

THE
L A W S O F E N G L A N D ;

COMPILED AND TRANSLATED INTO

THE MAORI LANGUAGE,

BY DIRECTION OF

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GOVERNOR OF NEW ZEALAND,

&c., &c., &c.

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ENGLISH PREFACE.

THE following pages have been prepared by direction of His Excellency the Governor of New Zealand, with the view of placing in the hands of Her Majesty's Subjects of the Maori Race such information, with respect to the Laws and Institutions of the Nation into which they have been incorporated, as may be found practically useful in their present stage of civilization.

It is hoped, also; that, as a Summary of English Law, the present volume may not be altogether without value in the hands of Magistrates and others, who may be called upon to administer or explain our laws to the Aboriginal Natives of this Country.

From the nature of the subject treated it was only to be expected that considerable difficulty would be found in the attempt to present in an intelligible manner the precise definitions, nice distinctions, and technicalities of the Law, through the medium of a rude language, which, though far from poor in expression or defective in structure, is better adapted for narration or description of natural objects, than for dealing with abstract subjects. How far this difficulty has been overcome the judgment of those who are skilled in the Maori tongue must determine. The plan of placing the Maori and English in opposite pages, making the paragraphs correspond with each other, has been adopted for this reason, among others;—that in case of obscurity in the Maori a reference to the English, on the opposite page, may at once afford the means of correcting misapprehension, by shewing what was intended to be conveyed.

It should be stated that the materials of this Book were first compiled in English, and then wrought into their present shape in Maori, of which the English given is a translation: this will explain an apparent redundancy of style in the latter which might otherwise be inexcusable. The merit of intelligibility to the Maori reader has been thought of more importance, in a work of this kind, than that of strict conformity to rules of English composition.

The English reader will doubtless discover numerous defects in the present attempt. Had a longer time been available for maturing the plan and executing the details of the work, it might have appeared in a less imperfect shape. It is hoped that what has been done may serve as a ground-work for something more comprehensive and complete at a future time.

Recent movements among some of the Native Tribes indicate a growing perception in the Maori Race of their social wants, and make it desirable that the Government of the Country should, with as little delay as possible, place within their reach such information respecting our Laws and Institutions as may, with the Divine blessing, prove the means of directing their efforts to legitimate objects inducing results beneficial alike to both races.

Native Secretary's Office,
April, 1858.

THE LAWS OF ENGLAND.

INTRODUCTION.

§ 1. This is an explanation of that which is called the Law,—the Law of England,—the Law of the Queen.

There are two kinds of Law in force in the world;—one is the Divine Law;—the other is Human Law.

Divine Law is that which is written in the Holy Scripture. This prescribes rules for the spirit and the conscience of a man; it puts a bridle on his heart to guide and to control it. The Law of God condemns the evil thoughts and evil desires of the heart of which the outward actions are the manifestations. This Law prescribes the punishment of evil, whether hidden within the heart, or manifested in the actions.

Those to whom the Divine Law is committed, and whose duty it is to expound it, are the Bishops, Ministers, and Teachers.

Human Law lays down rules for the guidance of the bodily and outward actions of men. Man cannot look into the heart of man, therefore he cannot frame a Law to control the heart, as he can to control the body. It is the evil acts of men, the manifestations of their evil thoughts, which are condemned by human Law. Human Law prescribes punishment for evil deeds.

Those to whom the charge of human Law is committed, and whose office it is to administer and expound it are, in England, The Queen,—and, here, the Governor with the Magistrates and those who have been commissioned for that purpose by the Queen. Its Guardians and those who enforce it are all right-thinking men, that is, the People as a body.

Whether the Law be Human or Divine, it ought to have the same fountain, that is, GOD. Divine Law was revealed by God Himself; and good Human Law is built up by man upon Divine Law. That, Divine Law, was first; this, Human Law, afterwards. That is for within, this is for without. Evil is from within. While yet within, it is seen by GOD, and is condemned by His Law, and will be punished by him. But it must first shew itself before it can be seen by man, or be condemned and punished by his Law.

Matters relating to the Divine Law, that is to Christianity, will not be spoken of here. What we desire now to speak of are Human Laws, that is, The Queen's Laws, which prescribe rules for the actions of men: which condemn evil actions and punish them.

§ 2. Formerly, when the ancestors of the Pakeha lived in ignorance, England possessed no good Law. There was then no Restrainer of the wrong. Then a man's own strength was his Law; a law of oppression towards the weak. Men lived then in anarchy and fear. It was a state of things like that which prevailed throughout New Zealand but a short time ago. Men lived in disorder, strife, and mutual aggression;—killing each other, and doing every evil thing natural to a state of ignorance.

After a while, Christianity was brought to England. Then arose the thought in the minds of men to lay down a law to suppress evil, to cause good to flourish, and to secure peace. Thoughtful men saw that without law and order they could never become a great, noble and wealthy people. So they framed and laid down Laws.

The men who framed these laws were the principal Chiefs, the Sages, the Bishops, and men appointed for that purpose by the people. The King was the head, to make sacred and to confirm them. These formed a council for the laying down of laws; and whenever it was desired to make any new law, or to alter an existing one, it was for these councils to do so: and down to this day is the same plan adopted. The councils for framing laws are still engaged upon this work. Therefore all men greatly honour, magnify, uphold and highly prize their Law. No man may resist that law or trample on it, nor disobey those who administer and guard it,—the magistrates and the constables: the body of the people uphold and strengthen it. No one opposes the Law, which is the parent of men, except the wrong-doer; and the rest of the community will not allow him to have his will. All the people will support the law; and, if the wrong-doer resist, all the people will as it were become constables, and will take him where he will be tried and punished for his offences by the Law.

- § 3. The people of England were not so fortunate in days of old as are the people of New Zealand now. When they began to frame for themselves laws, in generations long past, they had no example to direct them. They had to open for themselves a road through the thick bush; sometimes right, sometimes wrong; try it here, and find it wrong; try it there; try it on the right hand, if wrong, try it on the left hand: where should the right road be found?

Another difficulty, arising from their ignorance, was that the guides and leaders themselves pulled different ways. One would say, Here is the right path; another would say, Nay, but here: and, after much quarrelling, scarcely were they able to settle anything. How could it be otherwise with blind guides? It was not until after much contention, and many generations had passed, that all were agreed upon one system and were willing to walk in one path.

In the present day, the Maori is more fortunate. A path has been cleared and opened through the forest: it lies before him: he has but to walk in it. A wise and a generous people, the English, have settled in his land; and this people are willing to teach him, and to guide him in the well-made road which themselves have travelled for so many generations; that is, in the path of the perfected law,—in the path by which themselves have attained to all the good things which they now possess; wisdom, prosperity, quietness, peace, wealth, power, glory, and all other good things which the Pakeha possesses. Let there now be no doubt nor hesitation, but be patient and earnest and follow the direction of those who have been appointed to shew you the right and the finished path. If a man seek to strike out for himself a new path through the fern, ere long he will be exhausted, and will desire to return to the wide and open path, to the path which has been beaten hard and firm by travelling.

- § 4. The Pakeha has many laws: all men are not able to remember them all; therefore men are appointed by The Queen and by the Governor whose special duty it is to make themselves acquainted with these laws, and to administer them for the people. These are the Judges and Magistrates. They are made to swear that they will decide in accordance with justice only, and with what the Law has prescribed as the rule for each case. It is for the Governor to select men of patience, integrity and wisdom, and appoint them Magistrates. All matters of dispute must be referred to their decision. Their knowledge is obtained from the books wherein the laws are written; which books they read and study constantly. Their knowledge is also partly derived from practice, for if a man work constantly at one work, he will become skillful in it. It is gained also by referring to previous decisions.

- § 5. The main objects of the Law are two:—to protect right, and to prevent wrong. That which is right is asserted by the Law; and the man who holds that right is protected and supported in his right. The commission of wrong is forbidden by the Law; and, if committed, the Law punishes the man who does that wrong, or makes him pay for doing it, and gives redress to the man who suffered the wrong.

- § 6. In the eye of the Law there are two kinds of wrong,

One is wrong to the man himself, or to his property; whereby the man himself alone suffers inconvenience or injury. The name of "Civil Injury" is given to this kind of wrong.

The other kind is to the whole people; these are great offences, breaches of the great law. The name given to this kind of wrong is "Criminal Offence."

§ 7. In the case of a wrong done to a man himself, he who suffered the wrong may bring the case to be tried, and may ask for redress by law. Here is an instance of a Civil Injury. Suppose Tamati owes Hone money, and will not pay him; then Hone will go to the Magistrate, and he issues a Summons-paper to bring Tamati, that he and Hone may both come and state their case before the Magistrate on a day fixed for hearing them. When they come, the Magistrate hears what they both have to say, and, if he sees that Hone is in the right, he orders that the money shall be paid by Tamati.

Here is another instance. Suppose Hemi's horse has destroyed wheat belonging to Wiremu, and Hemi is not willing to pay for the damage; then Wiremu proceeds as in the former case: he goes to the Magistrate, who issues his summons to Hemi and hears what both have to say; then, if he think it right that Hemi should pay Wiremu, he orders this to be done.

As the name of this kind of wrong is a Civil Injury, so the Summons also is called a "Civil Summons."

§ 8. In the case of a wrong to the whole people, that is, a Criminal Offence, the Law does not leave it at the will of the man who has suffered by that wrong, or at that of his relations, to say whether it shall be tried or no. The Law demands for this kind of wrong, for Criminal Offences, that The Queen, or the Governor, and the Magistrates, shall take care that such offences do not pass without being brought to trial. The name given to this kind of wrong is, we have said, "Criminal Offence"; such as killing a man, burning a house, assaulting any person, and the like.

In the eye of the Law, a Criminal Offence is committed not against the injured person only, but against the whole people; such are the offences just spoken of. For this reason it is left to the Magistrates to see that they are prosecuted and the offenders brought to trial.

The punishments appointed for this kind of offences are various. For a great offence, a great punishment; for the lesser offence, a lesser punishment: death for some; for others, imprisonment; for others, payment; that is, what the Pakeha calls a Fine.

§ 9. A man who lives under the Law has an obligation to the Law, and the Law has one in return to him. His obligation to the Law is Obedience; that of the Law to him is Protection from injury by any other; for the Law prevents his being molested in person or in property. If there were no Law, the weak would be oppressed by the strong and there would be much confusion. But the Law enables men to live securely; a covenant of combination is entered into by all the people, to bring into union the thoughts of all, and to collect together the power and might of all, as a protection to each individual from oppression or injury.

Now there are three principal things which the Law is intended to protect.

1. A man's life, health and good name.
2. A man's liberty, which must not be restrained without authority. The only man authorized to restrict the liberty of another is the Magistrate, and that upon just cause, as the commission of some wrong. If a man be imprisoned by the Magistrate without cause, from malice or abuse of his power, the Magistrate will himself be punished by the Law.
3. A man's land, property, possessions, and all things whatsoever belonging to him are protected by the Law, for him to hold, to use, or to dispose of them, without interference by any other, except by the authority of the Law.

§ 10. We will here explain the procedure of this Law, which has been called the parent and guardian of a man, whereby he is enabled to dwell in prosperity and security and himself and his property are protected from interference and injury at the hands of others. We will give you the names of those who hold and administer this Law, that is, of those persons who are appointed to take care that the Law be not trod upon: we will also explain their respective duties.

§ 11.—I. THE QUEEN.

The first is The Queen. She is the great head and guardian of the Law. The Queen's representative in New Zealand is the Governor. There are many lands occupied by the Queen's subjects, distant and widely separated, and She is therefore not able to supervise them all. For this reason She has selected some of the Chiefs of her people, and sent them to some of those lands as Governors, heads of the people, and Chief administrators of the Law in those places, to act for Her in distant parts. It is from Her that they have their authority and their instructions; and they represent Her in those countries. In this way the Governor of New Zealand is appointed.

§ 12.—II. THE GOVERNOR.

The great powers for the administration of the Law which, in England, are vested in the Queen have, here, been delegated by Her to the Governor. He must conduct affairs in accordance with law as he may deem it best for the interests of all; he has also The Queen's instructions, and must conduct affairs in obedience to them. Sometimes he has to apply to The Queen for advice and fresh instructions.

- § 13. The Governor can direct the troops and send them to any place, or order them to do anything, and they must obey him. In case of war, either if another nation were to invade this country, or, if strife arose among ourselves, the Governor could ask The Queen to send hither ships of war and troops, and The Queen would send at once of Her numerous fleets and soldiers, until that war or that strife was at an end. Nor, even though all her many thousand ships and soldiers should be required, would they be withheld, but more and more would continually be sent until the object should be accomplished.
- § 14. The Governor is also the head of all Magistrates in New Zealand. His duty is to keep the Law from being broken by others, and to protect the people: but he must execute the duties of his office in accordance with the laws laid down. The law is above him: he must take care that the Law is not trampled on by others; and he must take care also that he do not govern contrary to the Law. From the Queen downwards, all are subject to the Law.
- § 15. Another part of the Governor's office is to assent to the execution of the sentences of the Law. If man have been tried for murder, and found guilty, and been sentenced by the Judge to death, the Governor must first consent before he can be put to death. The Governor has the power to lighten the punishment of any criminal; for he may in his discretion, and if he shall see just cause for so doing, either pardon altogether, or remit a portion of the penalty. But on the other hand, the Governor cannot increase any man's punishment.
- § 16. Another part of the office of the Governor is to assent to the enactment of any new law, or to the change of any existing one by the Council appointed for framing laws, so that they may be valid, and become Law.
- § 17. It is also the duty of the Governor to appoint Magistrates and other persons for administering the laws, and to assign to them their duties. All this he does as the Queen's Representative. If the Magistrates neglect their duties, or misconduct themselves in the performance of them, they may be punished.
- § 18. These functions the Governor exercises for the benefit of all alike; they are not exercised by him for self aggrandisement, for the increase of his own fame and reputation: his only object in their exercise is the peace, welfare and prosperity of the people. This is the grand object: it is for this that Laws are framed; it is this that the Governor and all his officers must seek to promote.

§ 19.—III. THE JUDGES.

Next to the Governor, the great Officers, Guardians and Administrators of the Law, are the Chief Justice and the other Judges of the Supreme Court, called Puisne Judges of the Court, that is, of the Court wherein sit the Jury. These Judges are appointed by The Queen and by the

Governor under Her authority, and are selected from among the lawyers, whose business is the study of the Law. From among these lawyers are the Judges chosen, men of great knowledge and of strict integrity.

§ 20. One of the duties of these Judges is to supervise the other Magistrates, and all persons charged with the administration of the Law.

§ 21. Another part of their office is to preside at the great Courts, namely, the Supreme Courts, wherein they are assisted by the Jury of the Twelve.

§ 22.—JURIES.

Juries are selected from among men whose names are written in the book of the Sheriff. At the commencement of each year the Magistrates make out a list of men to hear and decide cases brought before them. These sit as a Council called a Jury. (See § 34.)

§ 23. This Council or Jury, together with the Chief Justice, or one of the Judges of the Supreme Court, hear and decide cases of Civil Injuries and Criminal Offences which are too important to be dealt with by the inferior Magistrates. The distinction between Civil Injuries and Criminal Offences, we have before explained.

§ 24.—LAWYERS.

The parties to any case brought before the Court, may, if they so desire, be represented each by a Lawyer, to conduct their respective cases.

A Lawyer is a man who has been bred and trained to the study of the Law and the practice of the Courts of Justice. He stands up before the Court to speak the words of the man whom he represents; that is, of the plaintiff, or of the defendant. The Lawyer examines the witnesses and gathers up and lays before the Court everything that may tend to make good his client's case.

§ 25. When all has been laid before the Court, the Chief Justice or other Judge, and the Jury, decide in favour of that one of the parties with whom they believe the right to lie. In Criminal cases, the Chief Justice or other Judge awards the amount of punishment to the offender. In Civil cases, the Jury, with the assistance of the Chief Justice or other Judge, declare what shall be the amount of compensation to be given by the defendant to the plaintiff. When judgment has been given requiring the defendant to compensate the plaintiff, he must do so; and if he does not pay, he may, on the application of the plaintiff, be imprisoned until the money is paid, or until the term fixed by the Law is expired.

§ 26.—PROCEDURE IN CRIMINAL CASES.

The most important of the duties of the Judges of the Supreme Court is the trial of great "Criminal Offences." Attend to this, for it is very important. If a Criminal Offence has been committed by any person, any policeman or other person who knows of its commission should go to a Magistrate and declare to him all he knows about it. The Magistrate will listen to what is said, and, if in his opinion there is sufficient ground for doing so, he will issue a "Criminal Summons" to cause the man charged with the commission of such offence to appear before him; or, in cases of a serious nature, such as murder, rape, arson, &c., he sends a policeman to fetch him at once. Then, in the Courthouse, all the witnesses are heard by the Magistrate, and, if he believes that the person charged with the offence did commit it, he directs him to be punished. If the case be a serious one, and the Magistrate considers there is sufficient evidence against the person to justify his trial before the Supreme Court, he commits him to prison, to await there the next Session of that Court.

- § 27. When the day of the Session of the Supreme Court arrives, the prisoner is tried by a Judge of that Court and a Jury: and, if the Jury find him guilty of the offence with which he is charged, he is sentenced by the Court, to death, or to imprisonment, or to whatever punishment the Law prescribes for such offences. If the Court find him innocent, he is discharged. The matter ends here. He cannot be tried again for the same offence. (See § 33.)
- § 28. Now, listen to the reason why a man charged with a serious Criminal Offence has to appear twice before a tribunal; i. e., first before a Magistrate and afterwards before the Supreme Court. It is from the great regard of the Law for the life and liberty of a man. In the eye of the Law there is nothing above these. Hence great caution is used that no one shall be put to death or imprisoned without good and certain cause. The Law does not proceed hastily. Therefore it is provided that one of the heads of the Magistrates, and a Jury composed of twelve of his fellow citizens, shall investigate the truth of the allegation made against a man, and declare whether it be true or false; whether the accused ought to be punished or not. This is an excellent provision. The whole people greatly regard and prize this law and would by no means be willing that it should be altered, because it respects the life and person of a man so greatly.
- § 29. This law does not, nor does the Law in any case, respect persons. All men before the Law are alike. There is one Law for all, Maori or Pakeha, white skin or black. And it is false to say that by submitting to the Law any man is humiliated, whether Pakeha or Maori. On the contrary, by submitting to Law, and by upholding the Law, a man protects his own dignity, for it is the Law which recognises and secures his rights. The Law is his safeguard by whose protection he will be secure of his life, liberty, and happiness.

§ 30.—IV. SHERIFF.

The Sheriff is an officer appointed to carry into execution the judgments of the Supreme Court. If a Judge, after trying a prisoner, says, Let this man be hanged, for he is a murderer, and the Governor consents to this; it is the duty of the Sheriff to hang that man. Similarly, if the sentence of the Judge is, Let the man be imprisoned for a certain term, for he committed the offence for which he has been tried; the Sheriff puts him in prison accordingly.

- § 31. The custom of nations who have made no advance from barbarism is different. With them, it is usual for the man who has been injured, or for the relations of a man slain, not only to judge, but to punish the offender, and even, if they think it just that he should die, to kill him. This is very wrong, for the passions of these persons are excited, and men cannot judge rightly when in a state of excitement. Moreover, if the infliction of punishment is left to them, they may be carried away by revengeful passion and make it unnecessarily severe. Again, in such a case, the relations of the offender thus put to death might in their turn seek revenge, and the evil would increase.

Another reason why it is not right that the party suffering wrong should seek to redress his own injury is, lest, on the one hand, while smarting under a sense of the wrong he might be led to punish the wrong-doer too severely, or lest, on the other hand, he might allow himself to be bribed by him, and accept a gift as satisfaction, and so a criminal might escape punishment altogether. A rich man might in this manner escape punishment for his offence.

Therefore the law says, let an officer be appointed whose special duty shall be to carry into execution the sentences delivered in the Court by the Judge, and to inflict the punishments awarded by him to offenders. Let him be a stranger to the matter, unconnected alike with the man who suffered and the man who did the wrong, so that he may not be induced to punish too severely, from anger, or too slightly, from favour or pity. The name of this Officer is the Sheriff. This is an admirable arrangement, for no one can feel anger towards the Sheriff: every one knows that he does not act from his own thought; but merely carries into effect that which the Law commands.

§ 32.—V. CORONER.

Another officer and administrator of the law is the Coroner. His principal duty is to enquire into the cause of any sudden or violent death. For instance, if a corpse has been found in the water, or any where else, the Coroner summons a Jury of the neighbouring residents to enquire into the cause of the death. The Jury with the Coroner go and inspect the body, and then begin to investigate the cause of death. All persons who know anything about the matter are brought and examined by the Coroner. He asks the witnesses what they know about the death, ascertains who last saw the deceased alive, carefully collects all particulars and obtains all the information he can about the matter, for himself and the Jury to deliberate upon.

If this Jury think the man met with his death accidentally; such as, that he fell into the water and was drowned; a verdict is returned to that effect. There the matter ends, and the body is buried.

But if, in the opinion of the Jury, the deceased was murdered by some one; the Coroner issues his Warrant to the police, to apprehend the person suspected, who is committed by him to gaol for trial by the Supreme Court.

§ 23. Then the prisoner is tried in the manner before described. (See § 27.) The Judge and Jury hear all the evidence, and then, if they think that the charge is true, and that the prisoner did murder the deceased, the Court sentences the prisoner to death. If, on the contrary, they think that the prisoner is innocent, he is acquitted by them and discharged. Again; if, in their opinion, the prisoner killed the deceased, but the killing did not amount to murder, but to manslaughter, a lesser punishment is inflicted. And again; if the Jury think it not to amount to manslaughter, the prisoner is discharged. (See "Murder" No. 65.)

§ 34.—JURY.

A Common Jury consists of 12 men, summoned by the Sheriff for trials in the Supreme Court. With one exception, juries are not used in trials in the Resident Magistrates' Courts.

The men for a jury are thus chosen. The names of all citizens, between the ages of 21 and 60 years, of good fame and character, are written in a book kept by the Sheriff, arranged alphabetically. When a Jury is required, the Sheriff summons 36 men, taken in order as they stand in the book. The choice of jurymen is not left with the Sheriff. The choice is decided by the initial letters of their names, commencing with A; and when all the names on the list have been gone through, the list is again commenced. Thus it is impossible to select men for a Jury who are likely to favour one side or the other.

On the day appointed for the assembling at the Courthouse, the names of these 36 Jurors are written by the Registrar on slips of paper. These slips are put into a box and shaken together, and then taken out one by one. Each name is called out by the Registrar as drawn. When twelve men have been obtained, the Jury is formed.

Each Juror is then sworn by the Registrar, and takes an oath that he will give a true verdict, according to the evidence. If any person summoned to attend as a Juror neglects to appear, he is liable to a fine not exceeding £10. Thus everything belonging to the administration of Justice is well arranged, so that no difficulty or confusion may arise.

§ 35.—GRAND JURY.

Previously to the trial we have described taking place, there sit a body of men, whose duty it is to say, on hearing the evidence for the prosecution alone, whether there is a sufficient case to go to trial or not. If they find that the grounds of prosecution are not sufficient, they so inform the Judge, and the accused is discharged. If they say there are sufficient grounds, the trial of the accused by the Supreme Court is proceeded with. This is the Grand Jury.

§ 36.—REGISTRAR.

The Registrar is the officer who keeps the records of the Supreme Court. He calls over the names of the Jurors and administers the oath requiring them to give a true verdict according to the evidence brought before them. He also administers the oath to the witnesses, requiring them to speak truly. He writes down the proceedings in the rolls of the Court; the accusation; the names

of the witnesses; the verdict of the Jury, convicting or acquitting; and the judgment of the Court. These rolls are carefully preserved.

§ 37.—VI. MAGISTRATES.

Magistrates are a useful and honourable class of officers charged with the administration of the law. They are appointed by the Governor for their good character, intelligence, and moral courage. Some are in the towns, others in the country.

§ 38.—CIVIL JURISDICTION.

One duty of these officers is to hear and determine Civil matters. But they do not interfere in these matters until some complaint is made to them.

They must not listen out of Court to any matter upon which they are to adjudicate but on certain days, which are previously fixed and known to all, they sit in Court to hear such matters.

Any person who has a cause of complaint against another must go to the Magistrate there, and ask for a summons against the man who has done him wrong. The Magistrate then, if he thinks fit, issues his summons to the defendant, and fixes a day, named in the summons, when the matter will be heard.

This summons, is given to the plaintiff, and he must take care that it is delivered to the defendant. He must allow no delay in the delivery; so that the defendant may have time to get up his case, and travel to the place appointed by the Summons for the hearing.

§ 39. If there be any person who knows anything about the case, and either of the parties wish that the evidence of that person should be taken on the trial, he may apply to the Magistrate, who will summons that person to attend the trial as a witness.

If the witness neglects to attend at the appointed time, he is liable to be fined not exceeding £10. The law provides this, because the absence of a witness might cause the plaintiff or the defendant to lose his case for want of some evidence not produced. Thus a decision might be given by the Court, causing injustice to one party. For this reason the witness is summoned and required to appear, and he must not disobey or absent himself, that the Magistrates may be able to decide justly.

§ 40. On the day appointed for hearing, when all parties are assembled, the plaintiff, that is, the person who made the complaint, makes his statement, and his witnesses also state what they know.

The defendant, (that is, the person who is charged with the wrong doing,) then cross-examines the plaintiff and his witnesses; that is, he asks questions about what has been said by them, with the view of eliciting anything favourable to his side.

Then the Magistrate also examines them, in order to make clear any point not thoroughly understood.

When the plaintiff and his witnesses have finished, the defendant and his witnesses proceed in a similar manner; the plaintiff cross-examines them; and, finally, the Magistrate examines them, in order that all the facts may be brought out.

When the Magistrates have heard both sides, they deliberate until they arrive at a decision as to which of the parties is right.

When this is done, the judgment of the Court is given. This is pronounced in public, audibly, that all may hear. This judgment must not be founded on mere caprice, but upon the evidence adduced, and must be according to equity and good conscience.

This judgment, once delivered, terminates the matter in dispute.

§ 41. If it is decided by the Court that nothing shall be paid to the plaintiff by the defendant, the Magistrate, if he think fit, may order that the plaintiff shall pay the defendant the expenses that he has been put to by being brought before the Court without a cause. The plaintiff must quietly submit to the decision of the Court, whatever it may be. Although he may feel disappointed, yet let the decision of the Magistrates, that is of the Court, be obeyed by him, for he knows that the Magistrate does not lean to either side, nor regard either party with favour or disfavour, but decides according to his unbiassed view of the Law and justice. The Magistrate regards the Law and right, and does not regard the man.

If judgment goes for the plaintiff, the defendant must pay the amount adjudged.

If either party refuses or neglects to obey the judgment of the Court, the Magistrate sends a constable to take his horses, his pigs, his wheat, or other property, and causes them to be sold until sufficient money is obtained to satisfy the judgment.

If there is not sufficient property to satisfy the judgment of the Court, the party in whose favor the judgment was given, may ask the Magistrate to send the other party to prison, and the Magistrate may imprison him for a period not exceeding four months.

§ 42.—WITNESSES.

We will here say a few words respecting evidence given by those persons who are called Witnesses, and who are required to state what they know about any matter which is being tried. When a man is caused to stand up to give evidence before a Court, if he is a believer in God, he is sworn to speak the truth, the whole truth, and nothing but the truth; but if he is not a believer in God, he is not sworn, but is required to make an affirmation that he will speak the truth, the whole truth, and nothing but the truth.

An oath is a very sacred thing. It is an appeal to God that He will deal with the speaker in anger or in kindness accordingly as he speaks falsely or truly. It is a prayer to God that He will punish him severely if he tells a lie. Hence men greatly fear to speak falsely in Court after they are sworn. A false oath is a very fearful thing. It is punished in the next world.

The Law has also provided a punishment, in this world, for the person who knowingly speaks falsely, upon oath, or who deliberately makes a false affirmation in Court. (See "Perjury," 70.) The whole fountain of Justice would be corrupted if men were allowed to speak falsely before the Court. Therefore the law is very severe against such men, and inflicts a heavy punishment.

§ 43.—CRIMINAL OFFENCES.

Another class of important duties, appertaining to the Magistrates, is the trial of Criminal Offences. We have before defined this kind of offence. It is an offence against the Queen, that is, against the whole community, of which the Queen is the head. These are the offences which, with their respective punishments, are written in the first part of this book.

These offences affect society at large, and not only the single individual who suffers the wrong. The man who commits one of these offences has insulted and

injured the community. The Law therefore does not allow such offences to be atoned for by the payment of money to the individual who was specially injured by the offence, but directs that the offender shall make satisfaction for his offence, either by taking his money, which goes to the Queen, or by imprisoning his body; and, in cases of heinous crime, such as Murder, he himself is made the payment and his life is forfeited. The money payments required by the Law as satisfaction for Criminal Offences are called "Fines." The offender is said to be "fined."

- § 44. There is an exception made by the Law in regard to theft, where a Maori is the guilty person, (See "Larceny," 55.) But in most cases of Criminal Offence, the offender himself is made the atonement, and must go to prison as a satisfaction; for his offence is against the whole community.
- § 45. This is the way the Magistrates act in Criminal Offences. Suppose John goes to the Magistrates in the Courthouse, and tells them that Thomas has committed a Criminal Offence; as, for instance, that he has been guilty of theft. They write down on paper all that John says about the matter, and make him sign his name to it. In serious cases, they swear him to the truth of his statement. After they have heard all that John has to say, if they think that there is sufficient reason to believe that Thomas has committed the offence alleged, they, in some cases, issue a "Criminal Summons" commanding Thomas to come to the Courthouse, on a certain day named, and be tried.

But, in some cases, or when the offence is a serious one, they do not issue a summons, but a "Warrant to apprehend," that he may be forthwith brought. This Summons or Warrant, as the case may be, is given to a Constable. If it be a Summons, it is delivered by the constable to Thomas. If it be a Warrant to apprehend, the Constable goes to fetch Thomas, and brings him before the Magistrates, and, if he resists, may use force.

- § 46. When Thomas appears before the Magistrates, the statements of John and all his witnesses are heard, on oath or declaration. They also listen to what Thomas wishes to say in his defence, but they do not swear him. His witnesses are also heard, if any are present. The witnesses are required to make oath or solemn declaration to the truth of their statements.

If the Magistrates think their statements are true, and that Thomas did commit the offence laid to his charge, and if it be a serious one, they send him to Auckland or elsewhere, under the charge of a Constable, to be tried by the Supreme Court, that is, by a Judge and Jury.

- § 47. In some Criminal Offences the accused may, however, be allowed his liberty, and is not detained in prison; but he must engage to come to the Court on the day appointed for a trial that he may be tried for the offence laid to his charge. He, and sureties on his behalf, must sign bonds binding himself and them to pay certain moneys to the Queen if he fail to appear in Court at the time therein specified. These bonds are taken by the Magistrates and sent to the Registrar of the Supreme Court; the accused is then allowed to go to his sureties, who must produce him on the day named for his trial. If they fail to do so, both he and they will forfeit the sums mentioned in the bond. If unpaid, the goods of the parties may be seized and sold until the amount required be raised. This is called "Bailing" the accused; whereby he is spared detention in prison while awaiting the Sitting of the Court to take his trial. In some serious cases, the Magistrates cannot take bail. In others, there is a discretion left with them to do so or not, as they may think proper; and again, in other cases, it is compulsory upon them to do so, if bail be offered by the accused. The amount of money in the bonds is always at the discretion of the Magistrates. It must be sufficient to ensure the production of the accused to take his trial, but it must not be excessive.

