ratou?  
Ae.  
1A. A i noho ano ratou, i ngaki ano ratou i taua whenua i nga ra o te [unclear: mokate] i mahia ai, ai moa; [unclear: ki te] ritenga o ratou puka puka mo taua tono mo tenei whakawa i tukua mai nei ki te Kooti.  
Ae.  
1b. A o nohoia ana e [unclear: ratou] e ngakia ana e ratou, taua whenua, i nga ra i mahia ai te Riiri o te hoko o taua whenua a i mua atu, ki te ritenga o taua puka puka tono [unclear: ruo] tenei whakawa i tukua mai nei ki tenei Kooti.  
Ae
- I nga na i whakaritea ai taua mokete. Ki te tikanga o taua puka puka, mo taua tono mo tenei whakawa i tukua mai nei ki tenei Kooti. I whakaretia a kupu kau, e [unclear: Tatana], e Paora ma, ko te whenua katoa i roto i te Karauna Karati, e kiia nei e taua puka puka i tukua ki te kooti, mo taua whakawa nei kia pau katoa taua whenua ki roto ki te mokete.  
Ae, ki te takanga kia paora. Otira kahore kia [unclear: Reewi] Haukore.  
2A. A [unclear: mehemea kahore;] i whakanetia ranei i roto i taua korero [unclear: ngutu kiu, ko] te [unclear: whenuaaanke i Ruaitia] Kia [unclear: Hema], Puha Paratiewta, i kiia nei i roto i te puka puka i tukua mai nei Ki tenei Kooti. Ko taua whenua ra anake me riro i taua mokete.  
Kahore. Ko te Riiri a Paratiweti anake.
- Na Tatana anake nga kupu ako kia tuhi [unclear: ruhia] te puka puka mo te Mokete.  
Ae.  
3A. Na Tatana, na paora ma, na ratou tahi i ki nga kupa kia tuhi tukahite puka puka o nga [unclear: Korera mo] te Mokete. Kahore.
- He hoa roia ano te Paora ma, i mua atu ranei, i nga ra ano ranei i mahia ai te pukapuka o te mokete.  
Kahore.
- I mohio ano ranei a Paora raua ko [unclear: Reewi], a ko [unclear: tohoa] o rana i matau, i pau katoa te whenua i kiia i roto i te Karaati, i pau ki roto i te korero o te Mokete.  
Ae, ko Paora Tarotoro anake (i mohio.)

5A. I korerotia ano ranei a i whakamaorititia ranei, kia Paora raua ko Reewi, i mua atu o te wa i tuhituhia ai e rana a raua ingoa ki taua Riiri. A i mohio pu ano raua ki te ritenga, me nga tikanga katoa o taua Mokete.

Ae, i korerotia ano, i whakamaorititia ano. I whakamaramatia ano. Otiia kahore he korero e mohitia ai I matauria (taua Mokete) e Reewi Haukore.

- Ko te Riiri o te hoko, i tuhia tuhia ai o ratou ingoa te 16 o Maehe, na Tatana anake I whakahau nga kupa o taua Riiri kia mahia.

Ae.

6A. Na Tatana, na Paora; na raua tahi, i whakahau taua Riiri o te hoko o te whenua.

Kahore.

- He hoa Roia ano ranei ta Paora ma hei ako in raua mo taua Riiri luko i te wa i tuhi tuhia ai nga ingoa ki te Riiri hoko o te whenua.

Kahore.

- I mohia ano ranei a Paora ma, i te ra i tuhi tuhia ai o raua i ingoa ki taua Riiri o te hoko o taua whenua. A ko tehes o raua i mahio; i pau katoa ki roto ki taua Riiri hoko, te whenua i kiia i roto i te Karauna Karaati.

Ae, ko Paora Torotoro

8A. A ko taua Riiri o te hoko o taua whenua, i korerotia ano kia Paora ma. i whakamaorititia ano i whakamaramatia ano, i mua atu o te wa i tuhi tuhia ni e raua, o raua ingoa ki taua Riiri. A i mohia pu ano raua ki te tikanga [unclear: me] nga ritenga o taua Riiri?

Ae. I korerotia ano. I whakamaramatis ano kia rana nga tahi. Otiia kahore he korero e mohiotia ai, i matauria taua Riiri e Reewi Haukore. I malauria ano ia, e Paora.

- I whakaae ano ranei a Paora ma. I mua atu o te ra i tuhi tuhia ai e raua a raua ingoa ki te Riiri o te Mokete, kia moketetin e raua kia Tatana te whenua, i nga eka 163.

Ae na Paora [unclear: Torotoro] awake, no te mea i kiia taua whenua i roto i te Karanna Karaati.

9A. I whakaae ano ranei a Paora ma, kia hokona kia Tatana te 163 eka i mua atu o te wa i tuhi tuhia ai e raua o raua ingoa ki te Riiri hoko.

Ae, ko Paora Torotoro, inahoki i kiia ano taua wahi i roto i te Karauni Karaati.

- He mea tono a mahi tahae i [unclear: ai] e Paora ma a raua ingoa ki taua Riiri hoko, i te mea i mohio ano a Tatana. Kahore raua i mea kia kiia taua whenua ki roto i te hoko.

Kahore.

- I nohoia ano runei e Paora ma taua 163 i mua atu, a i aua ra ano i te 5 o Oketopa 1863. A i nohoia tonutia ano e raua tae noa mai ki enei ra?

Ae.

- I kiia ano ranei kia Paora ma, na Tatana taua 163, i mua atu o te marama o Mei, 1874. A mehemea koia. Nonahea rawa (i kiia ai taua ki kia Paora ma)

Ae, no te 11 o nga ra o Tihema 1873.

- I mohio ranei a Paora, a Reewi Haukore ranei i mua atu o te marama o Mei 1874. E men ana aua Riiri, o te hoko me te Mokete, ka riro ke te mana o taua 163 ia raua. Ko tehea o raua i mahio.

Ae, ia Paora Torotoro i te wa i tuhi tuhia ai tona ingoa ki te Riiri, a ia Reewi Haukore i te 11 o Tihema 1873.

- I mohio ano ranei a Tatana i te wa i tona ai aia kia homai he Tiwhikite ki aia mo taua whenua, e hara i te mea tika ki ta te Ture ritenga kia riro i aia taua whenua.

Kahore.

- I [unclear: noho ho] a Hohaia ma, me etahi atu tangata maori, ki te tikanga kia Tatana, i mua atu, a i te wa ano hoki i puta ai te Tiwhikete kia Tatana. A no ratou ranei, no etahi ranei o ratou taua whenua.

Ae he noho he. A kahore he tikanga a ratou ki taua whenua, no te men kaa tuhi tuhia e nga tangata no ratou nga ingoa i roto i te [unclear: Kerauna] Karati, te Riiri hoko.

No te tatanga ki te 10 o te haora o te po, i meatu ai te Tiatiki te Huuri, kua mutu tu koutou mahi.

Kora nei nga korero o te Reta i whakahua ai e Te Tapata i roto i tana ui ninga ia Te Hemara:—

*Nepia, 20 Hopetema, 1869.*

*Kia Eruera Kiriini, Hekereteri ki te tino Kawanatanga.*

*E HOA,— I te mea ki ano ahau i whnaki i aku kupu ka korero nei, me penei atu ahau e ahua tupato ana ahau ki au, a he tino pai ki an, mei mahia aua korero e tetahi atu tangata. No te mea he rara kei roto i te awangawanga, a he tino pono aua kupu mo tenei mahi ka kiia nei o au na reira ahau i mea ai, he tino mahi i*

kiia moku, kia rongo koe i aua kupu. Otiia kua ahau e kiia kinotia, mo taku mahi whaaki.

A he mea ata tenei kia rongo koe, i nga tikanga nukaran o riro nei nga whenua a nga Maori, i te mahi o kiia nei he Mokete. I enei ra kua pahure tata, he mea mahi te Mokete Kia tika ai to atu mo nga taonga a nga kai tiaki toa i taku ai ki nga Maori. Otira i enei ra a tae noa mai ki te ra nei, he mea mahi te Mokete, kia tino riro rawa ai nga whenua a nga Maori; kia riro ke ai ano hoki nga mono tau, e tukua nei mo a ratou whenua Reti.

He tika ano kia kiia atu e au, e hara taua mahi Mokete i te mahi na to tokomaha, Otiia he tinao mahi na to tangata kotahi (Na Tatana) a ko tana bea mahi ko G. B. Wokina he mea hoki e kino katoa ana etahi tangata ki taua mahi, kahore he whakama a te hunga na rotou i mahi taua mahi, a tena pea e kiia ho wawata naku. He tini nga Meori e haere mai ana ki te taone (i Nepia) a kahore kau he whakaaro a ratou ki to hoko whenus, [unclear: he] mea mahi lutei e Tatana aua tangata (a hei aha ra i kiia ai e ahau, i reira tata ano a Te Wokina). He mea patipati nga Maori kia haere ratou, ki te kai karache (waipiro), a muri iho (ka tenoa) ki roto ki te tou taonga, ka mea atu kia nama taonga nui noa atu ma ratou. Mei reira ano ka whakeaturia to (puka puka) Riiri kia tuhi te ingoa ki taua Riiri. A no te mea kua ahua ke nga whakaaro (i te waipiro) he ou ou nei nga tangata e kore e tuhi tuhi (i te Riiri.) Hei kunei ano hoki ahau ka ki atu, he nui noa atu nga whakanro hori hori, mo nga whakaaro pohehe e akona ana ki nga Maori. E mea ana. Hoki nga whakaaro o etahi Maori; ki te mea ka whakaae nga Maori kia kore he moui utu tau e tongohia e ratou mo a ratou whenua reti, penei ma reira a ratou taonga e nama nei ka ea ai. (He taonga anake a ratou e tango ai. Kuhore kau he moni pakeke e riro ano in ratou. A ko te [unclear: kotahi] o te taonga, i rite ki te tekau hereni moni.) A ka tika ano kia nama hou ano ratou. A ko etahi Maori ano o whakaaro ana, ka tango tonu ano ratou i nga utu tau o a ratou whenua i reti ai, a mo te mahi. Otiia he mahi ahu ranei taua mahi, he mea ki ano i mohiotia e ratou) maana ma taua mahi ka ea ni nga mama, i roto i nga tau e [unclear: ru.] A ki etahi Maori, hore rawa rawa nei he mohio a ratou ki nga tikanga o nga pukapuka i tuhi tuhia ai a ratou ingoa.

He tino nui noa utu taua tu mahi nei. Kotahi Maori e Mohiotia una e au tona mahi. Kua oti ano ana name a tana Maori, te tuhi tuhi eia ana name ki te Mokete kia tika ai te atu ma te pakeha nana aua taonga. A koa oti rawa te Riiri o te Mokete te tuhi tuhi te tauireia o aua korero ki te whare o te kawanatanga i Nopia. A mea atu ana a te wokenu. Kia tuhi tuhia ano e taua Maori tanu ingoa ki tetahi Riiri ano kin Tatana. Ka pai ano kia kiia he Maori tika taua Maori no te mea i ki aia kia To Wokena e kore e [unclear: tana] ringa ringa te wahi kia rua koa tuhi tuhi aia i te Riiri tuatahi, a ka mahi he aia ki to mea ka tuhi tuhi ano ain i to tahi Riiri ano mo taua whenua ano, a mo mokete ano hoki. Ka mea atu a Te Wokena ki aia. I ahua tawai te kupu atu a Te Wokena he Mea hoki mo tetahi kai whakamaori [unclear: a] i mahi te mokete tuatahi: "He rangatira rawa te tangata no hou, ina hoki. Ka tino man rawa i a koe ana kupu." He tino ako tenei i te Maori kia Mahi he.

Heoi ra ka nui ano te tika o te muhi a nga Maori, a tae noa ki enei ra.

Tenei ake ano nga raru, o tenei mahi tino kino rawa te kitea ai i tenei Porowini. A e kore ano pea e he taku kupu mehemea ka ki ahau ko taua rara e uta ki enei motu katoa. He men hoki ka uoho rawa kore te Maori. A ka mahi tahae ratou ka mahi muru i nga huanui, me nga mahi kino [unclear: a e] mea ana ano ahau tena pea o tae ki te tino kino rawa atu ara ki te whakaheke i te toto.

Kua kite ahau, kua mahia houtia to tahi wahi o "Te Ture Whakawa Whenua Maori;" a kua tu te kupu mo nga mahi a etahi o nga tangata no ratou nga ingoa i roto i te Karauna Karaati. Otiia e mea ana ahau, no te mea kua timata nei te Mahi heko nukarau penei. Ko te tino o nga tangata no ratou nga ingoa kei roto kei te Kurauna Karaati, e Whakaae Pea te nuinga o enei ki taua tu hoko nei.

Ko te mana a nga Kai Whakamaori mo a ratou mahi; i nui rawa atu taua mana. A ki te mea e kore e hoake e tano hinenguro to ake tika, penei ka he te whenua nei i aua mahi. He mea naku ki to mahi e mahia whakaoro koretia nei. A e mohio ahau, nei auo i enei ra ano, e mahia ana etahi o taua tu hook ha nei ano. Koin ahau i mea [unclear: ai] kia rongo koe; me whakakahore rawa te Raihana e tu a Te Wekena hei Kai Whakamaori. Ki te mea kore e tino whakamutua rawatia taua Raihaua, heoi ra me whakamutu mo etahi mara. Ki te rua e kore e peratia [unclear: il] enei ra ano o kore pea e putu he ona, a puta rawa ake to whakaaro mo te ora, ko te he kua utonga noa atu.

Naku na,

(I tuhia) F. E. Hamara.

Ki Te Minita mo to Taha Maori, Poneke.

Instructed by Mr. SHEEHAN.

Counsel for Plaintiffs—Messrs. TRAVERS and IZARD.

Counsel for Defendant—Messrs. WILSON and CORNFORD.

The following Special Jury was empanelled:—JOHN CHAMBERS (Foreman), C. J. GULLY, EDWARD MOORE H. C. WILSON, W. U. BURKE, GEORGE WILLIS, JOHN ROBJOHNS, MASSEY HUTCHINSON, C. B. WINTER, EDWARD PULFORD, G. H. NORRIS, and W. ROUTLEDGE.

Mr. Travers, before opening the case, applied for leave to amend the declaration, making certain clauses more specific. Mr. Wilson opposed, on the ground that the matters proposed to be added were sufficiently set forth in the declaration in its present form. His Honor allowed the addition, as making the allegations more distinct as to fact.

Mr. TRAVERS said this was an action for specific relief, brought by Paora Torotoro and Rewi Haokore, aboriginal natives, against Mr. F. Sutton. Its object was analogous to what was known in English law as a suit in Chancery—to obtain the reformation of certain deeds executed years ago by the plaintiffs to the defendant. This relief was claimed on the grounds—first, that certain lands were *de facto* included in the deeds by mistake, contrary to the terms of a special agreement between the parties; and secondly, that these lands were fraudulently included in the deeds by the defendant, he knowing not only that there was no intention on the part of the plaintiffs that the land should be so included, but that in having it included he was acting contrary to the express terms of the agreement between himself and the natives. The nature and object of these proceedings, then resemble that of a bill in Chancery, and was an appeal to the jurisdiction of the Supreme Court, with the object of obtaining the reformation of certain deeds, on the ground of mistake and fraud. He did not intend in opening the case, to go into it at length, but merely to lay before the jury the leading circumstances, and leave it to the evidence to develop more fully the general character of the transaction, and also those special circumstances which, in the opinion of the plaintiffs, entitled them to the relief they sought. As they would all be aware, it was not until the Native Lands Act of 1865 came into operation that anything like individual title was recognized among the natives, and that up to that time they had no opportunity of dealing with their lands in the capacity of owners. Shortly afterwards Mr. Brathwaite, a settler, desired to obtain a lease of certain land in which the plaintiffs and the natives were interested, and which he was occupying at the time for pastoral purposes. This land which must be distinguished from the block as a whole as afterwards defined by the Native Lands Court—consisted of two specific portions, known by distinct names, the northern portion being called Moteo, and the southern portion bearing the name of Omaranui—comprising altogether some 3410 acres. But in addition, in immediate contiguity to the portion known as Moteo, was a piece of land, 163 acres in extent, occupied at the time, and ever since by a considerable number of families. It was always known as distinct from either Moteo or Ruaranui, and was called by the distinctive name of Ngatahira. In the negotiation between Brathwaite and the natives, there was never any intention on either side that Ngatahira should be included; in fact, the negotiations were throughout expressly confined to the two pieces known respectively as Moteo and Omaranui. [Mr. Wilson objected to Brathwaite's arrangement being brought in as part of the present case.] He was prepared to show that the transaction was strictly connected in terms with the land in the occupation of Brathwaite, and that from the very commencement of the dealings with this land to their close, it was never in any way contemplated by the natives to relinquish their title and their settlement. [His Honor: I do not see how you can go into the transaction between Brathwaite and the natives to show the nature of a subsequent and different agreement.] [Mr. Wilson: If my friend merely means to show that the land now in dispute was not in Brathwaite's lease, we admit the fact.] They required more than this, as would be shown when he came to point out the result of these dealings. [His Honor: Have you any documentary evidence of their nature?] There was none whatever; but as bearing upon this point he would quote the case of *Powell, v. Smith Law. Rep. 14, Equity Cases, page 85*. The defendant was a gentleman possessed of considerable estate, and in all leases granted by him it was customary to make the lease terminable at the will of the lessor only, and the plaintiff sought to have the lease made terminable at the will of the lessee. In this case it was shown by the introduction of other leases executed to other parties that this was the rule, and also that the lessee was conversant with the fact,—and the Court admitted the evidence. Similarly in this case he would show that Sutton was well acquainted with the terms of Brathwaite's lease, and that all his transactions had special reference to the land actually occupied by Brathwaite. It was with the object of proving that Sutton must have been aware of this limitation, that he would bring evidence to show why the limitation was made in Brathwaite's case. The result of the negotiations between Brathwaite and the natives was an application to the Native Lands Court to convert the original native title into an individual title. Mr. Brathwaite's tenure at this time was that of a merely temporary arrangement, not sanctioned by law; and must so remain until the original basis of title was altered. Among the proceedings necessary as a preliminary, was a survey of the land. He would show that the surveyor was expressly instructed not to include anything more than the land leased by Brathwaite, and the boundary of Ngatahira was distinctly shown. The survey was executed and paid for, and Ngatahira was afterwards included in the crown grant of the

