

claim within the unsold portion, and one by the non-sellers stating that they will not expect any share of the money for the portion to be sold. Now there was nothing of this sort in the cases heard before us.

Second, Mortgages.

I was much surprised at the knowledge displayed by the Natives of Hawke's Bay on this subject; but I am of opinion that it was the Europeans of that Province that taught their Maori friends that work, without explaining to them the bad effects of the mortgaging system. They only showed them the pleasing portions, and that is why the Maori people of Hawke's Bay have been so anxious to deal with their lands in that way. If full explanations of the full force and effect of mortgages had been made to them, they would not so hastily have rushed to destruction.

There were certain old men and women who came before the Commissioners, and stated that they did not know the effect of the mortgage deeds; but the interpreters stated that these witnesses did know very well. I carefully sought for the reason which prompted those interpreters to assert that the said witnesses knew the full force and effect of such deeds, which contain many technical legal expressions which are not clear to the majority of Europeans.

I believe that it is true that these witnesses did not know, because many copies of the translations into Maori of such deeds were produced before the Commission; and when I saw them I came to the conclusion that it was not to them that the Maoris gave their assent, but that the interpreters made other statements to induce these people to give their consent.

Third, Interpreters being taken from Napier to Wellington for interpreting work by storekeepers and land-buyers, without regard to expense.

I carefully sought to ascertain their motive for this cause, and I consider it was that these interpreters were such adepts in the work of deceiving the people, and it was feared lest other interpreters should give full explanations of the terms of the deeds, for there are plenty of certificated interpreters at Wellington who could easily have interpreted those deeds for a small fee.

I wish also to make a statement with regard to the interpreters of the said Province.

Most of the conveyances, mortgage deeds, or other documents which were produced before the Commission were interpreted by two individuals, who are brothers. Neither of these men would, in my opinion, be afraid of the other, they being brothers, no matter what sort of interpretations each might give.

Then there is the course of action which these interpreters take.

The interpreters act only for the lessees and storekeepers, and do not assist the Maoris, nor do they assist Europeans who may come to buy land in that Province. I think that that is one cause of the trouble which has come upon the Natives of that Province, and it is through the interpreters.

Then there is the ignorance of most of the Maoris of Hawke's Bay in regard to European matters. If they had known what to do, they would have gone to the ordinary Courts to get redress for their grievances, and then they would not have suffered so much.

There are many other points which I had desired to refer to, but I do not wish to take up too much time.

WIREMU HIKAIRO,
Commissioner.

TINO WHAKAATURANGA WHAKAARO.

Kua haere ahau ki te Porowini o Haaki Pei i runga i te whakahau a Te Paremata kia haere ki te ata rapurapu i nga tikanga o nga whakahe a nga tangata Maori o tena Porowini i tuku ai ki te Kawanatanga mo nga hokonga whenua me era atu mea hoki e tau ana ki taua tu mea ki te whenua.

Ka nui hoki nga tono whakawa i kitea e ahau mo taua tu mea ano he mea tuku mai e nga tangata Maori o taua Porowini hei tiro-tirohanga ma matou. Heoi kihai i oti katoa i a matou aua tono te tiro-tiro i te maha rawa, tetahi hoki i rite te wa hei mahinga ma to matou Tumuaki ki nga mahi o nga takiwa o tona Tumuaki Kaiwhakawatanga; otiia, ki taku whakaaro me i tohe tonu ano matou ki te tiro-tiro i aua tono ekore ano e pau i he tau kotahi.

Ko nga tono whakahe katoa a etahi o nga tangata o taua Porowini ano mo etahi o nga hokonga whenua o mua a te Kawanatanga ara ko nga mea ano i tuhia ra nga ingoa ki roto i te "Ture Komihana rapu tukunga whenua o Haaka Pei, 1872." Engari i oti katoa i a matou te tiro-tiro.

Ko te waahi tuatahi hei kororotanga atu maaku ko nga tono whakahe mo te Kawanatanga.

Ki taku titiro ko te tino take o aua whakahe kei runga i etahi kupu i whakaaetia e nga tangata Maori ratou ko nga Kaihoko whenua a te Kawanatanga i te wa i hokona ai aua whenua kihai i whakaotia kia oti; otiia kihai i marama i a au te kaiwhakakore i aua kupu, na te Kawanatanga Nui ranei, na te Kawanatanga ranei o te Porowini na nga Kaihoko ano ranei. Na ko etahi o aua tono whakahe, kihai i tika.

Ka ahu tenei taku korero mo runga i nga tono whakahe mo nga hokonga whenua o muri mai o te mahinga o te "Ture Whenua Maori." Heoi me maatua whakaatu ahau ki a koutou i tenei kupu, ara ka nui te mate o nga tangata Maori o te Porowini o Haaka Pei i te whenua kore.

Ko te ki tonu a nga tangata Maori i whakaatu mai ai ki a matou i te Kouti, ko te take i nui rawa ai to ratou mate na te "Ture Whenua Maori." Otiia ki taku whakaaro, mahi rawa ake ano te Ture Whenua kua takoto noa atu ano te whakaaro a nga Pakeha o tena Porowini kia riro katoa i a ratou nga whenua o o ratou hoa maori; ina hoki, kiano te Ture Whenua Maori i hanga, kua maha noa atu nga whenua kua riro i nga Pakeha i runga i te tikanga Reti ko tena hoki te take i kore ai e taea te whakatakirua takitoru ranei Karauna Karaati mo nga whenua nunui, he whakaaro no nga Kai utu Reti kei raruraru a ratou Reti. Na e mea ana ahau, ko tena ano te huarahi tuatahi atu o te mate ki tena iwi.