- § 48. The witnesses who are to give evidence in Criminal Cases are also bound over by the Magistrates, in sums of money, to appear and give evidence on the trial; and if they fail to do so, they are compelled to pay the sums mentioned in the bonds.

- § 49. There are, however, some Criminal Offences which may be dealt with summarily by the Magistrates, and the offender imprisoned on their commitment. These are stated in the list of Criminal Offences.
- § 50. There is one great principle of the Law which must be remembered. The Magistrate cannot hear the plaintiff alone. Neither can he hear the accuser alone. Both plaintiff and defendant, (in Civil matters,) and, both accuser and accused, (in Criminal matters,) must be present together at the investigation in the Courthouse, that each may hear what the other says.

It is not right for the Magistrate to listen to secret statements. The accused must hear everything that is said against him before he can be convicted. This is most just. There is much truth in what Festus said to the chief priests and the elders of the Jews on the occasion of the accusation of St. Paul. "It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him."—Acts 25 c. 16 v.

What was law to the Romans in those days is law to us now. Everything done in the Courts of Law must be open to all the world.

- § 51. This is another great principle of the Law. A Magistrate cannot adjudicate in his own case: it must be referred to another Magistrate to decide.
- § 52. And again; the Law protects a Magistrate, while he is engaged in the execution of his office. If a man is impudent in Court, or insults a Magistrate while in discharge of his duty, the Magistrate may commit him to prison. The reason is this; it is not the Magistrate only who is insulted, but the Law also, for the Magistrate is invested with the dignity of the Law, while administering it, and no one is allowed to insult the Law. Out of Court, the Magistrate is no more than any other man; but the dignity of the Law makes the Magistrate great while engaged in its administration.
- § 53. There is another thing to be remembered. The Magistrates do not make the Law; they only administer it. And if any thing arises for which the Law has made no provision, they cannot act.
- § 54. Magistrates were first instituted, and placed in different parts of the country, to save people the trouble of constantly going to the central Courts about small Civil matters.

Also, that custodians of the Law might be everywhere present, to look after the preservation of the peace, and enquire without delay into Criminal Offences.

The first establishment of local judicial officers was similar among the Israelites. When the people became numerous, Moses could not attend to all these matters himself, so he said to them, "I am not able to bear you myself alone: the Lord your GOD hath multiplied you, and, behold, ye are this day as the stars of Heaven for multitude. How can I myself alone bear your cumbrance, and your burden, and your strife? And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is GOD'S: and the cause that is too hard for you, bring it unto me, and I will hear it."—Deuteronomy, 1c. 9, 10, 13, 16, 17v.

- § 55. A Magistrate must be upright, and must not regard with favour either one side or the other.

He must not receive gifts to make him turn favourably to the giver. (See "Bribery," 15.) He must look only at the Law, and carry out its behest. "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour."—Leviticus, 19c. 15v.

"These things also belong to the wise. It is not good to have respect of persons in judgment."—Proverbs, 24c. 23v.

A Magistrate must not favor the powerful, nor despise the common person. He must not fear the censure of any man. His only care must be to execute justice according to the evidence that he hears at the investigation. "If there be a controversy between men, and they come unto judgment, that the Judges may judge them; then they shall justify the righteous, and condemn the wicked." (Deuteronomy 25c. 1v.)

The wrath of the Almighty is upon the man who does not judge righteously, but who favours the man that is powerful, and oppresses the weak, "Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen." (Deuteronomy 27c. 19v.)

- § 56. The Law is no respecter of persons. Whether great or small; rich or poor; white, black or brown; his name is *Man*; and the Law protects him. And if one man is injured by another, the Law prescribes a remedy for him, and a punishment for the wrongdoer.

Let not these principles be forgotten, for they are of no trifling import, but constitute the very source of safety and prosperity to society. Through the operation of his good, just, and intelligent Law, the Pakeha has grown to be great, powerful, and honourable.

- § 57. Let these principles sink deep into the heart; so that, should any unfortunate occurrence take place, there may be no agitation, nor anxiety; no rash nor unwise proceedings: the proper course having been previously determined on, every one will be prepared to follow the known path.

Should it unfortunately happen that a Pakeha should kill a Maori, or a Maori kill a Pakeha; there need be no excitement, no agitation, nor fear: it would simply be said, Let the whole matter be left to the Law, which is the guardian and parent of us all. The Law has already provided for cases of murder, and it will not be necessary now to seek for some mode of dealing with such cases. Let the murderer be tried by the proper judicial authorities, and if found guilty, let him be executed according to Law. The relations of the slain man must not say, Give me revenge for my murdered relation. They should rather say, Let crime be punished. Let the guardians of the Law deal with the man who has broken the Law.

Again; do not say, The honour and power of the country is gone to the Pakeha. No; for are we not one people? But why should not the honour and power of the country go to the Law? This would be right; for the Law is for us all: it is the safety of us all; the guardian of us all, and above us all, whether Governor, Magistrate, Pakeha or Maori. The Law protects us all, and we all should support it.

- § 58. One word more to the Maori Magistrates. You are at the stern of the canoe, and the straightness of its course depends upon your steering. Let the just Law of England be your compass, to point out the path for you. Let the Law be honoured by you, and its precepts receive all respect. The Pakeha Magistrate will direct and instruct you. You will always receive honour and support from the Governor, and the Pakehas, as well as from all the well intentioned Maories, in the faithful discharge of your duties.

§ 59.—VII. CONSTABLES.

The Constable, or Policeman, is another of the officers of the Law, whose duty it is to carry out the orders of the Magistrates. And he is sworn before a Magistrate to do his duty.

If a Constable see any person strike another, or offer to do so, or threaten to do so, he may take him and detain him, and carry him before a Magistrate. And in case of felony actually committed, he may, upon reasonable suspicion, arrest a person suspected to be guilty.

A person obstructing a Constable in the discharge of his duty may be arrested, but may not be struck by him. If a Constable hears a disturbance in a house, he may enter. And any person may interfere to prevent Murder or other felony.

Should a private individual see persons fighting, and serious injury likely to result, or the commission of a felony, he must interfere to prevent it. If he fails to do so, he himself will incur blame.

A Constable may use force to arrest a fugitive felon, and if death ensues, it is not Murder.

On a direct charge of felony, the Constable must arrest: if he fail to do so, he will incur blame.

On reasonable suspicion, the Constable may arrest.

A Constable is bound to execute any Warrant of a Magistrate.

If a Constable sees a man drunk in the street, he may take him up. If there is a great disturbance, the Constable may call upon any one to assist him, and the person so called upon is bound to assist.

When a Constable arrests a man, he must take him before a Magistrate, and state the ground of his arrest; he must not keep him in confinement longer than necessary.

- § 60. Any person assaulting or resisting a Constable in the execution of his duty, or aiding or exciting any person so to do, will be tried and punished by the Magistrates. Let this be remembered by the people who visit Auckland, or other towns, lest they get into trouble. If you see your friend apprehended by a Constable, you must not interfere, nor attempt a rescue. If the Constable has made an improper arrest, the Magistrates will punish him; but you must not interfere, or you will be arrested also.

Thus it will be seen that a Constable is a very useful person. He is the officer who carries into execution all the orders of the Magistrates. He is, as it were, their right hand.

- § 61. If Constables were appointed in the Maori settlements, they would suppress disturbances, enforce regulations about dogs and pigs, and perform many useful services; thus obviating many of the causes of quarrel now existing.

Several of the Constables now in Auckland are Maories; and they apprehend Pakehas as well as Maories, if they do wrong. As you have already heard, all men are alike in the eyes of the Law. There is one Law for us all. The Pakeha is not better than the Maori, nor the Maori better than the Pakeha.

For further information about Constables, their duties, and punishments for misconduct, See List of Criminal Offences, "Constable," No. 26.

§ 62. The principal officers charged with the administration of the Law among the Pakehas having been noticed, and their respective duties briefly stated, a List of Criminal Offences will now be given. Each Offence will have a number assigned to it, and the numbers will follow each other in consecutive order. The name and description of the Offence will be found in the left hand column; parallel with this, in the middle column, will appear the penalty assigned by the Law for such offence; and, in the right hand column the name of the Court in which the person committing such Offence may be tried. At the end of the List, Notes will be added, containing further explanations of some of the Offences, a reference to these being made in the List. Each Explanatory Note will have the same number as that given to the Offence in the List. The Notes will be followed by an Index, arranged in Maori alphabetical order, by reference to which the Maori reader will be able to find the place in the List of any Offence contained in the latter; each Offence having its number in the List placed opposite to its name in the Index.

A chapter on Civil Injuries, followed by a glossary of English words which have been Maoritized and brought into use in this Book, being printed in italics, with a general Index of the subjects here treated, both arranged in Maori alphabetical order, will complete the information respecting English Law which it is intended to place in the hands of the Maori people at the present time.

PART FIRST.

CRIMINAL OFFENCES.

**OFFENCES PUNISHABLE BY INDICTMENT IN THE SUPREME COURT
OR BY SUMMARY PROCEEDINGS BEFORE A RESIDENT MAGISTRATE, OR ONE
OR MORE JUSTICES OF THE PEACE.**

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<p>1. ABDUCTION is the unlawful taking of an unmarried girl under the age of 16 years out of the possession of and against the will of the person having the lawful charge of her.</p> <p align="center">(See Note.)</p>	Fine or imprisonment, or both.	Supreme Court.
<p>2. ABORTION.</p> <p>Administering to or causing to be taken by a woman any poison or other noxious thing to procure miscarriage, or using any instrument or other means with the like intent.</p> <p>Accessory after the fact.</p>	<p>Imprisonment for life or less.</p> <p>Imprisonment not exceeding two years.</p>	<p>Id.</p> <p>Id.</p>
<p>3. ACCESSORIES.</p> <p>Before the fact to any felony.</p> <p>After the fact to any felony, not specially provided for.</p> <p align="center">(See Note.)</p>	<p>Same as principal.</p> <p>Imprisonment not exceeding four years.</p>	<p>Id.</p> <p>Id.</p>
<p>4. ACCUSING OF CRIME.</p> <p>Accusing or threatening to accuse another of a crime with the view of extorting money, &c. See "Threatening." No. 89.</p> <p align="center">(See Note.)</p>	Imprisonment for life or less.	Id.
<p>5. AFFRAY.</p> <p>Two or more fighting in some public place to the terror of the people.</p> <p align="center">(See Note.)</p>	Fine or imprisonment, or both.	Id.
<p>6. ANIMALS, see CRUELTY TO ANIMALS, No. 30.</p>		

CRIMINAL OFFENCES.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
7. ARMS.		
Training to the use of, or aiding therein, being present for the purpose of being trained, or being trained without the authority of the Government.	Imprisonment not exceeding four years; or fine or imprisonment, or both.	Supreme Court.
Riding or going armed with dangerous or unusual weapons.	Forfeiture of arms, and imprisonment during pleasure of the Crown.	
Importing or wilfully and knowingly landing or disposing of, or causing to be landed or disposed of, arms, gunpowder, or warlike stores, without a license.	Forfeit not exceeding £500, besides thing landed or disposed of.	Resident Magistrate's Court.
Master of any vessel wilfully, knowingly, and without a license, landing or disposing of, or causing or permitting to be landed or disposed of any such arms, &c.	Not exceeding £500 and forfeiture of his vessel.	Id.
Wilfully and knowingly, and contrary to proclamation, selling or disposing of any arms, gunpowder, or other warlike stores, without a license.	Not exceeding £500 and forfeiture of the thing landed or disposed of.	Id.
Removing or causing to be removed, from one part of the Colony to another, any arms, or any gunpowder above the weight of two pounds, without a license from a Justice.	Not exceeding £50 nor less than £5.	Id.
Arms or gunpowder so removed.	Forfeited.	Id.
Making or mending any arms, or making gunpowder without a license.	Not exceeding £50 or less than £5.	Id.
NOTE: One half of penalties to the Informer.		
8. ARSON.		
Setting fire to any dwelling house, any person being therein.	Death or imprisonment for life.	Supreme Court
Setting fire to any church, or any house or other building.	Imprisonment for life or less.	Id.
Setting fire to or in any wise destroying any ship, with intent to murder, &c.	Death or imprisonment for life.	Id.
Setting fire to or destroying any ship, whether incomplete or not, with intent to injure owner or goods on board.	Imprisonment for life or less.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>ARSON continued.</i>		
Setting fire to any stack of corn, hay, or wood, &c.	Imprisonment for life or less.	Supreme Court.
Setting fire to any crop of grain, &c., whether standing or cut.	Imprisonment not exceeding four years.	Id.
Setting fire to any farm-building with intent to injure or defraud any person.	Imprisonment for life or less.	Id.
Or to any straw, hay, &c., in any such building, with intent to fire same.	Same.	Id.
Placing upon or throwing into any building gunpowder with intent to damage or destroy the same.	Imprisonment not exceeding eight years.	Id.
Attempting by any overt act to set fire to any building or to any stack or to any vegetable produce of any kind, although such building, &c. be not actually set on fire.	Imprisonment not exceeding 8 years.	Id.
Knowingly having in his possession any gunpowder or any dangerous or noxious thing, or any instrument or thing with intent by means thereof to commit either of the two last named offences.	Imprisonment not exceeding 2 years.	Id.
Accessories after the fact.	Imprisonment not exceeding 2 years.	Id.
Setting fire to any goods in any building, the setting fire to which is felony.	Imprisonment not exceeding 6 years.	Id.
(See Note)		
9. ASSAULT.		
<i>Common.</i>		
Any person unlawfully assaulting or beating any other person.	Fine, not exceeding together with costs of conviction £5, or imprisonment for not exceeding 2 months.	Resident Magistrate's Court, or two Justices.
NOTE.—Not exceeding one half of the penalty may be awarded to person injured, if assault was wanton and attended with bodily injury.		
If serious.	Fine and Imprisonment.	Supreme Court.

CRIMINAL OFFENCES.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>ASSAULT continued.</i>		
Shooting at any person; attempting to discharge loaded arms, or stabbing, cutting, or wounding any person with intent to maim, disfigure, disable, or to do some grievous bodily harm, or to prevent the lawful apprehension of any person.	Imprisonment for life or less	Supreme Court.
Unlawfully and maliciously inflicting upon any other person either with or without any weapon, any grievous bodily harm, or unlawfully and maliciously stabbing, cutting or wounding any person.	Imprisonment not exceeding three years.	Id.
Sending an explosive substance or throwing a corrosive fluid with intent to harm or maim any person.	Imprisonment for life or less	Id.
By the explosion of gunpowder or other explosive substance destroying any building with intent to murder or disable or do grievous bodily harm to any person.	Imprisonment for life or less.	Id.
Accessories after the fact. See "Attempts to Murder." No. 10.		
Assaulting any person with intent to rob.	Imprisonment not exceeding 3 years.	Id.
Assault with intent to commit a felony or a rape.	Imprisonment not exceeding 2 years; also fine and sanction to keep the peace.	Id.
Assault on Constable on duty, or person acting in his aid.	Same.	Id.
Assault on any person with intent to resist or prevent the lawful apprehension or detainer of the party so assaulting or of any other person.	Same.	Id.
On special constable or encouraging another so to do.	Same.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<p>ASSAULT <i>continued.</i></p> <p>Impeding persons endeavouring to escape from wrecks.</p> <p>(See Note.)</p>	Imprisonment for life or less.	Supreme Court.
10. ATTEMPTS TO MURDER, &c.		
<p>Administering poison or other destructive thing, or stabbing, cutting, or wounding, or causing bodily injury with intent to commit murder.</p>	Death or imprisonment for life.	Id.
<p>Attempting to administer poison, &c., or shooting at &c., or attempting to drown, suffocate, or strangle, with intent to murder.</p>	Imprisonment for life or less.	Id.
<p>Accessories after the fact.</p>	Imprisonment not exceeding 2 years.	Id.
<p>Unlawfully administering any stupifying drug, or other thing, with intent thereby to enable such offender or any other person to commit any felony.</p>	Imprisonment for life or less.	Id.
11. ATTEMPTS TO COMMIT CRIME.		
<p>Attempt to commit misdemeanor or felony.</p>	Fine or imprisonment, or both.	Id.
12. BAWDY HOUSE.		
<p>Keeping a bawdy or other disorderly house.</p>	Fine or imprisonment, or both.	Id.
13. BIGAMY.		
<p>Married person marrying another in the life time of former husband or wife; or person counselling, aiding or abetting offence.</p>	Imprisonment not exceeding 4 years.	Id.
14. BLASPHEMY.		
<p>Profane words about God, contumelious reproaches of Jesus Christ, profane scoffing at the Holy Scriptures, or exposing them to ridicule.</p>	Fine and imprisonment.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<p>15. BRIBERY.</p> <p>Taking by or offering to a Judge or Constable, or any person whose ordinary business relates to the administration of public Justice any reward to influence his behaviour.</p> <p>(See Note.)</p>	Fine and imprisonment.	Supreme Court.
<p>16. BURGLARY.</p> <p>Breaking and entering into the Dwelling House of another by night, with intent to commit a felony therein, or being there and committing a felony, breaking out.</p> <p>If this is accompanied with assaulting with intent to murder any person therein, or stabbing, wounding, or striking any person.</p>	<p>Imprisonment for life or less.</p> <p>Death or imprisonment for life.</p>	<p>Id.</p> <p>Id.</p>
<p>17. CARNALLY KNOWING FEMALE CHILDREN.</p> <p>Girls, under the age of 10 years, with or without consent.</p> <p>Girls under the age of 12 years, and above 10, with consent.</p> <p>Ditto without consent.</p>	<p>Imprisonment for life or less.</p> <p>Imprisonment for such term as court awards.</p> <p>Imprisonment for life.</p>	<p>Id.</p> <p>Id.</p> <p>Id.</p>
<p>18. CATTLE.</p> <p>Stealing any horse, cow, or sheep, or wilfully killing the same, with intent to steal the carcase or skin.</p> <p>Maliciously killing, maiming, or wounding Cattle.</p>	<p>Imprisonment not exceeding 8 years.</p> <p>Imprisonment not exceeding 8 years.</p>	<p>Id.</p> <p>Id.</p>
<p>19. CHALLENGE.</p> <p>Provoking to fight or send a challenge; also sending a challenge or taking same.</p> <p>(See Note.)</p>	Fine or Imprisonment, or both.	Id.

CRIMINAL OFFENCES.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
20. CHEATING.		
Selling by false weights.	Fine or Imprisonment.	Supreme Court.
Obtaining by false pretences from any person any money or valuable thing, with intent to cheat or defraud of the same.	Imprisonment not exceeding 4 years, or fine or imprisonment, or both.	Id.
Attempting to obtain same.	Fine or imprisonment, or both.	Id.
21. CHILDREN. See CARNALLY KNOWING— Concealing Birth.		
22. COIN.		
Counterfeiting gold or silver coin.	Imprisonment for life or less.	Id.
Impairing ditto.	Imprisonment not exceeding 8 years.	Id.
Uttering counterfeit gold or silver coin.	Imprisonment not exceeding 1 year.	Id.
Second offence.	Imprisonment for life or less.	Id.
Making or mending or having possession of coining tools.	Imprisonment for life or less.	Id.
Having possession of counterfeit coin, with intent to utter same.	Imprisonment not exceeding 3 years.	Id.
Second offence.	Imprisonment for life or less.	Id.
Counterfeiting copper coin.	Imprisonment.	Id.
Uttering false copper coin or having possession of 3 or more pieces with intent to utter.	Imprisonment not exceeding 1 year.	Id.
23. COMPOUNDING.		
Compounding a felony is taking a reward for forbearing to prosecute a felony, such as receiving back stolen goods, on an agreement not to prosecute.	Fine and imprisonment.	Id.
(Sec Larceny)		

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>COMPOUNDING continued.</i>		
Compounding a misdemeanour.	Fine and Imprisonment.	Supreme Court.
Compounding information on penal statute. (See Note.)	Same.	Id.
24. CONCEALING BIRTH.		
By woman of child by secret burying or otherwise disposing of dead body.	Imprisonment not exceeding 2 years.	Id.
25. CONSPIRACIES.		
By two or more persons. 1. To charge another with crime. 2. To injure others. 3. To commit illegal offence. 4. To prevent the course of justice. 5. To effect legal purposes by improper means.	Fine or imprisonment, or both.	Id.
26. CONSTABLE.		
Refusing to assist Constable when called upon.	Fine or imprisonment, or both.	Id.
Neglecting duty, or disobeying any lawful Warrant, or order of any Justice.	Not exceeding 40s.; or imprisonment for not exceeding 10 days, unless sooner paid.	Two Justices, or Resident Magistrate.
Taking a bribe or neglecting to execute Warrant, &c.	Fine not exceeding £20, one third to informer, or imprisonment not exceeding six months.	Resident Magistrate.
Deserting.	Not exceeding £20, one third to informer.	Id.
Any person harbouring or entertaining Constable.	Not exceeding £5; not exceeding one third to informer.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
CONSTABLE, <i>continued.</i>		
As to special Constables.		
Any person appointed a special Constable refusing to take the oath when required.	Not exceeding £5 or imprisonment not exceeding one month.	Two Justices or Resident Magistrate.
Neglecting or refusing when called upon to serve as such special Constable.	Not exceeding £5.	Id.
Neglecting or refusing to obey any lawful orders given to him for the performance of his duty unless sufficient excuse shewn.	Not exceeding £5.	Id.
Any person assaulting or resisting any Constable whilst in the execution of his office, or promoting or encouraging any person to do so.	Not exceeding £20 or imprisonment not exceeding one month, where the sum to be paid does not exceed £5, and not exceeding two months in any other case unless fine sooner paid.	Id.
27. CONTEMPT OF COURT.		
Any person insulting Justice, or guilty of wilful contempt of Court.	Imprisonment not exceeding 1 month.	Resident Magistrate or 1 Justice of the Peace.
If of Supreme Court.	Fine or imprisonment or both.	Supreme Court.
28. COURT (CONTEMPT OF.) (See ante.)		
CRIME. See "Attempt to Commit," 11.		
29. CRUELTY.		
To those of tender years under one's control.	Fine or Imprisonment, or both.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
30. CRUELTY TO ANIMALS.		
Cruelly beating, ill-treating or abusing horses or other cattle.	Fine 40s., in default 14 days' imprisonment.	1 Justice.
Impounding Cattle or any animal in any enclosed place without giving sufficient food daily.	Forfeit 5s. per day.	1 Justice.
31. CUSTOMS. See "Smuggling."		
32. DECLARATION.		
Making declaration, knowing it to be untrue, before any Justice of the Peace or other person authorised to take the same.	Fine and imprisonment.	Supreme Court.
33. DISTURBANCE. See "Affray," "Riot."		
34. DOGS.		
Stealing any dog or having a stolen one in possession, knowing it to be stolen.		
First offence.	Not exceeding £20 over and above the value of the animal.	1 Justice.
Second offence.	Imprisonment not exceeding 12 calendar months.	Id.
The following laws about dogs apply only to Auckland and the Towns:		
Any dog upwards of 3 months old on any highway or unenclosed land without a ticket affixed, the owner to forfeit	Not exceeding 20s.	Id.
Falsely making or counterfeiting any ticket, or purchasing, using, or having any ticket knowing same to be counterfeit.	Not exceeding £20.	Id.
Any dog, with or without ticket, at large in any highway without his owner, may be seized by any constable, and if claimed within 48 hours, the claimant shall pay If not claimed after notice, dog may be killed.	5s.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>Dogs, continued.</i>		
Any ferocious dog at large may be killed and person permitting him to be at large shall forfeit.	Not exceeding 40s.	1 Justice.
Owner of any dog attacking any person or cattle on any highway or unenclosed place whereby life or limbs of any person shall be endangered, or cattle or other property injured.	Not exceeding £5.	Id.
NOTE.—One half of penalties may be paid to informer or prosecutor.		
35. DRUG.		
Unlawfully administering any Chloroform, Laudanum, or other stupifying, or overpowering drug, matter, or thing, with intent to commit or to assist in committing a felony.	Imprisonment for life or less.	Supreme Court.
36. DRUNKENNESS.		
Any person convicted of drunkenness.	From 1s. to 20s. In default, imprisonment not exceeding 48 hours.	1 Justice.
Any person convicted 3 times within 6 months.	Same sum, and imprisonment for 7 days.	Id.
37. ESCAPE, PRISON BREACH, & RESCUE.		
Rescuing from Gaoler, &c.	Imprisonment not exceeding 8 years.	Supreme Court.
Offender returning from Transportation or escaping from penal servitude.	The same as the party escaping was sentenced, or, if unsentenced, a Misdemeanor.	Id.
Officer having person in charge for felony voluntarily permitting his escape.	Imprisonment not exceeding 4 years.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>ESCAPE, PRISON BREACH, & RESCUE, continued.</i>		
Breaking prison when in custody for a capital offence.	Imprisonment not exceeding 4 years.	Supreme Court.
The like on a minor charge.	Fine or Imprisonment.	Id.
Conveying instruments, &c., into prison to assist prisoners to escape.	Imprisonment not exceeding 8 years.	Id.
Bringing or attempting to bring any spirits, &c., into any gaol.	Fine not exceeding £20.	Resident Magistrate's Court.
Rescuing a prisoner from custody when not convicted or convicted only of a misdemeanor.	Fine or imprisonment, or both.	Supreme Court.
The like when charged or convicted of treason or felony.	Same as principal, or imprisonment not exceeding 4 years.	Id.
Aiding a prisoner in custody for treason or felony to make his escape while being conveyed to prison or in prison.	Imprisonment for 4 years.	Id.
The like in custody for petty larceny or debt of £100.	Fine and Imprisonment.	Id.
Aiding by any means a prisoner to escape.	Imprisonment not exceeding 8 years.	Id.
Rescuing goods in custody of law, or breaking open a pound.	Fine or imprisonment, or both.	Id.
Any person sentenced for less than life escaping.	Imprisonment not exceeding five years.	Id.
Any person sentenced for life escaping.	Original sentence and solitary confinement not exceeding 14 days at a time, or 3 months in one year.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<p>ESCAPE, PRISON BREACH, AND RESCUE, <i>continued.</i></p> <p>NOTE.—£20 paid as a reward to informer of person escaped.</p> <p>Rescuing or attempting to rescue any convict under sentence of penal servitude.</p>	<p>Imprisonment not exceeding 10 years.</p>	<p>Supreme Court.</p>
<p>38. EXTORTION.</p> <p>By any officer by colour of his office. (See Note.)</p>	<p>Fine or Imprisonment, or both.</p>	<p>Id.</p>
<p>39. FALSE IMPRISONMENT.</p> <p>Taking a person into custody without authority of Law.</p>	<p>Same.</p>	<p>Id.</p>
<p>40. FELONY.</p> <p>This is a general name given to offences of a high nature, such as Theft, Murder, &c, and is such as causes a total forfeiture of Goods and Chattels, and to which sometimes the punishment of death is superadded.</p> <p>Misprision of felony is the concealment of a felony which a man knows of, but never assented to, for if he assented this makes him either principal or accessory.</p>	<p>Fine or imprisonment, or both.</p>	<p>Id.</p>
<p>41. FIGHTING.</p> <p>See "Affray," "Assault," "Challenge," "Riot."</p>		
<p>42. FIRE. Setting on Fire.</p> <p>See "Arson."</p>		
<p>43. FORGERY.</p> <p>This is a false making or alteration of any written instrument whereby another may be prejudiced with intent to defraud.</p>	<p>Imprisonment for life, or less</p>	<p>Id.</p>

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>FORGERY, continued.</i>		
Forgery of private securities, such as Bank Notes, orders for payment of money, receipts, orders for delivery of goods.	Imprisonment for life or less.	Supreme Court.
Offering or disposing of same, knowing them to be forged.	Imprisonment for life or less.	Id.
Forgery at Common Law, not provided for by statute.	Fine or imprisonment, or both.	Id.
Accessories after the fact.	Imprisonment not exceeding 2 years.	Id.
Purchasing or having possession of materials for making false Bank Notes.	Imprisonment not exceeding 10 years.	Id.
44. GAOL.		
See "Escape," "Prison Breach," "Rescue," 37.		
45. GIRLS.		
See "Abduction," 1. "Carnally Knowing," 17.		
46. GOD.		
See "Blasphemy," 14.		
47. HARBOUR REGULATIONS.		
Landing rubbish on any land belonging to the Crown, except in places pointed out by the Harbour Master.	Not exceeding £5.	1 Justice.
Leaving Timber or other bulky article on any Public Wharf or Landing Place.	Same.	Id.
Throwing overboard from any vessel or boat any ballast, rubbish, gravel, earth, stone, or filth.	Not exceeding £20.	Id.
Removing, wilfully injuring, or destroying, any buoy, beacon, or sea mark.	£20.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
HARBOUR REGULATIONS, continued.		
Throwing a dead animal into the harbour within the limits of the anchorage, without attaching sufficient weight to sink it.	Not exceeding 20s., nor less than 5s.	Justice.
Firing guns from vessels between the hours of sunset and sunrise, and on Sunday, (except in case of distress.)	Not exceeding £5.	Id.
Removing shingle, stone, shells, or soil, below high water mark, without permission from Harbour Master or in his absence Resident Magistrate.	Not exceeding £10.	Id.
Unshipping, or concerned in unshipping, or landing any goods, wares, packets, books, letters, or other things, from any ship in quarantine, or knowingly receiving any such thing.	£20 for each article.	Id.
Going within the limits of any Quarantine Station, when any vessel there performing quarantine. (See Note.)	Not exceeding £20.	Id.
48. HOUSEBREAKING. See "Burglary."		
Breaking and entering a Dwelling House, Shop, or Warehouse, or building attached to a dwelling house, and stealing therein.	Imprisonment not exceeding 8 years.	Supreme Court.
Stealing in any Dwelling House, any chattel, money, or valuable security, to the value of £5.	Same.	Id.
Any person armed with any dangerous weapon, or having in his possession any instrument for house-breaking, or found by night with his face disguised with intent to commit a felony, or found by night in any dwelling house or other building with intent to commit a felony therein. Also, see "Burglary."	Imprisonment not exceeding 3 years.	Id.
49. IMPRISONMENT.		
See "False Imprisonment."		
50. INDECENCY.		
Exposing person naked to public view, or any notorious lewdness, or scandalous conduct, wilfully and openly outraging decency.	Fine or imprisonment, or both.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
51. INJURIES. (See "Malicious Injuries.")		
52. JURY. Any person served with a notice to attend as a Juror, and not attending.	Not exceeding £10.	Supreme Court.
53. KILLING. See "Murder," 65. "Manslaughter," 59. "Suicide," 85.		
54. LAND. Any person purchasing or agreeing to purchase any estate or interest in Land, from any person of the native race, or agreeing with any such person for the purchase of the right of cutting timber, or of the right of mining, or of pasturage, or of the occupation of Land.	Not exceeding £100, nor less than £5.	Resident Magistrate.
Any person without a license from the Governor occupying any Land not comprised in a Grant from the Crown, either by depasturing Cattle or Sheep thereon, or by residing thereon, or by erecting any building thereon, or by clearing, enclosing or cultivating any part thereof, or who shall have cut Timber, or got any mineral without License.	Same.	Id.
If person convicted continue for space of one month in possession or occupation of such Land, or otherwise persist in the unlawful act for which he has been convicted, for such further offence	Same.	Id.
NOTE.—Not exceeding one half of the penalty may be given to any person active in procuring conviction.		
55. LARCENY. The taking and carrying away of the personal goods of another without the consent, or against the will of the owner, without any bona fide claim of right with intent to appropriate the same.	Penal servitude not exceeding 4 years.	Supreme Court.
If value of property stolen do not exceed 20s., and if the circumstances of the case appear of a trivial nature, the Resident Magistrate may dismiss the case, or may sentence offender summarily.	Imprisonment not exceeding 6 months.	Resident Magistrate's Court.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>LARCENY, continued.</i>		
If value of property stolen do not exceed £5, and if party after hearing information and evidence confesses.	Imprisonment not exceeding 2 months.	Resident Magistrate Court.
If person of native race accused of theft, or of receiving stolen goods, after hearing information and evidence confesses	Imprisonment not exceeding 2 years.	Id.
Person of native race so convicted may by permission of the Resident Magistrate at any time before sentence passed, pay into Court four times the value of the goods stolen, and if the goods stolen have been restored to the owner by the thief, such person may pay the same; or a less sum, in the discretion of the Resident Magistrate. This payment instead of imprisonment.		
Stealing or having in possession, knowing to be stolen, any beast or bird, ordinarily kept in a state of confinement not being the subject of larceny at common law.		
First offence.	Forfeit not exceeding £20 besides value of thing stolen, in default:— Not exceeding £5, not exceeding 2 months; Not exceeding £10, not exceeding 4 months; Not exceeding £20, not exceeding 6 months; — unless sooner paid.	I Justice.
Second offence.	Imprisonment not exceeding 12 months.	Id.
Wilfully killing or wounding tame pigeon.	40s. above value of pigeon. In default imprisonment.	Id.
Stealing trees or shrubs in a garden or orchard, exceeding £1 in value, or,		
Cutting, breaking, rooting up such trees, &c., or otherwise damaging with intent to steal.		
First offence.	Imprisonment not exceeding 4 years.	Supreme Court.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
LARCENY, continued.		
If in value above 1s., and under £1.		
First offence.	Penalty not exceeding £5.	1 Justice.
Second offence, not less than 1s., and under £1.	Imprisonment not exceeding 1 year.	Id.
Third offence.	Imprisonment not exceeding 4 years.	Id.
*Stealing, damaging, &c., if in value less than 1s.	Penalty not exceeding £5.	Id.
Stealing, cutting, or breaking, or throwing down with intent to steal, any fence or wooden post or rail set up or used as a fence, or any stile or gate.		
First offence.	Besides value of article, forfeit not exceeding £5. In default, imprisonment.	Id.
Second offence.	Imprisonment not exceeding 1 year.	Id.
Third offence.	Imprisonment not exceeding 4 years.	Id.
Person found to be in possession of any such tree, shrub, fencing, or gate, and not accounting for such possession to satisfaction of Justice.	Over and above value, forfeit £2; in default, imprisonment not exceeding 6 months	Id.
Destroying or damaging with intent to steal any plant, root, or fruit, growing in any garden or orchard.		
First offence.	Either imprisonment for not more than 6 months, or forfeit besides value or injury not exceeding £20; in default, imprisonment not exceeding 6 months.	Id.