block. He would show circumstances in this relation which were important as inevitably connecting the defendant with a knowledge of these particulars. And he would here state that the actual determination of this case might not rest here after all. It might be a question hereafter as to what the result of their finding might be, and the court would decide whether or not that finding entitled the plaintiffs to relief. He would show that all the proceedings he had described were taken by Brathwaite, with a view to the lease, and that immediately on the granting of the certificate, the crown grant passed into the hands of that gentleman, and never left them till after the completion of the conveyance, when it passed to Sutton: never having been in the hands of the natives at all, who thus had no means of checking the plan, and had proceeded throughout on the belief that Ngatahira was never included at all, and had occupied it from that day to this as a settlement and cultivation. Such was the state of things up to the time of the mortgage. It would be found that the lease to Brathwaite included only those parts of the land known as Moteo and Oamaranui; but it would be found also that in the crown grant, for reasons not easy to explain, that the whole block was included. In Brathwaite's lease the plan showed on the north-east corner a piece of land outside the pink boundary, between the block and the river. No name was given to it in the plan, but it was marked "native reserve." The date of this deed of lease was 28th July 1866—not an unimportant date in connection with other matters he had to bring before them. They would notice that it was executed in the same month and year as the crown grant for the block, which bore date 14th July 1866. They would find that Brathwaite, in the matter of the lease, respected the arrangement between himself and the natives, and included no more land in the deed than Moteo and Oamaranui. They would find also that in the description of the property contained in the lease reference was made to a fence dividing Moteo from the native reserve—indicating actual occupation on the part of the natives themselves. This deed then, which was registered almost immediately after execution, contained on its face and in the plan clear indications that this part was treated as a native reserve, in actual occupation for purposes of cultivation and residence. Such, then, was the state of things when the defendant appeared on the scene, shortly before the date of the mortgage. About this time, Paora Totoro, who had become indebted to the defendant for goods supplied in the ordinary course of trade, became suddenly alive to the consideration that the land leased to Brathwaite, and from which he was deriving an income of £300 per annum, was a sort of mine of wealth, from which he might draw for supplies. Throughout his whole conduct this old chief had displayed a childish and reckless extravagance, coupled with a remarkable susceptibility to imposition. They would have little difficulty in inferring that of the two men, Mr. Sutton was the most knowing, and that in the contest of intellects the keen man of business, with a shrewd eye to a bargain, was not likely to come off second-best. No doubt they had learned before this of the style in which Paora made use of the credit accorded him—of his fine new gig, in which he drove with the lamps burning in broad daylight—of his handsome house with its furnishings, including the four cupboards, filled with spirits, and free to all comers. At the time of Sutton's first connection with this business, Paora was his debtor to an indefinite extent, and was inclined to go further. Mr. Sutton knew the uses of a mortgage. He therefore placed the matter before the native, something in this way:—"You owe me £150, and you want a house built, which will cost about £350. I have no objection to advance the money for that purpose if you give me a mortgage." The result was that a mortgage with all the usual forms, was carried to Paora's house by Mr. Sutton and a person called an interpreter, and Paora, under the impression that his supplies were about to be stopped, and under influences which he would bring to their notice, was induced to sign the deed. Paora would swear—and other matters which would be brought before them would enable them to decide whether truly or otherwise—that he had no conception at the time that the mortgage included the land now the subject of dispute, a block which had been occupied for years as a settlement by the natives, and over which, according to native custom, he had no right of control whatever. To his mind this view of the case was perfectly clear, and he had no doubt of establishing it to the satisfaction of the jury. In fact, it was not impossible that Mr. Sutton himself was at this time unaware of the fact, and that his explanation to Paora Totoro corresponded with his own view of the land included. He would refer to another circumstance not without significance. In most native leases executed in the province there was included what was known as an improvement clause, covering all the outlay to which the lessees might go in fencing, draining, and otherwise adding to the value of the land in their occupation. Nothing of the kind was to be found in Brathwaite's lease, though at the time of the execution of the mortgage he had spent some £2,000 on improvements. Some months afterwards, however, a document of doubtful validity was executed to supply this omission. There could be no question that at this time Sutton had a good idea of the value of the land, and to what extent it had improved under Brathwaite's management. The circumstances attending the execution of the mortgage deed would be detailed in evidence, and the jury would have to decide whether or not a distinct pledge was given that it should include only the portion of land under lease to Brathwaite. That something of a loose kind took place regarding the division of the land would be proved, and Paora gathered that he was mortgaging, not the land described in the crown grant, which he had never seen, but that which he had already leased to Brathwaite. Having now secured the mortgage, Sutton felt safe in lengthening Paora's credit tether. Paora found himself at this time considerably in debt, and possessed

only of a property over which his creditor had an inconvenient charge. Having tasted blood, however, and being told that a nice margin still remained, he shortened his tether with marvellous speed. At length he is told—we think we can accommodate you a little farther, but we shall require a conveyance. The deed was ready prepared, and the natives were taken as before, "on the hop." The mortgage bore date 5th October, 1868, and the deed of conveyance 16th March, 1869, so that only the brief interval of five months elapsed between the two transactions. The mortgage, as the deed set forth, was to secure payment of advances, past and future, the money to be payable in 1873, so that Mr. Sutton apparently had not contemplated the tether running out so rapidly. The purchase money for the equity of redemption, as set forth in the deed of 16th March, 1869, was £1300, which, added to Paora's debt of £1200, made a total of £2500, subject to Brathwaite's lease. On the same date as this deed of conveyance was executed, Mr. Sutton executed a deed of covenant. The deed of conveyance set forth a consideration of £1300 then actually paid, though, as a matter of fact, the money was not paid at the time. Paora then signed a deed of conveyance, and in consideration accepted Mr. Sutton's deed of covenant for £1300; £300 to be paid on the 16th April, 1869, or one month from date, and the balance of £1000 to be paid on the 16th March, 1870, with interest in the meantime at 10 per cent. Mr. Sutton also covenanted to supply the grantees with goods at fair market prices, all goods thus taken and accepted by them or order, to go in part payment of the £1300. Thus the natives were in effect told—You cannot have your money before 1870, but you may have goods. Mr. Sutton's interests were thus secured with special care, while the native extravagance was not in any way checked. Within six or seven weeks after the execution of the deeds of covenant, Mr. Sutton did a mean transaction. He found a purchaser in Mr. Brathwaite, the lessee, to whom he disposed of his interest in the land for £3000. Thus he cleared £500 by the transaction, beside having £1800 in his pocket in solid cash. Still, he was to allow 10 per cent, interest on the balance, but there could be little doubt that the goods supplied fully covered this; it was not difficult to understand the signification of "fair market value." That deed of covenant if registered, would have acted as a charge on the property, a blot on the title; but Mr. Sutton, though he registered the conveyance promptly enough, kept his deed of covenant in his own pocket, and realised his cash immediately without any inconvenience. In the course of two or three years Mr. Brathwaite sold his estate for £27,000. No doubt he had spent a good deal in improvements in the meantime, but still the price realised showed that there was something in the property. It was hardly necessary to add that at the end of the year Mr. Sutton had nothing to pay of the £1300—the amount had long been absorbed in the goods supplied at fair market rates. Not only this, but Paora's credit had stopped; his cupboards were empty; his gig gone; his fine new house was burnt down; his fortunes had collapsed like a house of cards; and he sat lamenting. Rewi, the co-grantee, had made a little out of the bargain, having managed, with some difficulty, to get goods to the amount of £359 out of the purchase money. Thus matters rested for some years, until the next phase of what was really a very interesting specimen of native transactions. By the way, he had always admired the appearance of Mr. Sutton's name in Maori—it was so suggestive, being scarcely distinguishable from the equivalent for "Satan" in the same language. Some years then passed, when Mr. Sutton became suddenly alive to the fact that he had a nice little piece of property. One day, therefore, Mr. Sutton, in imitation of greater men, issued a proclamation, or "Pannitanga," and popped it on the gatepost of a Pa; this document, bearing date 9th May, 1874, set forth that he had discovered that the land on which the settlement stood was his property, and that out the inhabitants must go. This being the first intimation, these people had of any adverse claim to the land, one could imagine the delicious feeling of astonishment it would cause in the settlement. He could fancy the whole settlement turning out in no time, as though to meet an unexpected enemy. A day or two after, Mr. Sutton went in person, and laid claim to the houses, stacks, &c;., on the ground. Some rather unpleasant discussion arose, and the natives then became aware for the first time of the nature and grounds of Sutton's claim. On this occasion he merely made a formal claim to the property—he made no attempt at eviction, as it would have led to a very unpleasant disturbance. The matter had resulted in the present action; the natives feeling that Sutton's claim was altogether unwarranted, and wishing to have it put on a proper footing. If this was done Mr. Sutton would suffer no hardships. Seven months before the purchase money became due he had netted a profit on the transaction in hard cash; and during the rest of the time he had been supplying the natives with goods out of their own money, not even handing over the £1000 he owed for the land. From first to last he had the whole thing in his hands, and had made a handsome profit; and they had no occasion to waste any sympathy upon him. This was one of that class of cases in which the Court could rectify mistakes, inasmuch as the original position of the parties need not be in any way modified. The whole object of these deeds was professedly to secure payment for goods and advances; and this end had been fully secured, and more than secured in the manner already described. It would be for the Court to say whether any hardship would be entailed upon Mr. Sutton by the rectification sought. It was not proposed to alter in any way the transactions in which Brathwaite was concerned; but he asked that the natives in actual occupation should not be made to suffer, and that Sutton should be merely called upon to give up this claim, which he had no right ever to make, and thus place the matter on a proper footing. The particular mode in which this might be carried out was

immaterial.

WILLIAM ELLISON, examined by Mr. Izard, being sworn, deposed: I am a licensed surveyor. I was employed in 1865 by Mr. Brathwaite to survey a piece of land at Oamaru. Mr. Braithwaite guaranteed me payment. The block was pointed out to me by Messrs Brathwaite, Locke, and Tanner. There was a small native settlement near the land, which was also pointed out. The land on which the settlement was situated adjoined that surveyed for Mr. Brathwaite. There were some natives present when I surveyed the land, but I cannot remember who they were. I included the native settlement in the survey, for this reason—that there would be no extra expense in passing the land through the Court. The natives assented to this being done. I do not understand Maori; but my son, who assisted me in the survey does, and conversed with the natives. Mr. Braithwaite paid for the survey. My plan was supplied to the Native Lands Court; the plan on the deed produced is a copy on a reduced scale. The part marked "Section B" is where the native settlement stood, and a line is shown dividing it from Brathwaite's portion, which line forms the eastern boundary of the lease.

By Mr. Wilson: I never at any time had any conversation with Mr. Sutton about the matter. It was only about twelve months ago that it came to my knowledge that Mr. Sutton had acquired the block.

By the Court: I know Paora; I do not think he was living on the land at the time of the survey. There was nothing secret about the survey; the natives saw me go over the land and take the boundaries. There were some eight or ten families at that time living on the land. There were some cultivations. I noticed one paddock fenced in and cultivated.

By Mr. Travers: I chained and pegged out the boundary between the lease and the native settlement. The boundary was pointed out by Mr. Brathwaite. There were some natives present, and Mr. Brathwaite mainly arranged the boundaries with the natives.

The boundaries are those set forth in the lease. Mr. Brathwaite saw them after they were laid down, and he afterwards put up a fence, leaving the native settlement out. I attended the Native Lands Court as surveyor when the land passed through. I knew Paora was a claimant, and I think I saw him once on the land when the survey took place. It was a voluntary act on my own part to survey the reserve.

By the Court: I did not describe the settlement on the plan in the crown grant as a reserve. I did not peg the line along the river, as it was a natural boundary. At the time of the survey an actual ditch-and-bank fence existed between Brathwaite's lease and the settlement. I commenced the survey in December, 1865, and completed it in the month of January, 1866.

Two interpreters were then sworn—Mr. John White on the part of the plaintiffs, and Henry Martyn Hamlin for the defendant.

PAORA TOROTORO sworn, examined by Mr. Travers. Mr. White, interpreter: I am one of the plaintiffs; I know Rewi Haokore, the other plaintiff, and Mr. F. Sutton, the defendant. Do you know the land called Oamaru?—Yes. And the land called Moteo?—Yes. Do they join, forming one piece?—No; Oamaru is one, and Moteo is another. Are they close together?—Yes. Do you know the land called Ngatahira?—I have not heard that Europeans called it by that name in times past; but it has been called Ngatahira from the time of our ancestors. Is Moteo an ancient name?—Yes. And Oamaru also?—Yes. When the natives speak of Moteo and Oamaru, would these names include Ngatahira?—No. Do each of these names indicate a separate piece of ground?—Each name implies a distinct piece of land. Had you any interest in Moteo?—Before the crown grant was issued Paora Kaiwhata lived there. Had you an interest in it when it was native land?—I had. Had you an interest in Oamaru?—I had. Had you, before the crown grant, any interest in Ngatahira?—Yes. Were any other natives interested?—Paora Kaiwhata and his relatives. Who occupied Ngatahira before the crown grant was issued?—The sub-tribe called Ngatihinepari. Is that the home of Paora's people?—It is. Who were in occupation before the crown grant?—The Ngatihinepari. Are any natives in occupation now?—Yes; Paora Kaiwhata and his people. How many people?—Thirty-six. Has Ngatahira been long occupied by the people as a settlement?—Yes; a long time. Have they cultivated that land for a long time?—From the time of our ancestors. How long has the *Pa* been there?—Our ancestors had a fortified *Pa* there; but latterly it has only been a Rainga or settlement; it has been continuously occupied. Was any of the land enclosed before the crown grant?—It was only fenced round the cultivations, not round the general boundary of the block. Did you and Rewi make a lease to Brathwaite?—Yes. Did Brathwaite occupy Moteo and Oamaru before the land passed into the Native Lands Court?—Brathwaite occupied Moteo before the Native Lands Court. Do you know Ellison, the surveyor?—Yes. Did you see him making a survey of any part of the land?—I did not actually see him survey it; I did not see him on the land. Had you any conversation with Ellison about the boundaries of the land?—I had. But not on the land itself?—It was not. Did you make a mortgage to Sutton?—I did.

Before you made that mortgage, did you buy goods from Sutton?—I spoke to Sutton about the mortgage, and then I did it. Did you owe Sutton money before making the mortgage?—Yes, for sugar and rum. Who spoke first about the mortgage—you or Sutton?—Sutton. What did Sutton say, and what took place about the mortgage?—I came to Napier, and Sutton said to me, "mortgage Moteo." I replied, "I don't understand

mortgaging." Sutton said to me, "a mortgage is a good thing; if you mortgage the land for five years, it will be £500, and when we arrive at the fifth year the land will go back to you." Was anything said about the rent?—I spoke about it; I said, "I am not clear about the object [or purport] of this thing." Mr. Sutton said, "It is quite clear—you sign your name." What was said about Brathwaite's rent?—I spoke of the years to come, saying, "Give me the £300." He said, "You and I will settle that." Was there a deed ready for you to sign?—No. When did you first see the mortgage?—I do not understand what a mortgage is; in those days I did not understand. When did you first see the deed?—When Sutton came to my *Raingā*. Was that after the conversation about the mortgage in Napier?—Yes. Was any European with Sutton when he took the deed to your place?—Yes; Martyn Hamlin. Who had the crown grant of the land when Sutton and Hamlin came to your place?—The European Brathwait had it. Did you ever have the crown grant in your possession?—I never had it. Had you ever seen it when the mortgage was brought to you by Sutton?—Brathwaite did not invite me to see it, but after Sutton and Hamlin came I called at the office where the deeds are kept, and saw it. Was that after you had signed the mortgage?—It was. How long after?—Perhaps about three months. Do you remember signing a deed of sale to Sutton after the mortgage?—Yes. Was it before or after the signing of this second deed that you first saw the crown grant?—It was between the signing of the mortgage deed and the sale that I saw it. Did you look at the plan on the grant?—I did. When you agreed with Sutton to give him the mortgage, what land was to be put into that mortgage?—Moteo. Did you agree to put into that mortgage any other land besides Moteo?—No; I did not. Did Mr. Sutton speak of what land was to be put into the mortgage?—He did not mention any land except Moteo. Did he mention Moteo?—He did. Was that the agreement, that you should mortgage Moteo to him?—Yes. Was the conversation between you and Sutton regarding the mortgage in the presence of the other natives?—Yes, my children [people]. Will you name some of them?—Yes; Hare, Pititi, Marara, Raihania—they were all. Could they hear what took place?—They heard from me. Some time after Mr. Sutton and I had been talking these natives came in. Were any natives present while you and Sutton were talking about the mortgage?—Hare was there when they came in, and some considerable time after the others came in. Had you then signed your name?—No. Could Hare and the other people hear the talk about the mortgage before you signed?—Yes, they might. Did Sutton or Hamlin tell you anything about the land in the mortgage?—No. At that time you had agreed to mortgage Moteo?—Yes. Did you know when you signed that Ngatahira was included in the mortgage?—No. Did you see the deed at any time before it was brought into your place to be signed?—No. Did any lawyer or other European act for you in reference to that mortgage?—I had one. Who was it?—Mr. Sheehan. But before you signed the deed?—I had no European. There was only myself when they came. Who showed you the mortgage first?—Mr. Hamlin. Where did he take it from?—From his coat. Before you signed the mortgage, did Sutton say anything about the money you owed him?—Yes. What did he say?—Before I signed it he mentioned my debts, which the mortgage was partly to pay. I said, "I do not know that my debt is very heavy." Did Sutton say anything about getting more money after the deed was signed?—He said that portions of the £500 would be paid. I said "How much?" and Sutton said he would give me £300 in cash. How much did you owe Sutton when the mortgage was signed?—I told Sutton about £20. Did you know how much you did owe?—About £20. Why did you give a mortgage for £500 if you only owed £20?—I consented to the mortgage for two reasons—first, that I should have £500; and second, that at the end of five years I should have it back. Was anything said about a house?—Not at the time of the mortgage. When was the house spoken of?—I went to Cashmore for timber for the house; after that I spoke to Sutton. Did Sutton agree to pay for the house?—I told Sutton that I had the timber ready, and he said that he would find the money to build it. This was not at the time of the mortgage; it was after the land was sold. Did you, after the mortgage, sign a deed conveying the land to Sutton?—Yes. At what place did you sign?—At Sutton's house in Napier. Who was present besides Sutton?—Martyn Hamlin. Any one else?—Hare. Did you know that that deed included Ngatahira?—No. Did you speak to Paora Kaiwhata about the mortgage or sale of this land?—Before I signed for the mortgage or sale I told them. Did you speak about mortgaging or selling Ngatahira?—Yes; I told Paora and others that I was going to mortgage Ngatahira, but they would not consent. When was that?—After I signed the mortgage. [Mr. Hamlin: He has just said it was before he signed. Mr. Travers said that it did not lie in the mouth of Mr. Hamlin, as an interpreter, to pass comments upon the statements of a witness. The Chief-Justice said that Mr. Hamlin was sworn merely to interpret, and had a right to check the interpretation of the evidence by the other interpreter; but had no right to comment on the evidence.] Was it before or after signing the mortgage that you spoke to Paora Kaiwhata on the subject?—After I signed. Did you speak to him before or after signing the second deed?—After I had signed the conveyances. How long after?—I signed on Monday, and on Saturday I spoke. Did you ever tell Paora Kaiwhata that you were going to mortgage Ngatahira?—No. Did they object to the mortgage of Moteo?—Yes. When did you first know that Sutton claimed Ngatahira?—In the year 1874. How did you hear that Sutton claimed Ngatahira?—Pititi, and Raihania told me. Before that did you not know that Sutton had Ngatahira in the deeds?—I did not know. When you signed the conveyance, did you get any money from Sutton?—No. Did Sutton give you any deed or paper to



keep for yourself when you signed the conveyance?—No. [Deed of covenant handed to witness.] Did you ever have this deed in your own possession?—No. [Mr. Travers here put in the Crown Grant marked A, the mortgage marked B, the conveyance marked C, and the covenant marked D.] Did any European, lawyer or otherwise, act for you and advise you in regard to the conveyance?—I mentioned to Mr. R. M. Locke, that Sutton was pressing me to sell Moteo. Did any person go over the conveyance with you to see that it was right, before Sutton brought it for you to sign?—No. Did you ever see the deed before signing?—No. Did you know before you came to Sutton's shop that the deed was to be ready for you to sign?—I did not know beforehand; I came to Napier of my own accord. Was that the first time that Sutton spoke to you about the sale?—That was not the first time; he had spoken before. Had you, before that time, agreed to sell?—No. Then was the sale all settled the day you came into Napier, when the deed was signed?—When I would not consent to sign, Sutton sent for Hamlin. Was the thing all settled on that occasion before you parted?—Yes; it was all done at once. The reason I consented was that Hamlin said if I did not do so Moteo would be sold by auction. When you agreed to sell Moteo, did you speak of Ngatahira?—I did not speak of Ngatahira. Did they?—No. Were you aware that Ngatahira was included in the deed of sale?—I was not.

Cross-examined by Mr. Wilson, Mr. Hamlin interpreting: Are you the same Paora who was convicted of perjury in this Court? (Mr. Travers: "Tried" Mr. Wilson: "Convicted" Mr. Travers:—Then where is the conviction? Paora was found guilty by a jury, and the conviction was afterwards quashed. We do not deny that.) Do you remember being examined by Judge Richmond and Judge Manning?—Yes. Do you remember saying: "I understood the deed to include the whole block"? I did not say so to the Commissioners—that would never come from me. I did not say that—how could I say it when I said at the same time that it was separated. Do you state that the deed of mortgage was not read to you? Mr. Hamlin told me he had read the deed over. Was it not translated to you?—I have said already that Hamlin interpreted. Was the deed of conveyance translated to you?—It was. [By the Court. Can you read?—Yes, I can read writing. Do you understand English?—No.] [Mr. Wilson here informed the Court that the witness, though able to read his own language, could not do so without the aid of a powerful glass.] Was the deed of conveyance put into your hands?—You do not give us that kind of paper to hold. Did you see it?—Yes, Did you look at the map?—Hamlin showed it to me; he explained the deed and showed the map. [By the Court: Were the boundaries explained?—Yes, and pointed out on plan. The plan was on one side of the sheet, and the deed the other.] Did you sign the application to bring the land under the Native Lands Act?—Yes, I myself, with others. [A file of the Provincial Gazette for 1866 was here put in; containing a notification, published in January of the year, that Paora Totoro, on behalf of himself and others, applied to have Moteo and Omaranui brought under the Native Lands Act.] Where you Present when the land was dealt with by the Native Lands Court?—Yes. Did you claim Ngatahira?—I said Ngatahira belonged to those people, as they held it. Did you know it was given to yourself and Rewi by the Court?—I know Ngatahira was given to us two by the Court. Did you know it at that time?—Yes, at the time the decision was given: I do not know about Omaranui, but the decision of the Court was given about Moteo. Were you not a grantee in Omaranui No. 2?—I was one of the grantees. Did you sell that land to Neal and Close?—It went altogether. After the sale did not you and others claim a piece called Kopuaroa?—A portion of Kopuaroa was reserved on the lease, and I objected to its being surveyed. Was it not all included in the sale?—The interpreter deceived us. Who has it now?—Neal. Was not an action brought in the Supreme Court, resulting in the natives being turned off?—No; the native were turned off by the pakehas, not by the Court, After they had been in possession for a time, the pakehas threatened to burn down their houses. Did you never see or hear of a Supreme Court writ about Kopuaroa?—No. Is your son Hare interested in Ngatahira?—Yes. Also in Kopuaroa?—Yes. Did you not tell your son to break down the gate at Kopuaroa!—Yes Was Hare summoned for breaking the gate!—Yes. Paora Kaiwhata was living on that land, but Grindell turned him off; he then went and lived at Moteo. Not at Ngatahira?—No; above that. Do you remember the fight at Omaranui in 1866?—Yes. Who were living at Ngatahira then?—Paora Kaiwhata and others. Are they living there now?—No; they were turned of by Grindell. The same people lived there that are there now. Paora has shifted about from Moteo to Ngatahira and back.

Re-examined by Mr. Travers: When the land was before the Court, did not the people go outside to elect some one to represent them?—The boundaries were all settled before the land was surveyed. We did go outside, and it was decided that Rewi and I should be in the crown grant for Moteo. And who was decided to be in the crown grant for Ngatahira?—We did not appoint any one; we did not know Ngatihira was in the Court. Did you apply for a grant of Ngatihira?—No; Moteo only. When Hamlin explained the deed, did he explain that the boundaries included Ngatihira?—He pointed out the line, and ran along it to the end. Did you understand that the boundary included Ngatahira?—No. Did you understand that, when you made the deed of sale?—No.

By the Court: Did Hamlin pretend to show the boundaries on the deed?—He appeared to read what was in the deed. Did he read anything about the Tutaekuri river?—Yes. Did he read anything about the native reserve

as a boundary?—He did when he showed me the map. What did he say?—"This is the main line; from there to Tutaekuri belongs to you and the native." Did Hamlin then say that the piece for the native was outside the land mortgaged?—Mr. Hamlin said: "This is the line; the part beyond Ngatahira belongs to you and the natives." Do you know that a Maori translation is annexed to the deed?—Yes. And that you have signed both? Yes Did you read it?—No; I only signed it. You remember going to the Crown Lands Office, and seeing the crown grant?—Yes; but I do not remember the month.

What did you go for?—To see the plan of Moteo. Were you alone?—Yes. No interpreter with you?—No.

HENARE TOMOANA, sworn, examined by Mr. Izard, Mr. Hamlin interpreting; I am a younger brother of Karaitiana, and a relative of Paora Torotoro. I live at Moteo, and know Oamaranui and Ngatahira. Who now live at Ngatahira?—Paora Kaiwhata is the principal man; Hare and several others there related to him. Have they lived there long?—Yes. Before the lease was made to Brathwaite?—Long before. Do they cultivate the place?—Yes. Are they in the habit of moving about and returning?—No. Is there a permanent settlement there?—Yes; in former times, when the tribes were at war, the people of a settlement were often taken prisoners; it is the decendants of such as these who travel from place to place, not those who have never been conquered. So far as I have known, people have always lived there. Do you remember the application to bring Moteo under the Native Lands Act?—Yes. Was Oamaranui passed through at the same time as Moteo?—I was not at the Court when the boundaries were defined, and did not know them. I knew of the natives coming out of the Court to select the grantees; Rewi and Paora were chosen. Who selected the grantees?—All the natives interested. Do you know whether Ngatahira was included in the application?—No. When did you first hear that Sutton claimed Ngatahira?—Last year. Was that the first time?—Yes. From whom did you hear it?—From Sutton. Where did you see Sutton about it?—At Ngatahira. Was he alone?—Josiah Hamlin was with him; they went to turn the natives off the land. How many were there with him?—Five. When you met, who spoke first?—Sutton. What did he say?—He said the natives must be off—that the land belonged to him. Did you reply?—I did not speak; it was Paora Kaiwhata who answered; he said "We will not leave it; the land has not gone to you." Mr. Sutton said: "This land is mine." It was then that I spoke, and said: "This land is not yours." Sutton said: "I have bought the land," I asked "When?" He said: "When Paora sold the land, I bought it of him." Sutton took from his pocket a paper, which was opened by Hamlin, who said that Moteo, Oamaranui, and Ngatahira were all included in that paper. I do not know whether the plan was attached or not. The boundaries of the land were explained by Mr. Hamlin. Pointing to the paper, I asked: "What is this?" He said, "This is a peg;" and pointed to place on the plan. I pointed to another place, and asked: "What is this?" He replied, "That is another peg; it's all right." I said: "It's not right; if Ngatahira had been surveyed there would have been pegs here." I then said to Sutton: "This land has not been taken by the survey." Hamlin said: "Ngatahira is all included in Moteo; and it has been explained in Maori that Oamaranui and Moteo are one." I said: "If it had been surveyed, the pegs would be shown. I know it was all surveyed by one man; I went round with him; and if he had surveyed Ngatahira the pegs would have been put down there." Sutton said: "The native wheat is not to be thrashed; you are forbidden to plough; and the gates must not be closed." Karaitiana said: "It is not good for you to have the wheat; you must first destroy the natives." Did you get any notice in the paper?—No; but it was through that notice that we knew it was intended to turn the natives off. Is Moteo distant from Oamaranui?—No; it is one block. Was one part known as Moteo and another as Oamaranui?—Yes. Are not the three, Oamaranui, Moteo, and Ngatahira, known as separate places?—No; as one block. But they are three separate parts?—Yes.

Cross—examined by Mr. Wilson: Have you never sold lands over which you have been elected a grantee?—No; not where I have been chosen, but where I have a claim of my own. Do you remember Here—tannga?—Yes. Did you not sell that?—It was not my desire to sell that land, as I explained before the Commission. Did you do it?—I signed my name when pressed by the purchasers. Were you selected by the people?—No.

Court adjourned at 6.30 p.m.

Tuesday, 8th June.

His Honor took his seat at 10 a.m.

KARAITIANA TAKAMOANA, sworn examined by Mr. Travers, Mr. Hamlin interpreting; I am a native chief, and Member of the House of Representatives. Do you know Paora Torotoro and Rewi Haokore, the plaintiffs in the present proceedings?—I do. Do you know that they held a crown grant of Oamaranui, Moteo, and

Ngatahira?—Yes. You know Brathwaite?—Yes. Did he occupy the land known as Moteo, and Omaranui?—He occupied Moteo. Do you know when that land was surveyed?—I do not know; but I remember it was leased to Brathwaite before the survey. Did you see any survey being made?—I heard of it being made. When Brathwaite was about to occupy the land, did you point out the boundries?—Yes Do you know Ngatahira:—Yes. Has the land long gone by that name?—Always in former years. In speaking of Moteo would Ngatahira., be included?—No. At the time of the lease to Brathwaite was Ngatahira occupied by any persons?—It had been lived on before and at that time; and was therefore exempted from the lease?—Do you know of any part being mortgaged to Mr. Sutton?—I heard so: ember Moteo passing through the Native Lands Court?—Yes. Were you present?—Yes. Did you take part in the proceedings of the applicants connected with that lands?—It was outside the Court that I spoke. I said. "Let Rewi and Paora be the grantees." Paora did not consent. Were Paora and Rewi chosen as grantees?—Yes; a great number. Were the same people interested in Moteo as in Ngatahira? Yes; they are one tribe. Are the same individuals interested?—These people constitute a large tribe, divided into *hapus* (sections.) What particular *hapus* were interested in Ngatahira?—Ngatimahu and Ngatipohua, and several other *hapus*, all belonging to the Ngatihinipari tribe. Do you know Paora Kaiwhata?—Yes. Are he and his people interested in Ngatahira?—He is the chief; he and Paora Toratoro are the principal men. Are you acquainted with the native custom in dealing with land under crown grants?—[Mr. Wilson objected to the question. The custom of the grantees had invariably been to make away with the land as soon as practicable, and retain the proceeds. He objected to the question, as going beyond the issues, Question allowed.]—The only [*unclear: eystem*] I know of is, that when a crown grant is issued, the European people at once go out to deal with the grantees. Were the people consulted with regard to Brathwaite's lease?—Yes; that was the usual custom in leasing—all were consulted, and they all consented. Were they consulted regarding the mortgage?—I do not know that anything was said to them. Were they consulted regarding the sale?—Nothing was said to them; neither they nor I heard anything about it. When did you first hear that Ngatahira was sold?—I heard last year, through a letter from Paora, that Sutton was going to claim Ngatahira. Before I went to Ngatahira I heard of notice being given by Sutton to the people to go off. This was after the paper (produced) was put up. Did you see Sutton at Ngatahira?—I saw him there; he had one of his children with him, and Josiah Hamlin. Had you any conversation with him?—I said to Sutton, "Go back; this place will never be given up to you; I am no more frightened of your face." Was Henare Tomoana there?—Henare and Manaena were both there, and several others. Do you remember Paora mortgaging the land?—I did not know of it at the time. When did you first hear of the mortgage?—I do not remember. Do you remember when Paora's new house was built?—Yes; and it was then that I heard of the mortgage for the first time, and saw Sutton taking things into the house. Was Paora spending much money at that time?—Paora spent a great deal of money in rum; his house was full of spirits. Did you often see Paora about that time?—No, for we were at enmity; I had quarrelled with him for making away with another crown grant. Did you ever see him driving in a buggy?—Yes. Was he cultivating much land at that time?—A good deal. Himself or his people?—All his land was under cultivation at that time. Was Paora attentive to his business at that time?—I do not know.

Cross examined by Mr. Comford: You say that Paora and Rewi were chosen as trustees?—Yes. How often have you been selected as a grantee?—Many times. For what blocks?—All the lands for which my name appears—both Mangatereteres. How many of those blocks have you sold?—Not any. If I had sold I should have said so; the people to whom I owed money forced me; it was not my own free will. Were you forced into selling Pakowhai?—No; it was my own wish to sell it. How many acres did you sell?—Four hundred. At what rate?—£10 per acre. Were you the only grantee?—I alone. Had you been selected?—Yes. What became of the money?—We had that money. Who do you mean by "we"?—[Mr. Travers said he did not wish to interrupt the cross-examination; but would ask if these questions were relevant. His Honor said that he failed to see the relevancy of this line of examination; but he would allow the question.]—I will not tell the names; there has never been any dispute. Did you not get nearly all?—I do not know what answer to make. Did you get any one's consent?—My sale was clear. Whose consent did you get?—Henare's and Manaena's. Do you remember the sale of Omaranui, No. 2?—No. Do you remember anything being done with it?—No. Do you remember a block named Kopuaroa?—Yes. Who owns Kopuaroa now?—The Europeans, perhaps; I do not know. Do Neal and Close claim it?—I do not know; all I know is that Paora Kaiwhata was turned off. Did not Paora Kaiwhata and his people claim the land after Neal and Close claimed it?—I heard so, but cannot say. Was not that claim made because Paora Kaiwhata said it was an old setelement, and the people should not be turned off?—[Mr. Travers suggested that it should first be ascertained whether the witness was present, and knew anything about the circumstances.]