CRIMINAL OFFENCES.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>LARCENY, continued.</i>		
Second offence, Felony.	Imprisonment not exceeding 2 years.	Supreme Court.
Third and subsequent offence.	Imprisonment not exceeding 4 years.	Id.
Any person aiding the commission of these offences, relating to animals, trees, roots and fences.	Same forfeiture or punishment as principal.	Id.
Any person receiving any animal, tree, root, or fence, (the stealing of which is mentioned under this title,) knowing the same to have been unlawfully come by	Same forfeiture and punishment as principal.	1 Justice.
Stealing orders, bills, or other securities, for money or goods.	Imprisonment not exceeding 2 years.	Supreme Court.
Stealing Deeds, being evidence to title of real property.	Imprisonment, four years; or fine or imprisonment, or both.	Id.
Wills, fraudulently destroying or concealing.	Same.	Id.
Stealing metal or wood, &c., fixed to houses, land, or in any public place.		
First offence.	Imprisonment not exceeding 2 years.	Id.
Subsequent offence.	Not exceeding 4 years.	Id.
Stealing from the person of another, or robbery, putting in fear, and stealing against will.	Imprisonment not exceeding 8 years.	Id.
Robbery and wounding.	Death or imprisonment for life.	Id.
NOTE.—Robbery consists in forcibly taking from the person of another goods or money to any value by violence, or putting him in fear. It is felony.		

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>LARCENY, continued.</i>		
Robbery or assaulting with intent to rob, and being armed or in company, with one or more persons, or using violence.	Imprisonment for life or less.	Supreme Court.
Demanding property with menaces or by force, with intent to steal same.	Imprisonment not exceeding 3 years.	Id.
Stealing in a dwelling-house, or building connected therewith, to the value of £5, or more.	Imprisonment not exceeding 8 years.	Id.
Stealing in a dwelling-house, and putting any one therein in bodily fear.	Same.	Id.
From manufactories to value of 10s.	Same.	Id.
From Ships in Quay, or wrecked, or stranded, or from docks, wharves, &c.	Same.	Id.
By Clerks or servants, or any person employed in that capacity, of any chattel, money, or valuable security received by virtue of his employment.	Same.	Id.
By tenants, or lodgers of chattels, or fixtures let, to be used with house or lodging.	Where value of article stolen not exceeding £5, imprisonment not exceeding 2 years. If exceeding £5, imprisonment for 4 years.	Id.
Larceny after a previous conviction.	Imprisonment for life, or less.	Id.
Accessories after the fact. (See Note.)	Imprisonment not exceeding 2 years.	Id.
56. LETTER THREATENING.		
To kill any person, or burn, or destroy, house, &c.	Imprisonment for life, or less	Id.
Accusing or threatening to accuse of a crime, with the view to extort money by letter.	Same.	Id.
See ante "Accusing."		

Name and Description of Offence.	Penalty or Punishment.	In what Court.
LARCENY, <i>continued.</i>		
57. LIBEL. (See page.)		
A public libel is a malicious defamation expressed in printing, or writing, or by signs, pictures, or the like of an illegal or immoral tendency.		
A private libel is such defamation tending to asperse the reputation of a person alive, or the memory of one that is dead. The latter kind of libel may either be prosecuted criminally by indictment, or redress for it may be sought in a civil action.	Fine or imprisonment, or both.	Supreme Court.
Against the person or government of the Queen.	Same.	Id.
Against the administration of Justice.	Same.	Id.
Publishing or threatening to publish any libel upon any person, or proposing to abstain from so doing with a view to extort money, &c.	Imprisonment not exceeding 3 years.	Id.
Publishing any defamatory libel knowing it to be false.	Imprisonment not exceeding 2 years, and fine as Court may award.	Id.
Maliciously publishing any defamatory libel.	Fine or imprisonment, or both. Imprisonment not to exceed one year.	Id.
58. MALICIOUS INJURIES.		
Unlawfully and maliciously destroying or damaging with intent to destroy, any plant, root, fruit, or vegetable production growing in any garden, or orchard.	Either imprisonment for not exceeding 6 months, or else forfeiture over and above injury not exceeding £20; imprisonment in default of payment for not exceeding 6 months, unless sooner paid.	Justice.
First offence.		

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>MALICIOUS INJURIES, continued.</i>		
Subsequent conviction Felony.	Imprisonment for 4 years.	Supreme Court.
Unlawfully and maliciously cutting, breaking, throwing down, or in any way destroying any fence or any wall, stile, or gate.		
First offence.	Forfeit over and above injury not exceeding £5; in default, imprisonment as above.	1 Justice.
Subsequent offence.	Imprisonment for not more than 12 months.	2 Justices.
Willfully and maliciously committing any damage, or injury to or upon any real or personal property, whatsoever either of a public or private nature, for which no remedy or punishment is otherwise specially provided.	Forfeit reasonable compensation for injury not exceeding £5; in default of payment, imprisonment not exceeding two months, unless sooner paid.	1 Justice.
NOTE.—This does not extend to any case where the party trespassing acted under a fair and reasonable supposition that he had a right to do the act complained of.		
Any person aiding, counselling, or procuring the commission of any offence above described under the title of Malicious Injuries.	Liable to same forfeiture and punishment as principal.	Id.
Malicious injury to Machinery, &c., or forcibly entering house, &c., with intent to commit offence.	Imprisonment for 4 years.	Supreme Court.
Ditto to threshing or other machines.	Same.	Id.
Ditto to dwelling-house (person being therein) by gunpowder.	Imprisonment for life or less.	Id.
To a tree in a garden or orchard.	Imprisonment not exceeding 4 years.	Id.
To the dam of any Mill.	Imprisonment for 4 years.	Id.
To public Bridges.	Imprisonment for life, or less.	Id.
To Ships whether finished or not, with intent to destroy.	Imprisonment for 4 years.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>MALICIOUS INJURIES, continued.</i>		
Exhibiting false signals, to bring ship into danger, or doing anything else tending to destroy ships in distress.	Imprisonment for life, or less.	Supreme Court.
Destroying part of a ship in distress, or any goods belonging thereto.	Imprisonment not exceeding 8 years.	Id.
Throwing gunpowder into or near any building, or vessel with intent to destroy same, whether or not any explosion takes place.	Same.	Id.
Accessories after the fact.	Imprisonment not exceeding 2 years.	Id.
59. MANSLAUGHTER.		
The unlawful killing of another without malice, either expressed or implied, which may be either voluntary upon a sudden heat, or involuntary, but in commission of some unlawful act.	Imprisonment for life or less, or fine.	Id.
(See Note.)		
60. MANSLAUGHTER. Accessory after the fact.		
	Imprisonment not exceeding 2 years.	Id.
61. MASTER AND SERVANT.		
Any servant in husbandry, or any artificer, miner, laborer, or other person contracting to serve any person for any time or in other manner, and not commencing his service accordingly, (such contract being in writing and signed,) or, having entered upon such service, absenting himself therefrom before the contract, (whether in writing or not,) shall be completed, or neglecting to fulfil contract, or being guilty of any misdemeanour or misconduct in the execution thereof, or otherwise respecting the same.	Imprisonment not exceeding 3 months, and a proportionate part of wages abated during imprisonment, with costs. Or, in lieu, whole or part of wages abated, or discharged from service or contract.	I Justice.
Ill-usage of servant by master.	Servant entitled to discharge.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
62. MISCONDUCT OF OFFICERS OF JUSTICE.		
By malfeasance or nonfeasance in the relation to his office.	Fine or imprisonment, or both.	Supreme Court.
63. MILITARY.		
Procuring or attempting to procure any soldier to desert, or assisting him in deserting, or concealing him after desertion knowing him to have deserted.	Fine or imprisonment, or both.	Id.
Knowingly detaining, buying, exchanging, or receiving from any soldier, deserter, or any other person any arms, ammunition, clothes, or regimental necessaries, &c., and		
Soliciting or enticing any soldier, or being employed by him, knowing him to be such, to sell any arms.		
First offence.	Penalty not exceeding £20, with treble value.	Justice.
Second offence.	Same, together with imprisonment not exceeding 6 months.	Id.
64. MONEY. See "Coin," 22.		
65. MURDER.		
When a person of sound memory and discretion unlawfully killeth another with malice aforethought either expressed or implied.	Death.	Supreme Court.
See Note to "Manslaughter," 59.		
Accessory after the fact.	Imprisonment for life, or less.	Id.
See "Attempts to Murder," 10.		
66. NUISANCES.		
Obstructing highway, river, bridge, or keeping a fierce dog, or bull loose, and numerous others of a similar character.	Fine or imprisonment, or both, and nuisance abated.	Id.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<p>67. OATHS.</p> <p>Justice or other person unlawfully administering oaths.</p>	Fine or imprisonment, or both.	Supreme Court.
<p>68. OFFICES.</p> <p>Buying or selling, or soliciting for money, public offices.</p>	Same.	Id.
<p>69. PEACE, SURETY OF THE.</p> <p>Any person may be bound under a penalty of so much money as a Justice of the Peace may think fit to keep the Peace towards any other person who shall satisfy the Justice that there is ground to fear the peace will be broken (See Note to "Challenge" 19)</p>	To give security to keep peace.	1 Justice.
<p>70. PERJURY.</p> <p>Consists in swearing wilfully, absolutely, and falsely in a matter material to the point in question, the oath being administered in some judicial proceeding.</p> <p>Subornation of perjury is procuring another person to commit perjury.</p> <p>False affirmation instead of an oath by an aboriginal native in any judicial proceeding.</p>	<p>Fine and imprisonment not exceeding 4 years, and incompetency to be witness for the future.</p> <p>Fine and imprisonment.</p> <p>Fine and imprisonment.</p>	<p>Supreme Court.</p> <p>Id.</p> <p>Id.</p>
<p>71. PIRACY.</p> <p>Robbery or depredation upon the high seas, which if committed on land would have amounted to felony there.</p> <p>If accompanied by any act whereby life or person may be endangered.</p>	<p>Same as Felony on land.</p> <p>Death or imprisonment for life.</p>	<p>Id.</p> <p>Id.</p>
<p>72. POST OFFICE.</p> <p>Stealing Letters.</p> <p>The like if containing money.</p>	<p>Imprisonment not exceeding 4 years.</p> <p>Imprisonment for life or less.</p>	<p>Id.</p> <p>Id.</p>

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<i>POST OFFICE, continued.</i>		
Stealing from Letters.	Imprisonment for life, or less.	Supreme Court.
Stealing a post letter bag, letters from it, or a mail, or stopping a mail.	Same.	Id.
Receiving letter bags or money stolen.	Same.	Id.
Opening or delaying letters.	Fine or imprisonment, or both.	Id.
Retaining or secreting, or, being required, refusing to deliver up letters lost or wrongly delivered.	Fine and imprisonment.	Id.
Stealing or detaining newspapers sent by post.	Same.	Id.
Writing in newspapers sent by post.	Fine or imprisonment, or both.	Id.
Accessories after the fact.	Imprisonment not exceeding 2 years.	Id.
Soliciting others to commit any offences above named under head "Post Office."	Same.	Id.
72. POUND BREACH.		
Rescuing Cattle distrained for rent, or taken doing damage,	Fine or imprisonment, or both.	Id.
74. PRISON, GETTING OUT OF. See "Escape," 37.		
75. RAPE.		
Ravishing women against their will, or children under the age of 10 years, with or against their will, by persons above the age of 14.	Imprisonment for life.	Id.
Accessory after the fact. (See Note.)	Imprisonment not exceeding 2 years.	Id.
76. RECEIVING STOLEN GOODS.		
Receiving stolen goods, knowing the same to be stolen.	Imprisonment not exceeding 8 years.	Id.

CRIMINAL OFFENCES.

Name and Description of Offence.	Penalty or Punishment.	In what Court.
<p>77. RESCUE. See "Escape," 37.</p>		
<p>78. RIOT. A tumultuous disturbance of the peace by three or more persons. Opposing the making a proclamation against the continuance of a Riot, or twelve or more remaining together one hour thereafter. Riotously demolishing church, house, shop, or other building.</p>	<p>Fine or imprisonment, or both. Imprisonment for life, or less. Imprisonment for life or less.</p>	<p>Supreme Court. Id. Id.</p>
<p>79. ROGUES. See "Vagrants," 90.</p>		
<p>80. SEDITION. Any communication whether oral or written which tends to subvert morality, or to bring into ridicule, hatred, or contempt, the King, the Government or the Law, or Christianity, or the Administration of Justice.</p>	<p>Fine and imprisonment.</p>	<p>Id.</p>
<p>81. SMUGGLING. The landing or otherwise dealing with goods in contravention of the Customs laws. A number of penalties and forfeitures are imposed for breaking the Regulations furnished by the Customs laws and Custom House Officers.</p>		
<p>82. SOLDIERS. See "Military," 63.</p>		
<p>83. SPIRITS. See "Drunkenness," 36. Spirits, wine or beer hawked about or exposed for sale in any unlicensed house or premises, may be seized by any Constable.</p>	<p>Forfeited.</p>	<p>Resident Magistrate's Court.</p>

Name and Description of Offence.	Penalty or Punishment.	In what Court.
SPIRITS, <i>continued.</i>		
Selling any quantity less than two gallons without a license.	Penalty £50.	Resident Magistrate's Court, or 1 Justice.
81. STEALING.		
See "Burglary," 16. "Cattle," 18. "Compounding," 23. "Felony," 40. "Housebreaking," 48. "Larceny," 55. "Piracy," 71. "Post Office," 72. "Receiving Stolen Goods," 76.		
85. SUICIDE.		
Consists of a man of years of discretion, and a sound mind, deliberately putting an end to his own existence.		
Attempt to commit a suicide. (See Note to "Manslaughter," 59.)	Fine or imprisonment, or both.	Supreme Court.
86. SUNDAY.		
Any person of the age of 14 years or upwards, doing any worldly labour upon the Lord's day, works of necessity and charity only excepted.	Forfeit 5s.	1 Justice.
87. SWEARING.		
Any person profanely using the name of any person of the Divine Trinity; if day laborer,	Forfeit 1s.	Id.
Other than a day laborer, and under the degree of a gentleman,	Forfeit 2s.	Id.
Of or above degree of a Gentleman, (see "Declaration," 32. "Oath," 67. "Perjury," 70.	Forfeit 5s.	Id.
88. TAMPERING WITH A WITNESS.		
	Fine or imprisonment, or both.	Supreme Court.
89. THREATENING. (See "Letter Threatening," "Peace, Surety of the.")		

Name and Description of Offence.	Penalty or Punishment.	In what Court.
90. VAGRANTS. (<i>Rogues and Vagabonds.</i>)		
Any person wandering abroad and lodging in any deserted building, or in the open air, or in any cart, not having any visible means of subsistence, and not giving a good account of himself.	Imprisonment not exceeding 3 months, with forfeiture of money on him and sale of effects found on him.	I Justice.
Any person being armed with a gun or other offensive weapon, or having upon him any instrument, with intent to commit a felonious act.	Imprisonment not exceeding 3 months, with forfeiture of weapon.	Id.
Any person found in any dwelling-house or out-house, or in any enclosed yard or garden, for any unlawful purpose.	Imprisonment not exceeding 3 months.	Id.
91. WEAPONS. See "Arms," 7.		
92. WOMEN. See "Abduction," 1. "Abortion," 2. "Bawdy-House," 12. "Bigamy," 13. "Concealing Birth," 24. "Rape," 75. "Carnally Knowing Female Children," 17.		
93. WRECK.		
Any goods, &c., belonging to any vessel in distress, or wrecked, or stranded, found by virtue of a Search Warrant in the possession of any person, or on the premises of any person with his knowledge, and he not satisfying the Justice that he came lawfully by the same.	Goods to be delivered to owner, and offender to forfeit, over and above value of goods, not exceeding £20, in default, imprisonment not exceeding 6 months, unless fine sooner paid.	Id.
Offering for sale shipwrecked goods, &c, and not satisfying Justice that he came lawfully by same.	Same.	Id.
94. WRITING. See "Libel," 57.		

NOTES AND EXPLANATIONS

OF SOME OF THE

CRIMINAL OFFENCES.

A CHAPTER CONTAINING EXPLANATIONS OF SOME OF THE CRIMINAL OFFENCES.

*1. ABDUCTION.—*Unlawful taking away of a Girl.*

If any unmarried woman be taken or detained by any persons from motives of lucre, without her consent, and with an intention on the part of the taker to marry or to defile her; this also is a Criminal Offence, and is indictable in the Supreme Court. This applies only in cases where the woman is possessed of property, and the person taking her does so in order to obtain her property. In the case of a woman not possessed of property, who may be so taken, another course is adopted; the taker may be indicted for an "Assault." (See List of Criminal Offences, No. 9). Or the case may be treated as one of Civil Injury and compensation sought in a Court of Law for the injury sustained in consequence of the wrongful act of the taker, which would be a "False Imprisonment." (See Civil Injuries.)

3. ACCESSORY.

The definition of an Accessory is this: A person not present at the commission of a Felony, but concerned in such an offence, either before or after its commission.

A person present, aiding and abetting, would not be regarded as an Accessory, but as having himself committed a Felony, and would be indicted accordingly in the Supreme Court.

One kind of Accessory to a Felony is where the person is concerned in it before its commission. As in the case of a person not present at the commission of a Felony by another, but who procured, advised, commanded or assisted the person committing it. In the case of a Criminal Offence not amounting to Felony, a person concerned in it before its commission is considered as having himself committed such offence.

Another kind of Accessory to a Felony is where the person is concerned in it after its commission. As in the case of a person who knows of the commission of a Felony by another and receives, relieves, comforts or assists the felon, thus obstructing the course of the Law; whether such felon have himself committed the Felony as a principal, or have only been concerned in it before its commission, as an Accessory. Merely permitting a felon to escape would not make a person an Accessory. In the case of Criminal Offences not amounting to Felony there are no Accessories after the commission.

4. ACCUSING OF CRIME.

Let it be clearly understood that this offence does not consist in simply accusing or threatening to accuse another of committing a Criminal Offence, but there must be no probable ground for the accusation, or it must be made with a view to obtain money from the accused. If a person have probable reason to suppose that another has committed a Criminal Offence, he must declare it to a Magistrate, and will not be wrong in so doing, but would be wrong in not declaring it. If he make the accusation, or threaten to do so, from improper motives, he will be wrong. If, on the contrary, the accusation be made with proper motives, the Law will not reprove the accuser.

A person so accused by another with proper motives, though the crime be not proved against him, will not be permitted to bring an action against his accuser. The Law protects those who endeavour to uphold and maintain it.

5. AFFRAY.

Persons committing this Offence, or an Assault, may be bound over to keep the Peace, instead of being committed to prison. (See List of Criminal Offences, "Surety of the Peace," 69.)

* Note.—These numbers correspond with the numbers in the preceding List of Criminal Offences.

8. ARSON.—*Burning Houses, &c.*

The act must be malicious and intentional to make it Arson. If done by mischance or thoughtlessly it will not be a Felony. The Law regards the intention of a person in any act.

If a house be accidentally set fire to by any person and burnt, the remedy must be sought by an action at Law for a Civil Injury. Thus, suppose a person should go out to shoot birds for sport and, by accident, fire from his gun should ignite the thatch of a house, and the house be burnt; this would not be Felony.

But if a person, intending to commit a Felony, accidentally set fire to the house of another, and the house be burnt; this would be Arson. Thus, suppose a person were to go with the intention of burning the house of one man and should undesignedly set fire to the house of another; this would be Arson. Or thus, if a man should intentionally set fire to his own house, and the house of another is burnt in consequence, such house being either near to his, or so situated that if the one were burnt the other could not escape; this would be Arson.

The rule laid down by Moses for such cases was very similar, as it directed that the remedy should be by Civil process. "If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindleth the fire shall surely make restitution." Exodus 22. 6.

9. ASSAULT.

Any person who aids or counsels another in the commission of this offence, may be punished equally with the person who actually commits the offence.

To encourage a dog to bite any person is an Assault.

To ride over a person with a horse, or designedly to drive a cart against a person, thereby causing hurt, is an Assault.

To lay hands upon a girl in an indecent manner, the girl not consenting, is an Assault.

If two persons are fighting and one of them unintentionally strikes a third person, it is an Assault.

If a Constable, while engaged in suppressing or preventing a disturbance, be obstructed by a person standing in his way, he may apprehend such person.

If a person forcibly enter the dwelling of another, the owner may expel him. If the intruder entered quietly, the owner of the house must tell him to go out before he attempts forcibly to expel him. But it is always better, in the case of a trespass, in the first place, quietly to desire the intruder to depart, or to desist, and not to begin by striking him, though unlawfully molesting his person or property. If the intruder will not desist, he may then quietly lay hands on him to thrust him away, but must not thrust him with violence, unless resistance be offered, in which case more force may be used. But it is much better, if possible, to have recourse to the Law.

Another mode of dealing with cases of Assault is by seeking compensation. (See Civil Injuries.)

15. BRIBERY.

The law of Moses said with reference to this, "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." Deut. 16. 19.

19. CHALLENGE.

If a person challenge another to fight with him, or be the bearer of a challenge to another, it is a misdemeanor, although fighting may not follow. Or if one provoke another by a letter, or otherwise deliberately insult him, in order to excite him to passion, and thereby provoke a challenge, it is a misdemeanor. It will not exculpate the person committing this offence to show that he was first provoked by the other. This may perhaps apply to the Maori curse, which is an insult tending to excite anger and to provoke a challenge. The person uttering such a curse may be required to find sureties for his good behaviour, that is, persons to make a written promise to forfeit money to the Queen if he again offend.

23. COMPOUNDING.

There is one exception to the Law in reference to this offence, in the case of a thing stolen by a Maori. In this case the Resident Magistrate may, if he think fit, allow the thief to pay into Court four times the value of the stolen articles, and he may then be discharged; such restitution being substituted for imprisonment.

In some cases of Misdemeanor whereby any person sustains injury, as in the case of Battery or of Libel, the defendant is permitted to *speak* with the prosecutor before the sentence of the Court has been pronounced. If they come to an amicable arrangement, and the prosecutor says he is satisfied, and has no wish to press the matter further, a slight punishment will be inflicted on the offender; such as, it may be, fining him a shilling.

38. EXTORTION.

The Law never allows any Officer engaged in its administration to receive money under color of his office, from private persons, for his own use.

The Queen receives all Court fees for the benefit of the public. The money is expended by the Government in defraying the expense of providing for the regular administration of the Law in accordance with established rules.

The Queen in the same manner receives all Fines. In some cases the Law directs that they shall be paid, by way of compensation, to the person injured by the act of the offender, or to the person informing or active in procuring his conviction. In some cases the Law prescribes such an appropriation of the fine; in others, it is left to the discretion of the Magistrate. In some cases the whole of the fine is so appropriated; in others, a part only.

55. LARCENY.

The power which Magistrates now have of permitting this offence to be atoned for by a payment, when committed by a Maori, is not intended to be permanent. It is an indulgence allowed for the present, while the Maori people are ignorant. It is not permitted in the case of a Pakeha, who, if he steal, must be imprisoned: money cannot be received as an atonement for his offence; he himself must be the atonement. (See Explanatory note to Compounding, 23.)

The thing taken must pass into the possession of another to constitute the offence of Larceny. If taken by a man's wife it is not a Larceny, as the husband and wife are one; the former possesses that which is in the possession of the latter.

If a thing be taken by mistake, under the impression that it might be lawfully taken; or taken with an intention to return it to the owner; such taking would not be Larceny. But if the taking were Larceny, though the thing stolen were restored, the taking would still be Larceny.

ROBBERY.

If anything be snatched with violence from a man's person, or forcibly taken, it is Robbery. But in general a mere snatching anything from another, without any struggle or injury to the person, will not be accounted Robbery.

If intimidation be used to compel another to deliver anything belonging to him, and it be delivered and received, the taking is Robbery. If injury to the person accompany the act, the punishment will be augmented.

It is certain that the "Tava Maori" is contrary to Law, and that when goods are taken by a Tava, they are stolen, and the offence of Larceny is committed; the takers are guilty of Larceny, and the receivers are guilty of Receiving stolen goods. But goods taken upon the authority of a Magistrate's Warrant are lawfully taken, because the process is one appointed by the Law. The "Tava Maori" is not lawful; it is a Larceny, and a Criminal Offence. The officers of justice should do their best to suppress and put an end to this bad custom.

59. MANSLAUGHTER.

The Law respecting Homicide will be here explained.

There are three kinds of Homicide ;—

- 1.—Homicide which the Law justifies.
- 2.—Homicide which the Law excuses.
- 3.—Homicide which is felonious; that is, Homicide which can neither be justified, nor excused from punishment.

1. Homicide which the Law justifies is this. When a person deprives another of life, without desiring to do so, without misadventure, and without negligence. Thus: a convicted Criminal is sentenced by the Judge to be put to death, and is accordingly put to death by the Sheriff: this is a lawful taking of life, and the person who thus takes life, that is, the Sheriff, is justified in so doing. It is not of desire, nor by misadventure, nor through negligence, on his part, that life is so taken by him. Nor is it his own act, but that of the Law, of which he is but the servant. He is therefore justified when he thus takes human life. But this can be done by the Sheriff only, who has been appointed for the special duty. (See Introduction, § 30 "Sheriff.")

If any person, other than the Sheriff, put another to death, though the person so put to death be guilty of a crime deserving the punishment of death, the act will be Murder, because done without authority.

There are other cases where homicide may be justified. Thus: when an Officer of Justice is assaulted or resisted in the discharge of his office, and kills the person so assaulting or resisting him. When an Officer endeavouring to apprehend a person charged with a Felony is resisted by him, and in the attempt to capture, kills him. Or when an Officer in charge of prisoners, either in prison, or while being conveyed thither, is attacked by them, and some of them are killed by him in the endeavour to prevent their escape. But Homicide, in all these cases, can only be justified when such Officer can by no other means effect his object. Thus, there must be no other possible way by which the criminal could be apprehended; no other means by which the Officer in charge of the prisoners might detain them: in such case only will the Homicide be justified.

Another kind of Homicide which the Law justifies, is in such case as this. A person kills another in the attempt to prevent the forcible commission by him of some atrocious crime. This would be justified by the Law. Thus if a man were to attempt to rob or murder another; or to break open a house in the night; or to set it on fire; and be killed in the attempt by a person seeking to prevent the execution of his purpose; the Slayer will be exonerated by the Law.

This will not apply where the attempt to commit crime is not accompanied with force; such as a case of common stealing, or of breaking into a house in the day time, unless accompanied by an attempt to rob.

Another case of Homicide which the Law justifies is this. If a man attempts to ravish a woman, and is killed by her, the woman will be justified by the Law. Or if a man attempt to ravish a woman, and be killed by the husband or father of the woman; homicide in such a case is justifiable. It is otherwise, if the husband or father take them in adultery, the woman consenting; in such case homicide would not be justifiable. In the former case, the woman is forcibly defiled, and the offence is a Felony; but not so in the latter. This distinction should be carefully borne in mind; lest a mistake should be made, by straining this doctrine to meet cases which it does not reach: as it is inapplicable to those cases of crime which are not attempted with violence.

2. Homicide which the Law excuses is :—when it is committed by accident; or, when it is committed for self-preservation. By accident—as when a man, quietly engaged in a lawful act, without any ill intention, causes the death of another. As when a man is at work with an axe, cutting wood, and in wielding the axe the head flies off, and strikes a bystander, causing his death. Or as when a man goes out to shoot birds, and accidentally kills another. Or as when the horse on which a person is riding, is whipped by another person, and it runs

away and knocks down and tramples upon a child, causing its death; the rider will not be guilty of an offence, for he did nothing wrong. But the person who whipped the horse will be guilty of Manslaughter. And it is also a general rule that when a man meets with his death in consequence of the idle sport of another, the Slayer will be held to have committed Manslaughter. As, if a person should throw stones in a town or other public place, and one be struck and killed; the person who threw the stone will have committed the offence of Manslaughter, and his act will not be regarded as an accident.

Another case of Homicide which the Law excuses is this:—When a man wards off the blow of another aimed with intent to kill him, and in so doing deprives his assailant of life. This is called Self Defence. But a man may not attack another for injuries past or about to be inflicted on him by his adversary. Only while the attack continues, the assailed may defend himself, and if in so doing he kill his assailant, the Law will excuse him. If, however, he attack his adversary, he will be wrong, for the Law is his proper resource, if he have suffered, or is about to suffer wrong, at the hands of another. Wherefore the right of Self Defence should be exercised only in cases of sudden and unforeseen violence offered by another; when serious injury to the person would be the consequence of waiting for the interposition of the Law. For this reason it has been provided that the plea of Self Defence is admitted by the Law as an excuse for Homicide, only when it is shown that the killer had no means of escape, or of avoiding the stroke of his assailant. Care must also be taken not to employ too great force in Self Defence, lest it partake of the character of an attack on the part of the person defending himself, and he become an aggressor upon the other.

The plea of Self Defence, as rendering Homicide excusable by the Law, will hold good in the case of a person killing another in the defence of the life of his wife, of his child, or of his parent, from an attack by another.

3. Homicide which is felonious, is a totally different thing from the kinds of Homicide before spoken of. It is the killing of a human being altogether without legal ground of justification or excuse.

A man killing himself commits this offence.

A man killing another commits this offence; and the killing of another is divided into Manslaughter and Murder.

Manslaughter is the unlawful killing of another without malice expressed or implied,—that is, shown outwardly, or existing within. It is sometimes voluntary and sometimes involuntary. Involuntary Manslaughter is, when a man engaged in any unlawful act, not felonious, or tending to bloodshed, kills another undesignedly. Another case is, when a man engaged in a lawful act does not take proper care, and kills another undesignedly. But if the act be felonious, the offence will be Murder.

If two persons quarrel, and afterwards fight, and one be killed, it will be Manslaughter, if the interval between the quarrel and the fight had not been sufficient for passion to subside; but if there had been an interval, or it appear that malice incited the deed, it is Murder. It is immaterial which of the parties struck the first blow.

And even in a case when there is no interval between the quarrel and the fight, for passion to cool; but indications of malice and murderous intention on the part of the killer are manifest; it is Murder.

If two persons quarrel and fight, and one of them provide himself with a knife, or other deadly weapon, and wait for his opponent, and they meet again and quarrel and fight, and the one armed with the knife kill the other; this is Murder.

If a person upon grievous provocation, under the influence of passion, suddenly strike the person offering the provocation, and death ensue; this will not be Murder, but Man-

slaughter. But the provocation must be very grievous; for if it consist in mere words, however opprobrious, this will not furnish ground for reducing the offence to Manslaughter, where an intention to kill appears; such as, where the victim is killed with a knife or other deadly weapon. But if the instrument, with which the fatal blow was given, be not a deadly weapon; this will form a ground for reducing the offence to Manslaughter. It is for the Jury carefully to weigh and consider the nature and degree of the provocation and the circumstances connected with the case. If an Officer of Justice be killed while in the regular execution of his office, the killer knowing him to be such Officer, and intending to obstruct him in the performance of his duty; it is Murder. Those also who aid the killer are guilty of the same offence. And the case is the same when private persons lawfully interfere in affrays, or to prevent the commission of felonies; if they expressly declare their intention of so interfering to quell a disturbance or prevent a crime.

2. MURDER.

This is the unlawful killing of another with malice aforethought. There are two meanings included in the expression "malice aforethought." One—when the malice is outwardly expressed. Another—when it is latent within, implied. It is so expressed, when malice on the part of the slayer to the individual slain is evident. It is implied, when malice is assumed from the act itself; as when a gun is fired at a number of persons, and one of them is killed; or when a person on slight provocation kills another; or when a person kills an Officer of Justice while engaged in the execution of his office; or when a person, intending the commission of another felony, contrary to his intention and undesignedly, kills another.

Most cases of Homicide are malicious, and amount to Murder. Those cases must be excepted which have been specified above, and which do not amount to Murder, viz.:—Cases of Homicide which the Law justifies; cases which the Law excuses; and cases of Manslaughter.

The accused must show clearly to the Court and to the Jury all the circumstances of the case,—that is, all the evidence which may tend to justify a verdict of justifiable or excusable Homicide, or Manslaughter. It is for the accused to take care that all such evidence is produced and clearly set before the Court. It is the province of the Jury to look at the evidence, and decide whether it be true or false. The province of the Court is to decide how far that evidence reduces the magnitude of the offence; for the Law presumes all Homicide to be Murder, or to be malicious, until evidence is adduced to show why it should be regarded as less than Murder.

In the Law of Moses the distinction was very clearly drawn between Murder and Manslaughter on the one hand, and Homicide which the Law excuses, on the other:

"He that smiteth a man, so that he die, shall surely be put to death." Exodus 21. 12,

"But if he thrust him of hatred, or hurl at him by laying of wait that he die; or in enmity smite him with his hand, that he die; he that smote him shall surely be put to death; for he is a murderer." Numbers 35. 20, 21.

This is murder.

"But if he thrust him suddenly without enmity, or have cast upon him anything without laying of wait, or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: then the congregation shall judge between the slayer and the revenger of blood according to their judgments. And the congregation shall deliver the slayer out of the hand of the revenger of blood." Numbers 35. 22—25.

This is not Murder.

Again—"Whoso killeth his neighbour ignorantly, whom he hated not in time past, as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities and live: lest the avenger of blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past." Deuteronomy

19. 4, 6. "But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: then the elders of his city shall send and fetch him thence, and deliver him into the hands of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee." Deuteronomy 19. 11—13.

Let not these words be forgotten by any one:

"He was not worthy of death, inasmuch as he hated him not in time past."

PUNISHMENTS.

Formerly, the punishment inflicted on a person guilty of some of the Crimes enumerated in the List of Criminal Offences was transportation of the offender to some other land. Lately, the Law has been altered in this respect; transportation of criminals has been discontinued, and imprisonment substituted; with the addition of hard labor, and other aggravations. Had it been wished to state the exact punishment assigned to each offence, it would have been necessary to state precisely, which were punished by imprisonment only; which by imprisonment with hard labor; and which by imprisonment with other additions to make the punishment equal to transportation, which has been discontinued. It was thought, however, that this might cause confusion, and that it would be better to include all under the general head of "Imprisonment."

There are other provisions of the Law appointing punishments for the commission of Offences, and for the neglect of duties. These, however, do not at present apply to the Maori people, and therefore have not been stated here. It is not said that all Criminal Offences are here set down. Those principal ones have been described, with their punishments, a knowledge of which it has been thought necessary that the Maori people should possess, in order that they may grow up with a proper respect and regard for the law. Those are omitted which are not of frequent occurrence, and those only are given with which it is thought the Maori people ought now to be made acquainted.

[The List of Criminal Offences having been arranged in English alphabetical order, an English Index is not required.]

CIVIL INJURIES.

In this Chapter it is intended to set forth and explain the provisions of the Law with respect to Civil Injuries, that is, those wrongful acts of a man whereby he becomes an offender against his fellow man individually.

The provisions of the Law with respect to Criminal Offences, that is, those acts of a man whereby he becomes an offender against the public, have already been set forth and explained with the punishments assigned to each offence.

A wrongful act whereby a man becomes an offender against the public is called a Criminal Offence, and the person committing it is punished. In the case of an offence against an individual, it is different; compensation may be awarded to the person injured by the wrongful act, or Civil Injury.

The Courts of Justice, already described, are instituted for the purpose of trying and punishing Criminal Offences, and also of giving redress and compensation for Civil Injuries. It is one great principle of the Law, that no man may fix the compensation to be given to himself for any Injury: he must not step over the Law to redress the wrong done to himself: he must look for redress to the Courts of Justice.

The injuring and injured parties may, however, confer together, and arrange terms of satisfaction, instead of carrying the case into Court. This would be perfectly right: indeed the only reason why any matter of this kind is taken into a Court of Justice, is because the parties at variance are unable to settle it amicably themselves.

The principle just stated, that no man is permitted to enforce compensation for the injury he may sustain by the wrongful act of another, is correct; but there are some exceptions. There are cases in which a man is not required to wait for the ordinary course of the Law. Of such cases we will now speak.

1. A man may ward off a blow aimed by another at himself, his wife, his child, or his parent. If a violent attack be made upon these, his dependents, or upon his own person or property, he may repel the assailant, opposing force to force, according to the violence of the attack; and in so doing he will be exonerated from blame which will fall upon the one who began the affray. A man cannot rightly be blamed for defending himself from a blow aimed at him by another. But care must be taken that what is done be only a warding off or preventing the violence offered by the other; lest it pass the bounds of mere self defence, and become an aggression on the part of the person first assailed; in which case, he would be doing wrong, and committing an offence against the Law.

2. A man may go and take his property of which he has been unlawfully deprived by another, or his wife, or child, unlawfully detained by another. He may take them wherever he finds them; but must take them peaceably, and, if this cannot be done, he must leave them and apply to the Law to recover and restore them to him. For instance; if my horse be taken, and I find him on a common, or public road, or other public place; I may go and take him forthwith. But if I find him in the enclosed grounds of another, or in his stable; I may not forthwith proceed to enter that person's enclosure, to fetch my horse, or break into his stable to take him; but I must apply to the Law to recover my horse for me. The reason why it has been thus ordered is to avoid disturbance and contention. The law is most careful of the public order and the peace of the community, that it be not disturbed by contention, but that men should live orderly and peaceably together. Hence, the property of an individual is regarded as of less consideration than the public peace; and the public peace may not be disturbed by an individual, though for the recovery of his own property. Another reason is, that if individuals were permitted to redress their own injuries, the provisions of the Law for this purpose would come to be disregarded, and the Law of the strong arm would prevail.

3. Another instance in which a man may redress an injury done him is in the removal of Nuisances.

The name of Nuisance is given to any thing which unlawfully inconveniences or annoys ; and the person aggrieved thereby may remove such nuisance, if he can do so peaceably, without causing a disturbance by such removal, and without needless injury to anything belonging to the party causing the Nuisance which is removed.

There are Private nuisances and Public nuisances

If a person unlawfully place an obstruction before the window of my house ; this is a Private nuisance, affecting me individually ; and I may quietly remove such nuisance.

But if a person obstruct the Queen's highway; this is a Public nuisance, affecting the whole community ; and any of the Queen's subjects may proceed quietly to remove such nuisance.

This power is not, however, to be used on slight occasions ; but only on those which are urgent. It is much better to have recourse to the Law, that is, to a Court of Justice.

4. Another case in which a man may himself redress his own injury, is when Cattle, belonging to another, trespass and do damage on his cultivation, garden, or plantation ; when they may be taken by him, driven to a pound, and there kept until compensation be made for the damage done by them. The Law permits this, considering that if the animals were merely driven out and then search made for their owner, the latter might not be found, or, if found, might deny that the Cattle committing the trespass or damage belonged to him. But if the trespass was owing to a defective fence, or a gate left open, the Cattle may not be impounded.

If a man's cattle are lawfully impounded, he must not attempt to recover them by force, or he will be guilty of a Criminal Offence. See Criminal Offences, " Pound Breach," 73.

A person impounding animals for trespass, or damage, may not work or use them. But he must supply them with sufficient food, for which the owner must pay when he releases them. The owner must pay for two things : for the damage his animals have done, and for the food they have consumed while in the Pound, before lawfully released by him.

We have now stated those cases where a man may himself redress a wrong done to him. These are :

1. In Self defence.
2. Recovering goods unlawfully taken,
3. Removing nuisances.
4. Impounding animals committing trespass or damage.

We will now speak of those Civil Injuries for which redress must be sought in the Courts of Justice instituted for that purpose.

The mode of obtaining such redress is by a Suit. This proceeding is called by the Pakeha an Action, or Suit at Law. The person suing is called the Plaintiff, and the person sued is called the Defendant. For example : suppose one man owes money to another, and will not pay it on being requested to do so, and the creditor wishes payment to be compelled by the Court ; he commences an " Action ;" that is, he applies to the Court for a summons to cause the person owing him the money to appear, in order that the Court may hear what both have to say, and adjudicate upon the case. Or in the case of a breach of contract : as, when a person has engaged to perform certain work, or to pay certain money, or has made any other agreement and fails to perform his engagement, an Action may be brought. The person who has suffered by the breach of agreement may apply to the Court for redress, and to compel the other party to make compensation. Or if a man's personal goods are unlawfully detained by another, he may bring an action to obtain the restoration of his property by the Court. Or if a person receive injury accompanied with violence, as in the case of a serious assault, and seeks to obtain damages ;

he brings an Action against the person who assailed him. And in all cases where damages are claimed for injury by another to person or property, the mode of procedure is the same: and this is called a "Civil Action."

We will now consider those wrongful acts which affect a man's personal rights, in the enjoyment of which the Law is his protector.

One of these rights is, Security from injury

(I.) To his life; that he be not deprived of it unlawfully.

(II.) To his body; that it be not unlawfully subjected to pain or inconvenience.

(III.) To his good name; that it be not defamed.

Another of these rights, in the enjoyment of which the Law protects a man, is that of personal liberty; by which a man is master of his actions, and is free to come and go as he pleases, without being subjected to unlawful restraints or interference by any. These are the personal rights of a man, in the enjoyment of which the Law is his protector.

(1.) We will speak first of injuries which affect a man's natural life, that is, of those which tend unlawfully to deprive him of it. These are not regarded as merely Civil Injuries, but as Criminal Offences; for they are heinous Crimes in the sight of both God and Man. They will not therefore be considered here. Information respecting them will be found in the First Part of this Book, where Criminal Offences are treated of.

(II.) We will next speak of Injuries which affect a man's body. These are regarded by the Law as of a two-fold character. They are regarded as Criminal Offences,—Offences against the Community: they are also regarded as Civil Injuries,—Injuries for which the injured party may seek redress. The proceedings in reference to these cases, when regarded as Criminal Offences, will not be entered on here: they are described in that part of this Book which treats of Criminal Offences. We will here speak of the proceedings in reference to such cases, when regarded as Civil Injuries.

Wrongful Acts which affect a man's body, and are regarded in part as Civil Injuries, are these:—

1. Assaulting a man's person by an attempt or offer to strike him, though a blow be not actually struck. As, if one lifts up his hand, or his stick, to strike another; or if he aims a blow at him with his fist, or stick, and misses him: in any such case it is an Assault. This is not serious, and the compensation awarded to the person so assaulted will not be great, and, in very trivial cases, none whatever.

2. Battery, or striking another. If a man touch another in anger and intentionally, it is a Battery. The Law thus regards it, because it cannot distinguish between the degrees of violence with which a blow may be inflicted. It therefore says that a man's person must not be touched in anger; it must be held sacred, and may not be molested in any way by another.

3. Inflicting serious hurt upon the person of another. This is the offence of Battery, just described, in an aggravated form.

Listen, however, to what is essential to make these acts Offences of which the Law will take cognizance: they must be done without authority, that is, contrary to the Law. For they may sometimes be done without an Offence being thereby committed, viz., when a person is properly authorised to do them. A parent who moderately corrects his child will not be deemed to have committed such an Assault as the Law reprobates. So a teacher, in administering moderate correction to his pupil, would not commit an Offence, because he has a lawful authority for his act.

There are also other cases where a man may do acts similar to those here described, without being guilty of an Offence against the Law.

Again; if a person should come and unlawfully take possession of my goods, I may justify laying hands on him to prevent his taking my property, and, if he persist with violence, I may beat him away. So also an Officer, in the execution of his duty, may lay hands upon another without committing an Offence; as in the case of creating a disturbance in a place of Public Worship; the person in charge may quietly expel the person offending, and will not be wrong in doing so.

There are some kind of injuries, affecting the bodies of men, which are not the result of intention on the part of the person causing the injury, but arise out of an act of carelessness or negligence. Thus, in the case of a person embarking in a canoe which is upset through carelessness or unskillfulness, and sustaining injury, it will be chargeable upon the person who caused the accident, as it resulted from his carelessness. The same applies in the case of a person travelling in a carriage, when, through the carelessness of the driver, the carriage is overturned and bodily injury is sustained.

Another case is where a vicious dog or mischievous animal attacks a person, and inflicts injury. The blame in such case will fall upon the owner of the animal, if he were aware of its evil propensity. But if the dog were carefully kept for the protection of his premises, and a person incautiously entered by night and was attacked; the owner would not be answerable, as it was the fault of the person entering the premises without proper caution.

(III.) Injuries which affect a man's good name. For instance; when defamatory words are maliciously spoken. The cases in which the speaking of defamatory words would be regarded as a Civil Injury, and actionable, are as follows. When any thing is uttered of another, imputing the commission by him of an Offence punishable by Law; as if one should say of another, that he had administered poison to some person; or that he had spoken falsely on oath: any such imputation would be a Civil Injury. Or if defamatory or disparaging words are uttered of any public Officer, in his official capacity:—as, if one should say of a Magistrate, that he is partial in his decisions; or that he receives bribes:—this would be a Civil Injury.

In the case of words which do not convey a direct charge of a crime punishable by Law, the Plaintiff must show that he has suffered injury from the use of those words, or an action will not lie: if no injury has been sustained, a Court of Law will not entertain a suit for redress. For instance; if one should impute in chastity to a woman, and she, in consequence of such imputation, lose her situation; or otherwise suffer; this is a Civil Injury, and redress may be sought in a Court of Law. Or if misconduct were falsely imputed to a Native Teacher, and he were to be dismissed in consequence of such imputation; it would be a Civil Injury, and actionable.

But if the disparaging words were spoken by way of advice and in a friendly manner, they will not furnish proper ground for an Action, because they were not spoken maliciously. It was said in the beginning, that only defamatory words, maliciously spoken, were regarded as injuries cognizable by the Law. And so in the case of statements properly made by one man in respect of another; as when a man communicates to a Magistrate a statement respecting a third person, which may be disparaging to his reputation; it is no wrong if such statement relate to matters which the Magistrate ought to know. Also, if the statement be true, and the defendant, that is, the person making the statement, can prove it to be true, a Court of Justice will give no compensation to the person respecting whom such statement be made; for the Law does not compel a man to pay for speaking that which is true, although it may be defamatory.

There is a rule to be observed in reference to taking legal proceedings for injuries of this kind: they must not be delayed. If two years are allowed to pass after the defama-

tory words have been spoken, no legal proceedings can then be taken. There are a few exceptions, where a longer time is allowed, but in most cases much delay is not permitted.

LIBEL.

Another injury which affects a man's good name is a Libel, that is, a written or printed paper put forth to the public containing malicious and defamatory matter. Although it may contain no actionable word, yet if it contain anything tending to injure or degrade a man in the estimation of his fellow men, or to make him the subject of ridicule; whether it be printed or in writing, or a picture; it is a LIBEL. A Libel is regarded in a twofold light:—as a Civil Injury, and as a Criminal Offence. See List of Criminal Offences, "Libel" 57.

Another injury, affecting a man's good name, is by a false and malicious prosecution. The Law gives large compensation for this injury. But the Plaintiff must show that there were no probable grounds for instituting the prosecution, as only in such case can he with propriety sue in a Court of Justice for compensation.

There are four things necessary in order to justify legal proceedings against any person for this injury, that is, for a malicious and false criminal prosecution: these four circumstances must all concur in order to form sufficient ground for an Action.

1. There must have been no probable ground for instituting the prosecution.
2. The accusation must have been false.
3. There must have been malice on the part of the prosecutor.
4. The person prosecuted must have sustained injury in consequence of such prosecution; in his person, by imprisonment; in his good name, which has been aspersed; or in his property, which has been wasted by the expense entailed by such a prosecution.

The injury which affects the liberty of a man, that is, the right which the Law gives him of being master of his own actions, is False Imprisonment.

The Law has decreed a punishment for this, which is a Criminal Offence. It also gives reparation to the person falsely imprisoned, by a Civil Action in a Court of Justice, to recover, from the person who inflicted the injury, compensation for any loss sustained in consequence of such imprisonment.

Two things are essential to constitute the injury of False Imprisonment.

1. The detention of the person.
2. Such detention must be contrary to Law.

Any detention of the person is an Imprisonment, whether the place of confinement be a common prison, or a private house; or even a forcible detention in a public road; and it will be called a *False Imprisonment*, when a person is so confined or detained by another without authority.

We will now speak of those injuries which affect a man individually in his private relations; such as may be done to a person, as a husband, as a wife, as a parent, or as a child.

There are three principal injuries which may be offered to a man as a husband.

1. Unlawfully taking away his wife.

2. Committing adultery with her.

3. Beating or otherwise maltreating her.

1. Unlawfully taking away a man's wife. There are two ways in which this injury may be done; one by fraud, and persuasion; another by a forcible taking. The Law, however, supposes a forcible taking, or violence, in both cases, as it does not recognize a power to consent in the wife. The remedy for the husband is by an Action at Law, and he may recover damages for taking her away.

2. Committing adultery with a man's wife. This is a Civil Injury, and a grievous wrong. The Law gives satisfaction to the husband by an action against the adulterer. The damages awarded by the Court are not the same in all cases. In some cases they are large; in others, small. The standing of the husband and of the seducer will be considered; whether high or low in rank, affluent or poor; and the award will be affected thereby. The relation in which they stand with each other, whether relatives or strangers. The nature and degree of seduction employed: the conduct and character of the woman before her seduction, whether correct or otherwise; and her previous treatment by her husband, whether kind or harsh, will also be considered. If it be proved that the husband had been first guilty of adultery, this will go in mitigation of damages. If it appear that the husband consented to the adultery of his wife, or that she had been forsaken by him, and that he was living in a state of permanent separation from her at the time of adultery, no action can be sustained. In these cases it is required that actual marriage be proved, but, generally, common report, and their living together, will be sufficient evidence of marriage.

3. Beating or maltreating a man's wife. If it be a common Assault, Battery, or Imprisonment, the Law gives redress by an Action in a Court of Justice for damages. The husband and wife must be joined as plaintiffs in such Action. But if the beating or other maltreatment be of an aggravated character, causing such serious injury to the wife as to deprive the husband of her company and assistance, the Law will give him compensation in an Action brought by himself alone.

If a girl is seduced, her parent or guardian may bring an Action against the seducer, and recover damages. In order to sustain such Action, it will be sufficient to prove that the girl was under 21 years of age at the time of the seduction. If she were above 21 years of age, it will be necessary for the parent or guardian to prove that the girl was living with him at the time of her seduction, and that he has suffered loss by being deprived of her services. This must be proved in order to sustain an Action against the seducer.

And, in assessing damages, the dishonour done to the plaintiff by the conduct of the defendant will be considered by the Court. And, as in the case of adultery previously described, the behaviour of the parties, of the girl and of the parents, will be considered, as forming ground for diminishing the compensation to be given to the plaintiff. It must be remembered, that in such a case, the woman herself cannot sue, but the action or suit for damages must be brought by her parent or guardian; for the woman could not be said to have sustained an injury by the act of the seducer, because she was a consenting party.

There is a provision of the Law which prescribes Limits within which an action for a Civil Injury must be brought. When the time allowed has past, no action can afterwards be brought. There are many particular rules fixing such limits; one rule applying to one case; another rule to another case. Those only, however, will be stated here which are most important to be known by the Maori people.

The reasons why the Law has fixed these limitations to actions are; to prevent uncertainty about titles to land and other property, and to make them permanently secure; to preserve peace; to prevent perjury; and also to secure, as far as possible, that all evidence relating to any matter to be brought to trial be produced while the persons who saw or knew anything of the circumstances are living, and remember those circumstances; for if no limit were fixed within which cases must be brought for trial, and long delays were permitted, it might not be possible to produce the evidence of the persons having knowledge of the circumstances, when required, from their having gone elsewhere, or having died, or having forgotten those circumstances, during the interval.

One limitation is in the case of Debt. The Law requires that the action must be brought within 6 years. If 6 years pass after the debt was contracted; or after the last payment on account was made; or after a written promise to pay was given; an Action cannot then be brought. The Law refuses to interfere on behalf of the creditor, because he was himself to blame for the delay. The rule is the same in the case of a Contract. If it be broken, and one of the parties wishes to sue the other on account of such breach; the proceedings must be taken within the space of 6 years.

LAND.

The rules with respect to actions at Law in reference to Land will not be stated here, because the Maori tenure of land is quite different from that of the Pakeha. The Law of the Pakeha in reference to land, does not apply to land held under the Maori title. If, however, the Maori tenure were made similar to that of the Pakeha, the provisions of the Law of the Pakeha, in reference to land, might be brought into operation for the adjustment of those disputes which now arise among the Maori people, and cause strife between their tribes. If their lands were divided, and each individual had his own portion, and held it under the same kind of title as the Pakeha holds his land, that is, under a title which could be recognized by the Law, the Pakeha Law might then with propriety and advantage be brought to bear upon all cases of disputed ownership. It is a good and just Law, and there is no case of dispute about land among the Pakehas which cannot be properly adjusted by it. Possibly the Maori people may soon adopt the Pakeha mode of holding land, when the same Law will extend to both alike, and protect each individual land owner, of both races, in the peaceable enjoyment of his own estate.

We have here endeavoured to explain some of the principal features of the English Laws, and if the Maori reader makes himself master of what has been written, he will understand enough of the Law of the Pakeha to convince him of its justice, and of the advantages which must result from its being acknowledged and obeyed, by the Maori as well as the Pakeha.

There are many other matters respecting which rules have been laid down by the Law. There is the Law about Wills, or written documents, by which a man arranges who is to possess his land, or other property after his decease: there are also rules about many other matters. Those we shall leave for some future time. That which has been already explained may suffice for the present.

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THE
LAWS OF ENGLAND
COMPILED AND TRANSLATED INTO
THE MAORI LANGUAGE

BY DIRECTION OF
HIS EXCELLENCY
COLONEL THOMAS GORE BROWNE, C.B.
GOVERNOR OF NEW ZEALAND

1858

KO. NGA

TURE O INGARANÍ.

KO NGA

TURE O INGARANI;

HE MEA WHAKAHAU IHO

NA

HIS EXCELLENCY COLONEL THOMAS GORE BROWNE, C. B.

NA TE KAWANA O NIU TIRANI,

KIA WHAKARAPOPOTOTIA KIA WHAKA-REO-MAORITIA.

AKARANA, NIU TIRANI.

1856.

TEPARA WHAKAATU I NGA UPOKO O TE PUKAPUKA NEI.

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HE PUKAPUKA

NA TE KAWANA KI NGA IWI MAORI O

NIU TIRANI.

E AKU HO.

E nga Rangatira me nga Kai Whakabaere tikanga, me nga tangata Maori katoa, puta noa nga motu nei. Tena ra koutou. Whakarongo mai.

I mua, i kapi tenci wbenua i te kino, i te pouri, i te he; kahore he kai whakapuaki mo te pai, kahore he kai atiati mo te kino.

Na wai a, ka tae mai nga Mihinare, ka korero ki a koutou i te kupu a TE ATUA. Titiro ana koutou ki te pai o a nga Mihinare korero, ahuaarekatia ana, manaakitia ana e koutou, hapainga ana hei tikanga mo koutou ko nga tikanga o te Whakapono, koia tenei kua mutu nei te uuinga o te kino ki tenei whenua.

Na, ko a nga Mihinare, he mea korero mangai atu ki a koutou i te tuatahi, muri iho, ka whakaakona koutou ki te korero pukapuka: ua, ka whakamaorititia ko nga Karaipiture tonu a TE ATUA; taia ana ki te perehi, tukua ana ki a koutou hei titiro iho ma tera, ma tera.

Na, ka tae mai, ko te Kawanatanga; homai ana, ko nga tikanga o te Ture o Ingarani; korerotia mangaitia atu ana ki a koutou ana tikanga; watakitaki mai ana hoki koutou ki ta te Pakeha whakabaere i tana Ture ki a ia ano. Kitea ana e koutou, ko te mahi kino, pokanoa, ka siria, ka whiua hoki e tenci Ture; ko te tika ka whakatikaia, ahakoa tangata iti, a ko te he ka whakahengia, ahakoa tangata nui. Inaianei, ko etahi o nga tangata Maori kua timata te matau, te whaknae, ki te pai o tenci Ture hei Ture mo nga tangata katoa o Niu Tirani, Pakeha, Maori hoki. Na, ka whakahaua iho nei e ahau kia tuhia nga tikanga nui o te Ingarani Ture, kia whakamaorititia, kia taia ki te perehi, kia tukua ki a koutou, hei titiro ma tera, ma tera.

Kahore aku pukapuka pera me ta nga Mihinare; na TE ATUA tonu hoki nga kupu o ta ratou, ko nga kupu o te Ora tonu. Heoi, ko taku pukapuka

ka hoatu nei ki a koutou, he mea whakarapopoto i nga tino tikanga o tenei Ture tika, pai, nana a Ingarani i tupu ai, i nui ai, i rangatira ai, i whiwhi nui ai tona Iwi ki te pai, ki te ora, ki te rawa, e noho nei.

Kahore he Iwi ke atu o te Ao i pera te pai o tona Ture : i a Ingarani anake ano te Ture i tino pai, i tino tika ; a e aroha ana te Iwi katoa ki tona Ture, e rongono ana i tona Ture, e whakahonore ana, e whakanui ana i tona Ture. Ko te tangata whakaaro kino, e wehi ana, ta te mea, e mohio ana ia, ko te Iwi katoa kei te hapai i te Ture, a ko katoa ka riro hei hoa whakakaha i te Kai tiaki o te Ture, ara, i te Kai-whakarite-whakawa ; na, kahore he rerenga mona.

Na konei hoki, kahore he wehi o te Katipa pirihimana ki te haere atu, tona kotahi, ki te hopu i te tangata kua whai hara ki te Ture ; ko te Iwi katoa hoki hei tuara mona ; na, ka taea ano taua tangata hara te tiki atu e tona kotahi ; tena, me i kua te manaaki nui o te Iwi ki tana Ture, haere kau pea te ope nui ki te tiki ; e riro mai ranei, kaore ranei.

Na konei i peneitia ai te whakatakoto i enei nga tikanga ki o koutou aroaro, hei tango ma koutou, hei pehea ranei ; penei me nga tikanga o te Whakapono i whakatakotoria ki o koutou aroaro e nga Mihinare. Na, ki te kitea e koutou he mea pai enei, tangohia, manaakitia, kia wawe te noho tahi tatou ki raro i te maru kotahi, ara, i to te Ture ; kia tupu tahi ai tatou i runga i te pai.

Ko tenei, e hoa ma, to koutou pukapuka na ! Korerotia ; a ka tac ki te wahi kahore i ata marama te kupu, uia tona tikanga.

Heoi ano ;

Na to koutou hoa pono,

NA TE KAWANA.

K O N G A

T U R E O I N G A R A N . I .

KO NGA TURE O INGARANI.

KORERO TIMATANGA.

- § 1. He korero whakaaatu tenei i nga tikanga o tenei mea e whakamaoritia atu nei tona ingoa, Ko te Ture,—Ko te Ture o *Ingarangi*,—Ko te Ture o te Kuini.