REWI HAOKORE, sworn, examined by Mr. Izard. Mr. Hamlin interpreting: I am one of the plaintiffs in this action. Do you remember the mortgage to Sutton?—Yes. Were you asked to sign it?—Yes. Where were you asked to sign?—At Tareha's *Pa*, Waiohiki. Who "asked you?—Hamlin and Sutton. What did they come for?—They came, and Hamlin pulled out a paper and said, "You sign your name to this paper." Did you

previously know they were coming?—No. Had Sutton previously made any application to you about this?—No. When they came, was any one with you?—Yes; Paraone and Whatu. Did they give any reason why they wanted you to sign?—I asked what it was for, and Hamlin told me it was a paper to take care of the land. Did they tell you it was a mortgage?—They did not mention a mortgage. Did you know that it was a mortgage?—I knew afterwards. Did you know at the time?—When they came up I did not know, and I signed the paper. Was there any discussion with Paraone and Whatu when you signed?—There was no talk; we all three signed. Did you see Paora's signature when you signed?—Yes, and wrote my name below. Was the paper read?—Hamlin read it, but it was not finished when we signed. Did he only read a part?—Yes, only to about the middle, and then folded up the paper. Did you sign before the paper was folded up?—I signed first, and then asked what the contents of the paper were. Hamlin then read a part, and folded it up. Did they tell you what land you were dealing with?—Yes. Who spoke to you—Sutton or Hamlin?—Hamlin; he said the land was Moteo, and Sutton was to take care of it. What name did Hamlin give to the deed?—"He *pukapuka tiaki*" (a paper to take care of or secure), relating to Moteo. Does Moteo include Ngatahira?—Ngatahira is a portion of Moteo; nothing was said about Ngatahira; that is a piece of land which was set apart for the natives to live upon. Did Hamlin read the paper to you in Maori or English?—He spoke in Maori. Did he read the boundaries?—He did not. Did you receive any money?—No. Was anything said about any money?—Yes; Sutton was to give me £300. Did you ever get that £300?—I have never received it from that time to the present. Did you get goods of him?—Yes; as I could get no money, I took goods. Had you any European to advise you?—No; I had no lawyer in respect of this mortgage. You remember the deed of conveyance of Moteo?—Yes. Who spoke to you first about that conveyance?—Hamlin. Where?—At Waiohiki; the same place; they came another time. Did you know they were coming?—Yes; I knew they were to bring the papers for me to sign. Who told you they were coming?—That was a mistake of mine; I did not know they were coming; they came of their own accord. Did they bring the deed?—Yes. Were you asked to sign?—Yes. We had a long dispute, and at last I consented to sign. Were any other Maoris present besides yourself?—Many. Will you tell us some of their names?—Te Taka, Tarne Tuki, also some women and children. Any others?—Hare was there. Was there any discussion with those present?—No; they had nothing to say; the talk was between myself and Hamlin. Was the deed read?—It was not read over to me by Hamlin. It was night when I was asked to sign. Was any portion read?—No; the only explanation given was that it was to sell the land, hence the discussion; I did not want to sell the land. Did you decline at first?—Yes; we were a long time talking over it. Why did you sign at last?—Because I had signed the first, and they urged me so strongly. Did they tell you what land it referred to?—Yes, What did they say?—That it was Moteo which was to be sold. Did you get any money?—No; neither then nor afterwards; I only received goods. At the same time did you sign any other deed?—I signed what papers they bought me. [Deed of covenant handed to witness.] Is that your signature?—Yes. Did you sign this at the same time?—Yes. Did you sign a deed in relation to the way in which Sutton was to pay you the money?—No. Did Hamlin explain to you what that document was?—He did not; when I consented to sign he gave me one document, saying "You sign here;" and the other, saying "sign there." Did you know that the deed included Ngatahira?—It did not; that land was reserved for the natives. Was it so explained to you?—It was. Are Ngatahira and Moteo distinct? [Mr. Wilson: You must not ask your witness to contradict himself. He has already said they are not distinct. His Honor: I think that is a leading question. You may try to ascertain whether he correctly understood your question when he gave the former answer. Ask him: What were the boundaries of Moteo?] Question put:—Witness: Do you mean the boundary between Ngatahira and Moteo? Mr. Travers: Is there any boundary between?—Yes; Brathwaite's fence is the boundary separating Ngatahira from Moteo.

Cross-examined by Mr. Wilson: Do you understand English?—No. When did you find out about the mortgage?—After Sutton and Hamlin had returned, people who understood told me that we had signed a mortgage. Do you still say that Hamlin did not interpret the deed?—He left off when he was half through; on the second occasion he did not read the paper at all; he only explained it. Does Sutton still owe you money?—No; I have applied to him, and he told me it was all gone, so I have ceased to ask him. Do you remember the Commission?—Yes. Did you say anything about Ngatahira?—No; I was not asked. What do you consider was your share of Moteo?—One thousand acres. What share of rent did you receive?—I received rent for the last year only £50; Paora got the other money and spent it. Did you not tell the Commissioners that you only got £10 from Paora?—That is correct.; that was before.

Re-examined by Mr. Travers: You say the Commission did not say anything about Ngatahira?—They did not. Did you then know that Sutton claimed it?—Sutton did not then claim it: he had never said anything to me. Then you did not know of Sutton's claim until after the Commission?—He has never told me anything about it. Did you get goods from Sutton after signing the deeds?—Yes; but I did not get money. How much in value?—He has not given me the bill. Did he ever give you any accounts?—If he had I should have known. But he told you that you had no money to come?—He told me that there was nothing more for me. [Deed of

covenant shown to witness.] Did you ever have this deed in your possession?—No. Did Sutton and Hamlin take away with them all the papers that you signed?—Yes.

By the Court: Before Brathwaite's lease, and, before the survey, who occupied all this land—Omaranui, Moteo, and Ngatahira?—The Ngatihinepare and the Ngatinaho. Is not that land a flat?—Omaranui is a separate piece from Moteo. Is Moteo settlement outside the crown grant?—Yes, Paora Kaiwhata's *Raingā*. Do you know the land leased to Braithwaite?—Yes. Is there not land belonging to Paora Kaiwhata, and called Moteo, as well as that within Brathwaite's lease?—The boundary line runs through the valley, dividing Paora Kaiwhata's land from Brathwaite's. Before the lease, when you spoke of Moteo, how was its boundary defined?—The river is one boundary; the hills upon the other side; the hills on this side are also called Motao. Before the Europeans came, what was meant by Omaranui?—Omaranui is a separate block; it belongs to Neal and Close; it is where the fight took place; it was known as omaranui before the Europeans came. Is there any natural boundary between Moteo flat and Omaranui flat?—Only on imaginary line; no river or other natural boundary. Does Omaranui belong to Paora Kaiwhata?—To Paora Kaiwhata and Paora Torotoro, Can you give any reason why in the crown grant the whole block was called Omaranui? was there not a *Raingā* of that name near Kopuara.?—There was a *Raingā* there of that name. Is not Ngatahira the name of a *Raingā*, like Omaranui and Tukekoreroa?—A Portion of Ngatahira. Is Ngatahira the flat part of Moteo valley?—That is part of Moteo.

HARE NGAWHAKAKAPINGA, sworn, examined by. Mr. Izard, Mr. Hamlin interpreting: I am a son of Paora Torotoro. Were you living with him at the time his house was being built?—Yes. And before and after?—Yes. Was Paora spending much money then?—No. Was he getting much goods?—I did not see. Do you know whether he got much from Sutton?—I did not see. Did you see much spirits and other things in Paora's house?—I did not see. Had Paora a buggy?—Yes. Did he drive about much with it?—It was given him for that purpose. Did he drink much?—I do not know of his getting drunk when he got the buggy. At any other time?—I have seen him on his buggy drunk. Do you know a place called Kohupatiki?—That is my place. Do you remember Sutton and Hamlin coming down there?—Yes. Did anything take place about a mortgage deed?—Yes. Who else was there?—Several; Mahara, Kaihania, and Petiti were present. Was there much talk about this mortgage?—Yes. While Sutton was present?—Yes. Did Paora Torotoro speak about it in Sutton's presence?—Yes. Did he say what he was doing?—Yes. Did he say what he was going to Mortgage?—Yes. What was he to mortgage?—Moteo. [Deed of mortgage handed to witness.] Did you sign this mortgage as a witness?—That is my signature. Did you hear it read over?—No. Did Hamlin read anything in Maori?—I did not hear him. Were the boundaries of the land in the mortgage mentioned and explained to Paora at the time?—Yes. Did you hear the boundaries explained?—No. How then did you know that they were explained to Paora?—I do not know about their being explained to him. You said just now that they were: did you know what land was mentioned in the deed?—Yes. What land was it?—Moteo. Did you hear anything of the boundaries at the time the deed was signed?—I did not know that the boundaries were mentioned; I only heard that it was Moteo. Who occupied the land at that time?—The European Braithwaite. When you heard that Moteo was being mortgaged, what land did you understand by that?—Moteo. Do you know Ngatahira?—Yes. Did you understand it to form part of Moteo to be mortgaged?—No.

Cross-examined by Mr. Cornford: Were there any residents an Moteo at the time of the mortgage?—Paora Kaiwhata. What part of Moteo?—The centre of the flat. Had that part any particular name?—The large name was Moteo; I am not acquainted with the small name. Was it Ngatahira?—No; that was another spot. Was it within Brathwaite's lease?—No; it was outside. Were any other natives living there?—Only Paoro. Do you know Kopuaroa?—Yes. Did you not dispute Neal's occupation of a part of that land?—Yes. Did you not break down a gate?—Were you summoned?—No. Was a writ taken out against you?—I do not know. Was a warrant out against you?—I do not know of these things. Was any paper ever issued to bring you to Court?—I had that writ for breaking down the gate. Do you recollect when Paora sold Moteo to Sutton?—No. You never saw the deed of conveyance?—No. Then you do not recollect signing the deed?—No; I only know that Paora Torotoro told me about the mortgage. Do you remember going to Sutton's house with Paora Torotoro some months after the mortgage was signed?—No. Will you swear you were not present when Paora signed the conveyance?—I do not remember going to Sutton's house. You gave up Kopuara, notwithstanding your objection, did you not?—To a certain extent. Who lives there now?—Bennett, a European. Any natives?—No.

Re-examined by Mr. Travers: Where many natives residing at Ngatahira at the time of the mortgage?—A great many. How many?—I cannot say; they were not counted. Are there many there now? Yes; many men, women and children. From the time of the mortgage?—Yes; and long before there is a permanent settlement there.

HOHAIA TE HOATA, sworn, examined by Mr. Izard, Mr. Hamlin interpreting: Where do you live?—At Ngatahira. Did you live there when the land was surveyed?—Yes. By whom was it surveyed?—By Mr. Ellison. Who pointed out the boundaries to Mr. Ellison?—Paora and all the others showed Mr. Brathwaite the part to be leased to him, and the part to be exempted from lease. Did you have any conversation with Ellison when he was

engaged in the survey?—Yes. What took place?—An old man, named Whareranga, saw Ellison going up to the house, and said, "You are not surveying the land, you are surveying the people," and Ellison then went back to the boundary. On what part of the ground was Ellison when the old man said this?—Where the natives live—Ngatahira. When he was told to go away, where did he go?—To the place where the boundary had been laid. Did you see him survey the boundary between Moteo and Ngatahira?—Yes. Did you know that Ngatahira had been surveyed by him?—No. Is Moteo distinct from Ngatahira?—Yes. When you speak of Moteo, is Ngatahira included?—No; there is a hill separating Moteo from Ngatahira. What is the name of this hill?—Mini. Does this hill extend along the whole boundary, or only part of the way?—It is a long hill, running right to the river. Have you ever seen the crown grant of Moteo?—Lately, but not before. Were you ever consulted about the mortgage?—No, Did you know anything of the sale?—No. At the time of the mortgage and sale, did you live there?—Yes. Was Ngatahira appropriated to you and your people?—Yes. How many people were there at Ngatahira at the time of the mortgage?—Fifty. How many at the time of the sale?—The same. Do you know of any notice being found on the gate?—Yes; I saw it. What was done with it?—It was taken off very carefully—the old people wished to tear it up; but I said "No; let us take care of it, and show it to the Europeans." [Document in question put in, and marked E, accompanied by a translation by Mr. White.] Was seeing this notice your first intimation of Sutton's claim to Ngatahira?—Yes.

Cross-examined by Cornford: Do you remember receiving a letter from Mr. Sutton in November, 1873?—I remember receiving that letter. Then do you still say that this notice (E) was your first intimation of Sutton's claim?

Mr. Travers objected to the question, as an attempt to arrive, by indirect means, at the contents of a written document. After some argument the cross-examination proceeded.

Cross-examination continued: What has become of that letter?—It is lost. What was in that letter? What was in that letter?

Mr. Travers objected that the other side was not justified in putting these questions without having given notice. After some discussion of the point, he withdrew his objection, though still maintaining that the course taken was an unusual one.

Cross-examination continued: What was in that letter?—I have forgotten its contents. Did it relate to Ngatahira?—My impression is that it did. Did you show it to any one?—Yes; to Hoera. To any one else besides? Can you recall what the letter said about Ngatahira?—No; but when I came to town and saw Sutton he told me verbally that Ngatahira was his. How long was this after you received the letter?—Perhaps two months. So long? did you not come to town on account of receiving that letter?—No; I came of my own accord. Do you not remember seeing Sutton about that letter, shortly after receiving it?—I do not know how long after. Do you remember shearing at Poraitē for Burnett in 1873?—Yes? Did you not at that time see Sutton at his own store in Napier and tell him that you had come to talk that letter over?—It was he who said so when I came to town. Mr. Sutton said, "I intend driving my cattle on Ngatahira"; I said, "I do not know that that land is yours." [His Honor: Was that before the notice was put on the post?—Yes.] What did you say then?—"I will not consent to your cattle being on that land"; Sutton said, "The land is mine"; I said, "No; it is not." [His Honor:—Did Sutton say how the land became his?—Not till afterwards: I was quite grieved at that talk. Was this after the notice on the post?—Yes; it was when Sutton came to Ngatahira: it was then that we all heard how he claimed it.] Did you not this same day go with Sutton to the Land Registry Office?—Yes; it was there that Sutton showed me the crown grant. Did he show you anything else—about Paora Torotoro?—He showed me something about Paora Torotoro and himself; I said, "I do not know anything about it."

Re-examined by Mr. Travers: You told Mr. Cornford you received a letter from Sutton?—Yes. Was it long before the notice was put up?—I could not say how long before. Did Sutton show you any mortgage deed when you went into the Deeds office?—Yes. Was it a deed like this, or was it in a book?—It was in a book. Did you read what was in the book?—I looked at it. And told Sutton you knew nothing of this mortgage of land belonging to you?—Yes. At Te Mini there is a hill?—Yes. A high hill?—Yes. What way does it run towards Pakakoreroa?—The hill takes a bend towards Kopuaroa to Pakakoreroa; at Te Aopawa there is a swamp, thence the hill extends to the Tutaekuri. [The witness illustrated the boundary by pointing out the different localities on an imaginary line from his shoulder along his arm, the elbow representing the bend described.] So that Ngatarihi is separated from Moteo by a hill extending from Kopuaroa to Pakakoreroa?—Yes. Was the boundary line of Brathwaite's lease at the top of the hill?—At the foot; the swamp was in the portion belonging to the natives. The hill was in Brathwaite's piece?—Yes. Was it before or after Burnett's shearing that you got the letter?—Before the shearing was completed. How far is Burnett's place from Napier?—Fourteen miles. Did you come to Napier directly after getting the letter, or after wards?—Afterwards. How long afterwards?—About two weeks. After that Sutton came to Ngatahira and explained how he claimed it?—Yes. How long was it after you saw Sutton that he came to Ngatahira?—After I received the letter, the notice was put on the gate, and after that Sutton came up, and informed the natives of the ground of his claim.

Mr. Travers said that before closing his case he would ask the other side to put in the lease to Brathwaite. Should they not do so, he would propose to put in the office copy, Brathwaite being out of the country.

Mr. Wilson objected to this course being taken.

Mr. Travers said that the Deeds Registry Act provided that if the original copy of a deed was not obtainable, the office copy should be evidence. Mr. Sutton was now the proper custodian of the original, which ought to be in his hands.

His Honor saw no use in contesting this point. The terms of the lease had already been proved fifty times.

Mr. Travers said that he should ask for a copy of Mr. Sutton's application to bring the property under the Land Transfer Act.

His Honor said that if Mr. Sutton had made such an application, the lease had probably been deposited with the other papers in the Land Transfer Office.

EDWARD MOORE (one of the jury), sworn, examined by Mr. Travers: I am manager of the Napier branch of the Union Bank of Australia. I have a packet of deeds in my possession, but do not know whether the lease in question is among them. I will cause search to be made for it.

Mr. Travers then put in the application by Mr. Sutton under the Land Transfer Act, dated 15th January, 1874; wherein the property was described as being 163 acres in extent; value £1200 and no more, at present occupied by Hohaia and other natives, names unknown, as tenants at will, the said land being included in conveyance to the applicant. He also put in the application under the same Act by Mr. Brathwaite relating to the rest of the block, and bearing date August, 1873.

Mr. Travers said he should now ask for Mr. Sutton's books of account to be put in; he had served the other side with notice for their production.

Mr. Wilson objected to the shortness of the notice, which had only been given that morning, when the Court opened. His client lived eight miles from town.

Mr. Travers said that if the books were not produced he should have to tender evidence of their contents. He would call Mr. Sheehan, who in his capacity of counsel for Paora Torotoro had gone through the whole of the books for the information of the Land Alienation Commission. An analysis of the accounts, the result of this examination, had been printed in the Parliamentary Papers. He had a right to ask for these accounts in any case as the transactions between the parties would necessarily come in evidence.

Mr. Wilson said he must claim reasonable time. It would have been impossible to have produced the books on so short a notice, He did not understand why they were called for, there being no allegations about the account in this declaration.

His Honor said the only course appeared to be to allow Mr. Sutton an adjournment of sufficient time to enable him to produce his books.

Mr. Sutton said he lived seven miles out of town. He had not been any great length of time in his present residence, and in the present state of his arrangements it would take him at least a whole day to find the books and papers called for.

Mr. Travers: If Mr. Sutton will accept the correctness of the printed analysis, we will waive our application for the books.

Mr. Wilson: Accept Mr. Sheehan's presentment!

Mr. Travers: No; the analysis is drawn up by Mr. Witty, appointed for that purpose by the Commissioners, as an entirely independent accountant.

Mr. Wilson: Our objection to the published analysis is that it deals with so many matters besides the one in hand.

Mr. Travers: If the other side object to it we must analyse the books, that is all. We only want the books produced in order to close our case.

His Honor: I see no other course but to adjourn the case for their production. I Myself expected the books to be here.

Mr. Wilson: There is nothing about the accounts in the declaration.

Mr. Travers said that a deed of covenant, not on the Register, and withheld by Mr. Sutton from those who were entitled to its custody, pledged him to make them certain payments, which payments had never been made in money. The amounts were said to have been paid in goods, and he wished to have the means to test how they were paid. The authenticity of this document had never been impeached, and it would save vast trouble and all necessity of reference to the original books, if Mr. Sutton would accept the analysis as evidence. If he proposed to say it was not true, it was strange that he did not impeach it before the Commissioners.

Mr. Wilson said he was prepared to accept the analysis in question; Mr. Sutton being allowed to supplement it with such explanations as might be found necessary.

The document [Appendix 5 to the Report of the Native Lands Alienation Commission, 1873] was then put in.

MR. WILSON, in opening the case for the defendant, said that the whole matter had been so clearly laid before them by his learned friend on the other side, that he need not take up much of their time, The case, however, was of a peculiar character and of special importance, calling for a few remarks before he proceeded to the evidence he was about to adduce. His learned friend had opened in a very fair manner, showing the grievance of which he complained, and for which he sought redress; but he would show them conclusively that the real causes of this and similar instances were bad laws and bad administration. There would be no doubt in their minds after the evidence they had heard, that the parties concerned were suffering from a genuine grievance. The case was one showing the justice of the comment of the learned judge who presided over the Lands Alienation Commission in 1873, in his able and elaborate report laid before Parliament. "I am far from thinking," he wrote, "that the Maoris of Hawke's Bay have no real grievances in the matter of their landed right." But he went on to say: "These are to be found under the division of complaints of the operation of the Native Lands Act, and of the procedure thereunder of the Native Lands Court." And he proceeded to point out how any attempt to remedy these grievances would be productive of more harm than good. The evidence of Mr Ellison, the surveyor, in this case was sufficient to prove that the full intention of the owners of this land was that it should be a native reserve; and further, that it ought to have been reserved. This was one of the instances of hardships arising from the extraordinary action of the Native Lands Act. The aim of the Act was a reasonable one—that each individual proprietor should be placed in possession of his particular proportion before any dealings could take place; but what did they find was the operation of the Court in the present case? The claimants of the land were told to go out of Court and select two native as grantees; and forthwith in these two was vested a trust so peculiar as to be quite without precedent elsewhere. No record being made of their fiduciary position, these grantees had invariably dealt with the land as their own; the crown grant investing them with full powers of ownership. The hardships to the other owners was undoubted; but he maintained that in the present instance nothing had been shown which ought to affect Mr. Sutton's position. He claimed this property under the crown grant, with no notice and means of knowing that any irregularity had taken place; and he was fully justified in maintaining the rights which that crown grant secured to them. The jury would not fail to see the importance of this action from another point of view. If this experiment on the part of the natives should prove successful, there would be many more of the same kind which would follow. The natives need only say that they had not intended a certain portion of their lands to be included in their deed of sale; they would be supported by any number of witnesses; and it would be difficult to say what the end would be. He had no intention of defending Mr. Sutton's conduct on the ground of strict morality; but submitted that this was not a bad transaction. It was just such as might have been expected to take place between a needy and improvident native on the one hand, and a keen-witted storekeeper, intent on making the best bargains on the other. The legislature, not his client, were to blame in the case. The charge of mistake must fail; the facts were very simple—the original lease excluded 163 acres; but Mr. Sutton obtained a mortgage of the whole block, and subsequently conveyed all except the 163 acres to Mr. Braithwaite. The real question was—did Sutton fraudulently obtain a conveyance, knowing that the land was not intended to be conveyed. One of the witnesses called to prove this point had previously been convicted of perjury, and though on technical grounds the conviction failed to be sustained, he submitted that he could not be relied on; and unless the statement of Paora was accepted, the whole case must inevitably fall through. The deed had been executed with all requisite forms, and was not to be interfered with on light or doubtful grounds. He would call Mr. Sutton, who transacted all the business, and the interpreter—almost the only other person who could give information on the subject, who would show that all the documents were fully and properly explained before they were executed. All the witnesses called so far had a kind of common interest in the success of the plaintiffs; Mr. Sutton, it was true, was an interested party on the other side; but this could not be said of the interpreter—an officer of the Government, with no interest to serve in the matter. They could not find a verdict for the plaintiffs without implying that both Mr. Sutton and the interpreter had been guilty of gross misconduct.

Mr. Travers asked that Mr. Hamlin should leave the Court during the examination of Mr. Sutton.

Mr. Wilson said he was not present, and added that all the natives had passed in and out of Court unchecked while the plaintiff's case was heard.

Mr. Travers: My friend made no objection.

FREDERICK SUTTON, sworn, examined by Mr. Cornford: I am a grazier, residing at Farndon, seven miles from Napier. I have lived there about seven months. In 1868 I was carrying on business as a storekeeper in Napier. I know Paora Torotoro, one of the plaintiffs in this action, and had transactions with him previous to October, 1868, and he bought goods of me. I know Rewi Haokore, the other plaintiff; I do not think he was indebted to me at that time. On the 5th October, 1868, Torotoro and Haokore signed a mortgage to me. [Deed of mortgage handed to witness and identified.] The mortgage was given as security for the sum of £500 due and owing, and further advances. The circumstances which led to the mortgage were these. In the early part of October, some days before this document was signed, I saw Paora in my shop, and spoke to him about the state



of his account, which was then over £150, some of it of long standing; and asked him when he would be able to pay. He told me not until he had received his rent from Braithwaite, I think in the January following. He told me also that he had been to Braithwaite, asking him to advance him sufficient money on account of the rent to build a house at Kohupatiki, but that Braithwaite had refused to advance him anything, telling him that he must wait till the rent was due. I asked him what kind of house he wanted, and from his description roughly estimated the cost at from £300 to £350. He proposed that I should advance him the money, as he could not come to terms with Braithwaite. His statement that the proposal to mortgage the land came from me is not correct. I told him I would think about it. I asked him if Braithwaite or any one else had any security on the land, and he replied in the negative. The land to which I referred was the Omaranui block, and I knew by current report that it was leased and occupied by Mr. Braithwaite. I told Paora I would give him an answer in a day or two; and no further conversation took place at that time. I went to Paora's *Pa* in a day or two with Mr. Hamlin; the object of my visit being to see Paora on the question of making advances and giving security. In the former interview he had spoken of various blocks which he was ready to offer as security. I remember he indicated the Petane block as well as Omaranui. In speaking of the latter he called it "*te whenua* Braithwaite" (Braithwaite's land.) He mentioned also the Ohikakarewa land. It was the 5th October when I went over, and I took the mortgage deed with me. We met Paora at Kohupatiki, where he was then living; I think we found him in his own house. I cannot say who were present during the interview. Hare was present during the latter part of the conversation, and witnessed the signature to the deed. There were other natives in the next room, but my impression is that there were none in the room with us. I am not certain whether Hamlin or myself had the deed; we went together and were together the whole time. It was about 12 or 1 o'clock when we got there. Paora first began the conversation. He said: "I suppose you have come about what we were talking about." I have been about eighteen years in this country, and have sufficient knowledge of the Maori language to understand ordinary conversation. I replied: "Yes, and Hamlin has come to explain, and see what arrangements can be made." I added that I was prepared to advance the money, provided that he would give me security over the Omaranui block. He asked if we had the documents with us, and Hamlin replied that we had; and the deed was then produced and interpreted by Mr Hamlin. Hamlin read every word of the Maori translation, which he had written before we left town. I believe Hare was present when the translation was read; he was not there during the whole interview, but was in and out. I don't think any one else was present. My impression is that the door of the next room was open, and that a number of natives were in there. Before the deed was signed, we had given Paora a rough plan of the proposed house, telling him it would cost about £350. In reality it cost considerably over that sum. Immediately after talking about the house I gave him a memorandum that I would not be responsible for the costs. Before he signed, Hamlin asked him if he wished to explain any more about the deed. He said no—he quite understood it, which appeared to be the case. He signed the deed, which was witnessed by Hamlin, and his son Hare. We then left Kohupatiki and went to Waiohiki, about four miles distant, to see Rewi, the other grantee. We were on horseback. We found him there, and several old natives were present during our interview. We told him we had come to ask him to sign a mortgage which Paora had already signed regarding Omaranui. At that time Rewi owed me nothing. Hamlin began to read and explain the deed, when he was interrupted by Rewi, who said, "As Paora has signed it, I suppose it is all right." Hamlin, however, read on to the end. He read the translation attached to the deed, and showed Rewi the plan. Rewi did not say anything about not being in my debt. He said he had derived very little advantage from the arrangement with Braithwaite—that he had only received £10 of the rent during the previous three years. He asked if he might have clothing or such other things as he required. Rewi was not a very expensive native. I told him that I had no objection, but recommended him to consult Paora on the subject, so that no misunderstanding should arise between them. Paora had already seen the plan, and neither he nor Rewi said anything whatever about any reserve or piece to be excluded from the mortgage. After this Paora continued to obtain goods from me. I at once started the house for him, making the arrangement personally with Mr. Lindsay, the contractor. I believe the building of the house occupied some two or three months, and Paora expressed himself as satisfied with it when it was finished. Some months afterwards a deed of conveyance of the Omaranui block was signed by Paora and Rewi. [Deed produced and identified.] Paora had become indebted to me very largely beyond the extent of the security, and in March, 1869, his account had reached a trifle over £1,200. Rewi had a separate account, the amount of which at this time I do not recollect, but I believe that altogether it reached £259. I had made Paora cash advances for the purchase of goods in addition to paying for the house. Previously to the execution of the conveyance I had spoken to him several times about his account, and he had made some small payments of £20 or £30. He then, about the early part of March, suggested that I should make the mortgage larger, or buy the land. This was a week or ten days before the execution of the conveyance. I said it would be of no use to make the mortgage larger, that it would not reduce his debt, and commenced negotiations with him about the purchase. I always spoke of the land as "Omaranui;" but the natives sometimes called it "Moteo," sometimes "Omaranui," and sometimes "*te whenua* Braithwaite." I cannot positively say by what name the land

was spoken of in the negotiations—I think it would be "Omaranui." I had not at that time heard of any piece called "Ngatahira," and was under the impression that the whole block was leased to Brathwaite. I never heard the name of Ngatahira mentioned in any conversation with the natives until May last. I had no positive knowledge of Brathwaite's lease, and was unacquainted with the boundaries. It was some five or six weeks after the execution of the mortgage that I became aware that it included land which was not contained in Brathwaite's lease. It was about two months after the mortgage that I received the crown grant from Brathwaite—whether before or after the conveyance I cannot say; but I think it was before. My impression is that I had the grant between the date of the mortgage and of the conveyance; I had at any rate seen the registered copy. I saw Paora several times between the execution of the mortgage and the conveyance; the deed of conveyance had been prepared a week and seen by him several times before he signed it. The terms of payment were £300 in one month, and the balance (£1,000) in twelve months. These terms were embodied in a deed executed at the same time as the conveyance—on the 16th May, 1869. I do not think I saw Rewi until after Paora had signed. Paora made no agreement as to where or when he would sign; but ultimately we came to terms, and the deed was executed in my shop. Paora wanted a larger price. Mr. Hamlin was present on that occasion; also Hastie, my shopman. The deed had a translation attached at the time it was executed. The Maori translation was read to Paora, and the plan on the English deed pointed out him before he signed. Hamlin read the whole deed before it was executed. The interview and execution of the deed took place some time in the forenoon. Paora asked no questions whatever, we had talked the whole matter over so often. Nothing was said at the time about the exception or reservation of any land whatever. The conveyance included the whole of the land in the crown grant, without any reservation. After the execution of the deed, Hamlin and I went to see Rewi. We arrived at Waiohiki some time between 1 and 3 p.m., and found him there. No one went with us. Three or four of the old men were about—Paraone, Kaore, and one or two others. I think Rewi has given their names correctly. We explained that Paora had agreed to sell the Omaranui—I am almost sure I used the term—and that we had come to see him about it. We talked for ten minutes or a quarter of an hour, and Rewi said he would consent if I paid him £300. He probably spoke in Maori to us both, and Hamlin would interpret. I said that I could not entertain any such proposition—that Paora and he must settle it between themselves. He said he was content if I would pay him the £300 with Paora's consent. I said I would not guarantee him the money; but that if Paora arranged that he was to have £300, I would pay it. He consented to that arrangement, and signed the deed. It was read aloud by Hamlin in the presence of all the natives; eight or ten altogether. After Hamlin had read the deed he handed it over to Paraone, who read it also. Rewi did not mention any reserve, or exclude any part of the land. Nothing was said about the object of the deed being to protect the land. I do not know what portion of Rewi's debt was incurred before the execution of the mortgage. I have made several unsuccessful attempts to get Paora and Rewi together to go into the accounts. Rewi said that Paora and he were not friends and could not meet. At the same time I believe I signed the deed of covenant relating to the way in which the money was to be paid. By that deed £1,300 was to be paid for the land. It has been paid, partly in cash, partly in goods—I cannot say in what proportion. [A printed paper handed to witness]. This is Mr. Witty's report on the account between myself and Paora; to the best of my belief it is correct. The matter of these accounts was very fully gone into before the Commission; I cannot say what time it took. The Moteo case was gone into fully on that occasion, but no mention was made of these 163 acres. Up to April or May, 1874, I never heard of Ngatahira. In August or September, 1873, I first became aware that natives were living on the block known as Ngatahira. I then spoke to Tareha and other chiefs telling them to let these people know that they were on my property. Afterwards, gathering that he had taken no steps, I wrote on the 11th November to the natives in possession, Hohaia, Te Hoeroa, and others. I saw Hohaia and Hoeroa and several others. They came together, and expressed their surprise that I should claim the land. I informed them that it was sold to me, and asked them to come to the Deeds Registry Office and they would see that I was correct. We went over, and examined the certified copies of the crown grant, mortgage, and conveyance. They said, "The map looks like it, but we cannot admit your claim." I had asked in the letter that the people should be called together with the view of talking the matter over, as I believed it was through a misunderstanding that they had fenced in the land. It was not, I believe, fenced when I bought it, but I cannot be positive. I did not mention The fencing in the letter. I suggested a meeting so that they might remove after their crops were gathered, as I did not wish to disturb them while their crops were in the ground. The paper I hold is the letter, which I gave to Josiah Hamlin to translate. [Letter put in and read by Mr. Cornford.] Hohaia said he would arrange the meeting directly the shearing was over at Bennett's, and that he would let me know. He did not wait on me, and when I saw him in town I Complained that he had not done so. This was early in 1874. I next saw Hohaia in February or March in Napier. I do not know whether Hoeroa was with him—they were generally together. I met them in my shop. I went to Ngatarihi about a fortnight before I wrote the letter. I went on the second time with Josiah Hamlin and saw Hohaia, Rewi and others. The object of the meeting was to see what my position was. Hohaia maintained that the land had not been surveyed. I produced certified copies of the crown grant and conveyance, and asserted my right to the

land. The natives still refused to admit my claim. They said they had been advised by persons in Napier not to move off, and that they would resist my claim. They talked of the original owner of the land—Hamahona, I believe—and Hohaia claimed as his decendant. This was the reason they pretended to give for the land not being in the grant. I heard Paora Torotoro's evidence, that I said a mortgage was good, that he would have £500, and that at the end of five years the land would come back. It is untrue—I said nothing of the kind; nor anything that could be so construed. When Paora Torotoro spoke of the land, he would generally call it. Moteo, and so would any native. It is not correct that the first conversation about Paora's house took place after the land was sold; it was a few days before the mortgage. Hare was not present when Paora signed the deed of conveyance—only a small boy. It is not true that the deed was signed on the first day that the mortgage was spoken of; the negotiations extended over eight or ten days. I was present at the sitting of the Native Lands Alienation Commission, and heard Paora Torotoro swear that he understood the conveyance included the whole block. [Mr. Travers: The question is: What was the block. Spoken of before the Commission?] When Hamlin read the deed of mortgage to Paora, he certainly did not say that the reserve was the boundary, and that the land beyond was reserved for the natives. I knew that Kopuaroa was native land, but I certainly did not tell them that the part marked as section B. was a reserve for them. I was not aware of such a division existing, and Hamlin certainly did not say anything about it. I was with Hamlin all the time, and he did not in my hearing say that the mortgage was to take care of the land. It is not true that he only read half through the deed; it was fully read and explained. It was not night when Rewi was asked to sign. The deed was read and explained. I have several times offered Rewi to make up his account; but he would never take one. He has looked over my ledger, and checked the entries. I never said that if he did not sign, I would sell the land by auction; such a conversation never took place. The hill Te Mini extended two or three chains along the line from kopuaroa to the Tutaekuri. There is no natural boundary except for these two or three claims—in fact, it is quite the reverse, as a swamp extends on both sides of the line.