E rua nga Ture e whakabaerea ana i te ao nei; — he Ture ATUA tetahi; — he Ture tangata tetahi.

Ko te Ture ATUA, koia tera kua takoto te tubitubi kei nga Karaipiture Tapu. He whakatakoto ta te Ture ATUA i nga tikanga mo te wairua, mo te hinengaro o te tangata. He paraire tana i te ngakau o te tangata. He whakahahe ta te Ture ATUA i nga whakaaro kino, i nga hiabua kino o te ngakau, tona putanga ki waho, to aua kiabua kino, ko nga mabi kino a te ringaringa. He whakaaatu ta taua Ture i te whiu mo te kino, ahakoa kei roto i te ngakau o huna ana, kei waho ranei i te tinana e whakaputa ana.

Ko te hunga kei a ia te tikanga whakabaere, whakaaatu hoki i nga tikanga o te Ture ATUA,—ko nga *Pihopa*; me nga *Minita*, me nga Kai-whakaaako.

He whakatakoto ta te Ture tangata i nga tikanga mo te tinana, mo nga mabi a te tangata. Ekore te tangata e tau hei titiro i te ngakau o te tangata, na reira, e kore e ahei tana whakatakoto Ture hei paraire mo te ngakau, erangi hei paraire mo te tinana. He whakahahe ta te Ture tangata i nga mabi kino a te tangata, i nga putanga atu o nga whakaaro kino hei wahi kino. He whakarite ta te Ture tangata i nga whiu mo aua mabi kino.

Ko te hunga kei a ia te tikanga whakabaere, whakaaatu hoki i nga tikanga o te Ture tangata, ko Te Kuini ki Ingarani, ko Te Kawana ki konei, ko nga Kai-whakarite-whakawa hoki me nga tangata i whakaritea e Te Kuini mo taua mabi. Ko te Kai-tiaki me te Kai-whakamana, ko nga tangata whakaaro tika katoa, ko te Iwi nui tonu.

Ahakoa Ture ATUA, Ture tangata ranei, kia kotahi ano tona take, ko Te ATUA ano. Ko te Ture ATUA, he mea whakaaatu mai na Te ATUA; ko te Ture tangata i pai, he mea hanga e te tangata ki runga ki te Ture ATUA. No mua tera, te Ture ATUA, no muri tenei, te Ture tangata. Mo roto tera, mo waho tenei. No roto te kino. I roto ano, kua kitea e Te ATUA, e riria ana e Tona Ture, a ka whiua ano o Ia. Engari, kia puta ki waho hei *mahi kino*, ka tahi ka kitea e te tangata, ka tahi ka ahei te riri e tana Ture, ka tahi hoki ka ahei te whiu o tana Ture.

Ko nga tikanga o te Ture ATUA, ara, o te Whakapono, e kore o korerotia i konei. Ko ta taton e korero ai inaianei ko nga tikanga o te Ture tangata, ara, o te Ture o te Kuini, e whakatakoto nei i nga tikanga mo nga mabi a te tangata, e riri nei, e whiu nei i nga mabi kino.

- § 2. I mua, i te mea o noho kuware ana nga tupuna o te Pakeha, kahore i whai Ture pai a Ingarani; kahore he Kai-tiaki mo te mabi he. I reira, i waibo ko te kaha o te tangata hei ture mana, hei ture pahi i te tangata iwi kore. Noho wahi, noho he noa iho te noho o te tangata i reira. Ko te ahua i pera mo te ahua o te tangata Maori i muanua ake nei, puta noa te motu nei, he noho kino noa iho; he pakanga, he tunuburuhuru, he patu tangata, he aha, he aha; ko a te kuware ko ana mabi.

Nawai a, ka tao te Whakapono ki Ingarani; muri iho ka tupu te whakaaro kia whakakotia he Ture, hei pehi i te kino, hei whakaturu i te pai, hei whakaauno. I maharatia hoki e te hunga whakaaro nui, ki te kore he Ture hei whakaauno, e kore e tupu hei iwi nui, rangatira, whai rawa. Ka tabi ka hanga e ratou he Ture, whakatakoto rawa, whakapumau rawa.

Ko te hunga mana e whakatakoto nga ture, ko nga tino Rangatira, me nga Kaumatua, mohio, me nga Pitopa, me nga tangata hoki i whakaturia e te iwi katoa hei mahi i taua mahi. Ko te Kingi ano hei Tumukahi, hei whakaturu, hei whakapumau; ko enei hei Runanga whakatakoto i nga Ture, a kei te wahi e meatia ana kia hanga he Ture hou, kia whakaputina kia tangata tetahi o nga Ture, ma enei Runanga e mahi. A, tuku iho nei ki enei ra, ko taua ritenga nei ano e mau nei, ko nga Runanga-whakatakoto Ture te mahi nei ano i taua mahi. Na reira ka whakahooretia, ka whakaauna, ka whakamaau, ka matapoporetia nuitia e te iwi katoa tana Ture; e kore e tukua tetahi tangata kia whakanehenehe kia takahi i taua Ture kia tutu ranei ki ona Kai-whakahaere, ki ona Kai-tiaki, ki nga Kai-whakarite-whakawa, ki nga Katipa. Ko te iwi nui tonu hei hapai hei whakakaha. Heoi te tangata e whakakino ki te Ture i meinga hei matua mo nga tangata, ko te tangata mabi kino ano;—a, ekore tana tikanga e puta i te tokomaha o te iwi hei pehi hei hapai i nga tikanga o te Ture, a ki te whakanehenehe ia ka riro katoa nga tangata hei katipa kawae i a ia kia whakawakia, kia whiua tona hara e te Ture.

- § 3. Na, kihai i penei te waimarie o nga tangata o Ingarani i mua me te nga tangata Maori o Nui Tirani waimarie inaianei. Tana timatanga ki te whakatakoto Ture maau, i era whakaturanga noa atu ia; na, kahore he pukenga, kahore ona Kai-tohutou. Taea kubu noa ki te wawae ara mona i te ururua; tika ana, he ana; whakamauria i kooa, kitea ana te henga, whakamauria i ko ra; pokaia ki matau, ka he, pokaia ki mau: kei hea ranei te ara tika!

Tetahi hoki, ta te kuware hanga, taukumekume ana nga Kai-arahi, nga Kai rapu tikanga. Ina, te ara tika; ina ke ra; kahore, ina ke te tikanga; nawai, nawai a,—taea ititia ana tetahi tikanga te whakatakoto e ratou i te tautohetohu. Me pehea u ana i te matapo o nga Kai-arahi. Waiho kia whawhai ana, a, tini noa nga whakaturanga, ka tabi ka oti ki runga ki te tikanga kotahi, ka haere tabi i te ara kotahi.

Ko tenei e nohoia nei, he waimarie to te tangata Maori; kua oti te huarahi te para, kua waea te ururua, e takoto nei i tona aroaro te huanui, he haere kau tana i runga. Kua nohoia tona whenua e te iwi mohio, atawhai hoki, ara, e te Ingirahi;—a, pai tonu tenei iwi ki te whakakotia i a ia, ki te arahi i a ia i runga i te ara kua oti te mahi, kua haerea hoki, ka tini nei nga whakaturanga, ara, i te ara o-tana Ture oti, i taua ara hoki i taia ai i a ia nga taonga pai e mau nei i a ia, to Whai-tikanga, te Matauranga, te Ora, te Ataohe, te Rangimarie, te Whai-rawa, te Mana, te Rangatira, me te tini atu o nga pai e mau nei i te Pakeha. Ko tenei, kua e rapurapu te whakaaro, kua e awangawanga, erangi kia manawapui, kia hiahia pono, kia tika hoki te whai i muri i nga Kai-arahi e whakarites ana hei tohutou i te ara tika, i te ara kua oti. Ki te anga hoki te tangata ki te poka i tetahi ara hou mana ki waenga raru, e kore e roa kua mate i te ngenge, kua mea ano ki te hoki ki te ara nui, mara, ki te ara ka maro nei i te takahanga.

- § 4. He tini nga ture a te Pakeha, e kore e taia te mahara e te iwi katoa; na reira e whakarites ai e Te Kuini, e Te Kawana hoki, etahi tangata, mana ake taua mabi te whakakotia i a ratou ano, te whakahaere hoki i ana Ture ki te iwi. Koia nei nga Kai-whakarite-whakawa. Ma te Kawana e titiro nga tangata manawapui, whakaaro tika, mohio hoki, ka whakaturia e ia kei Kai-whakarite-whakawa. Ka whaka-otitia ratou kia waibo i runga i te tika waeke a ratou whakaritenga, kia waibo hoki i runga i ta te Ture i whakatakoto ai hei tikanga mo ia mea, mo ia mea. Ko nga tautohetohu me kawae atu ki a ratou, ma ratou e whakarite. To ratou mohiotanga, no nga pukapuka e takoto nei te tuhituhi nga tikanga o te Ture, he mea korero tonu hoki na ratou, he mea whakaaro nui hoki;—tetahi wahi o te mohiotanga no roto i ta ratou mahi; ka roa e mabi ana i taua mabi, ka tohunga te tangata, ka nui haere te mohiotanga; tetahi, he mea rapu e ratou nga whakaritenga a nga Kai-whakarite-whakawa o mua i a ratou.

- § 5. E rua nga tikanga o te Ture. He tiaki i te tika tetahi; he arahi i te he tetahi. Ko te tika ka whakapumau e te Ture, a ko te tangata i a ia taua tika ka tiakia, ko awhinatia i runga i tona tika. Ko te mahi he, ka riria kia kua e meatia, a ki te meatia, ta te Ture, he whi i te tangata nana te mahi he, he mea ranei i a ia kia utu, he whakaora hoki i te tangata i mate i tana mahi he.

- § 6. Ki ta te Ture titiro, erua nga tu mahi he.

Tetahi, he mahi he ki te tangata ake, ki ona mea ake ranei, a ko te tangata ake ka raru, ka mate i tana mahi he. Meinga ana he ingoa mo tenei tu mahi he, he HARA-*HIWHIRI*.

Tetahi, he mahi he ki te iwi nui tonu; he hara nui enei, he mea takahi i te Ture nui. Neinga ana he ingoa mo tenei tu mahi he,—he HARA-KIRIMINA.

- § 7. Ko te mahi he ki te tangata ake, ma te tangata i mate i taua he e kawo kia whakawakia, e tono ki tetahi tikanga whakaora mona i runga i te whakawakanga. Na, tenei te ritenga o te Hara-Hiuchiri, me whakarite. Na, he moni pea na Hone kei a Tamati, a kahore a Tamati e utu i ana moni; na, ka haere a Hone ki te Kai-whakarite-whakawa, mana o tuku te pukapuka *Hamene* hei tiki i a Tamati kia haere mai kia korero tahi raua ko Hone ki tona araaro. Ka whakaritea e ia te ra bei haerenga mai. Na, ka tae mai raua, ka whakarongo ia ki ta raua korero, a ki te kitea e ia he korero tika ta Hone, ka whakahaui iho e ia kia utua ana moni e Tamati.

Na, me whakarite ano. He witi pea na Wiremu i paui i te hoiho a Hewi, a kahore a Hewi e pai ki te utu:—ka mahia peratia ano e Wiremu, ka haere ia ki te Kai-whakarite-whakawa; ma te Kai-whakarite-whakawa e tuku *Hamene* hei tiki i a Hewi; a ka whakararonga e ia ta raua korero, a ki te mea tonu whakaaro he tika ano kia whai utu a Hewi ki a Wiremu, ka whakahaui iho e ia kia pera ano.

Te ingoa o tenei tu mahi he, he "Hara *Hiuchiri*," me tona *Hamene* hoki he "*Hamene Hiuchiri*."

- § 8. Ko te mahi he ki te iwi nui tonu, ara, ko te Hara-Kirimina, e kore e waiho e te Ture ma te tangata i utu i taua mahi he, ma ona whanaunga ranei, te whakaaro kia kawea kia kua ranei e kawea kia whakawakia. Ko ta te Ture i whakarite ai mo enei tu mahi he, mo nga Hara-Kirimina, ma te Kuini ano, ma te Kawana ranei, ratou ko nga Kai-whakarite-whakawa te whakaaro, te mahi, kei tukua noatia te hara pera, engari, kia whakawakia ano. Te ingoa o enei tu mahi he, ko nga "Hara-Kirimina"; koia nei ko te Whakamate-tangata; ko te Tabu-whare ki te ahi; ko te Here kimo ki te tangata; ko nga mea pera.

Ki ta te Ture tikanga, e hara te Hara-Kirimina i te hara ki te tangata noake i mate, eraugi he hara ia ki te iwi katoa; ara, te hara pera me enei i mestia ake nei, na reira ka meinga ma nga Kai-whakarite-whakawa e mahi, e mea kia whakawakia.

Ko te whiu e whakaritea ana mo tenei tu hara, he mea rererere ko; mo te Hara nui, ko te Whiu nui; mo te Hara iti, ko te Whiu iti: he Whakamate mo etahi; he Wharehohere mo etahi; he Utu mo etahi, ara, he "*Utu-ichaine*" ta te Pakeha ingoa mo taua utu.

- § 9. Ka noho te tangata i raro i te Ture, he koha tana ki te Ture, a he koha hoki ta te Ture ki a ia. Ko tana ki te Ture, he rongo. Ko ta te Ture ki a ia, he tiaki, kei tukinotia ia e totahi tangata, kei homai te he ki a ia, ki tona tinana ranei, ki ona mea ranei. Ki te kore he Ture, ko te iwikore ka pehia e te tangata kaha, a nui nona atu te rarararu. Na te Ture i ora ai i tika ai te noho. He Kawenta tulonohononga ia na nga tangata, na te iwi katoa, he whakakotahitanga whakaaro na katoa, he buinga i te kaha i te uaua a katoa bei tiaki mo ia tangata mo ia tangata o ratou, kei whakatupuria kinotia e tetahi, kei pehia hetia.

E toru enei tino mea o te tangata e meinga nei te Ture hei tiaki.

1. Ko te Ora o tona tinana me tona Ingoa pai.
2. Ko tona tinana kia haereere nona, kua e heria pokanoatia. Heoi te tangata maha e here tetahi tangata, ko te Kai-whakarite-whakawa noake, me take tika ia, me mahi he taua tangata. Ki te heria huna-koretia e te Kai-whakarite-whakawa, he ngakau kimo, he whakahaere he ranei maha, ko ia, ko te Kai-whakarite-whakawa ka whiua e te Ture.
3. Ko te te tangata Whenua, Taonga, Rawa, me ona mea katoa, ka tiakina e te Ture, hei pupuri mana, hei mahi mana, hei tuku atu mana, kua e ahatia e te tangata. Heoi te mea e pa ai te tangata, me whai tikanga para na te Ture ano.

- § 10. Na, me korero i koei nga tikanga o tenei Ture i meinga nei ko te matua tenei taua i tiaki te tangata, i tika ai tona noho i runga i te ora, i runga hoki i te tikanga rangatira, i takoto pai ai hoki ana rawa, ana hoki i arai te mahi pokanoa me te tukino pokanoa a te tangata kei tata ki a ia. Me whakatuatua nga ingoa o nga Kai-whakahaere me nga Kai-pupuri o tenei Ture, ara, o te buinga kua whakaritea hei tiaki, kei kapea kei takahia nga tikanga o te Ture; me korero hoki nga tikanga o a ratou mahi.

§ 11.—I. KO TE KUINI.

Ko te Kuini hei tūtahi. Ko ia hei tino Tumuki, ko ia te tino Kai-tiaki o te Ture. To te Kuini ahua ki Niu Tirani, ko Te Kawana. He tui nga whenua e nohoia ana e o te Kuini tangata, he tawhiti, he tatabi noa atu, a ekore e ahei tana sirotiro i a ratou katon; na reira, ka whakaritea e ia etahi Rangatira o tona iwi, ko tonoa e ia ki ana whenua hei Kawana, hei Tumuki mo nga Kai-whakahaere o tona Ture ki ana whenua. Nana nga tikanga i a ratou, ko ratou hei ritenga mona ki ana wahi. I peratia ana taua whakaritenga i te Kawana mo Niu Tirani nei.

§ 12.—II. KO TE KAWANA.

Ko nga tikanga nui o te whakahaere Ture e mau nei ia te Kuini, ki Iugarapi, kua tukua ki a Te Kawana, ki konei. Ko tana whakahaere me waiho i runga i taua e whakaaro ai hei pai mo nga tangata katon, kia tika ano ia i runga i ta te Ture. Ko a te Kuini korero kei a ia, a ka waiho tana whakahaere i runga i ta te Kuini i korero ai ki a ia. Kei etahi meatanga ka tūhitihi pukapuka ia ki a Te Kuini, mana e homai tikanga ki a ia.

§ 13. Kei a te Kawana te tikanga mo nga Hoia; mana e mea kia haere ki toa wahi, kia aha ranei, he whakarongo kau ta ratou. Me he mea ka ara te whawhai, ko te iwi ke ranei e whakaeke mai ana i tenei whenua, ko te taututu ranei ki a ratou nei ano ranei; ma te Kawana te pukapuka ki a Te Kuini kia tonoa mai he Hoia, he Manuwaio; a ka tonoa tonutia mai ano e Te Kuini ana tini Hoia me ana Manuwaio, tana noatia taua whawhai, tana tutu ranei, te pehi. Ahakoa poto katea mai ana manua tini Hoia, Kaipuke, e kore e kaipouhia atu, engari kia taen ta ano te wahi i runga mai ai.

§ 14. Tetahi tikanga o te Kawana, hei tino Tumuki ia mo nga Kai-whakarite-whakawa ki Niu Tirani. Ko tana, he tiaki i te Ture kei tokahia, he tiaki ano hoki i nga tangata. Erangi, me waiho tana whakahaere-Kawana i runga ano i ta te Ture i whakatahoko ai. Ko te Ture kei runga, ko ia kei raro. Tana tupato, kei takahia te Ture e nga tangata; tana tupato ano hoki, kei puta ke i ta te Ture tana whakahaere. Timata mai i a Te Kuini ra ano, neke iho, neke iho, kei raro maako i te Ture; rongu katon ki te Ture.

§ 15. Tetahi tikanga a te Kawana, mana te kupu kia whakatutukiria nga kanga iho a te Whakawa. Ki te whakawakia tetahi tangata mo te hara kohuru, pono ana tona hara, kua iho ana e te Tumuki Tino Kai-whakarite-whakawa kia whakamata; ma te Kawana e whakaae, ki tubi ko whakamata. Kei a te Kawana ano he tikanga mura i te hara, whakamama ranei i te whiu e kua iho ana e te Whakawa kia whakapangia ki te tangata hara. Mana ano te whakaae; ki te tirohia e ia he take tika mo te mura, mo te whakamama, e ahei ano tana mura, tana whakamama ranei tetahi wahi. Erangi kabore he tikanga i a Te Kawana hei whakanui i te whiu i whakaritea mo te tangata hara.

§ 16. Tetahi, ma te Kawana e whakaae te ture whakatahoko hou, whakahaere ke ranei, e te Runanga whakatahoko ture, ka mana ai, ka whai-ture ai.

§ 17. Tetahi, mana e whakatu nga Kai-whakarite-whakawa me nga Kai-whakahaere o te Ture, mana e whakarite a ratou mabi; ko te te Kuini Ahua hoki ia. Ki te mangere ana Kai-whakarite-whakawa, ki te he ranei ta ratou whakahaere, e ahei ano ratou te whiu.

§ 18. Na, ko enei mabi a Te Kawana ka mahia e ia hei pai mo nga tangata katon; kabore e mabia e ia hei whaka-rangatira-noi i ia, hei whakawhai-mana, hei whaka-whai-inoe ranei mona ake; heoi tonu te whakaaro mana i runga i enei mabi katon ana, ko te iwi kia tupu i runga i te pai, i te ora, i te rangimarie. Ko te mea nui tenei, ko te mea tenei i whakatahokoria ai nga ture, a, ko te mea ano hoki tenei hei whai ma te Kawana ratou ko ana Apiha Kai-whakahaere katon.

§ 19.—III. KAI-WHAKARITE-WHAKAWA TUMUAKI.

Ko te Apiha nui i muri i a Te Kawana, e tiki nei o whakahaere nei i nga Ture, ko te Tino Kai-whakarite-whakawa Tumukaki, me era atu Kai-whakarite-whakawa o te Kuini *Hapirimi*; ata, o te *Kooli*-whakawa a noho nei te Runanga Tekau ma

rua. He mea whakatu ratou na Te Kuini, na Te Kawana hoki, na Te Kuini ia te tikaanga. Ka tirohia e ia i roto i nga *Roia*, ara, i nga tangata nana tera mahi te whakaako i nga tikaanga o te Ture. Ko nga Kai-whakarite-whakawa Tumuaki, he mea whiriwhiri i roto i ana *Roia*, ko nga tangata tino matau, tino tika hoki te whakaaro.

§ 20. Tetahi o nga mahi ma enei Kai-whakarite-whakawa-Tumuaki, he tiroiro i era atu Kai-whakarite-whakawa, me era atu Kai-whakabaere i nga tikaanga o te Ture.

§ 21. Tetahi, ko ratou ka nobo hei Tumuaki ki nga *Kooti-whakawa* nui, ara, ki te *Kooti-Hupirimi*. Ko o ratou hua whakarongo i nga korero o te whakawakanga, ko taua Runanga-Huuri, "Tekau ma rua" nei.

§ 22.—RUNANGA-HUURI.

Tana Runanga-Huuri, he mea wehe mai i roto i nga tangata kua takoto nei o ratou ingoa te tuhituhi ki te pukapuka o te *Heriwhi*. I te timatanga o te tau ka whakaritea e nga Kai-whakarite-whakawa nga tangata hei whakarongo whakawa. Hei Runanga-Huuri enei. (Tirohia, § 34, "Runanga-Huuri".)

§ 23. Ma tenei Runanga-Huuri, ratou ko te Kai-whakarite-whakawa Tumuaki, ko tetahi ranei o nga Kai-whakarite-whakawa o te *Kooti Hupirimi*, e whakarongo nga korero whakawa Hara-Kirimina, Hara-Hiwhiri hoki; ara, nga mea nunui ia kahore nei e tau nga Kai-whakarite-whakawa iti hei whakawa. Kua oti te whakaatu i tera wharangi te tikaanga o enei, o te Hara-Kirimina, o te Hara-Hiwhiri.

§ 24.—ROIA.

Ki te mea te bunga e haere mai ana ki te whakawa kia tukua taua korero ki tetahi *Roia* maau e whakabaere, e pai ana ano.

He tangata tenei, te *Roia*, kua tupu ake i runga i te whakaako tonu ki nga tikaanga o te Ture, o te mahi whakawa; a, tona mahi, he tu ki te aroaro o te *Kooti-whakawa*, hei whakapuaki i nga korero o te tangata i tu nei ia hei hua mona, ara, o te tangata ranei nana te whakawa, o te tangata ranei e karo ana i te whakawa a tera. Ma taua *Roia* e uiui nga Kai-whaki, maau e kobikobi, e whakatakoto ki te aroaro o te *Kooti-whakawa*, nga tikaanga me nga korero katoa hei whakatika i tona taba.

§ 25. Ka oti nga korero te whakatakoto ki te aroaro o te whakawakanga, ara, o te *Kooti*, ka waiho ma te Kai-whakarite-whakawa Tumuaki, Kai-whakarite-whakawa *Piuni* ranei, ratou ko taua Runanga-Huuri, e whakarite ki runga ki ta ratou i whakaaro ai hei tika. Kei nga whakawakanga Hara-Kirimina, ma te Kai-whakarite-whakawa Tumuaki e whakarite te whiu mo te tangata bara. Kei nga whakawakanga Hara-Hiwhiri, ma te Runanga-Huuri, ratou tahi ko te Kai-whakarite-whakawa Tumuaki e whakarite, kia pehea ranei te utu mo te tangata i whakawakia ki te tangata nana te whakawa. Ka oti te ki iho e te *Kooti-whakawa* kia whai-utu te tangata karo whakawa ki te tangata nana te whakawa, me utu ano; a, ki te kore e utu, me tonu e te tangata nana te whakawa, a ka Wharehereberetia, kia utua ra ano, kia taea ranei te takiwa e whakaritea ana e te Ture.

§ 26.—WHAKAWAKANGA WHAKAWA HARA-KIRIMINA.

Ko te tino mahi nui ma nga Kai-whakarite-whakawa o te *Kooti Hupirimi*, ko te whakawa i nga Hara nunui, Hara-Kirimina nei. Kia ata whakarongo mai ki tenei mahi, he mea nui hoki. Ki te mea kua meatia e tetahi tangata tetahi Hara-Kirimina; na, me haere atu te tangata *Pirihimana* ranei, tangata ke ranei, i mohio ki taua meatanga, ki tetahi Kai-whakarite-whakawa, me korero katoa atu e ia ki taua Kai-whakarite-whakawa ana i mohio ai ki taua mea. Na, ka whakarongo te Kai-whakarite-whakawa, a, me he mea ki taua whakaaro iho e whai take ana hei peratanga, ka tukua e ia taua "*Hamene-Kirimina*," hei tiki, hei tonu ki te tangata i meinga ra nana i mea taua hara, kia haere mai kia tu ki tona aroaro; a, me he hara nui, kiho, (para me te Whakamate-koburu, Puremu-reipa, Tabu-whare, aha, aha;) ka tonu e ia he *Katipapirihimana* ki te tiki, ki te arahi tonu mai. Kia tae ki te Whare-whakawa, ka whakarangona e te Kai-whakarite-whakawa nga korero a nga Kai-whaki katoa, a ki te mea taua whakaaro kua meatia e taua tangata te bara i whakapaia ki ia, na, ka kiiia iho e ia kia whiua. Me he hara nui, a, ki ta te Kai-whakarite-whakawa whakaaro e tika ana te korero moana hei take e whakawakia ai e te *Kooti Hupirimi*, na, ka meinga e ia kia kawea ki te Whareherehere, ki reira nobo ai taea noatia tetahi ra nohoanga whakawa o taua *Kooti*.

§ 27. Ka taea taua ra, ka tahi ka tino whakawakia e tetahi Kai-whakarite-whakawa Timuaki e te *Koiti Hupirini*, ratou ko tetahi Runanga *Hauri*, Tekau-ma-rua; a ki te poto i taua *Hauri* tonu haka i whakapaea ai, ka kua iho e te *Koiti-whakawa* kia Whakaritea, kia Wharereheretia, kia pekehia ranei te wiiu mona, kia tika ia ki runga ki ta te Ture i whakarite ai mo taua haka. Ki te whakaro te *Koiti-whakawa*, e barakore ana, ka tukua kia Laere. Na, mutu pou iho i reira; ekore ano hoki e whakawakia ki muri iho mo taua haka ano. (Tirohia § 33.)

§ 28. Na, whakarougo mai ki te take i taua taitia ai te whakaturanga o te tangata e whakapaea ana ki te Ham-Kirimina nei ki te aronui o te whakawakanga; ana, i mauatia ki te Kai-whakarite-whakawa, muri iho, ki te *Koiti Hupirini*. Te take, he hohopono te Ture ki te tangata. Ki ta te Ture, kahore he mauaui ake i te tangata; ana reira, ka tupato rawa, ka mauwapa; e kore e whakamaua noatia, e kore e heroa noatia. Ekore e mahi porangi te Ture. Engari, i whakaritea e te Ture kia kawea ma tetahi Tamuaki o nga Kai-whakarite-whakawa, ma te Runanga *Hauri* hoki, ara, ma tetahi o ana hoa tangata nei ana, tekau-ma-rua, ma ratou e kimi te tikanga o te kore mona; ma ratou e mea, he tika ranei, he ranei; me whiu ranei te tangata i whakapaea ra, me whakabarabara ranei. He ture pai rawa tenei. Ko tonu ture kichuranga tenei; ekore rawa te iwi e pai kia whakaputata kelin tenei ture, he ture whakamui hoki i te tangata.

§ 29. A, ka tenei Ture, kahore e kowhiri tangata. Kahore rawa ano hoki a te Ture pera. Ki ta te Ture, he aha koahi te tangata; kotahi hoki Ture mo katoa, ahakoa Miori, Paketa ranei; kiri ma, hiri mona ranei rite tonu. A, he teka te ki, ma te rongo ki ta Ture ka hoki ai te tangata o te tangata, ahakoa Paketa, Miori, ranei. Kahore; eranga, ma te rongo ai te Ture, ma te tapai i te Ture, ka rangaru ai; ta te mea, ko te Ture te mea nana i whakamui te tangata, i whakarangatira. Ko te Ture tonu Karitiki e noho tika i ia i runga i te ora me te tangata.

§ 30.—IV. *HERIHI*.

He *Apika* te *Herihi* i whakaturia hei mahi i nga Whakawakanga-whakawa a te *Koiti Hupirini*. Ka oti te tangata haka te whakawa e tetahi Kai-whakarite-whakawa Tamuaki, a ka kua iho hoki ia, Me whakatarawata nei tangata ka mate; he tangata kohuru hoki ia; na, ki te whakaae ano hoki a Te Kawana kia whakamata, ma te *Herihi* o whakatarawa ki mate. Ki te yenei te kianga iho a te Kai-whakarite-whakawa Tamuaki, Me panga ki te Whareheretere taea noatia tetahi takiwai; he tika hoki, wai ano, te haka i whakawakia nei ia ana, ka panga ano te *Herihi* ki te Whareheretere.

§ 31. Takote ki ana te tikanga a nga Iwi noko maori ana iho, kaore ano i maia ake i roto i te kuaru, i te pobehe. Ta ratou, ma te tangata mate i te mahi he a tetahi, ma nga whakawakanga ranei o te tangata i paea, ma ratou tonu e whakawa te tangata haka, ma ratou tonu e whiu, e whakamata ranei, me he mea ka tika ki te taea na whakaro kia mate ia. He tikanga no rawa tenei, ta te mea hoki, he tika he poui kei o ratou ngakau, a ekore e tika te whakawa a te tangata i runga i te whakatarariri. Tetahi; ki te tukua ma ratou ano e whakapa te whiu ki te tangata haka, tonu penei kawea e te ngakau whakatarariri, ka whakamui rawa i te mema. Tetahi; ka peratia, aiane ka rapu utu hoki nga whakawakanga o te tangata haka ka whakamata nei e ratou, a ka nui haere te kina.

Tetahi hoki; kore aie tika kia waiho ma te tangata i te he e rapu utu mona, ki nui rawa pae te poui, ka tino whakamata te whiu; kei patipata ranei o tera, homa anatoa tangata hei utu; aiane, ka tukua te tangata haka kia haere noa, ekore e ahau. Ka te tikanga penei, haere kua ana te tangata whai-taonga, kaore tonu haka e whiu.

Na hoki te Ture i reu ai, ka whakaturia tetahi *Apika* mo tenei mahi, a kia waiho tenei hei mahi tuturu mana, ko te whakaturuki i nga kianga iho a te Kai-whakarite-whakawa Tamuaki i puakima i runga i te whakawa; ko te whakapa hoki i te whiu e whakaritea ana mo te tangata haka. Ma tangata he ia, kauea hei te tangata e tata ana ki te tangata mate, ki te tangata haka ranei; ke kawea a te poui, whakamata ana e ia te whiu; kei kua ranei e te whakamata, kei patipata ranei whakawakaitia ana. Te ingoa o tenei *Apika*, ko te *Herihi*. Pai rawa tenei tikanga; ekore hoki e manahatia ta te *Herihi*; e mohio ia ana hoki, ohara itana whakaro ake, engari he whakarite kau tana i te kianga iho a te Ture.

§ 32.—V. *KORONA*.

Tenei ano tetahi *Apika* Kai-whakamata i te Ture; ko te *Korona* tonu ingoa. Tenei tino mahi, he rapu i te take ina mate tuku-tata tetahi tangata, mate aiaua ranei. Ara, hei nga wahi penei. Kitea ana pae te pupaku tangata i roto i te wai i hea ranei. Na, ka tae te *Korona*, ka karereia ana, ka *Honeatia*, tetahi tangata o taua wahi hei Runanga *Hauri*, hei rapu i te take i mate ai taua pupaku, he mea pehea ranei, he mea pehea ranei. Na, ka haere ratou, taua Runanga me te ratou Tamuaki me te *Korona*, ki te ture i te pupaku; a ka ata kimibia tanuia i reira e ratou te take i mate ai taua tangata; ka tika nga tangata e mohio ana ki tetahi aha ranei, aha ranei, o taua mea; ka uiuia e te *Korona*. Ka ata patipata e ia me e mohio ana ranei ki te take i mate ai; me te hanga na ratou te kianga whakamata i taua tangata, i te mea e ora ana, ka ata uiuia e ia; a taea katotia e ia te kohikohi nga tikanga katoa o taua mea, hei taitaitaki, hei buriburi, ma ratou ko taua Runanga *Hauri*.

Na, ki te mea te whakaaro o taua *Huuri*, i mate noa iho te tangata ia, penci me te mea e taka ano ki te wai, paremo noa iho; na, ka waiho i runga i te pera te puakanga o te ratou kupu. Ihoi ano; tanumia atu te tupapaku; mutu iho i reira.

Engari, ki te mea te whakaaro o taua Runanga *Huuri*, he mea whakamate-kohuru na tetahi tangata taua tupapaku; ka tukua e te *Korona* tana Pukapuka-waraki ki nga *Pirihimana*, kia hopukina te tangata i tupateria ra nana i kohuru. Na, ka kawea taua tangata ki te Wharechertiere, kia whakawakia e te *Kooti Hupirini*, whakawa nui nei.

- § 33. Na, ka whakawakia ano e taua *Kooti*, ka peratia me tera i korero ake nei. (Tirohia § 27.) Ka whakarangona e te Kai-whakarite-whakawa Tumuaki ratou ko te *Huuri* nga korero katoa nga Kai-whaki, uti noa; a, muri iho, ki te mea te ratou whakaaro he tika te whakapao. Na, he pono, na te heretere nei i kohuru te tangata i kitea ra; na, ka hira iho e te *Kooti* kia whakamatea. Tena, ki te mea ratou, ehara i a ia; na, ka whakaharakoretia e ratou, ka tukua kia haere. Na, he mea ano, ki te mea te whakaaro o te *Huuri*, he mea whakamate ano nana taua tupapaku, otia, ehara tana whakamatenga i te whakamate uino kohuru, engari, he Whakamate ohia noa, oho noa ake nei, he mea tupono aitia noa, kahore i tu a kohuru; na, ka whakangawantia te whiu moa. A, he mea ano, ka mea te whakaaro o te *Huuri*, ehara i te Whakamate-kohuru, ehara ano hoki i te Whakamate oho noa nana; na, ka whakaharakoretia e ratou, ka tutua te tangata i herea ra kia haere. (Tirohia "Whakamate-kohuru," 65.)

§ 34.—RUNANGA HUURI.

Te Runanga *Huuri*. Kotahi tekau ma rua nga tangata o te Runanga *Huuri*. He mea *Ha-wene* nga tangata, ara, he mea karanga na te *Heriwhi* kia haere mai ki te Whare-whakawa hei Runanga whakarongo whakawa mo te *Kooti Hupirini*. Kei nga whakawakanga ki nga *Kooti* o nga Kai-whakarite-whakawa Tuturu, kahore he *Huuri*. Kotahi tonu ia te wahi e whai *Huuri* ai.

E penciitia ara te whakaritenga tangata mo te Runanga *Huuri*. Ko nga ingoa katoa o nga *Hihiteno*, ara, o nga tangata kua whai tikanga tangata whenua, kua 21 soki nga tau, a tahore ano i 60 ano, ka hira ki roto ki tetahi pukapuka. Kei te *Heriwhi* taua pukapuka e takoto ana. He mea tuhituhi ki te ritenga o nga *reta* umatanga o o ratou ingoa. Na, ka mentia kia whakanohoia tetahi *Huuri*, ka *homenitia* atu e te *Heriwhi* e ora tekau ma ono nga tangata. Ka timata ki te ingoa tuatahi e mau ana i te pukapuka, haere tonu, taea noatia te Toru tekau ma ono nga ingoa,—ka mutu. Kahore i waiho ma te *Heriwhi* te whakaaro ki aua tangata e karanga ai hei tangata mo te *Huuri*. Kei te reira o te ingoa te tikanga, kahore hoki e tipokapoka; ka haere whakatepe tonu; ka timata i te A, haere iho, poto noa nga ingoa o te pukapuka; ia mene ka timata ano. Na reira, ekore e taea te kowhiri mo te *Huuri* ko nga tangata e wharara te whakaaro ki tetahi taha ki tetahi taha ranei.

Na, ka taka ki te ra i whakaritea hei haerenga mai ma ratou ki te Whare-whakawa, ka tuhituhia e te *Rehita*, Kai-tuhituhi o te *Kooti*, o ratou ingoa ki nga pukapuka e toru tekau ma ono, ka maka ki roto ki tetahi pouaka, ka whakaoioia; na, ka tangohia tehituhitia mai me te parui i te ingoa i tangohia mai, me te karanga i te tangata nona tera ingoa kia haere mai. Peera tonu te mahi, rite noa te Kotahi tekau ma rua hei Runanga-*Huuri*.

Ka etii euei te whakanoho, ka whakaoioitia ia tangata ia tangata o ratou e te *Rehita*, kia tika, kia pono, tana korero ki runga ki te mea ka whakawakia. Ka turi tetahi tangata i *homenitia* kia haere mai hei tangata mo te *Huuri*, ka noho atu, ka *Whaitia* ia, ara, ka meinga ia utu, engari, kua o neke uke i te Tekau Pauna. He mea atu whakarite marena nga tikanga whakaaere o te Ture kia kore ai he raruraru.

§ 35.—RUNANGA HUURI NUI.

Na, kahore ano kia whakawakia, kia peratia me ta tatou i korero ake nei, kua noho ano tetahi *Komiti* runanga, hei whakarongo i nga korero mo te whakawakanga aua, he mea, e whai take ana ranei e whakawakia ai, kahore ranei. Ki te mea ratou, kahore he take; ka peratia atu o ratou ki te Kai-whakarite-whakawa Tumuaki; na, ka whakaputaina te tangata i whakapoua ra, ka tukua kia haere. Ki te mea ratou, He take ano; na, ka tab ka tukua te tangata i whakapoua ra ka whakawakia e te *Kooti Hupirini*. Ko te Runanga-*Huuri* Nui tenei.

§ 36.—REHITA.

Ko te Kai-tuhituhi tenei o te *Kooti Hupirini* e tiaki ana i nga pukapuka o te *Kooti*. He *Apiti* ano tenei mo te Ture. Tana mahi, he whakarite i nga tangata mo te *Huuri* whakarongo-whakawa o te *Kooti Hupirini*. Mana ano ratou e whakaoioi kia tino tika te ratou korero, kia pono te ratou kupu ki runga ki te mea ka whakarangona e ratou. Mana nga Kai-whaki e

whakawāhi kia korero pono. Māna hoki e tūhitiū ō ngā korero katoa o te whakawāhi ki te Pukapuka nui o te *Kōwhiri*; te kupu whakapānga; ō ngā iōga o ngā Kai-whāhi; te kupu a te *Rūnanga-Hauori*, whakapono i te hāra, whakabarakore rānei; te kōwhiri iho hoki a te *Kōwhiri*; a ka wāhiho taua Pukapuka, ka tūhitiū paitia, āra iho era atu whakapānga tangata.

§ 37.—VI. KAI-WHAKARITE-WHAKAWA.

Nga Kai-whakarite-whakawa. He māhi tikanga nui, he māhi honore to enei *Apōhā* Kai-whakawāhi tikanga o te Ture. Ko te Kawaua hei whakatu i a ratou; he mea titiro āra ko ō ngā tangata tikanga pai, mutau, mānawāhi hoki ki te tika. Kei nga taone etahi; kei nga wahi noa atu etahi.

§ 38.—MEA *HIWHIRI*.

Ko tetahi o ngā māhi nui mā enei *Apōhā*, he whakarongo, he whakariterite, i ngā whakawāhi mā enei *Hiwhiri*. Otira, e hore ratou e pōkanoa; mā te tangata ano e hāre ki a ratou korero ai i tōna mea, ka tūhitiū māna e ratou.

Kāua ratou e whakarongo korero i waho o te *Kōwhiri*, mā tetahi mea e kāua māi āna mā ratou e whakarite; engari hei ō ngā ra kua mātau whakaritea pūitia hei ra ō ngā tangata mā te *Kōwhiri*, āra, hei ra whakawa, kia māhitiā ai e te totonaha katoa. Hei āra ra ka nōho ratou ki roto ki te *Kōwhiri* whakawa ki te whakarongo māna pera.

Ko te tangata he mea whakawa āra, mā hāre ki ngā Kai-whakarite-whakawa ki reira, ki te *Kōwhiri*, tōna ai ki te *hāmona* mā te tangata kua wāhi hāra ki a ia. Na, ki te whakawāhi te Kai-whakarite-whakawa, he tika, ka tūhitiū tāna *hāmona* mā te tangata e māhitiā āna e tōna nāna te māhi he ki a ia; ka whakaritea te ra hei whakarongo i tā rāua korero, ka tūhitiū hoki ki te *hāmona*.

Ko te *hāmona*, ka tūhitiū ki te tangata i hāre ra ki te Kai-whakarite-whakawa, māna to whakawāhi ka tūhitiū tāna *hāmona* ki te tangata e māhitiā nei e ia kia whakawāhi. Kāua āno hoki e whakarite; engari, kia honore te tūhitiū ki a ia, kia wāhi tākiwā ai ia mā te whakarite i tōna korero; mā te hāre hoki ki te wāhi i whakaritea i roto i te *hāmona* i te ra i whakaritea hei ra whakawa i taua mea.

§ 39. Māhōmea tēra āno he tangata e māhōmea āna ki etahi tikanga o tā rāua wāhi, a māhōmea āna e tetahi o rāua kua whakapūhia te korero o taua tangata ki runga ki te whakawāhi; āra, mā tōna e te tangata i māhōmea pēra, māna māna ki te Kai-whakarite-whakawa, māna e tūhitiū tāna *hāmona* ki taua tangata kia hāre māi ki te whakawāhi hei Kai-whāhi.

Ki te mea ka tūhitiū te Kai-whāhi, kāore e tūhitiū te ra i whakaritea, e māhōmea āna ki te *hāmona*, āra, kia māhōmea āna utu, kāua ia e neke āke i ngā Pāua kotahi tekau. I pēhitiā e te Ture, he mea hoki, mā te nōho atu o taua Kai-whāhi ka he ai pēra te korero o tetahi o te hūnga no rāua te mea e whakawāhi āna; he ō ngā no etahi o ngā korero, kāore hoki i whakapūhia. Pēnei, e whakawāhi hūhūkōre tāna pēra taua tangata e te *Kōwhiri*; wāhi hūhūkōre āra iho ia ki te hū. Na hōmea i *hāmona* ai te Kai-whāhi, i tūhitiū māhōmea ai hoki kia hāre māi; a kāua rāua e tūhitiū, e māhōmea, kia tika ai hoki te whakarite o ngā Kai-whakarite-whakawa.

§ 40. I te ra i whakaritea hei ra whakarongo i tā rāua korero, ka māhōmea māi te hūnga o te whakawa, ka korero te tangata āna te whakapū, āra, te "Tangata-whakawa"; ka korero āno hoki mā Kai-whāhi i a ratou i māhōmea ai.

Na, ka māhōmea te tangata-whakawa māna Kai-whāhi hoki e te "Tangata-kāua-whakawa," āra, e te tangata i māhōmea tēra, kua wāhi hāra ki a ia; mā hāre tāna pūitia i runga i a ratou kupu i korero ai ratou, he mea āno hoki māna kia pūitia ai he kupu na ratou hei whakawāhi i a ia, hei whakarite māna i a ia.

Māi iho, ka māhōmea hoki e ngā Kai-whakarite-whakawa, hei whakawāhi, kia tūhitiū māna ai ngā kōwhiri i tā rāua korero.

Kāua māna te tangata-whakawa, ratou ko āna Kai-whāhi, ka tūhitiū ka korero te tangata-kāua, (āra, tēra i whakapū) māna māna Kai-whāhi āno hoki; a ka māhōmea āno ratou e te tangata-whakawa, ka māhōmea hoki o ngā Kai-whakarite-whakawa, kia āra pōhō katoa māi ai ngā āra māna o taua korero.

Na, ka pōhō katoa ngā korero o tetahi tāna, o tetahi tāna, ka hūhūhūhū e ngā Kai-whakarite-whakawa, ka āra whakarite māna; a kia kōwhiri māna ratou te tika, hei tēra rānei, hei tēra rānei.

Ka oti; ka tahi ka whakapuakihia te kupu whakaotinga, ara, te Ki-whakawa a te *Kooti* mo taua mea. He mea korero nui tenei, kia renge ai nga tangata katoa. Ko tenei Ki-whakawa a te *Kooti*, ekore e hanga noatia ake; he mea tino waiho i runga pu i nga korero i whakina ki te aroaro o nga Kai-whakarite-whakawa, i a nga Kai-whaki; he mea waiho ano hoki i runga i ta te whakaaro tika rawa ko te hinengaro marama i kite ai hei whakaritenga tika mo taua mea.

Na, kia puaki i nga Kai-whakarite-whakawa laua Ki-whakawa a te *Kooti*; oti tonu iho; mutu tonu iho i reira taua mea.

§ 41. Ki te kiiia iho o te *Kooti*-whakawa, koura he utu e hoatu e te "tangata-karo" ki te "tangata-whakawa"; e ahei ano i te Kai-whakarite-whakawa te mea iho kia utua e te tangata-whakawa oga moni a te tangata-karo i pau i runga i tona kawenga betanga ki te aroaro o te *Kooti* whakawa, kahore nei he take. Na, me whakaze marie te tangata-whakawa ki ta te *Kooti* i whakarite ai, nana ka pehea ranei, nana ka pehea ranei. Ahakoa tua peuri ia, ko te kupu a te Kai-whakarite-whakawa, ara, a te *Kooti*, kia maha i a ia; e matau ana hoki ia, kahore a nga Kai-whakarite-whakawa whirinaki ki tetahi, ki tetahi; kahore a ratou pai ranei ki tetahi, kine ranei ki tetahi; he waiho tonu ta ratou i runga i te Ture, i te tika hoki ki te ratou whakaaro iho. Kei te kanohi Ture anake ta ratou uei titiro; kahore ratou e titiro ki te kanohi tangata.

Ki te puaki penei ranei te Ki-whakawa a te *Kooti*, Kei te tangata whakawa te tika, a me whai utu ki a ia te tangata karo; me pera ano, me utu ia.

Na, ki te turi te tangata i kiiia, me utu, a kaore ia e utu; na, ka tonoa e nga Kai-whakarite-whakawa he *Kiatipi*; ki te tango i ana hoiho, poaka, witi, taonga aha ranei, hei hoko; kia taau nga moni utu e rite ana ki ta te *Kooti* i ki iho ai kia utua e ia. Ka taau enei, heoi ano.

Ki te mea kahore he taonga o te tangata e oti ai nga moni i kiiia iho ra e te *Kooti* kia utua e ia; ma te tangata i whakatikahia e te *Kooti*-whakawa e tono ki nga Kai-whakarite-whakawa, kia maha te tangata i whakahengia ki te Whareherehere. Na, ma te Kai-whakarite-whakawa e mea kia Wharehereheretia, kava ia e peke ake i nga marama e wha.

§ 42. KAI WHAKI.

Me puta i konei he kupu mo nga tikanga o a nga Kai-whaki korero ki runga ki nga whakawakanga; ara, o a nga tangata e whakaturia ana hei korero i nga tikanga o tetahi mea e whakawakia ana. Ka whakaturia te tangata hei korero ki te aroaro o tetahi *Kooti*-whakawa, me he tangata ia e whakapono ana ki TE ATUA, ka whakaoatitia kia tika taua korero;—"Ko te tika; ko te tika katoa; ko te tika anake," taua e korero ai. Me he mea e hana i te tangata e whakapono ana ki TE ATUA, ekore e whakaoatitia, erangi ka meinga kia tino whakapono ia kia korero ia i te tika, i te tika anake.

He mea tapu rawa tenei mea, te *Oati*. He karanga marire atu ia ki TE ATUA, kia waiho i runga i te tikanga o taua korero, ka korero atu nei ia, ta TE ATUA whakaaro ki a ia; ara, ki te teka taua korero, kia tau ta TE ATUA riri kino ki a ia; a, ki te pono, kia atawhaitia ia e ia; he inoi ra ia ki TE ATUA, kia tino whiua ia, ki te teka taua korero. Na konei, ka tino wahi rawa te tangata ki te korero teka ki te aroaro o te Whakawakanga, ina whakaoatitia. Ko te *Oati* teka, he mea whakamataku rawa. He whiu ano tona ki tere ao.

He whiu ano hoki tetahi, ki tenei ao; he mea whakarite no te Ture, mo te tangata e korero mohio ana i te teka, i runga i te *Oati*; e korero marire iho ana ranei i te teka, ki runga ki te Whakawakanga. (Tirohia "*Oati*-teka." 70.) Ki te tukua noatia te kupu teka kia korerotia e te tangata ki te aroaro o te Whakawakanga, tena e pake rawa nga matapuna o te whakawa tika. Na konei, he pakeke rawa ta te Ture tikanga mo te tangata mahi pera; he taimaha rawa tona whiu.

§ 43.—MEA KIRIMINA.

Ko tetahi ano o nga mahi nui ma nga Kai-whakarite-whakawa, he whakawa i nga Hara-*Kirimina*. Kua oti te korero atu te tikanga o tenei tu Hara. He Hara ia ki a Te Kuni; ara, he Hara ki te Iwi katoa tonu; a ko te Ariki tere o te Iwi, ko Te Kuni. Ko nga Hara eua ka oti nei te tubitubi ki te wahi tuatahi o tenei pukapuka, mo nga whiu i whakaritea e te Ture mo te Hara, mo te Hara.

He hana enei e tau ana ki runga ki nga tangata katoa, ara, ki te Iwi katoa tonu. Hangaia te tangata kotahi i mato, i raru ranei, i taua matatanga. Ka mea e te tangata i tetahi o enei

hara, kua whai hara ia ki te Iwi katoa. Na konei i whakaritea ai e te Ture, e kore e tika kia whakautua tenei iu hara ki te moni hoatu ki te tangata i mate i taua hara. Engari, ia te Ture i whakarite ai, me utu ano e te tangata tona hara; ara, ko ana moni ranei me tango ma te Kaitiaki, ko tona tinana ranei me maku ki te Whareberekere. A, ki te Hara nui rawa, pera me te Whakamate-kohuru i te tangata, ko ia tonu hei utu, ko tona tinana me whakamate. Te ingoa o te utu-moni e whakaritea ana e te Ture mo nga Hara *Kirimina*, he "Utu-Whaine"; ko te tangata hara ka "*Whainetia*."

44. Kotahi te wahi i rere ke ai te tikanga o te Ture; me he tangata Maori ka tahae mea. (Tirohia "*Tahae-Raheni*," 55). Erangi, kei nga tini Hara-*Kirimina*, ko ia tonu, ko te tangata nana, ka riro hei utu; ko tona tinana ka maku ki te Whareberekere. He hara hoki tona ki te Iwi katoa.

45. Tenei ta nga Kai-whakarite-whakawa mahi i runga i nga Hara *Kirimina*. Ko tetahi tangata ka huere atu ki nga Kai-whakarite-whakawa, ki te Whare-whakawa, ko Hone pea te ingoa; ka korero atu ia ki a ratou, Tera tetahi tangata, ko Mea te ingoa, ko Tamati pea, kua mea i tetahi Hara-*Kirimina*, kua tahae ranei, kua aba ranei. Na, ka tubitahia tonutia iho a Hone korero e nga Kai-whakarite-whakawa ki te pukapuka, ka meinga hoki a Hone kia tubituhia i tana ingoa ki taua pukapuka. Ki te mea he mea nui, ka whakaaratia ia. Ka oti tenei; na, ki te whakaaotia iho e ratou, e whai take ana te korero, a abua tika ana te whakapaenga, ka mea ratou, Koia pea, he pono; na, he meataanga ano, ka tukua ta ratou *Hamene Kirimina* ki a Tamati; hei mea iho ki a ia kia huere mai ki te Whare-whakawa, a tetahi ra ka whakaritea ka tubia hoki ki te *Hamene*, kia whakawakia ia.

Na, he mea ano, ara, kei nga Hara nui ia, ekore e tukua te *Hamene*; erangi, ka tukua ta ratou pukapuka "*Warati-hopu*," hei tiki atu, hei hopu tonu. Na, ka hoatu taua *Hamene*, *Warati* ranei, ki tetahi Katipa. Ki te mea he *Hamene* ia, ka baria e te Katipa, ka hoatu marie ki a Tamati. Ki te mea he *Warati-hopu* ia, ka haere te Katipa ki te tiki tonu i a ia urahi tonu mai ai ki nga Kai-whakarite-whakawa; a, ki te tui ia, ki te kore e haere pai mai, e pai ana kia toia maoritia mai.

46. Ka tae a Tamati ki te aroaro o nga Kai-whakarite-whakawa, ka whakarangona e ratou ta Hone korero me a nga Kai-whaki, he mea whaka-*oati* ratou, he mea tino korero marie iho e ratou i runga i te poua ratou kupu. Ka whakarangona ano hoki a Tamati korero karo i te whakapaenga; engari, ekore ia e whakaaotia. Ka whakarangona ano hoki nga korero a ona Kai-whaki, me ha uera i teira he Kai-whaki mo tona taha. He mea whaka*oati* ano nga Kai-whaki, he mea tino korero marie iho i runga i te poua ratou korero.

Ki te whakaaotia e nga Kai-whakarite-whakawa, he pono te korero, kua tika na Tamati ano taua hara e whakapae nei ki a ia, a me he hara nui rawa; na, ka tukua a Tamati ki tetahi *Katipa pihirinana*, maau e arahi ki Akarana ranei, ki hea ranei, kia whakawakia e te *Kooti Hupirini*; ara, e tetahi Kai-whakarite-whakawa Tumauaki, ratou ko te Ruanga *Huuri* Tekau ma rua nei.

47. Kei tetahi Para-*Kirimina* e ahei ano te waiho te tangata i whakapae kia haere noa, kahore e puritia ki te Whareberekere; engari, me tino whakaae ia kia haere mai ki te *Kooti* i te ra e whakaritea hei ra whakawa, kia whakawakia ia mo te bara i whakapae ra ki a ia. Me pukapuka whakaae-moni, ana, a ona hoa hoki hei whakakapi mona; ara, me whakarite he moni kia utua ki a te *Kaitiaki* e ia, e ona hoa hoki, ki te nguro ia i te ra e noho ai te *Kooti Hupirini* ki te whakawa Hara-*Kirimina*. Na, ka waibo nga pukapuka ra ki te *Rehita* o te *Kooti Hupirini*, ka tukua ia ki ana hoa whakakapi mo tana; na, ma ratou ia e whakaputa a taua ra kia whakawakia. Ki te kore e whakaputaina, e whakaturia ki te aroaro o te *Kooti*, i taua ra; ko o ratou moni i whakaritea mo te hapa o te korero, ka meinga kia whakaputaina. Ki te kore moni, ki te kore e utua, ka tika ka hokona atu o ratou taenga, aha; kia rite ra ano nga moni i meatia ra. Te ingoa o tenei, he "*Peira*" i te tangata e whakapae ana ki te Hara, kei puritia ki te Whareberekere i te wahi e tatari ana ki te nohoanga o te *Kooti* hei whakawa i tona hara. Kei nga Hara nui, e kore o ahei ta te Kai-whakarite-whakawa tango i te *Peira*. Kei tetahi, ka waibo maau te whakaae, ki te meatia e te tangata o whakapae ra kia houai. Ko te nui o te moni e whakaritea hei *Peira*, ma te Kai-whakarite-whakawa te whakaae, kia hia ranei, kia hia ranei. Kia ata pui ano ia, kia weli ai; kei hapa hoki te korero mo te tangata i whakapae, engari, kia tae ano ia ki te *Kooti* whakawa kia whakawakia.

48. Ko nga Kai-whaki, korero ki runga ki nga Hara-*Kirimina*, ka peratia ano e nga Kai-whakarite-whakawa. Ka meinga kia tubituhia pukapuka whakaae moni kia utua e ratou ki a Te *Kaitiaki* ki te nguro ratou i te ra e whakawakia ai te Hara i meinga ra ratou hei Kai-whaki. Na, ki te nguro ratou, ki te kore e whaki i a ratou korero ki te aroaro o te *Kooti*, ka whakaputaina nga moni i taha ki ana pukapuka, ka meinga kia tino utua e ratou.

§ 49. Engari, he Hara *Kirimia* ano etahi e ahei ano te whakawa tonu e enei nga Kai-whakarite-whakawa, me te tangata hara ano hoki te tika e ratou ki te Wharewhare. Kei te Pakapuka korero i nga Hara *Kirimia* enei katoa e tazoto ana te tuihiti.

§ 50. Kotahi terei tikanga nui o te Ture. Kei warawara ki terei. E kore rawa e tukua te "tangata whakawa" kia korero kotahi ki nga Kai-whakarite-whakawa i runga i te whakawakanga, ko ia anake. E kore ano hiki e tukua te tangata whakapae hara kia korero kotahi ki nga Kai-whakarite-whakawa i runga i te whakawakanga, ko ia anake. Engari kia te tahi, ko te tangata whakawa raua ko tonu koa tetoko, ara, te tangata kiro whakawa, ki te Whakawakanga Mea *Hihiri*:—kia tu tahi ano hoki te tangata whakapae hara raua ko te tangata i whakapae, ki te Whakawakanga Hara *Kirimia*. Me tu tahi raua ki te Whare-whakawa kia rangona ai e tetahi nga kupu e tetahi.

E kore e tika kia whakawakanga o nga Kai-whakarite-whakawa nga korero puku a tetahi tangata; me rongo katoa e te tangata e whakapae ana nga korero mona, ka ahei ai i te *Kooi* tona hara te whakapae kia poae. He tika rawa tenei. He kupu tika ta Petuha ki nga tohenga nui, ratou ko nga kaumatua o nga Hurai i te whakapanga o Pora Apetoro ki te hara,— "Ehara i te ritenga na nga tangata o Roma kia tukua he tangata kia mate i te mea kiano i "tutaki ma te tinata e whakapae ana ki nga kai whakawa, me tuku ano ia ki te "whakabeki kupu atu ki te kupu whakawa"—Nga Mahi 25 Upoko, 16 rarangi.

Ko ta nga Romana tikanga i aua ra, ko ia ta ratou i enei ra. He mea mabi tui hei tiringa mai ma te ao katoa nga iretanga katoa ki nga Whare-whakawa.

§ 51. Tenei ano hoki tetahi atu tikanga nui o te Ture. E kore e tika ma tetahi Kai-whakarite-whakawa e whakarite ana mea ake. Engari, me tuku ma era atu Kai-whakarite-whakawa e whakarite.

§ 52. Teoi ano hoki tetahi. Ka tino tikanga e te Ture te Kai-whakarite-whakawa i te mea e ahei ana ki te Whare-whakawa i runga i tona tikanga Kai-whakarite-whakawa. Ki te kuhu whakahihi atu tetahi tangata ki te Kai-whakarite-whakawa, i te mea e mabi ana i tana mabi, e ahei ano ia ia te tuku i tana tangata whakahihi ki te Wharewhare. Te take; e ana tana i te whakahihi ki te Kai-whakarite-whakawa anake; engari, he whakahihi ki te Ture ano hoki: ko te mana hoki o te Ture kei runga i tana Kai-whakarite-whakawa, a e kore e tika ma mabi whakahihi, tetahi tangata ki te Ture. I waho te Kai-whakarite-whakawa, te tangata nua ia, he rite ki te tuihiti noa iho o te tangata. Engari, na te aua o te Ture ia i whakawakanga, i te mea e mabi ana ia a te Ture mabi.

§ 53. Teoi ano tetahi mea kia ata maharitia. Ehara i te mea haunga na nga Kai-whakarite-whakawa te Ture; he whakawakanga kua ta ratou ki nga tangata i te Ture kua takoto ana mai. A, ki te mea ka oko tetahi mea, kahore e te Ture tikanga i takoto ana mo tana mea, kahore ma te Kai-whakarite-whakawa mabi ki runga ki tana mea.

§ 54. Te take i whakatarisai nga Kai-whakarite-whakawa, a tobatohiriti atu ki nga wahi katoa o te whare, ko ia tenei; he mea kia tutatata ai hei haerenga mai ma nga tangata, kei ngenga kua i te ao te ara, i te kopikopiko tonu ki nga tino Whare whakawa, ki te kawhe o ratou mea siriki. Whakawa *Hihiri* nei.

A, tetahi take; he mea kia whai Kai-tiaki te Ture ki nga wahi katoa; hei tiroiro, hei tiaki kei oho tetahi mea tika ke i ta te Ture; kei tutunga tangata, kei aha, kei aha: a kia whai tangata ano hoki hei rapu wawe i nga tikanga o nga Hara *Kirimia* ana meatia.

I peeti hoki te timatanga ki nga Tamarii o Ibarara. I a ratou ka tui haere, takahia ana a Mohi i o ratou tikitiki mea whakawa e kawea mai ana ki a ia, mana e whakarite; tetahi hoki ta mahi e tona kotahi. Na, ka peneti atu ia ki a ratou:—"E kore e ahei i aua anake te "pitau i a koutou: kua whakanui a Ihowa, to koutou Aua, i a koutou, a tenei koutou te "rite nei inianei ki nga whetu o te rangi te tuihiti. Me pehea e taea ai e aua anake ta koutou "whakararu, to koutou whakatamihiri, ma ta koutou nganau? A i ki atu ano aua i tana "wa ki o koutou Kai-whakatikatika, i mea. Whakarangona nga kupu a o koutou taha, a tetahi "a tetahi; kia tika hoki ta koutou whakarite i te whakawa a te tangata, a tona teina, a o "tangata ke hoki e aho ana i a ia. Kei whakararu koutou ki te kanohi ma whakarite, ka "rite ta koutou whakarongo ki te tuihiti ki te rahi; kei wehi koutou i te kanohi a te tangata; no te "mea, na Te Aua te whakariteitenga; a ko te mea e ngaro ana i a koutou, ka kawea mai ki "a au, a maku a whakarongo atu."—Tinterononi, i Upoko 9, 10, 12, 16, 17 rarangi.