Cross-examined by Mr. Travers: You say you had no knowledge of Ngatahira at the time of the mortgage—did you not believe it was all in Brathwaite's piece?—No; I did not inquire before the mortgage was executed what portion it included. Then when Paora spoke of the block by three names, what did you understand by that?—I knew he meant the same thing—I knew I was to get the *whenua* Brathwaite. When did you first visit the land yourself?—Very shortly after the natives disputed my claim. I believe my first intimation that the crown grant included a separate piece was when I saw the deeds in the Registry Office. How was it that you never took steps to assert your claim till you wrote to Hohaia?—The possession passed under the mortgage. I have twenty or thirty section lying about the country under somewhat similar conditions, and some of them I have never seen. Did you not have an offer for the land about twelve months before your application under the Land Transfer Act?—I had an offer of £18 per acre for the land about a month ago. From whom?—Mr. Bennett, the owner of Oamaru No. 2. Had you never had an offer for the land before?—No; but Bennett had been talking about it for months past. For twelve months past?—About three months, not twelve. Was it not about the time you wrote to Hohaia?—It was three or four months after I wrote to Hohaia. I had an idea previously that the land was a swamp. It was not so valuable then as it has recently become. Have you had many dealings with land?—Yes? It was a few weeks after execution of the mortgage that you discovered that you had more land than was included in the lease?—Yes. You had asked Paora if Brathwaite or any one else had any security over the land?—Yes. When you discovered that certain additional land was included in your mortgage, you did not mention it to the natives?—I saw no necessity for doing so. I never negotiated for the security of Brathwaite's lease; I did not know whether it included more or less than Brathwaite's land; and it would have been a very unusual thing to do to have mentioned it when I found it out. You had the mortgage deed prepared the next day after your interview with Paora?—I do not believe it was the next day; it was probably the same day as the interview that I gave Lee instructions to prepare the mortgage deed. You put into that deed the sum of £500 as owing to you—why did you do that when that amount was not owing?—Because I was responsible for that amount. The solicitor did not put the £500 in the mortgage; it was entered afterwards. How soon after the mortgage was prepared did you get it signed?—Probably the following day. When did you become responsible for the £500?—At the interview when the mortgage was signed: at that time I gave Paora an understanding to erect a building at an expense of £350. You took a mortgage for £500, and gave a piece of paper undertaking to spend £350?—Yes. And you charged interest in the mortgage?—I did not in account. You took a mortgage for £500, in consideration of a debt of £150, and £350 to be advanced for a house?—Yes. And the mortgage was also security for further advances?—Yes. You gave an undertaking to put up a house—had that document any stamps?—I do not remember—it is not likely. Was it in English?—I believe so; but am not quite sure that I gave him a written undertaking. Then between the time of your interview with Paora and the time you obtained his signature, you never saw him?—No. You say you understand Maori; will you translate a passage from this Maori Testament?—I do not think I could translate a passage from a Maori book; I do not profess to be a Maori scholar. It is probable that I made the explanation to Paora which I have detailed in my

evidence; it would not require one to be highly educated in Maori to do so. Paora, you say, asked if you had brought the document. You had not previously mentioned the document; how, then, did he know of it?—He asked for information, I suppose. You say it was produced explained, and interpreted; can you give an explanation how this was done?—Did Hamlin not simply read the paper down?—I have never seen Hamlin content with merely reading a paper down—Could you, then, understand the whole of its explanation?—I could understand enough to check whether he was talking about the subject or not. Have you had many transactions with native lands?—Eight or ten. Have you not been in the habit of making advances in goods, taking mortgages in the first instance?—I never took mortgages except where the natives were in debt. In Coleman's case, Did you make any purchases of land from the natives?—In that case, I bought no land, I only bought interests. Had you any transactions regarding Heretaunga—any mortgage or conveyance?—I do not think so. Did you ever receive money for negotiating the purchase?—No. You obtained signatures?—Yes. Do you remember the kikirawa block?—I purchased some interests. You remember Te-Awa-o-te-Atua?—Yes. You had some mortgages there?—Yes. And some absolute interests?—Yes. Beginning with a mortgage?—In some instances. In Pekapeka?—Yes. Raukawa?—Yes. Were you not asked some questions before a committee of the House of Representatives?—Yes. Did you not receive considerable arrears of rent from Raukawa?—No. Not from Messrs M'Lean? No; and I never said I did. Regarding Kaokaoroa?—You had mortgages there?—Yes. And acquired interests?—Yes. The same with Mahanga?—Yes. And Ngawakatatara?—Yes. You had mortgages there?—Yes. And Tautitaha?—Yes. And Mangaroa?—Yes. Had you anything to do with Mangatarata?—I remember some proceedings in the Supreme Court; but I held no securities on that land. Regarding Mangatatera—did you not get arrears of rents belonging to the natives?—I do not know that I did; I had a judgment of the Supreme Court in my favour. You became owner of the interests, and sued for arrears due?—Yes, and got them. You never accounted for them to the native owners?—No; of course not, I took the risk of the action. What was the amount of these arrears?—£700 or £800, I believe something that way; I cannot exactly tell. You bought several interests in Mangateretere?—Six. How did you pay for them?—Partly in cash; partly in goods. Beginning with a mortgage?—In some cases. Petane?—All that I had to do with Petane was this: The gentleman who was in the box this morning (Paora) sold it to me and took the money an hour or two after he had sold it to another person. Wairoa?—I have several section there. All these transactions, I believe, were prior to the Native Land Frauds Prevention Act?—I could not say without working it up, but not many of them were after. That was an awkward Act, was it not?—It was for some people. You say Hamlin read every word of the translations: how do you know that?—Without understanding a word of Maori I could see if you read the whole of a document. I could stand beside you and check you. Do you mean to say you did so in this instance?—I checked Hamlin as he read. You say that Paora was perfectly satisfied. Before the commission did you not say that Paora had made some objection to the form of the mortgage deed?—There may have been some trivial objection, but nothing of any moment. Paora said, when it was explained to him—"That is just what I have been wanting." Of course this took place before the deed was signed?—Yes. You told the commission that Paora wanted to sign at once, before the Court you said it was Rewi: are you certain that Paora raised no objection?—The only objection he made was to the power of sale; he asked if in case the land was sold it would be by auction, and on being assured by Hamlin and myself that such would be the case he withdrew his objection. Then Paora did at first object?—Yes, and I wish to correct my evidence to that extent. Did Paora ask any questions about the boundaries when the translation was read?—I do not think he did; Hamlin and he talked over the boundaries, and Hamlin read over to him the description, and showed him the plan. Is there not on the lease a line indicating the boundary between Moteo and Ngatahira?—Yes. Is not this same line on the plan in the crown grant?—Yes. You treated Rewi with little consideration?—Paora was the principal. But Rewi was equally responsible?—Yes. Did you explain to him that he was liable in proportion to his interest?—It was explained to him. You obtained a deed of conveyance, and had it registered, with the consideration entered as paid?—Yes. Why did you keep the deed of covenant?—It was safer with me than with them. The consideration was taken out in goods, &, before it became payable?—It was entirely taken out. You very soon had an offer for the land?—Brathwaite came a day or two after I had bought it, and offered to buy if I gave him a discount. The negotiation continued for about six weeks. You looked upon him, then, as a probable purchaser?—Yes. And you received £3,000 in cash within five or six weeks?—Within a few weeks. So that within that time you sold at an advance of £500 on the purchase money, and had £1,300 in land besides?—Yes. Have you not lately had a conversation with Maney about the land in dispute?—Not within the last twelve months. I do not remember his ever coming about the land, but I had a conversation with him on the subject about twelve months ago. Was it not after that conversation that you began to move for its possession?—It was not Mr. Maney who first told me of its value. I found it out for myself. I heard that it was a very nice piece, and that natives were living on it. Brathwaite was very anxious to buy it when he bought the rest, in fact, he delayed paying the purchase money because he understood the agreement to include the whole block. There was some little misunderstanding between us; Brathwaite had misinstructed his solicitor to include the whole block,

which I refused to sell, and the deed had to be reconstructed. Did Rewi owe you anything at the time of the mortgage?—He owed me nothing: at least that is my impression. Yet you speak of money advanced to Paora Torotoro and Rewi. How much did Rewi owe you at the time of the conveyance?—I do not know at all. Did you ever render him any written statement?—Never, so far as I am aware. Did you ever borrow any money from the Bank of New Zealand on the security of this property?—No. From the Colonial Bank?—No, I never borrowed from any Bank on the strength of it. Did you ever borrow from any private person on it?—No. What goods did Paora get of you?—Such as are shown in the abstract put in—clothing, supplies, and wines, spirits, and beer. Any cash advances?—There were considerable items in cash for articles supplied by the dealers—among others a large item of £164 to Maney for posts. Did you get a discount on these sums?—I got no discount or profit of any kind I simply advanced the cash in full. On the 15th March the accounts reached £1,286, leaving between £1,250 and £1,300. The amount of £1,200 was then written off, leaving £1,300 still to be cleared off under the deed of covenant. Of that sum £900 was paid in cash. In seventeen months Paora's account reached £2,800 Who received the rent from Brathwait?—I applied for it, and received it as Mortgagee out of possession. Did you not say before the Commission that you told Paora if you went into a thing of the sort you would want security, and that you asked him what blocks he had to sell?—Paora told me without my asking; he mentioned other blocks besides Moteo-Petane and Ohikakarewa. Why did you select Moteo?—Because it was the least trouble in the occupation of a good tenant; improved too. Were you on good terms with Brathwaite?—I was but a little breach occurred about that time. You chose Moteo then, because it would give you very little trouble, besides affording satisfactory security and features of prospective profit?—Yes.

Re examined by Mr. Wilson: I had no doubt that the block afforded ample security. In reference to the Petane block, I bought one share from Paora, and one or two shares from some friends and relations of his, out of whose good nature he had got a few pounds, and found afterwards that it was within an hour after he had sold them to Mr. Maney. I got the money, some £40 or £50, back again, and remonstrated with Paora about it; but he said there could be no objection—there was plenty of money about.

HENRY MARTYN HAMLIN, sworn, examined by Mr. Wilson: I was about three years ago a licensed native interpreter. I am now native interpreter to the General Government. I have been about twenty years in Hawke's Bay. I have had considerable experience in translating deeds. I know Mr. Sutton, and remember his coming to me in the year 1868, and asking me to prepare a deed of mortgage of Omaranui. [Deed handed to witness and identified.] The attached translation is in my hand writing, and is correct. I remember going in company with Sutton with the deed to Kohupatiki, where we saw Paora Torotoro, about two o'clock in the afternoon. Hare Ngawakapinga was there, and other natives were about. I had had previous conversations with Paora in Sutton's store on two or three occasions. The conversation in the first place related to Paora's request to Sutton to advance him money to build a house with. Paora said, "I want a house built; will you pay the carpenter for putting it up?" and Sutton said he would think about it. The next time Paora came in, he asked if Sutton had thought over it. About a week had then elapsed from the date of the first conversation Sutton said: "Well, if I do so, you will have to give me security for the money." It was suggested by Paora, and arranged after a long conversation, that Omaranui or Moteo should be given as security. *Omaranui whenua* was the term used. [By the Court: So far as I recollect the term used was Omaranui.] So far as I know there was only one Omaranui at that time. Mr. Sutton consented, the mortgage deed was prepared, and we took it out. A conversation first took place about the proposed house, and it was arranged that Sutton was to pay the carpenters. Mr. Sutton was to advance Paora £500. Paora at this time owed Sutton money, and the mortgage was supposed to cover this debt (from £150 to £200,) the rest to go to building the house. Paora expressed himself willing to sign the mortgage deed—I believe he would have signed the deed before it was explained if we would have let him. I read over the contents of the deed, and explained it to him. He made no objection that I can remember. He asked how the land would be disposed of, if the money was not paid. I told him that if he could not pay, the land would be put up to auction and sold. Thereupon Paora signed the deed, and Hare and I witnessed it. There was a plan on the deed, it was placed before Paora, and I showed it to him, drawing his attention to the boundaries. I read the boundaries to him, and no remark was made upon them. We went thence to Tareha's Pa, to see Rewi Haokore, and after some conversation with him, we explained why we had come. The deed was explained to him, he said it was good, and signed it. He made no objection about the power of sale. The plan was shown to him. I do not recollect any conversation about the boundaries. The interview perhaps occupied an hour. We left about 4:30 p.m., there being still a good light. Nothing further took place until March, when I translated a deed of conveyance of the same land. [Deed handed to witness and identified.] The translation attached is in my handwriting, and is correct. I went to Sutton's shop; Paora was there, and, I believe, Hare. A conversation took place between Sutton and Paora about selling the block. Paora wanted to sell, asking, I think, in the first instance, £1,000. Sutton said he would not buy the land at all. [Deed of covenant handed to witness and identified.] Paora's debt at this time amounted to £1,200. The negotiation ended in a sale being arranged. Sutton

was to pay £1,300, in addition to the amount of the debt, £300 to be paid in one month, the remainder in a year, payment secured by the deed of covenant now produced. I witnessed the execution of the deed, Mr. Hastie being the other witness. I had previously read, translated, and explained the deed. The plan was on it at the time, and was shown to Paora. I did not tell Paora that if he did not sign Sutton would sell the land by auction. Nothing was said at the time about Ngatahira. I had never heard of it then, nor for some time after. I first heard of it about the time of the commission, in March, 1873. I heard from Paora that there was such a place belonging to the natives, and occupied by them. I do not know that I said anything about it. I explained, when I knew where it was, that it was sold to Sutton. [By the Court: I believe this was after the sitting of the commission.] After obtaining Paora's signature, Sutton and myself went to Waiohiki, where we saw Rewi Haokore. I explained what we had come for, and Rewi at first objected to sign the deed, saying that Paora would get all the money. Te Whata and other natives were present. Rewi asked if he could have £300. After consulting with Sutton, I told him I had no objection if he and Paora could come to town and arrange that he should have it. He expressed himself as satisfied, and signed the deed. I interpreted and explained the deeds of covenant and conveyance before he signed. It was not night, and he professed to understand my explanation of them both. There is no truth whatever in Paora's statement that I described a native reserve; and Rewi's statement that I said the deed was to take care of the land is also untrue. Sutton did not say in my presence that a mortgage was a good thing, and that the land would come back in five years. I did not read the conveyance half through, and then fold it up. It is not true that Rewi signed the conveyance because Sutton and myself urged him strongly. I have known Ngatahira for some time. Fourteen years ago I had about a hundred cattle running over it; there were no natives living there then. I first saw a native *kainga* there about five or six years ago. I have passed near it, but do not think I have seen the place since then. Fifteen years ago there were neither houses nor cultivation there, nor any signs of cultivation. It is flat land. I scarcely like to give an opinion of its value six years ago—I might have given £3 an acre for it.

Cross-examined by Mr. Travers: What would you have given at that time for the rest of the block?—Perhaps 10s. an acre. How many interviews had you with Paora on the subject of the mortgage before it was executed?—Perhaps two or three. If Mr. Sutton has said there was only one interview, is that true?—My impression is that two interviews took place at Sutton's house, besides the one when the deed was signed. You are obliged to coin words in your translations to meet the requirements of the English language—the word "links" for instance is thus represented?—Yes. Would the measurements where that word so frequently occurs convey any intelligible idea in a translation?—Not without explanation. Oamaru No. 2 was at that time native land?—Yes. May you not have pointed to the boundary of Oamaru No. 2 as leaving the land outside for the natives?—I should certainly, in explaining the boundaries generally, have mentioned that the land outside was native land. Are you prepared to say that you explained the boundaries so as to admit of no dispute whatever as to the portion comprised?—I have no hesitation whatever in saying that both Paora and Rewi thoroughly understood that this portion was sold. How is it, that when you found it disputed, you did not mention the fact to Sutton?—I may have done so. It was April when you heard of it; but Sutton says he knew nothing about it till November?—I can't say that I communicated it to Sutton. I hear many things that I don't tell. The translations of the deeds occupy a separate sheet, afterwards attached to the original?—Yes. You read the first sheet, containing the Maori version, to Rewi?—Yes. Might that not explain his statement that you read only half of the deed?—I don't know what he thinks—I take what he said. By what name was the land spoken of?—I am persuaded that the term used was Oamaru. So that if Sutton says it was Moteo, he would be wrong?—I will not say so, we might have used both. Did you hear the natives use the words "*Te whenua* Brathwaite" in reference to the land?—They may have done so. I knew the land was occupied by Brathwaite, but did not know whether wholly or only in part; I cannot say what my impression was, Who gave instructions for the preparation of the mortgage?—Mr. Sutton; I did nothing but translate. Who put the plan on the deed?—Mr. Koch, I believe. What was the object of making the mortgage for a larger amount than was really owing, when further advances were also provided for?—It was possibly done in anticipation of further advances. Then the deed states what was absolutely false; yet according to your own statement you put it in on Mr. Sutton's instructions. Did you explain to Paora that this £500 was said to be due at the time?—Yes. He was rather childish, was he not?—I am afraid you would not find him so if you had to deal with him; I don't think he is easily imposed upon. Yet he signed an acknowledgment of indebtedness to the extent of £500, when he only owed £150?—I suppose he had faith in Mr. Sutton. Do you remember the deed of covenant?—Yes; it was explained to the natives. What became of it after?—I do not know. Do you remember the sale to Brathwaite?—I had nothing to do with it, and have no personal knowledge of it. Were you concerned in any other transactions of Mr. Sutton's?—I was possibly concerned in the Mangaroa and Kaokaoroa transactions. You remember the Frauds Prevention Act?—Yes. It had special reference to transactions in Hawke's Bay?—I believe so. Did you ever make any communication to the Government regarding such transactions?—No. Did your brother, Mr. F. E. Hamlin?—I am not responsible for my brother's sins. Did you ever hear of such a

letter?—I cannot say—I have no knowledge of it.

Re-examined by Mr. Wilson: I am not in the habit of paying much attention to such complaints as that of Paora's. One native, Te Waaka Kawahui, claims half the province, and Paora is nearly as bad. I should take very little notice of anything of the kind coming from him. I received only my ordinary fees from Mr. Sutton. I had no interest in the transaction beyond that of an interpreter.

By the Court: I am sure that Paora understood that he was mortgaging the whole of the crown grant, and that the language used had no reference to the land leased to Brathwaite. I am quite certain that the crown grant was mentioned. I do not remember anything being said showing that there was more in the crown grant than in the lease. I was not aware of the fact, nor do I think Sutton was.

The Court rose at 10.20 p.m.

WEDNESDAY, 9th June.

His Honor took his seat at 10 a.m.

George Walker, sworn, examined by Mr. Cornford: I am a sheep-farmer, residing at Te Mahia. I have been in the country about 23 years, and lived in the Ahuriri district a part of the time. For the last twelve years I have lived at Mahia. When I lived in the Ahuriri district I was acquainted with the block known as Oamaranui. It was then known by that name; a part was known then as Moteo. I did not know any block called Ngatahira, and am not acquainted with the name. Twelve or fourteen years ago I resided at Puketapu, some two miles from Oamaranui. I lived there altogether eleven years, and have seen the block during that time. Oamaranui was then a native settlement. [A tracing of the block handed to the witness.] I see a small piece marked "Section B." I know the site of that land, but do not know that it had any special name. Oamaranui settlement was a little lower down the river—about a quarter or half a mile south of section B. There were no buildings nor cultivation further up the river than Oamaranui. I first saw a settlement on Section B. some 12 years ago, when I last visited the place. The native were then building some new whares.