55. Kia tangata hino tutika nga Kai-whakarite-whakawa. Kua rawa e whakara te whakara, e aroha ki tetahi taha ranei, ki tetahi taha ranei.

Kua rawa he ma-whakapani e ma ma ki te ringaringa, hei whakawhau he i ta tanga whakawa, he pati i tana whakara ka pai k. te tetahi tangata korero. (Tirohia 'Ua-whakapani,' 15.) Kua hei tiro ma, ka te Ture anake, ka ma i ta te Ture i whakarite ai. "Kei whakahaere he koutou ina whakarite whakawa; kua e whakara ki te kanohi o te rawa—"Kore, kua hoki e whakahorehia te kanohi o te ma: me whakarite whakawa koe mo tou hea "i-runga i te tika."—Hawitika, 19 Upoko, 15 Rarangi.

"He mea ano hoki enei ma te hunga whakara nui. E hana i te mea pai kia whakara ki "te kanohi tangata i te mea ka whakarite whakawa."—Nga Whakatauki, 24 Upoko, 25 Rarangi.

Kua te Kai-whakarite-whakawa e wahi i te Rangatahi, i te tangata nui; kua ano hoki ia e whakabawa ki te taha. Kua ia e mataku ki te waiata e te tangata. Heoi tanu hei whakaranga mana, ko tana matanga kia haere tonu i runga i ta te Ture i whakarite ai; a ko tana whakarite whakawa me tika i runga i te korero i whakatahiora ki tona araro i te Whakawakanga. "Ki ta ma he tautoko e tetahi tangata a ko haere ma'ia whakaritea, "na, me whakarite ta rau whakawa: me whakatika ta te tika, me whakaha ta te he."—Tute-ronomi, 25 Upoko, 1 Rarangi.

Ko te riri nui e Te ARUA e tana ma ki runga ki te tangata e whakarite he ano i te whakawa, kaere nei ewahe tana whakarite i runga i te tika, erangi, e whakara ano ki te tangata nui, e pehi ano i ta te iwikere. "Kia kanga te tangata e whakapata ke ano i te whakaritanga whakawa mo te maene, mo te paai, mo te pouaru. A, ma te iwi katoa e ma ma, Amuue." Tuteronomi, 27 Upoko, 19 Rarangi.

56. Kahore a te Ture tiro kanohi tangata. Ahakoa tangata nui, tangata ihi ranei; tangata whi-rawa, rawa-kore ranei; kiri ma, kiri whero ranei, kiri mangu ranei; kotahi tonu ingoa; he Tangata ia; a na te Ture ia e tika; a, ki te angia e te ma i te tangata, kei te Ture te tikanga whakara mana, whia hoki i te tangata mana ia i tukua.

Kei waetware eaei tikanga e koreretia au nei; e hana hoki i te mea hangahanga noa ake: ko nga matapuna hoki enei o te pai o te ora ki nga tangata. Na tana Ture pai, tika, marau, no reira te Pakeha i tupu ai, i nui haere ai, i ma ma.

57. Nga tikanga nei; tukua kia ngoto rawa, kia toremi mwa ki toki ki te ngakau: mo te oho rawa ake o tetahi he, kahore he paitatata, kahore he taurihuri, kahore he maki pehehe, perangi; kua whai tikanga noa ake he whakahaere kua ta te tangata i runga i te ara kua tangatia.

Tapono nei ki te matanga tangata; ko tetahi Pakeha ranei i mate i tetahi tangata Maori; ko tetahi tangata Maori ranei i mate i tetahi Pakeha; na, kahore he ohohe, kahore he wahi, ko penitia kuaia. Ma te Ture te tikanga; tukua ma te Ture e whakarite, ma te Kai-tiaki o te tangata, ma te matua e te tangata. Kua takoto ta te Ture tikanga me te tangata kohuru; e hana i te mea kia kimia insiane he tikanga mo tana. Tukua te tangata kohuru kia whakawakia ki runga ki ta te Ture tikanga; a, ka kua e te Whakawa, he poro tana kohuru; tukua ma te tangata i whakaritea e te Ture ma tana maki, mana e whakamate. Kua te tangata noa te tapapaku e karanga. He ma he ma ma tuku tapapaku. Engari, te karanga tika na, Tukua te maki kua kia whia. Tukua ma nga Kai-tiaki o te Ture e whakarite tikanga mo te tangata hana ki te Ture.

Kua ano hoki e penei te ki, Ko te mana o te whenua ka riro i te Pakeha. Kahore; ko tatou taui nei hoki. Engari, he aha te riro ai te mana e te whenua i te Ture? Katahi ka tika. Mo tatou taui nei hoki te Ture: ko te ora ia o te tangata: he Kai-tiaki ia mo tatou katoa; a hei rangatira ia i runga i a tatou katoa,—Kawana, Kai-whakarite-whakawa, Pakeha, Maori;—mana tatou taui e noho tika ai, ma tatou ia e tapai, e whakamana.

58. Kotahi ake tonu kua ki nga Kai-whakarite-whakawa Maori. Ko koutou kei ta hei o te waka; ma te tika e ta koutou urangi ka tika ai te iku o ta waka. Waiho hei kapehu mo koutou, ko te Ture tika o Ingarani; mana e tautoko te ara pai mo te waka. Whakahorehia e koutou te Ture; whakamara hoki ma tikanga. Ko nga Kai-whakarite-whakawa Pakeha hei tautoko, hei whakaha. Ko te Kawana, me nga Pakeha, me nga Iwi Maori whakara-pai kua he: tana, hei whakamatawanga ma me koutou. Ma ratou koutou e tautoko, e whakaha, i runga i ta koutou whakahaere tika.

§ 59.—VII. NGA KATIPA.

Ko te *Katipa*, ko te *Pirihimana*, raua raua. Ko tetahi o nga *Apiha* o te Ture ia. Tana mahi, he whakarite, he whakatutuki i nga kiuanga iho a nga Kai-whakarite-whakawa. He mea whakaoati te *Katipa*, ki te aroaro o tetahi Kai-whakarite-whakawa, kia mabia tikatia e ia a te *Katipa* mahi.

Na, ki te kitea e te *Katipa*, e pa ana te patu a tetahi tangata ki tetahi, e whakahopo ana ranei, e kupukupu atu ana ranei kia ahatia ranei e ia to tinana o tera; e pai ana ma te *Katipa* e hopu kia mau, ka arabi i a ia ki te aroaro o tetahi Kai-whakarite-whakawa. Me he *Hara-cheroni* ranei kua tino meatia; na, me he mea e whai-take ana hei tupato pera, me hopu tonu e te *Katipa* te tangata i tupatoria e ia nana taua-*wheroni*.

Me he mea ka arasia te *Katipa* e tetahi tangata, i te mea o mabi ana i tana mahi *Katipa*, e tika ana ma te *Katipa* taua tangata nana i arai e hopu; engari, kei pa tana patu ki a ia. Ki te rangona e te *Katipa* te turituri ngangare kei roto i tetahi wharo, e tika ana kia tomokia taua whare e ia. E tika ana ano ma te tangata noa iho e wawao te riri, e arai te whakamate-kohuru, tetahi atu *Hara-cheroni* ranei, kei meatia e tetahi tangata.

Ki te kitea e te tangata noa, e marau ana nga tangata, meake pea mate tetahi; e pehea ana ranei, ata tana tetahi *Hara-cheroni* te meatia e tetahi; me rere ano ia hei arai; ki te kore, ko ia ka he.

Ki te mea he herehere tubuti, tangata *Hara-cheroni* nei, e pai ana kia hopukia maoritia e te *Katipa*: nana ka whakanehehe, situa ana, mate ana i runga i te whakanehehe mai ki te *Katipa*; ekore tera e meinga he Whakamate-kohuru na taua *Katipa*.

Ki te tino whakapaea putia tetahi tangata, ki te korerotia marititia atu e tetahi atu tangata ki te *Katipa*, kua meatia tetahi *Hara-cheroni* e taua tangata; me tino hopu ia e te *Katipa*; ki te kore, ko te *Katipa* ka he.

Ki te mea i tupatoria kautia e tetahi *Katipa*, me tupato whai take ia, e pai ana me hopu e ia te tangata i tupatoria e ia kua meatia e taua tangata te *Hara-cheroni*.

He mahi tuturu tenei ma te *Katipa*, ekore e tika kia mahue; ko te whakarite, ko te mabi i nga *Warati* a nga Kai-whakarite-whakawa.

Ki te kitea tetahi tangata e te *Katipa*, i te huarabi e haurangi ana, e pai ana kia mau i a ia; engari, me arabi e ia ki te aroaro o te Kai-whakarite-whakawa:—me ho mea he ngangare nui, tutu nei te puehu, e tika ana kia karanga te *Katipa* ki nga tangata katoa kia rere mai hei ho mona, a kua te tangata e turi ki tana karanga.

Ka hopukia te tangata e tetahi *Katipa*, me arahi tonu e ia ki te aroaro o te Kai-whakarite-whakawa, ka korero i ana korero mona, i hopukia ai, i puritia ai; kua e whakarosina uoatia tona herenga e te *Katipa* ka whakatu ai ki te aroaro o te Kai-whakarite-whakawa.

§ 60. Ko te tangata ka pokanoa, ka rere kino atu, ka whakanehehe atu ranei ki tetahi *Katipa-Pirihimana*, i to mea e mabi ana i tana mahi *Katipa*; ka whakauru ranei, ka whakateuutena ranei ki tetahi atu tangata kia pera; me whakawa taua tangata, me whiu e te Kai-whakarite-whakawa. Kia maharitia tenei e te hunga baere mai ki Akarana, ki era atu Taone hoki; kei ho, kei raruraru. Ki te mau to ho-haere i te *Katipa*, kei pokanoa kou, kei rere atu koe hei whakaoa. Me he hopu he, pokanoa, ta te *Katipa*, waiho ma te Kai-whakarite-whakawa ia e whakaho, e riri; erangi, kua koe e pokanoa. Ki te mea ka pokanoa koe, ka mau ko koe ano hoki.

Heoi; ka kitea nei, he mahi tikanga nui ano ta te *Katipa*; ko te *Apiha* tena o te Ture mana e whakarite, e mabi, nga kiuanga iho, whakabaunga iho a nga Kai-whakarite-whakawa. He tanga matau ia no nga Kai-whakarite-whakawa.

§ 61. Me he mea kua whakaturia etahi *Katipa* ki nga kainga Maori, ka ai he mabi ma ratou; ko te riri, ko te peli i nga tatutu ririri noa iho nei; ko te whakabaere i nga tikanga mo nga poaka, mo nga kuri; ko era atu mahi tikanga nui ano hoki; kei rarua nga tangata i nga tiri putake ai o te he e mau nei inaianei.

He tangata Maori etahi o nga *Katipa-pirihimana* e haere nei i Akarana; a e mau ana ano i a ratou, te bopa, nga Pakeha mo nga tangata Maori hoki, ina pa ki te mabi he. Rite tabi hoki ki te Kanobi o te Tora te tangata Maori, te Pakeha. Kotahi te Ture mo tatou tabi. Kahore te Pakeha i pai ake i te Maori; kahore te Maori i pai ake i te Pakeha.

Ko era atu kapa mo nga *Katipa-pirihimana* mo a ratou mabi, mo te whiu hoki e whakapunga ki a ratou ki te he ta ratou whakabaere, kei te Pukapuka tatau Hara *Kiririma*. (Tuhia "*Katipa-Pirihimana*," 25.)

§ 62. Ka oti nei te whakaatuanga nga ingoa o nga tino *Apika* Kai-whakahaere o te Ture ki te Pakeha tikanga; ko nga ritenga hoki o a ratou mahi kua oti te whakaatuanga ki nga kupu rua-rua nei. Ko tenei, ka tuhia i konei he Tepara rarangi i nga Hara-*Kirimia*. Ka rarangitia nga Hara, me tona nama, me tona nama; he mea tatau iho. Ka tuhia ki te rarangi i te taha mau, ko te ingoa o te Hara me tona tikanga, he mea pehea tona meatanga; na, ki te taha o tenei, ara, ki te rarangi o waenga, ka tuhia te whiu i whakaritea e te Ture mo taua Hara; na, ka tuhia ki te rarangi ki matau, ko te *Kooli* mana taua Hara o whakawa. Ki muri atu i te Tepara tatau i nga Hara, ka apitiria mai ko etahi Upoko whakaatuanga tikanga o etahi o nga Hara, he mea tuhi ano hoki ki roto ki te Tepara ina whai rerenga ki te Upoko whakaatuanga. Ko tona nama, ko te nama ano o taua Hara i roto i te Tepara. Muri atu i nga Upoko whakaatuanga, ko tetahi Tepara ano, he mea whakararangi i nga Hara-*Kirimia* ki te ritenga o nga reta timatanga o o ratou ingoa ina whakamaoritia. Ki te kimihia ki reira tetahi Hara e te tangata Maori korero i tenei Pukapuka, ka kitea ano tona wahi tokotoranga ki roto ki te Tepara tatau i aua Hara, he mea tuhi hoki tona nama ki tona taha.

Muri atu, ko te Upoko korero i te tikanga o nga Hara-*Hichini*; muri atu, ko te Upoko whakamaori i nga tikaanga o nga kupu Keo-pakeha kua whakamaoritia hei kupu Maori mo roto mo te Pukapuka nei, he mea rarangi hoki aua kupu ki te ritenga o nga reta timatanga. Muri rawa, ko te Tepara rarangi ingoa o nga mea katoa i korerotia nei nga tikaanga ki roto ki tenei Pukapuka. Heoti ano, ka oti te wahi e meinga ana kia tukua ki nga iwi Maori inaianei, hei whakaahe i a ratou ki nga tikaanga o te Jugurani Ture.

WAHI TUATAHI.

KO NGA

H A R A K I R I M I N A.

**KO NGA HARA-KIRIMINA, KO TONA TIKANGA E WHAKAWAKIA
AI, E WHIUA AI, NE INIRAITI KI TE KOOTI HUPIRIMI ME MAHI RANEI I
RUNGA I TE TIKANGA WHAKAWA-TATA KI TE AROARO O TE KAI-WHAKA-
RITE-WHAKAWA-TUTURU O TE KAI-WHAKARITE-WHAKAWA HATIHI KO-
TAHI, TOKOHIA RANEI.**

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>1. <i>APATAKIHANA</i>, (<i>Tango pokanoa i te Kotiro</i>).</p> <p>Ko te tangata ka kape i ta te Ture ka tango i te kotiro kahore ano i marepatia, kaore ano hoki nga tau i tae ki te 10, tangohia ana e ia i nga ringaringa o te hunga kei a ia nei te tikanga mo te tiaki i taua kotiro, a kaore taua hunga tiaki i pai kia tukua ia (Tirohia Upoko-whakaatuatu.)</p>	<p>Ka Whainetia ka Wharehercheretia ranei tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>2. <i>WHAKATAHE</i>.</p> <p>Ko te tangata ka whangai i tetahi wahine, ka mea ranei kia whangai, ki tetahi mea whakamate hei mea i a ia kia whakatahe; ka mahi ranei i a ia ki tetahi raweke aha ranei hei mea i a ia kia whakatahe.</p> <p>Ko te tangata uru ki tenei hara i muri i te meatanga ai.</p>	<p>Ka Wharehereheretia, mate noa, taen noatia ranei tetahi takiwa.</p> <p>Ka Wharehereheretia kua ia e neke ake i te Rua Tau.</p>	<p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p>
<p>3. <i>AKIHEHORI</i>, (<i>Hunga Uru-hara</i>).</p> <p>Ki te Hara-<i>Wheroni</i>, a no mua te urunga no muri te meatanga i taua Hara-<i>Wheroni</i>.</p> <p>Ki te Hara-<i>Wheroni</i> a, no muri te urunga, no mua te meatanga—ara ki nga Hara-<i>Wheroni</i> kahore nei i takoto ke tona tikanga whiu mo te lungu-uru. (Tirohia Upoko-whakaatuatu.)</p>	<p>Ka peratia te whiu mona mo te tangata hoki nana pu ake te hara.</p> <p>Ka Wharehereheretia kua ia e neke ake i te Wha Tau.</p>	<p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p>
<p>4. <i>WHAKAPAE HARA KIRIMINA</i>.</p> <p>Ko te tangata ka whakapae i tetahi tangata ki te Hara-<i>Kirimina</i> ka kupu whakawebiwēbi ranei ki a ia, tena e whakapae e ia ki te Hara-<i>Kirimina</i>, he mea nana kia homai ai he moni, he aha ranei. Tirohia "Whakawēbi." 89. (Tirohia Upoko-whakaatuatu.)</p>	<p>Ka Wharehercheretia, mate noa, taen noatia ranei tetahi takiwa.</p>	<p><i>Kooti Hupirimi.</i></p>
<p><i>TAUTUTU AWHIREI</i>.</p> <p>Ko te hunga tokorua, tokohia ranei, ka taututu ka whawhai ki tetahi wahi haerenga noatanga o te tangata, whakamataku iho te iwi. (Tirohia Upoko-whakaatuatu.)</p>	<p>Ka Whainetia, ka Wharehereheretia ranei. Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p><i>KARAREHE</i>.</p> <p>Tirohia "Whakatapu-nanaki, whakamamae Kararehe." 30.</p>		

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>MEA.WHAWHAI, (Pu, patu, aha, aha.)</p>		
<p>Ko te tangata ka whakaako i etahi ki te hapa Mea-whawhai, ka mabi tahi ranei raua ko tetahi e pera ana, i reira ranei i tetahi wahi kia whakaakona ai, e whakakona ana ranei, a kahore he tikanga i te <i>Kawangatanga</i>.</p>	<p>Ka Wharehereheretia, kua ia e hipa ake i te Wha Tau. Tetahi, ka <i>Whainetia</i> ka Wharehereheretia ranei. Tetahi, ko te <i>Whaine</i> me te Wharehereheretia hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka mau haere i nga Mea-whawhai, patu, me whakawebiwobi.</p>	<p>Ka tangohia nga Mea-whawhai, ka Wharehereheretia, pai noa te <i>Kawangatanga</i> kia tukua.</p>	
<p>Ko te tangata ka mea i runga i te whakaaro, i te mohio hoki, a ka bomai, ka kawea ranei ki uta, ka tuku atu ranei i etahi Mea-whawhai, Pu, Paura-pupuhi, Patu, aha ranei, ka mea ranei kia kawea ki uta, kia tukua ketia atu ranei, ki te kore ana Pukapuka <i>Raiheni</i> na te <i>Kawangatanga</i>.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rima Rau Pauna, me te tangohia ano te mea i kawea ki uta i tukua ketia atu ranei.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p>Ko te Rangatira o tetahi Kaipuke ka kawea ki uta, ka tuku atu ranei, ka mea ka whakaawe ranei kia kawea ki uta, kia tukua atu ranei, etahi Mea-whawhai pera, ki te meatia e ia i runga i te whakaaro me te mohio, a kahore ana Pukapuka <i>Raiheni</i>.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rima Rau Pauna, me te tangohia ano hoki tana kaipuke.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p>Ko te tangata ka mea i runga i te whakaaro, i te mohio hoki, a ka poka ke i te Panuitanga Te <i>Kawana</i>, ka hoko, ka tuku atu ranei, i etahi Mea-whawhai, Paura-pupuhi, Mea-whawhai, aha ranei, ki te kore ana Pukapuka <i>Raiheni</i> na te <i>Kawangatanga</i>.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rima Rau Pauna, me te tangohia ano te mea i kawea ki uta i tukua atu ranei.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p>Ko te tangata ka kawea, ka mea ranei kia kawea, etahi Mea-whawhai Paura-pupuhi ranei—ki te neke ake i te 2 pauna te taimaha,—i tetahi wahi o te <i>Koroni</i> ki tetahi atu wahi, ki te kore ana Pukapuka <i>Raiheni</i> na tetahi Kai Whakarite Whakawa <i>Hatiki</i>.</p>	<p>Ka <i>Whainetia</i> kua ia e neke ake i te Rima Tekau Pauna; kua hoki e neke iho i te Rima Pauna.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p>Ko nga Mea-whawhai, Paura-pupuhi i peratia te kawea pokanoa.</p>	<p>Ka tangohia.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p>Ko te tangata ka hanga ka whakaora ranei i etahi Mea-whawhai, Paura-pupuhi ranei, ki te kore ana Pukapuka <i>Raiheni</i>.</p>	<p>Ka <i>Whainetia</i> kua ia e neke ake i te Rima Tekau Pauna; kua hoki e neke iho i te Rima Pauna.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p><i>Rere.</i> Ka wabia nga Utu-whaine, ko tetahi taba ka hoatu ki te tangata nana i whakautu.</p>		
<p>3. ARAHONA. (Tahu whare, aha, aha, ki te ahi.)</p>		
<p>Ko te tangata ka tahu i tetahi Whare-noho ki te ahi, he tangata hoki kei roto.</p>	<p>Ka Whakamatea. Tetahi, ko Wharehereheretia, mate noa.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka tahu i tetahi Whare Karakia ki te ahi, i tetahi Whare noho ranei, whare aha ranei.</p>	<p>Ka Wharehereheretia, mate noa, taea noatia ranei tetahi takiwa.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka tahu i tetahi Kaipuke ki te ahi, ka mea ka aha ranei e kino rawa atu ai tetahi Kaipuke, he mea nana kia kohurutia, kia whakamatea rawatia tetahi tangata.</p>	<p>Ka Whakamatea. Tetahi, ka Wharehereheretia, mate noa.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka tahu i tetahi Kaipuke ki te ahi, ka mea ka aha ranei e kino rawa atu ai tetahi Kaipuke, ahakoa Kaipuke kaore ano i oti te hanga, kaipuke oti ranei,—he mea nana kia rarua, kia he te tangata nana, kia kipo ranei nga rawa i runga i tana kaipuke.</p>	<p>Ka Wharehereheretia, mate noa, taea noatia ranei tetahi takiwa.</p>	<p><i>Kooti Hupirimi.</i></p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<i>ARAHONA, he roanga.</i>		
Ko te tangata ka tabu i tetahi Pu Witi, Pu kai aha ranei, ki te ahi, Pu Hei ranei, Taipu-rakau ranei aha ranei.	Ka Wharehereheretia, mate noa, taea noatia ranei tetahi takiwa.	<i>Kooti Hupirini.</i>
Ko te tangata ka tahu i tetahi tupuranga Witi, aha, aha, ki te ahi, i te mea e tu ana ano, kua kotia ranei.	Ka Wharehereheretia, kua ia e neke ake i te Wba Tau.	<i>Kooti Hupirini.</i>
Ko te tangata ka tahu i tetahi Whare-paamu ki te ahi, he mea nana kia mate, kia rarua, kia he ranei tetahi tangata, ona rawa ranei.	Ka Wharehereheretia, mate noa, taea noatia ranei tetahi takiwa.	<i>Kooti Hupirini.</i>
Ko te tangata ka tahu i tetahi Takakau, Hoi, Para, aha ranei, ki te ahi, ki roto ki tetahi Whare-paamu, he mea nana kia wera ai taua whare.	Ka Wharehereheretia, mate noa, taea noatia ranei tetahi takiwa.	<i>Kooti Hupirini.</i>
Ko te tangata ka whakatakoto ki runga, ka whiu ki roto ranei, ki tetahi Whare, i te Paura-pupuhi, he mea nana kia wera ai, kia kino rawa atu ai ranei taua Whare.	Ka Wharehereheretia, kua ia e neke ake i te Waru Tau.	<i>Kooti Hupirini.</i>
Ko te tangata ka anga ka mea nui i tetahi aha ranei kia wera ai tetahi Whare, Kaipuke ranei, kia wera ai ranei tetahi Pu Witi, aha ranei, kia wera ai ranei etahi hua aha ranei o te whenua, ahakoa te kaioga e te ahi taua Whare, Kaipuke. Pu Witi, aha ranei.	Ka Wharehereheretia, kua ia e neke ake i te Waru Tau.	<i>Kooti Hupirini.</i>
Ko te tangata e nobo mohio ana kei a ia etahi Paura-pupuhi, mea whakamataku, whakamate ranei, mea aha ranei, me te whakaaro ao kia waiho tana mea hei meatanga mana—ma tetahi atu tangata ranei—i tetahi o nga Hara erua i korerotia tatatia ake nei.	Ka Wharehereheretia, kua ia e neke ake i te Rua Tau.	<i>Kooti Hupirini.</i>
Ko te tangata uru ki tepe Hara i muri i te meatanga ai.	Ka Wharehereheretia, kua ia e neke ake i te Rua Tau.	<i>Kooti Hupirini.</i>
Ko te tangata ka tahu i etahi hanga ki te ahi ki roto ki tetahi whare e meinga ai he Hara- <i>wheroni</i> mehemea ka tabuna taua whare ki te ahi. (Tirobia Upoko-whakaatuatu)	Ka Wharehereheretia, kua ia e heke ake i te Ono Tau.	<i>Kooti Hupirini.</i>
* HUAKI. (<i>Rere kino ki te tangata.</i>) Ko te Huaki mea non iho.		
Ko te tangata ka kape i ta te Ture, ka Huaki, ka rere kino, ka aki kino, ka patu ranei, i tetahi atu tangata.	Ka <i>Hainetia</i> , ko nga moni, hua ki nga utu o te whakawakanga, kua e neke ake i te Rima Pauna; ka Wharehereheretia ranei, kua ia e neke ake i te Rua Marana.	<i>Kooti o te Kai-Whakarite Whakawa Tuturu; Kooti ranei o nga Kai Whakarite Whakawa Hatika tokorua.</i>
<i>Rere.</i> E ahei ana te whakarite kia wehea mai tetahi wahi o te <i>Utu-whaine</i> ki te tangata i mate i te huaranga,—me he mea pokanoa ia, a iohemea heki i whara toua tinana;—ko te wahi ia o te <i>Utu-whaine</i> e tukua ki a ia kua e neke ake i te <i>hauhe</i> .		
Ki te mea i whara kino rawa.	Ka <i>Hainetia</i> , ka Wharehereheretia hoki.	<i>Kooti Hupirini.</i>

Te Ingoa o te Hara me tona tikaanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranci.	Te Kooti mana e Whakawa.
HUAKI, <i>he roanga.</i>		
<p>Ko te tangata ka pupuhi i te pu ki tetahi atu tangata, ka aro ranei ki te wapakau i te pu puru, ka oka, ka wero, ka tapahi ranei, ka patu ranei, ka aki kino ranei i a ia a maru iho;—he mea nana kia kino ai, kia haua ai, kia kopa ai ranei taua tangata, he mea ranei nana kia whara-kino ai tona tinana, he mea ranei kia mawhiti atu ai, kia kaua ai e mau, tetahi tangata e hopukia tika-tia ana i runga i nga tikaanga o te Ture.</p>	<p>Ka Wharehercheretia, mate noa, taea noatia ranci tetahi takiwa.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka kape i ta te Ture, ka ngakau kino, a pangia kinotia ana e ia tetahi atu tangata—whara kino iho tona tinana—ahakoa whai patu te ringa, kahore ranci he patu: ko te tangata ranei ka kape i ta te Ture, ka ngakau kino, a ka oka, ka wero, ka tapahi, ka patu ranei i tetahi tangata maru iho.</p>	<p>Ka Wharehercheretia, kaua ia e neke ake i te Toru Tau.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka mea kia baria tetahi mea bu; (pera me te Paura-pupuhi nei,) ka whiu ranei i tetahi wai-nanakia he mea nana kia whara ai, kia mate ai, kia kino ai ranei tetahi tangata i taua mea.</p>	<p>Ka Wharehercheretia, mate noa, taea noatia ranci tetahi takiwa.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka haanga kino ka wbakabu i tetahi whare ki te Paura-pupuhi,—ki tetahi mea pera ranei,—wera ake, kino rawa atu ranei taua whare, he mea nana he whakamate-kohuru i tetahi tangata, he whakakino ranei i a ia, kia kopa ai, kia whara kino ai ranei tona tinana.</p>	<p>Ka Wharehercheretia, mate noa, taea noatia ranci tetahi takiwa.</p>	<p>Kooti Hupirimi.</p>
<p>Ko nga tangata e uru ana ki tepe Hara i muri i te meatanga ai. Tirohia "Aronga ki te whakamate-kohuru" 10.</p>	<p>Ka Wharehercheretia, kaua ia e neke ake i te Rua Tau.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka Huaki i tetahi atu tangata, he mea nana kia murua e ia.</p>	<p>Ka Wharehercheretia, kaua ia e neke ake i te Toru Tau.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka Huaki i tetahi atu tangata, he mea nana kia meatia e ia tetahi Hara-Wheroni, Puremu-Heipa ranci.</p>	<p>Ka Wharehercheretia, kaua ia e neke ake i te Rua Tau: ka Whainetia hoki, ka Whakaoatitia hoki ona hoa hei whakakapi mo taua kia ata noho ia.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka Huaki ka rere kino ki te Katipa i a ia e mahi ana i taua Mahi-Katipa, ka huaki ranei i te kai-awhina i a ia i runga i taua Mahi-Katipa.</p>	<p>Ka Wharehercheretia, kaua ia e neke ake i te Rua Tau: ka Whainetia hoki, ka Whakaoatitia hoki ona hoa hei whakakapi mo taua kia ata noho ia.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka Huaki, ka rere kino ki runga ki tetahi tangata, he mea nana, he wbakapehepehe atu, he arai riri atu kei mau ia, tetahi atu tangata ranci, e hopukia tikatia ana e purutia tikatia ana ranei i runga i nga tikaanga o te Ture.</p>	<p>Ka Wharehercheretia, kaua ia e neke ake i te Rua Tau: ka Whainetia hoki, ka Whakaoatitia hoki ona hoa hei whakakapi mo taua kia ata noho ia.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka Huaki i te Katipa-pehiara, ka whakatenatena atu ranci i tetahi atu kia pera.</p>	<p>Ka Wharehercheretia, kaua ia e neke ake i te Rua Tau: ka Whainetia hoki, ka Whakaoatitia hoki ona hoa hei whakakapi mo taua kia ata noho ia.</p>	<p>Kooti Hupirimi.</p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>HUAKI, he roanga.</p> <p>Ko te tangata ka whakaware, ka arai, ka whakararu ranei i te hunga e whakaora ana i a ratou i te moana, i te knipuke-pakaru, taburi. (Tirohia Upoko whakaatunutu.)</p>	<p>Ka Whareberheretia, mate noa, taea noatia ranei tetahi takiwa.</p>	<p><i>Kooti Hupirini.</i></p>
<p>10. ARONGA KI TE WHAKAMATE—KOHURU I TE TANGATA.</p> <p>Ko te tangata ka whangai i tetahi atu tangata ki tetahi kai ranei—mea ranei, whakamate-tangata:—ko te tangata ka oka, ka wero, ka tapahi, ka aki kino, ka patu ranei i te tangata—maru ibo, ka men ka aha ranei e whara kino ai tona tinoue, he mea nana, he whakamate-kohuru i taua tangata kia mate rawa.</p>	<p>Ka Whakamate: he mea ano, ka Whareberheretia, mate noa.</p>	<p><i>Kooti Hupirini.</i></p>
<p>Ko te tangata ka aro ki te whangai i tetahi tangata ki te Kai-whakamate-tangata: ko te tangata ka pupuhi i tetahi tangata ki te pu, ka aro ranei ki te kopiro ki te whakatotobu i tetahi tangata ki te wai kia mate ai, ki te Arai-kopani ranei i te Manawa, ki te nonoti ranei i te kaki, he mea nana, he whakamate-kohuru i taua tangata kia mate rawa.</p>	<p>Ka Whareberheretia, mate noa, taea noatia ranei tetahi takiwa.</p>	<p><i>Kooti Hupirini.</i></p>
<p>Ko te tangata uru ki tenci hara i muri i te meatanga ai.</p>	<p>Ka Whareberheretia kauria e neke ake i te Rua Tau.</p>	<p><i>Kooti Hupirini.</i></p>
<p>Ko te tangata ka kape i ta te Ture, ka whangai i tetahi tangata ki tetahi kai ranei, aba ranei, hei Whakamoe bei whakapohēhe i ona whakaro, he mea nana kia shei ai i taua mea tana—ta tetahi atu tangata ranei—mea i tetahi Hara-Wheroni.</p>	<p>Ka Whareberheretia, mate noa, taea noatia ranei tetahi takiwa.</p>	<p><i>Kooti Hupirini.</i></p>
<p>11. ARONGA KI TE MEA HARA-KIRIMINA.</p>		
<p>Ko te tangata ka aro ki te mea i tetahi Hara Mihitimana, i tetahi Hara-Wheroni ranei.</p>	<p>Ka Whainetia, ka Whareberheretia ranei: Tetahi, ko te Whaine me te Wharehere here hoki.</p>	<p><i>Kooti Hupirini.</i></p>
<p>12. WHARE-PUREMU.</p>		
<p>Ko te tangata ka noho-tiaki i tetahi Whare puremu, Whare mahi he, kori, aba.</p>	<p>Ka Whainetia, ka Whareberheretia ranei: Tetahi, ko te Whaine me te Wharehere here hoki.</p>	<p><i>Kooti Hupirini.</i></p>
<p>13. HARA-PIKAMI. (Punaru.)</p>		
<p>Ko te tangata—wahine ranei—kua warenatia, a ka marena hoki i tetahi atu, me te ora ano te hoa tuatahi: ko te tangata ka whakakiki, ka whakare ranei, ka whaka-uru, ka whakakaha ranei i tetahi bunga e mea ana i tenei Hara.</p>	<p>Ka Whareberheretia kauria e neke ake i te Wha Tau.</p>	<p><i>Kooti Hupirini.</i></p>
<p>14. KOHUKOHU-PARAWHIMI.</p>		
<p>Ko te tangata ka korero i nga kupu kohukohu me TE ATUA; ka korero ranei i nga kupu whakatoa, whakahawa, whaka kore kore, mo IHU KARAITI; ka tauu ranei, ka whaka kore kore ranei, ka whakahabaki atu ranei i nga KARAIPIURE TAPU hei mea whakakata.</p>	<p>Ka Whainetia, ka Whareberheretia hoki.</p>	<p><i>Kooti Hupirini.</i></p>