Cross-examined by Mr. Travers: Do you recognise this plan on the lease as representing the block?—Yes. Is the position of the settlement accurately shown upon it?—I cannot say. You said from recollection that it was a quarter or half mile below Section B., yet now, it seems, you cannot swear whether it was below or not. Do you undertake to swear, after looking at that map, that Oamaranui was to the south of Kopuaroa?—Witness (after considerable study of the map): From my recollection I should say that Oamaranui settlement was further down. Will you swear that it was below Kopuaroa?—I forget the name of Kopuaroa. When did you first communicate with the other side about your testimony?—Last night; I spoke to Mr. Sutton, and told him there was no native settlement on the land when I knew it. Are not the native in the habit of leaving their settlement for a time and allowing their huts to fall into decay; afterwards returning and rebuilding their huts?—It is a common habit About twelve years ago, you say, you saw them building new huts—was that not at the Oamaranui settlement?—It was not where I had known the Oamaranui settlement; It was a quarter or half a mile—perhaps a mile-and-a-half from it. Do you know a hill called Te Mini?—No; I forget the names of places. Mr. Travers (to witness): you seem to be very indefinite. The whole length of the boundary is little more than a mile, and a mile and a half would take it to the other side of the Tutaekuri altogether.

Re-examined by Mr. Cornford: Your recollection extends further back than 1866?—Yes. You are still confident that there was no native settlement above Oamaranui?—Yes.

By the Court: Then you cannot tell us whether or not Oamaranui settlement was Ngatahira?—I believe it was not. Why?—From what I can recollect of the bend of the river What do you mean by the block? There were no blocks in those days, we called all the land about there Oamaranui. Who called it Oamaranui, Europeans or natives?—The Europeans; that is, the few who were there; the natives had names for every hundred yards of land, I should think. Then how did the land about there get the name of Oamaranui?—I do not believe that the natives would have that name for the district. Had they the name of Moteo for the district?—They had a place called Moteo, some miles further up than Oamaranui. Did the Europeans at that time call the whole district by the names of Oamaranui and Moteo indifferently?—Moteo was a distinct place. Do you mean that some portions were called Oamaranui and some Moteo?—Yes. And Moteo was higher up the river than Oamaranui?—Yes. Can you give any accurate idea, according to native ideas, where Oamaranui ended and Moteo commenced?—No.

Mr. Wilson then addressed the jury. The facts he said, were now before them, and the issues which they were to decide were in reality few. The plaintiffs, he submitted, had entirely failed to make out their case. It was impossible to place any credence in the account given by the principal witness, Paora Torotoro, a man who had sold the lands of the tribe to pay the debts incurred through his own waste and extravagance. They had in evidence that this man had on one occasion sold the same land twice over in one day, and on being expostulated with had shown no contrition. He did not feel called on to combat the other evidence at any length. As if Paora's

testimony broke down, the other side had no case whatever. The reckless manner in which the other witnesses had given their evidence would not have escaped their observation. That Mr. Sutton was a smart tradesman, there was no doubt, and his style of business might be peculiar; but that was not the real question for their consideration. If he had overcharged the natives, they had their appropriate remedy. What they had to decide was,—whether Mr. Sutton really carried out this transaction by frauds; whether, well knowing that the plaintiffs were entitled to the land, and had no intension of disposing of it, he had fraudulently included it in the deeds, and concealed the fact from them. This would involve the interpreter also, who, on this supposition, must have wilfully falsified his translation. Of course there was no ground for this imputation; but the plaintiff's case depended on its being proved. The issue was thus a very narrow one, and he need not devote many words to it. Mr Sutton's story was a simple one enough. He wanted good security for the money owing to him, and preferred certain land in Mr. Brathwaite's possession, knowing it to be valuable, and in the occupation of a good tenant. His debtors had no money; the rent they were drawing was of no use to them; it was dissipated as soon as it was received; and there was no prospect of the accounts ever being reduced. If reckless selling of land was to be prohibited, the matter was one for the consideration of the Legislature; Mr. Sutton had done what nearly every other person in business here had done, in protecting himself from loss by means of deeds of mortgage and conveyance. It was quite immaterial by what name the land was called; Sutton only wanted his money. Knowing that the property was sufficiently valuable for his purpose, he had made no search nor enquiry, but had simply taken it in security for the debt and further advances. Afterwards looking more closely into the particulars, he discovered that his mortgage included a small piece of land not in the lease to Brathwaite, and of course after the land passed into his possession, and he arranged to dispose of it, he took good care to reserve this portion from sale. After Paora had given the mortgage, and had gone so much deeper into debt that a conveyance had to be given, Mr. Sutton took care that the conveyance, like the mortgage should contain the piece in question. He believed that a gross injustice had been done to the native owners of this piece by the Native Lands Courts. The land really belonged to Paora Kaiwhata's tribe; yet in the first instance we found it sold by Paoro Torotoro, who had no right to it, and in the second place the officers of the Government, whose bounden duty it was to prevent this, had not done so. But, he contended, the blame for this state of things did not fall upon Mr. Sutton. The sole question for the jury to decide was—whether Mr. Sutton fraudulently obtained this conveyance. This he could not do without the active assistance of the interpreter—a gentleman whose evidence was before them—who was in no way interested in the transaction, having only received the ordinary fees. It was complained that the natives had no legal assistance. This could not be said now, when the most able members of the bar in Auckland and Wellington had been called over to act for them. As for the evidence in support of the allegation of fraud, he believed that a greater tissue of falsehoods was never told in a witness-box. He need not say anything in confutation of paora's statement that Sutton said a mortgage was a good thing, and that he would get the land back in five years; or Rewi's account of it being dark when the deed was read, his other preposterous statement that Hamlin read the deed half through and folded it up; also his statement as to the existence of a natural boundary existing between the disputed land and the rest of the block, which was quite inconsistent with his own case. He repeated that there was only one issue in the case—that of the alleged fraudulent incorporation in the deeds of the land in dispute. He did not dispute the fact that Mr. Sutton had made an exceedingly advantageous bargain. In transaction of this kind the weakest must go to the wall; and a greedy extravagant native, determined to get what he wanted at any price, would have no difficulty in finding people to accommodate him. The strong point of the other side appeared to be that in the mortgage a greater amount was named than was actually owing. Such things were of very common occurrence, and in the present instance Mr. Sutton had advanced a certain proportion and had made himself responsible for the remainder. The transaction too, he might add, had been ratified by the officer whose special duty it was to examine matters of this kind, and who had issued a certificate of title, showing that he was satisfied that there was nothing irregular in the transaction. He did not see that Mr. Sutton had driven a hard bargain, although he had made a good thing out of the affair. [The Chief Justice remarked that Mr. Brathwaite appeared to have done even better than Mr. Sutton.] No doubt he had,—such chances did not fall to everybody. A good deal had been said about the different names by which the block was called. He submitted that the name "Moteo" included all the flat land. Hamlin and Walker, two unexceptionable witnesses, had never heard of such a name as Ngatahira, but, as the latter gentleman had remarked, the natives had a name for every hundreds yards of land. The cause of this action being brought was evident. The *hapu*, finding steps taken to dispossess them of the land, go to Paora and say, "What have you done? We are about to be turned out of our land. What right had you to sell it?" and Paora having to face a number of angry relatives who put some very unpleasant questions of this kind, makes excuses and says, "Oh I know nothing about it; I never sold the land." He hoped the jury would show by their verdict that transactions of this kind were not to be set aside on any such grounds.

Mr. TRAVERS said that his friend on the other side, in anticipating his line of argument, had fallen into complete error. Before entering upon the case he would call attention to the law bearing on the subject as



illustrated by a case in Chancery, *Harris v. Pepperell*, decided by Lord Romilly, the Master of the Rolls, and bearing considerable analogy to the present one. In the case to which he referred, a vendor proceeded in the Court of Chancery to obtain the rectification of a conveyance on account of a mistake in the inclusion of certain land. When contracting to sell other portions, he had discovered that there had been an error in the transaction between himself and a previous purchaser—that the plan attached included a footway and part of a plot which he had had no intention of conveying. Application was at once made to the solicitor of the purchaser, who insisted on his rights under the conveyance. The transaction was between Europeans, and each party was represented by a solicitor. Lord Romilly, in his judgement, placed the matter of mistake on a wide and intelligible footing. He explained that when a mistake was proved it was open to rectification by the Court, quite independent of the fact whether it was on the part of one side only, or common to both—a consideration which only affected the question of costs. The Courts, in consideration of the fact that the plaintiff, having professional assistance had been guilty of gross negligence, declined to allow costs; but ordered the rectification of the deeds, with the option to the defendant of annulling the contract.

The Chief Justice: The soundness of this decision, it appears has been questioned.

Mr. Travers: But it has never been disproved. In reviewing the case which had now been very fully placed before the jury, it was necessary to go back to the occasion of Paora Torotoro's first interview and negotiation with Sutton. This interview was preceded by a debt on Paora's part, amounting to £150 or £160; and he was desirous of obtaining an advance from his tenant for the purpose of putting up a house. This being refused, he goes to Mr. Sutton to complain of his tenant's hard-heartedness, and asks him to become as it were his banker—in fact, to increase the liability by several hundreds of pounds. Mr. Sutton not unnaturally replied that he would like to know what security his debtor proposed to give, whereupon Paora named several blocks of land—Petane, Moteo, and others. In course of conversation, as Mr. Sutton had testified, the native spoke of this latter block indifferently as "Moteo," "Omaranui," and "*te whenua* Brathwaite." The conversation naturally turned upon this latter block, as being in the occupation of the tenant who had refused to accommodate him with the desired advance. According to Mr. Sutton's version, this interview took place early in October, on the 5th of which month the mortgage was prepared, the parties had but one interview on the subject, and Mr. Sutton promised to consider the application. He did not appear to have taken long to consider, for it was probably the same day that he ordered the mortgage to be prepared. Mr. Sutton did not say that he compared the plan on the crown grant with that on the lease to see what land they respectively contained; but the fact was before the jury that both these documents were registered at the time, and Mr. Sutton, if so inclined, would have had no difficulty in examining, in the books of the Registry Office, accurate copies of these plans, both of which gave clear and unmistakeable evidence of the distinction between Omaranui and Ngatahira. In the crown grant they were marked as "Section A." and "Section B.," and their relative dimensions stated. The extent of section A. was given as 3410 acres, and section B. as 163. In Mr. Brathwaite's lease exactly the same divisions were shown, the part indicated as "Section B." in the grant being marked "Native Reserve." Mr. Sutton had thus, if he referred to these deeds at all—as he undoubtedly should have done a clear and distinct intimation that these two sections were distinct, they being indicated by differently coloured boundary lines, their relative divisions described, and the area of each separately stated. Looking now to the plan on the mortgage, which might have been expected to have been copied either from the lease or the crown grant, we found for the first time the division so clearly shown in both of these documents practically obliterated. The line through Te Mini, dividing the two parts, was certainly there, but was not referred to, while the aggregate acreage of the two parts was given, as 3573 acres. It was in itself a strange and suggestive circumstance that an entirely new plan should thus have been drawn for the mortgage deed, when a copy might so easily have been made from either of the two authentic sketches then in existence. Mr. Sutton, having thus decided to accept a mortgage over "*te whenua* Brathwaite," caused the deed to be at once prepared, and went out with Hamlin to get it signed. He went out to a reckless chief, ready for a slight present advantage to deal with the property of himself and his people in a manner utterly inconsistent with ordinary prudence. Acting thus on the stupidity and reckless greed of the native, who had no independent advice, he went with the document in his pocket ready prepared; and the native snapped eagerly at the offer—being prepared to sign the deed before either it was produced or read; but having in his mind all the time, be it noted, his previous conversation with Sutton regarding *le whenua* Brathwaite. It was unnecessary for him to comment at any length on the nature of this affair, or to impute much morality to Mr. Sutton in the matter. To call the transaction an honest one would be libel. A man wishing in such a case to have acted honestly and rightly would have taken care that his conduct should have been above suspicion; and even common prudence would have dictated that he should take care that the person with whom he was dealing should have a clear and definite idea of his position, and be represented by some person who should take care that the deed was in strict accordance with his intention. The deed, upon the face of it, exhibited gross recklessness and want of proper prudence and honesty on the part of Sutton. It purported to be as security for the sum of £500 lent and advanced, not only to Paora, but to Rewi, who had never received anything, and up to

that time had never received anything, and up to that time had had no transactions with Sutton whatever, yet was induced to sign the deed, and thus acknowledge this amount of indebtedness. Yet further, Mr. Sutton admitted that not £500, but only £150, had at that time been advanced to Paora, and he could not even be sure that he gave an undertaking to find the balance. Even if he did so, it did not justify the insertion of the increased amount in the deed, providing, as it did, for "further allowances." This deed, he submitted, bore upon its face evidence of the improper nature of the whole transaction. After obtaining Paora's signature, Sutton went off with Hamlin—that guardian angel of the natives, who took upon himself to give them erroneous legal explanations—to visit Rewi Haokore, and complete the deed. Mr. Hamlin, though not allowing Paora to sign without giving him full explanation, did not appear to have explained to Rewi that by his signature he was committing himself to a liability of £500 when no such liability existed—his virtue did not extend that far; and he actually allowed the man to sign his name to an obligation with which he had no concern whatever. Rewi Haokore appears to have acted the part of a very humble instrument, and on the strength of Paora's having already signed to put his name to an instrument of the actual effect of which he could have known nothing. This transaction Mr. Hamlin considered to be deserving of no reprobation. So reckless indeed was Rewi that he was quite prepared to sign without the document being read over to him; but this the prudent Hamlin, who had to make a certain declaration at the end of the deed, would not allow. The whole string of transactions leading to the final issue, could be clearly traced. First, the little debt; then the mortgage given as security for the debt and further advances; then increasing debts, until the native finds himself up to his neck in liabilities, and finally the sale. It had been shown that the plaintiff Paora had lived during the time credit was allowed him in a style which very few country gentlemen in England could afford, and his extravagance had been fostered rather than discouraged by his creditor. Any ordinary European, possessed of the property held by this chief, finding himself in difficulties, could have gone into the market with his security, and have made favourable terms whereby he might have been relieved from immediate pressure, and have possibly freed himself in time. But Paora, without independent advice, and perfectly ignorant of the best course to pursue, went direct to the very man to whom he was indebted—a man actually trading on the ignorance and improvidence of the natives. The Court had Mr. Sutton's own statement that it was not until two or three weeks after the execution of the mortgage that he was aware that it included more land than the original lease; and the inference from this was perfectly clear, that the transaction, in the minds of both parties, had reference to this particular block, and no more. Up to this point, then the mistake now sought to be rectified was mutual. Mr. Sutton, however, discovered by examination of the crown grant that his security includes more land than he was at first aware. It was not his intention to look very strictly into the ethics of the matter; but he thought an honest man, before taking any further proceedings, would have cautioned the natives that more land was included in the mortgage than in Brathwaite's lease. Mr. Sutton did not think it necessary. If he had informed Paora Torotoro of this fact before the execution of the conveyance, and thus allowed him an opportunity of rectification, in all probability it would not have affected the terms of the conveyance—the reckless Paora would very likely not have taken advantage of it,—but Mr. Sutton's position in the affair would have been very different from that occupied by him now. As a matter of fact, he said nothing about it, and Paora was allowed and encouraged to run riot; his fine house was built, with its cupboards full of spirits, and himself and his friends rejoiced and lived well, if we might judge from the amount of sugar and other comforts which appeared in Paora's account. Nor did Paora overlook external decoration, but clothed himself in broadcloth and fine linen—to judge from his liberal outlay in shirts and trousers. In short, he lived magnificently, and in five brief months came another turn of the screw. "My advances have been considerable," Mr. Sutton said, "we must make some change in the security." Finally a sale was arranged. Did he then take any steps to prevent the future suggestion of improper dealing?—No. He at once caused the deed to be drawn, and pressed Paora to sign, until it was at last executed in his own shop; and this being done, he went at once to Rewi and completed the transaction. The plan of the property of this deed was curious and suggestive. Between Oamaranui and Ngatahira was a fine line scratched apparently in pencil, and the figures "163" faintly traced in pencil or ink upon the reserve; but the division was not shown so broadly as in the mortgage; it was not a copy of either the grant or the lease; but was no doubt effectual for the purpose for which it was intended. According to Mr. Sutton's own testimony, the deed was said at the time of execution to include the same land as the mortgage: but he never took the slightest step to make Paora aware that more was included than they originally supposed, and so the whole thing went. Paora in his evidence described the mortgage as a deed which, by some vague idea, he imagined would, by means of the rent, relieve him from his debt, and restore him the land, free of all incumbrance, at the end of five years. That mortgage was for five years; it was evident that something was said leading to belief that the obligation would cease at the end of that term; and from the terms of the deed itself, many an uneducated European would have come to the same conclusion. The fact remained that Mr. Sutton, with no more right than he (Mr. Travers) to receive the rent, drew a year's rent from Mr. Brathwaite about a month after. [Mr. Wilson: The deed contains the power.] If so, it gave a stronger colour to Paora's statement that the liability was to be wiped out by the deed—for in the five

years the rent would not only have paid off the debt of £500 with interest, but have left Paora a considerable margin. Another little phase of the transaction was very peculiar in every respect—he alluded to the deed of covenant. In the conveyance given by Paora and the other conveying party a receipt of the whole purchase money was acknowledged, and this deed Mr. Sutton placed on the Register at once; thus occupying the apparent position of owner of the property in fee simple without incumbrance. The fact was that at this time he contemplated dealing with Brathwaite, and forced on the negotiation with reference to that contemplated sale. At the same time he had executed a deed which, for the protection of the natives, ought to have been registered at the same time for the land, and which they did not even retain. A solicitor would have insisted upon the registration of this paper, which then would have constituted an incumbrance upon the property only to be got rid of by a cash payment to Paora. Had such a deed been registered, it was quite clear that Mr. Brathwaite would not have paid Mr. Sutton £3000 in cash for the land; but even if Paora had stated that the consideration was not paid he not only possessed no evidence in proof of the assertion, but had given a written acknowledgment to the contrary. But Mr. Sutton, with distinctive cunning, kept the document himself, and worked of the liability by means of goods delivered afterwards. In entering into this transaction, he only sought security for debts owing to him, and his goods were sold at fair market prices. We found then that he netted £500 cash profit on the property, besides all the profit and interest on the goods supplied, with the £1200 also in cash, which he did not liquidate until afterwards, also in the way of goods supplied. He had his security, and a handsome profit as well—what more could he ask? But he had something more than this—he had 163 acres of land quietly in his pocket, to be brought out when occasion suited; a kind of *bonns bouche*, a "nip," so to speak, after a satisfying dinner. It would not become less valuable by delaying a while—they had seen how Mr. Brathwaite had sold for £27,000 the property he had a few years before brought of Mr. Sutton for £ 3000. Not only so, but the state of the native mind was very much unsettled about 1868 or 1869; it was as well to keep the natives sweet. Doubtless if Mr. Sutton had then attempted to deal with the land, he would have had an hornet's nest about his ears. The result was the property was now worth at least £2934—he had refused an offer for it of £18 per acre, and it was probably worth more. That was his profit on the transaction after his profit on his goods and netting £500 seven years ago. Not only then had he full security; not only had all his advances been paid, leaving him a handsome profit, but he had still a residuum amounting to the entire original amount of his sale—that was if the jury found that there had been no mistake, and that these dealings had been characterized by propriety. They had two question to consider in this matter. First—was ther originally a mistake? If so, it was not too late to remedy it. Mr. Sutton would suffer no loss, but would simply be deprived of that to which he had no just title. They had not, however, to consider the case in this aspect alone. The second question for them was this—Was there fraud? There was, if Mr. Sutton, discovering that a mistake had been made by which the other parties would suffer, did not make the fact known to them. They found the first question regarding the title arose early in 1873, when Mr. Hamlin heard that a settlement existed at Ngatahira, and said "But you have sold that land to Sutton;" when they replied, "we have not sold it," and he again said, "Yes, you have." He did not appear to have communicated with Sutton on the subject, but just to have let the matter drop. Mr. Sutton left it in abeyance until November, 1873, when he made his claim in a letter of a very singular character. It was as follows:—"The piece of land you live on belongs to me. It is bounded by Bennett's land, by Brathwaite's land, and by the river, and was sold to me with Moteo. As you have crops on the land, I will wait until they are gathered before I enter into possession. If any of you think there is a mistake, I will show you the deed in which the land is included." What was the meaning of this latter clause, if no claim had ever been asserted by the natives? The evidence showed that about this time Bennett had had a conversation with Sutton about purchasing the land. This set Sutton in motion, and he opened the ball by this letter. It was also worthy of remark that he spoke of it as sold with Moteo—yet Moteo in no sense including Ngatahira. Hohaia after this came in and spoke to Sutton on the subject and looked at the documents, and his observation, "I do not understand these things," was perfectly reasonable under the circumstances. Hohaia went away, and we heard no more about it until Sutton put in an application under the "Land Transfer Act," dated 15th January, 1874, for "land occupied by Hohaia and other natives whose names are unknown, being tenants at will." This application was in all probability advertised, but no active steps appeared to have been taken until we came to Mr. Sutton's Proclamation, addressed to "The men at Ngatahira." Now Mr. Sutton had sworn in the most positive manner that at this time he knew nothing of the name; yet we found it used in his own proclamation, stuck up by himself on the gate of the *Kainga*. Strange that his own proclamation should be addressed to the people of a place of which he had never heard. The fact was pregnant with meaning, especially when the other side would have them infer that the name was pure invention. The natives, seeing the position of matters, appeared to have immediately and naturally taken advice; the result being that a caveat was issued. That caveat was said to have lapsed, whereupon a certificate of title was at once issued, on which the defendant relied. He would now conclude by briefly referring to some observations which had fallen from his learned friend on the other side. First, that the root of the evil was in Mr. Ellison exceeding the instructions he had received from Mr.

Brathwaite in regard to the lease. It was lamentable that such should be the case; but it afforded no excuse whatever for Mr. Sutton's subsequent conduct. His learned friend further attributed the evil to the action of the Native Lands Court. This was not altogether the case. Had the present been a *bond fide* transaction, no attempt would have been made to interfere with it on the ground that the sellers held a position of trust. It would be a monstrous thing if a person were precluded from all dealings with property simply because it vested in him in a fiduciary position. The learned gentleman had further proceeded to make certain remarks as to the probable result of a verdict for the plaintiffs. These remarks were addressed to gentlemen in Napier, where, as was well known, a good deal of dissatisfaction existed regarding land transactions—where a great deal of land was held under titles not in every respect satisfactory, though not characterised by the gross features of the present case. He maintained that every case should stand on its own footing. There had been an evident insinuation to the jury not to permit the insertion of the thin end of a wedge, lest it might be driven further home than would be pleasant. Such an appeal ought not to go forth as having been made to a jury in Napier. English gentlemen were deservedly renowned for honesty of purpose and strict impartiality in their dealings, and he believed that in these respects a Napier jury differed in no degree from other educated Englishmen; and that in this, as in any other future case which might come before them, each would stand upon its own merits. It was not desirable that any such appeal should go forth to the world as having been made to them, without being the subject of comment on the other side. He did not pretend to analyse nicely the ethical considerations arising from the case now before them. There was palpably an original mistake; and although it was not actually necessary for the purposes of his case, he considered that he had also shown to their satisfaction that the mistake was followed up by a fraudulent suppression of facts; that Mr. Sutton was by that means guilty of what in law was known as fraud, thereby acquiring property of considerable value. It was not alone the money value of the property thus unjustly obtained that had to be taken into consideration; it should be remembered that the land had been long occupied and was still occupied by persons of the native race, whose minds were now awakened to jealousy of their European neighbours through becoming aware that dealings of this kind had been carried out. He now left the case with confidence in their hands. If they looked at it fairly and apart from prejudice, they would arrive at a conclusion satisfactory to all sides, and, he believed, in favour of the plaintiffs.

HIS HONOR said the main question for the consideration of the jury was whether the plaintiffs, in giving the mortgage, understood it to include Ngatahira. If they did, there was no mistake in the transaction; if they did not, the mistake might have been a mutual one, or on the part of the plaintiffs alone. The other question, as to whether there were fraud, was one of secondary importance, and it was open to them to find that a mistake had been made without. The question of fraud was confined to the second transaction, or the conveyance; the issue imputing fraud as regarded the mortgage having been abandoned by the plaintiffs as unsupported by evidence. There were difficulties surrounding a case of this kind, it being entirely unknown in English practice to leave points of this kind to juries; and but little experience had as yet been gained as to the working of the system in the colony. He was in considerable difficulty, therefore, as to how far it was his duty to direct the jury, and should therefore confine himself as far as possible to the issues raised, and refrain from giving directions. They had before them a deed executed by the parties, and that deed being called in question, the onus of proof lay with the parties who sought to impeach it. The jury would no doubt consider that a deed, executed with all the usual forms, was not to be lightly broken down; and, in fact, before it could be done, it must be established that it contained provisions never intended by one or both of the parties, or fraudulently inserted. In a book of authority—"Taylor on Evidence"—it was said that when a party comes into Court to obtain rectification of a deed, unless he has some written instrument in support of his case, it is well-nigh hopeless. He would not go so far as this; but he would say that they must require very satisfactory evidence to justify them in nullifying a written instrument. The first fact for their consideration was the crown grant, and how far the plaintiffs were cognizant of its effect. All the circumstances connected with this crown grant were very material. The lease was also a very material matter, as introducing the fact that whether the crown grant was, or was not intended to include Ngatahira, the lease did not. They must recollect that there was nothing very distinct as to whether Ngatahira did or did not form part of Oamaranui or Moteo, and they would have to see if they could come to a distinct idea whether there was any real separation between Oamaranui, Moteo, and Ngatahira. As to the facts relating to the mortgage and obtaining of the conveyance, they would probably find that the evidence of neither party was to be absolutely relied on; one side making out a clear case of fraud; the other side making out that there was neither fraud nor mistake. They might possibly be able to say that the plaintiffs were in error, but that the defendants were not in fraud. He had one observation to make regarding the mortgage, which, as Mr. Travers had observed, was drawn for £500 when only £150 had been advanced. This was not an unusual proceeding when money was about to be advanced, and the fact could not be relied on as proving either fraud or mistake. They would no doubt find considerable difficulty in settling the application of the native names of the land. The natives might never have thought of applying the name Oamaranui to Ngatahira until the crown grant was issued. The "Oamaranui Block" was the creation of the Native Lands Court; Moteo being the native

name of another portion of the land; part of which again was outside the block. No doubt Karaitiana was perfectly truthful in his statement that Ngatahira was a name given to the land by their ancestors; for, as Mr. Walker had stated, the Maoris had a specific name for every little piece. This question was one of the difficulties they would meet in coming to a decision. [His Honor then read in detail all the evidence bearing upon the issues, with occasional comments on inconsistencies or discrepancies in the statements of the various witnesses, as well as those points on which the parties were agreed. His analysis of the evidence was very full, occupying about two hours.] His Honor having read the issues, said that the evidence on the one side was that of Mr. Sutton and Mr. Hamlin; on the other that of the natives. If they believed Mr. Hamlin, the boundaries were thoroughly explained, and there was no possibility of error; they had heard the nature of Mr. Hamlin's connexion with Mr. Sutton, and must take all the facts into consideration. Had the plaintiffs proved their case? This was the great question, for the onus of proof certainly lay with them; and the jury must carefully balance the testimony in coming to their decision. If they found, therefore, that they could not find for the plaintiffs, they must remember that it was with them that the issue lay, and for them to prove their case. He need not instruct them further. He had of course already decided that there was evidence to go to them.

The jury retired at 4.35 p.m., and at 5.55 p.m. returned, saying they found it impossible to agree. His Honor informed them that they had not been absent sufficiently long to come to such an opinion; that they must have been six hours in consideration before he could accept such an answer. The jury then asked if they could divide the issues, as there were a good many presenting no difficulty. His Honor replied that the rules of the Court permitted a special finding on any issue. The jury again retired, and at 8.57 p.m. returned, having agreed upon all the issues. The answers were then read, but one of the answers, being ambiguous, it was rendered more explicit by the jury, after a short consultation in Court. The following is a copy of the issues, with the answers, as returned by the jury:—

- Were the plaintiffs at and for some time prior to the date of the lease on the declaration mentioned dwelling on the said 163 acres of land in the declaration mentioned, and cultivating and using the same?  
Yes.
- Were they so dwelling on, using, and cultivating the said land at and for some time prior to the date of the mortgage in the declaration mentioned?  
Yes.
- Were they so dwelling on, cultivating, and using the said land at and for some time prior to the date of the conveyance in the declaration mentioned?  
Yes.
- On the treaty for the mortgage in the declaration mentioned, was it mutually agreed by word of mouth between the plaintiffs and the defendant that the whole of the land included in the crown grant mentioned in the declaration should be included in the mortgage?  
Yes; as far as Paora Torotoro, but not Rewi Haokore.
- If not, was it on such treaty as aforesaid so agreed that only the land so leased to the said James Butcher Brathwaite as in the declaration mentioned should be included in the said mortgage?  
No; it was not only Brathwaite's lease.
- 3. Was the said deed of mortgage prepared under the instructions of the defendant alone?  
Yes.
- Was the said deed of mortgage prepared under the instructions of the plaintiffs as well as of the defendant?  
No.
- Had the plaintiffs, before or at the time of execution of the said mortgage, any independent legal advice in reference to the said mortgage?  
No.
- 5. Did the plaintiffs or either of them know, and if so, which, that the said mortgage comprised all the land included in the said grant?  
Yes, as regards Paora Torotoro only.
- Was the said mortgage deed read over, interpreted, and explained to the plaintiffs before the execution thereof by them, and did they understand the nature and effects thereof?  
Yes; read over, interpreted, and explained; but there is no evidence that it was understood by Rewi Haokore.
- Was the said conveyance of the 16th day of March, 1869, prepared under the instructions of the defendant alone?  
Yes.
- Was the said conveyance prepared under the instructions of the plaintiffs as well as of the defendant?  
No.

- Had the plaintiffs before or at the time of the execution of the said conveyance any independent legal advice in relation to the said conveyance?  
No.
- Did the plaintiffs or either of them, and if so, which, know at the time of the execution of the said conveyance that the said conveyance comprised all the land included in the said grant?  
Yes; by Paora Torotoro.
- Was the said conveyance read over, interpreted, and explained to the plaintiffs before the execution thereof by them, and did they understand the nature and effect thereof?  
Yes; read over, interpreted, and explained to both; but no evidence that it was understood by Rewi; but it was understood by Paora.
- Did the plaintiffs previously to the execution of the mortgage to the defendant agree to mortgage to the defendant the said 163 acres?  
Yes, by Paora Torotoro only, inasmuch as it was included in the crown grant.
- Did the plaintiffs, previously to the execution of the conveyance to the defendant, agree to sell to the defendant the said 163 acres?  
Yes, by Paora Torotoro, inasmuch as the land was included in the crown grant.
- Was the execution of the said deed of conveyance fraudulently obtained by the defendant by reason of his knowing that the plaintiffs did not intend to include therein the said 163 acres?  
No.
- Were the plaintiffs in occupation of the said 163 acres at or for some time prior to the 5th day of October, 1868, and have they been in occupation thereof ever since?  
Yes.
- Was any claim for possession of the said 163 acres made upon the plaintiffs by or on behalf of the defendant before the month of May, 1874, and if so, when first?  
Yes; on or about the 11th December, 1873.
- Were the plaintiffs or either of them aware before the month of May, 1874, that the said deeds of mortgage and conveyance, or either of them, purposed to affect their title to the said 163 acres, and if so, when first?  
Yes; by Paora Torotoro upon execution of the deed, and by Rewi on or about 11th December 1873.
- Did the defendant, at the time of making his application for the certificate, know that he was not rightfully entitled to the said land?  
No.
- Were the plaintiffs, Hohaia, and other native persons, in possession adversely to the defendant before and at the date of the issue of the certificate, and were they, or any of them, rightfully entitled to such land?  
Yes; in possession adversely, and not entitled, as the grantees had signed the deed of conveyance.  
His Honor then, at 9.35 p.m., discharged the jury.

The following is a copy of the letter referred to by Mr. Travers in his cross-examination of Mr. Hamlin:—

*NAPIER, 20th Sept., 1869. EDWARD GREEN, Esq., Secretary to the General Government Agent.*

*SIR,*

*Before entering on the subject I am about to write upon, I would express that I feel a great delicacy in the matter, and would have felt it a great relief had some other person taken the task in hand. But as delays are dangerous, as is inevitable in the present case, I feel it my duty to bring the subject to your notice, hoping at the same time that no reflections will be cast upon me for so doing.*

*I have now the honor respectfully to bring to your notice the wholesale manner in which lands are being alienated from the natives, under the deceptive cloak of mortgage. Mortgages some time past were entered into for the sake of the protection of merchants for outstanding debts; but a later date, and up to the present time, it has been carried on with a view indirectly to disinherit the natives of their possessions, and also to deprive them of the yearly rents, which they have heretofore been in the habit of receiving.*

*I must not omit to state that this scheme is not a general thing, but is carried on by one person in particular (Mr. Sutton), who is assisted in so doing by G. B. Worgan—every one else having set their faces against it. I may add that the barefaced manner in which the trade is carried on is beyond credence. Several natives have come into the town without the slightest idea of treating with their lands; they have been watched in the street by Mr. Sutton (who I need not say had Mr. Worgan within call) the natives decoyed away, introduced, as a rule, first to a glass or two of spirits, then into his shop, where he or she is invited to take an unlimited quantity of*

goods, at the same time the deed is introduced and requested to be signed, which, considering the state they are in, is not generally refused. I must not forget here to add that some of the most foolish and delusive ideas are put into the natives' heads—some of them have the idea that by forfeiting their respective shares of rent for three years, everything they draw in the shape of goods (for they seldom see money, thus giving about ten shillings in the pound in reality) will be paid off and be ready to re-mortgage; others hold the idea that they will still receive their yearly share of rents, and, by some unaccountable device, their respective debts will be paid off in the space of three years. In some instances some of them do not really know what they have signed away.

To such a pitch has the traffic been carried on, that in one instance I could relate where a native had secured his creditor by mortgaging to him his interests in a certain block of land, and the deed registered, the native was requested by Mr. Worgan to execute another deed in favour of Mr. Sutton. In this instance the native deserved great praise, as he told Mr. Worgan that he could not split his one hand in two; he had signed one deed, and he would be acting wrong if he signed a second for the same land, and for the same purpose—to which Mr. Worgan in reproachful manner said (alluding to the native interpreter who had been engaged in the former case):—"He rangatira rawa te tangata no hon ma hoki katino mau rawa iakoe ana kupu). Translation: He (the man) is verily your chief (leader or teacher) and you can fully hold his words (you will in future see if he have spoken in truth or otherwise). This has been put into as intelligible English as the imperfect Maori can be rendered. Say the least of this, it is teaching the native to be unprincipled.

I am happy to say in this respect the natives have to the present period behaved in a most creditable manner.

The effects of this iniquitous and baneful traffic has yet to be felt by the province, and I don't think I shall be wrong in saying by the country also. The natives will be made destitute, will consequently resort to stealing and highway robberies, together with all other attending evils—and I fear the ultimate consequences will be infinitely worse—viz., bloodshed, &c. I perceive by a late Act of the Native Lands Act that some alteration has been made with respect to individual grantees dealing with their respective interests, but I fear that, while such an unprincipled mode of dealing has already exhibited itself, a majority of grantees will be easily overcome.

The power given to licensed interpreters to act in such cases is unlimited; unless his own conscience prompts him, he is acting in such a way as will be injurious to the colony. I allude to the wholesale manner in which it has been, and still is carried on. To my certain knowledge deeds are at the present time in the course of preparation for the further transactions of the above nefarious traffic. I would, therefore, bring to your notice the necessity of revoking the license as native interpreter issued to that gentleman, Mr. Worgan, at all events for a time, pending your pleasure to again re-grant it at some future period. If this is not at once done, I fear there will be no redress, or redress will be too late.

I have, &c.,

(Signed) F. E. Hamlin. The Hon. the Native Minister, Wellington.