Te Ingoa o te Hara me tona tikanga, he pehea tona menatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>15. UTU-WHAKAPATI.</p> <p>Ko te tangata ka hoatu i tetahi Utu-whakapati ki tetahi Kai-Whakarite-Whakawa, Katipa ranei, Tangata ke ranei—he mahi whakabaere tana i nga tikanga o te Ture nui—hei mea whakapeau i tana whakahaere: Ko te Kai-Whakarite Whakawa, Katipa, Tangata whakahaere tikanga o te Ture ranei, ka tango i tetahi Utu-whakapati, hei whakapeau i tana whakahaere.</p> <p>(Tirohia Upoko whakaatuatu)</p>	<p>Ka <i>Whainetia</i>, ka Wharehercheretia hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>16. HARA-PAKARARI. (<i>Wawahi-whare.</i>)</p> <p>Ko te tangata ka wawahi ka tomo ki roto ki te whare-noho o tetahi tangata i te po, he mea nana kia meatia e ia tetahi Hara-wheroni ki roto: Ko te tangata ranei, i roto, kua mea i tetahi Hara-wheroni i roto, a ka wahi i te whare hei putanga maua ki waho.</p> <p>Ki te apitiria ki tenei Hara ko te Huaki hoki i tetahi tangata i roto i te whare, he whakaaro whakamate-koburu i a ia kia mate rawa; ki te apitiria ranei ko te oka, ko te wero, ko te aki kino—maru iho te tinana,—ko te patu ranei i tetahi tangata.</p>	<p>Ka Wharehercheretia, mate noa, taea noatia ranei tetahi takiwa.</p> <p>Ka Whakamatea: Tetahi, ka Wharehercheretia, mate noa.</p>	<p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p>
<p>17. NOE-MAORI I TE KOTIRO ITI.</p> <p>Ki te kohine kaore nei i 10 noa ona tau, ahakoa whakaae ia, ahakoa kabore i whakaae.</p> <p>Ki te kohine kaore nei i 12 noa ona tau, erangi, kua neke ake i te 10 tau, me he mea i whakaae ia.</p> <p>Ki te kohine kaore nei i 12 noa ona tau, erangi, kua neke ake i te 10 tau, me bemea kabore ia i whakaae.</p>	<p>Ka Wharehercheretia te tangata, mate noa; taea noatia ranei tetahi takiwa.</p> <p>Ka Wharehercheretia te tangata, ma te <i>Kooti-Whakawa</i> e whakarite kia pehea te roa.</p> <p>Ka Wharehercheretia, mate noa.</p>	<p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p>
<p>18. KARAREHE-KATERE. (<i>Kau, hoiho, hipi, aha.</i>)</p> <p>Ko te tangata ka tahae i tetahi Hoiho, Kau, Hipi ranei, ka whakamate marire ranei i tetahi kararehe pera, he mea nana kia tahateta e ia te tinana, te hiako ranei.</p> <p>Ko te tangata ka ngakau kino, ka whakamate i tetahi kararehe pera, ka aki kino, ka patu ranei—haua ibo, maru ibo, kino ibo ranei taua kararehe.</p>	<p>Ka Wharehercheretia kuaa ia e neke ake i te Waru Tau.</p> <p>Ka Wharehercheretia kuaa ia e neke ake i te Waru Tau.</p>	<p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p>
<p>19. KI-WHAKATARA. (<i>Tono Whawhai</i>)</p> <p>Ko te tangata ka pataritari, ka whiu i te kupu whakatara ki tetahi tangata, ka tono ki a ia kia tautakitahi kia whawhai raua: ko te tangata ranei ka hoatu kia kawea, ka kawea ranei i tetahi kupu whakatara, ki tono whawhai ranei.</p> <p>(Tirohia Upoko whakaatuatu.)</p>	<p>Ka <i>Whainetia</i>, ka Wharehercheretia ranei: Tetahi, ko te <i>Whaine</i> me te Wharehercheretia hoki.</p>	<p><i>Kooti Hupirimi.</i></p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana Whakawa.
20. TINIHANGA, (ki te hokohoko, ki te aha).		
Ko te tangata ka tinihanga tana hoko, he weiti tinihanga ana weiti.	Ka <i>Whainetia</i> , ka <i>Wharehereheretia</i> hoki.	<i>Kooti Hupirimi.</i>
Ko te tangata ka hianga-whakapati, riro ana i a ia te moni, taonga, aha ranei o tetahi atu tangata, he mea nana kia tahaetia e ia kia riro tinihanga i a ia.	Ka <i>Wharehereheretia</i> , kaus ia e neke ake i te <i>WhaTau</i> . Tetahi, ka <i>Whainetia</i> , ka <i>Wharehereheretia</i> ranei. Tetahi, ko te <i>Whaine</i> me te <i>Whareherehere</i> hoki.	<i>Kooti Hupirimi.</i>
Ko te tangata ka aro, ka whai kia riro pera i a ia tetahi mea pera.	Ka <i>Whainetia</i> , ka <i>Wharehereheretia</i> ranei. Tetahi, ko te <i>Whaine</i> me te <i>Whareherehere</i> hoki.	<i>Kooti Hupirimi.</i>
21. TAMARIKI. Tirohia "Hunanga whanautanga" 24, "Moe-Maori" 17.		
22. MONI-KOINI.		
Ko te tangata ka hanga ka whakaahua i tetahi <i>Koini</i> hei <i>Moni-Koura</i> , hei <i>Moni-Hiriwha</i> ranei.	Ka <i>Wharehereheretia</i> , mate noa, taea noatia ranei tetahi takiwa.	<i>Kooti Hupirimi.</i>
Ko te tangata ka hanga kino i te <i>Koini Moni-Koura</i> , <i>Moni-Hiriwha</i> ranei, kino iho taua <i>Koini</i> .	Ka <i>Wharehereheretia</i> , kaus ia e neke ake i te <i>Waru Tau</i> .	<i>Kooti Hupirimi.</i>
Ko te tangata ka whakaputa i tetahi <i>Moni Koini-tinihanga</i> — <i>Koini</i> ahua <i>Koura</i> ranei, <i>Koini</i> ahua <i>Hiriwha</i> ranei.	Ka <i>Wharehereheretia</i> , kaus ia e neke ake i te <i>Kotahi Tau</i>	<i>Kooti Hupirimi.</i>
Hara Tuarua.	Ka <i>Wharehereheretia</i> , mate noa, taea noatia ranei tetahi takiwa.	<i>Kooti Hupirimi.</i>
Ko te tangata ka hanga ka whakaora ranei i tetahi <i>Rino Koini Moni</i> : ko te tangata ranei kei a ia nga mea pera.	Ka <i>Wharehereheretia</i> , mate noa, taea noatia ranei tetahi takiwa.	<i>Kooti Hupirimi.</i>
Ko te tangata kei a ia tetahi <i>Moni-Koini tinihanga</i> , he mea nana kia whakaputaina e ia hei <i>Moni Mana</i> .	Ka <i>Wharehereheretia</i> , kaus ia e neke ake i te <i>Toru Tau</i> .	<i>Kooti Hupirimi.</i>
Hara Tuarua.	Ka <i>Wharehereheretia</i> , mate noa, taea noatia ranei tetahi takiwa.	<i>Kooti Hupirimi.</i>
Ko te tangata ka hanga ka <i>Koini-tinihanga</i> i te <i>Moni-Kapa</i> .	Ka <i>Wharehereheretia</i> .	<i>Kooti Hupirimi.</i>
Ko te tangata ka whakaputa i te <i>Moni Kapa Koini tinihanga</i> : Ko te tangata kei a ia e toru, e hia atu ranei mea pera, he whakaaro ano taua kia whakaputaina e ia hei <i>Moni</i> nana.	Ka <i>Wharehereheretia</i> , kaus ia e neke ake i te <i>Kotahi Tau</i> .	<i>Kooti Hupirimi.</i>
23. KAMAPAUNA-HARA.		
Ko te <i>Kamapauna</i> i te <i>Hara-Wheroni</i> :—Ko te tangata ka tango i te utu kia kaus e whai e ia tetahi <i>Hara-Wheroni</i> kia whakawakia e te <i>Ture</i> , ara, ko te pera me te tangata ka tango i nga rawa i tahaetia, a whukahokia ana mai i runga i taua whakaae kia kaus e whai e ia te bunga nana i tahaetia kia whakawakia e te <i>Ture</i> . Tirohia " <i>Tahaetia-Raheni</i> " 55.	Ka <i>Whainetia</i> , ka <i>Wharehereheretia</i> hoki.	<i>Kooti Hupirimi.</i>

Te Ingoa o te Hara mo tona tikanga, he pehea tona mentanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p><i>KAMAPAUNA-HARA, he roanga.</i></p>		
<p>Ko te tangata ka <i>Kamapauna</i> i te Hara-mihitiniina.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereheretia hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka <i>Kamapauna</i> i te korero whakautu-bara i meatia i runga i tetahi <i>Ture-penara</i>; —ara, me te tangata ka tango nei i te moni kia huna e ia kia kua e puta tana korero mo te hara o tetahi tangata. (Tirohia Upoko whakautuatu.)</p>	<p>Ka <i>Whainetia</i>, ka Wharehereheretia hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>24. HUNA-WHANAUTANGA-POTIKI.</p>		
<p>Ko te wahine ka huna i te whanautanga o tana tamaiti, ka tanu puku, ka mea ka aha ranei i te tinana mate, he huna nana kei mohiotia te whanautanga.</p>	<p>Ka Wharehereberetia, kua ia e neke ake i te Rua Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>25. WHAKAPAPA-KANAPIRAHI. (<i>Hono whakatupu puku i te he mo tetahi tangata.</i>)</p>		
<p>Ko te bunga tokorua, tokahia atu ranei, ka whakapapa</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia ranei: Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<ol style="list-style-type: none"> 1. Ki te whakapae i tetahi tangata ki te Hara-Kirimina. 2. Ki te whakakino i tetahi tangata. 3. Kia kape i ta te Ture kia mea i tetahi Hara 4. Kia arai i te whakahaere o nga tikanga o te ture. 5. Kia na te mahi he he whakataenga i tetahi mea tika. 		
<p>26. KATIPA. (<i>Pirihimana.</i>)</p>		
<p>Ko te tangata ka whakakahore, ka turi ina karangatia atu e te Katipa kia rere mai hei bona uona.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia ranei: Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te Katipa ka kore e mahi i tana mahi-Katipa, ka turi ranei ki tetahi <i>Warati</i>, ki tetahi Whakahaunga ranei a tetahi Kai-Whakarite-Whakawa <i>Hatiti</i> i ruoga i te Ture.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Hereni: Tetahi, ka Wharehereberetia, kua ia e neke ake i nga ra Kotahi Tekau, ki te kore e utua wawetia.</p>	<p><i>Kooti o nga Hatiti tokorna; o te Kai-Whakarite Whakawa Tuturu ranei.</i></p>
<p>Ko te Katipa ka tango i te utu-whakapati, ka kore ranei e whakarite i te <i>Warati</i>, i te whakahaunga ranei a te Kai-Whakarite-Whakawa.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Pauna; ko te wahi whakatoru ka ho atu ki te Kai-whakautu. Tetahi, ka Wharehereberetia, kua ia e neke ake i te Ono Marama.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p>Ko te Katipa ka tabuti.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Pauna; ko te wahi whakatoru ka ho atu ki te Kai-whakautu.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p>Ko te tangata ka whakamanuhiri, ka huna ranei i te Katipa tabuti.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Pauna; wahia ma te Kai-whakautu, kua ia e neke ake i te wahi whakatoru.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>

Te Ingoa o te Hara me tona tikanga, he pehea tona mcatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>KATIPA, he roanga.</p>		
<p>Te tikanga o te Katipa-Pehiara.</p>		
<p>Ko te tangata kua whakaturia hei Katipa-Pehiara ka whakakahore ina mcatia kia oati.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rima Pauna; ka Wharehereberetia ranei, kua ia e neke ake i te Kotahi Marama.</p>	<p>Kooti o nga Kai-Whakarite Whakawa <i>Hatiki</i> tokorua; o te Kai-Whakarite Whakawa Tuturu ranei.</p>
<p>Ko te tangata ka kore e mahi, ka turi, ka whakakahore ranei ina meatia atu kia tu hei Katipa-Pehiara.</p>	<p>Ka <i>Whainetia</i> kua ia e neke ake i te Rima Pauna.</p>	<p>Kooti o nga Kai-Whakarite Whakawa <i>Hatiki</i> tokorua; o te Kai-Whakarite Whakawa Tuturu ranei.</p>
<p>Ko te Katipa ka kore e mahi, ka turi, ka whakakahore ranei ina whakahaui iho i runga i te Ture kia mahi i tetahi o ana mahi-katipa, ki te hore ia he take tika e whakakitea e ia mo tona turinga.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rima Pauna.</p>	<p>Kooti o nga Kai-Whakarite Whakawa <i>Hatiki</i> tokorua; o te Kai-Whakarite Whakawa Tuturu ranei.</p>
<p>Ko te tangata ka Huaki, ka whakaebenebe ranei ki tetahi Katipa i a ia e mahi ana i tana mahi-Katipa, ka whakakaha ranei ka whakatententia ranei i tetahi atu tangata kia pera.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Pauna; ka Wharehereberetia ranei, kua ia e neke ake i te Kotahi Marama mo nga utu e Rima Pauna, neke iho hoki; a, kua hoki e neke ake i te Rua Marama mo nga utu ke ake, ki te kore e utua wawetia.</p>	<p>Kooti o nga Kai-Whakarite Whakawa <i>Hatiki</i> tokorua; o te Kai-Whakarite Whakawa Tuturu ranei.</p>
<p>27. WHAKAHAWEA KI TE KOOTI-WHAKAWA.</p>		
<p>Ko te tangata ka anga ka tikai ki te Kai-Whakarite-Whakawa <i>Hatiki</i>, ka mea ka whakahawea marie ranei ki tetahi Kooti-Whakawa.</p>	<p>Ka Wharehereberetia, kua ia e neke ake i te Kotahi Marama.</p>	<p>Kooti o te Kai-Whakawa Tuturu, o te Kai-Whakawa <i>Hatiki</i> kotahi ranei.</p>
<p>Ki te Kooti-Hupirimi.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia ranei: Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p>Kooti Hupirimi.</p>
<p>28. KOOTI-WHAKAWA.</p>		
<p>Tirohia "Whakahawea ki te Kooti-whakawa" 27.</p>		
<p>HARA-KIRIMINA.</p>		
<p>Tirohia, "Aronga ki te mea Hara-kirimina," 11.</p>		
<p>29. WHAKATUPU-NANAKIA.</p>		
<p>Ko te tangata ka whakatupu nanakia, ka whakamamae i tetahi tamaiti nohipohi e noho ana i raro i tona maru.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia ranei: Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p>Kooti Hupirimi.</p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>30. WHAKATUPU-NANAKIA WHAKAMAMAE I TE KARAREHE (<i>i nga mea ora ehara nei i te tangata</i>).</p>		
<p>Ko te tangata ka patu kino, ka whakatupu-nanukia ka aki kino i te hoiho, i te kararehe, kau ranei, aha ranei.</p>	<p>Ka <i>Whainetia</i>, kia Wha Tekau Hereni; ki te kore e utua, ka Wharehereheretia kia Tekau ma Wha nga Ra.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> tabi.</p>
<p>Ko te tangata ka <i>Pauni-tokiari</i> ka maka i te kararehe, kau ranei, aha ranei, ki roto ki tetahi wahi kua taiepatia, a kahore e whangai i taua kararehe, ia ra, ia ra, ki te kai kia ora.</p>	<p>Ka <i>Whainetia</i> kia Rima Hereni mo te rangi kotahi.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> tabi.</p>
<p>31. KATIMAUHE. Tirohia, "Tahae-mokere," 80.</p>		
<p>32. KOBERO-WHAKAPUAKI. Ko te tangata ka whakaae ki tetahi Korero whakapuaki ki te aroaro o te Kai-Whakarite-Whakawa <i>Hatihiko</i>, o tetahi atu tangata ranei kei a ia he tikanga whakarongo i taua Korero-whakapuaki, ki te mea ka whakaaetia e ia me te mohio ano he teka taua korero.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereheretia ranei.</p>	<p>Kooti <i>Hupiriini</i>.</p>
<p>33. WHAKAOHO. Tirohia, "Taututu-awhinei," 5. "Tutu-raiote," 77.</p>		
<p>34. KURI. (<i>Kuri-moinoi</i>) Ko te tangata ka tahae i tetahi kuri; kei a ia ranei tetahi kuri kua tabaetia, ki te mea e mohio-tia ana e ia he mea tabae.</p>		
<p>Hara tuatahi.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Pauna, te hipanga ake i te ritenga utu o te kuri i tabaetia.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> tabi.</p>
<p>Hara tuarua.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i nga Marama Tekau ma Rua.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> tabi.</p>
<p>Ko enei Ture mo nga kuri, no Akarana anake, no nga Taone.</p>		
<p>Ko te tangata nana tetahi kuri neke ake nei i te toru marama, te pakeke, ka mau ki tetahi huanui ki te wahi whenua takoto nei ranei, kahore nei i taiepatia,—ki te kore ona <i>Nama-tikete</i>, e mau ana i taua kuri.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Hereni.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> tabi.</p>
<p>Ko te tangata ka tinihanga, ka hanga, ka whakaahea ranei i tetahi <i>Nama-tikete</i>, ka hoko ranei, ka mau ranei ki tetahi pera; ko te tangata ranei i a ia tetahi pera,—me te mohio ano ia he mea hanga-tinihanga.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Hereni.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> tabi.</p>
<p>Ko te kuri haere noa kahore ona ariki, ahakoa <i>Tikete</i>, ahakoa kahore he <i>Tikete</i> i a ia, ma te Katipa e hopu, a ki te hohoro atu te kai-tiki i roto i nga baora e wha tekau ma waru, me utu e te kai-tiki kia Rima hereni; ki te kororotia atu ki te tangata nona, a kahore e tae te kai-tiki; e pai ana kia whakawatea taua kuri.</p>		<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> tabi.</p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana o Whakawa.
<p>KURI, <i>he roanga.</i></p> <p>Ko te kuri nanakia, ngau tangata, ka haere noa, —e pai ana kia whakamatea;—a ko te hunga nana i toku kia haere noa</p> <p>Ko te tangata nana tetahi kuri ka rere ka ngau i te tangata, i te kararehe,—kau ranei, aba ranei, —i te huanui, i roto ranei i tetahi wahi kahore i taiepatia,—oranoa ana tetahi tangata te mate tona tinana, nga wahi ranei o tona tinana; mate ana, kino ana ranei te Kararehe, Kau, aba ranei, tetahi atu taonga ranei, o tetahi tangata i taua kuri: me utu e te tangata nana te kuri.</p> <p>RERE. — E ahei ana kia wahia te utu-<i>whaine</i> kia hawhe ma te Kai-whakaatu. ma te tangata ranei nana i kawo ki te whakawakanga.</p>	<p>Ka <i>Whainetia</i>, kaus ia e neke ake i te Wha Tekau Hereni.</p> <p>Kaus ia e neke ake i te Rima Pauna.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p> <p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>35. RONGOA-TARUKU.</p>		
<p>Ko te Tangata ka kape i ta te Ture, ka whangai i tetahi atu tangata ki te rongoa <i>Kororohama</i>, <i>Ratanama</i> ranei, ki tetahi atu rongoa <i>Taruku</i> aba ranei, hei whakamoe hei whakapohebe ranei i nga whakaaro o taua tangata—he mea nana kia meatia e ia tetahi hara-<i>wheroni</i>, he whakauru ranei ki ta tetahi atu tangata meatanga i te hara-<i>wheroni</i>.</p>	<p>Ka Wharehereberetia, mate noa, taea noatia ranei tetahi takiwa.</p>	<p>Kooti <i>Hupirimi</i>.</p>
<p>36. HAURANGI—WAIPIRO.</p>		
<p>Ko te tangata ka haurangi i te waipiro, a whakaponotia ana tona hara e te Kooti-whakawa.</p> <p>Ko te tangata ka toru haurangitanga i te waipiro i roto i nga marama e ono, a whakaponotia ana tona hara e te Kooti-whakawa.</p>	<p>Ka <i>Whainetia</i> kia Rima Hereni, tae noa ki te Rua Tekau Hereni, ki te koro utu; ka Wharehereberetia, kaus ia e neke ake i te Wha Tekau ma Waru Haora.</p> <p>Ka <i>Whainetia</i> kia Rima Hereni, tae noa ki te Rua Tekau Hereni; ka Wharehereberetia hoki kia Whitu nga Ra.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p> <p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>37. MAWHITITANGA; PAKARUHANGA-WHAREHEREHERE; <i>REHIKU</i> - WHAKAMA- WHITI.</p>		
<p>Ko te tangata ka <i>Rehiku</i>-whakamawhiti i tetahi tangata i roto i te ringa o te Kai-tiaki Whareherehere.</p> <p>Ko te herehere ka hoki mai i te whenua i kawea atu ai ia mo tona hara; ko te herehere ka oma ka mawhiti atu i tana mabi-<i>penara</i> i whakamahia ai ia mo tona hara.</p> <p>Ko te <i>Apiha</i> ka whakaae, ka toku kia oma, kia mawhiti atu, tetahi tangata i tukua ki a ia mawhiti e tiaki, he hara-<i>wheroni</i> te hara.</p>	<p>Ka Wharehereberetia, kaus ia e neke ake i te Waru Tau.</p> <p>Ka meatia ki a ia te mea i kii ia iho e te Kooti-Whakawa kia meatia ki te tangata i mawhiti atu ra; a ki te mea kahore he kianga iho a te Kooti-Whakawa, ka meinga hei Hara-<i>Mihitiniina</i>.</p> <p>Ka Wharehereberetia, kaus ia e neke ake i te Wha Tau.</p>	<p>Kooti <i>Hupirimi</i></p> <p>Kooti <i>Hupirimi</i>.</p> <p>Kooti <i>Hupirimi</i>.</p>

Te Ingoa o te Hara no tona tikanga, he pehea tona mentanga.	Tona Whakautu, Whiu ranei.	Te Kooti mau e Whakawa.
<p>MAWHITITANGA ; PAKARUHANGA-WHAREHEREHERE ; REHIKU-WHAKAMAWHITI, he roanga.</p>		
<p>Ko te tangata ka wahi mai ka puta ki waho i te Whareherehere, i te mea e mau ana mo te hara e whakamatea ai te tangata, mo te hara-kapitara.</p>	<p>Ka Wharehereberetia, kausia e neke ake i te Wha Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka wahi mai ka puta ki waho i te Whareherehere, i te mea e mau ana mo te haraiti iho.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka kawē i nga raweke rino, aha ranei, ki roto ki te Whareherehere, hei raweke hei mea mahi ma nga berchere e puta ai ki waho e mawhiti atu ai.</p>	<p>Ka Wharehereberetia, kausia e neke ake i te Waru Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka kawē, ka aro ranei ki te kawē, i etahi waipiro ki roto ki tetahi Whareherehere.</p>	<p>Ka <i>Whainetia</i>, kausia e neke ake i te Rua Tekau Paupa.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Taturu.</i></p>
<p>Ko te tangata ka <i>Rehiku-whakamawhiti</i> i tetahi tangata kua mau te pupuri e te Ture, i te mea kahore ano tona hara i whakaponotia e te <i>Kooti-whakawa</i>; i te tangata ranei e mau ana te pupuri e te Ture, kua whakaponotia tona hara e te <i>Kooti-whakawa</i>, he hara-mihitiminia kua.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia ranei. Tetahi, ko te <i>Whainetia</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka <i>Rehiku-whakamawhiti</i> i tetahi tangata kua mau te pupuri e te Ture, me he mea he tangata e whakapaea ana ranei, kua whakaponotia ranei e te <i>Kooti-whakawa</i> tona hara, he hara-<i>Tirihana</i>, he hara-<i>wheroni</i> ranei.</p>	<p>Ka penatia te meatanga ki a ia, me te meatanga ki te tangata noua ake taua hara: ka Wharehereberetia ranei, kausia e neke ake i te Wha Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka whakauru hei hoa ki tetahi tangata e mau ana te pupuri e te Ture mo te Hara-<i>tirihana</i>, mo te Hara-<i>wheroni</i> ranei, a ka mea i a ia kia mawhiti atu, i te kawenga ranei ki te Whareherehere, i te Whareherehere ranei.</p>	<p>Ka Wharehereberetia, kia Wha Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka whakauru hei hoa ki tetahi tangata e mau ana te pupuri e te Ture, mo te <i>Tahae-rahene-iti</i>, mo te nama ranei e tae ana ki te Kotahi Rau Pauna; a ka mea i a ia kia mawhiti atu, i te kawenga ranei ki te whareherehere, —i te whareherehere ranei.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka whakauru hei hoa ki te tangata e mau ana te pupuri e te Ture, ka mea ka aha ranei e mawhiti atu ai ia.</p>	<p>Ka Wharehereberetia, kausia e neke ake i te Waru Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka <i>Rehiku-whakamawhiti</i> i etahi hanga e mau ana te pupuri e te Ture, ka wahi ranei i te taiepa o tetahi <i>Tokiari-pauni</i> kia tuwhera.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia ranei: Tetahi, ko te <i>Whainetia</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata kua kiia iho e te <i>Kooti-whakawa</i> kia wharehereberetia taea noatia tetahi takiwa, a ka puta, ka mawhiti atu.</p>	<p>Ka Wharehereberetia, kausia e neke ake i te Rima Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata kua kiia iho e te <i>Kooti-whakawa</i> kia wharehereberetia, mate noa, a ka puta, ka mawhiti atu.</p>	<p>Ka whakaritea te mea i kiia iho e te <i>Kooti-whakawa</i>; a ka whakamotuhaketia ko ia kotahi ki tona ruma o te Whareherehere; aua ia e neke ake i te Tekau ma Wha Ra i te whakamotuhaketanga kotahi; aua hoki e neke ake i te Toru Marama te whakamokemoketanga i roto i te Tau kotahi.</p>	<p><i>Kooti Hupirimi.</i></p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>MAWHITITANGA ; PAKABUHANGA-WHAREHEREHERE ; REHIKU-WHAKAMAWHITI, he roanga.</p> <p>RERE.—Ka utua te Kai-whaki, nana i whakaatu te tangata kua mawhiti utu, Erua Tekau Pauna te utu.</p> <p>Ko te tangata ka <i>rehiku-whakamawhiti</i>,—ka aro ranei ki te <i>rehiku-whakamawhiti</i> i tetahi tangata kua whakaponohia tona hara e te <i>Kooti-whakawa</i>; a kua kiia iho e te <i>Kooti-whakawa</i> kia whakamabia ki te mahi <i>penara</i>.</p>	<p>Ka <i>Whareherehere</i>tia kua ia e neke ake i te Tekau Tau.</p>	<p><i>Kooti Hupirini.</i></p>
<p>38. EKETOHIANA. (<i>Toha i te utu he kia hoatu</i>)</p> <p>Ko te <i>Apiha</i> ka tono he i te mooi i te rawa kia homai e tetahi tangata i runga i te tikanga o taua <i>opihātanga</i>.</p> <p>(Tirohia Upoko whakaatuatu)</p>	<p>Ka <i>Whainetia</i>, ka <i>Whareherehere</i>tia ranei: Tetahi, ko te <i>Whaine</i> me te <i>Whareherehere</i> hoki.</p>	<p><i>Kooti Hupirini.</i></p>
<p>39. HEREHERE-TAKE-HE.</p> <p>Ko te tangata ka pokarua, ka hopu noa, ka pupuri noa i tetahi tangata, kaore nei he tikanga o te Ture e pera ai ia.</p>	<p>Ka <i>Whainetia</i>, ka <i>Whareherehere</i>tia ranei: Tetahi, ko te <i>Whaine</i> me te <i>Whareherehere</i> hoki.</p>	<p><i>Kooti Hupirini.</i></p>
<p>40. HARA-WHERONI.</p> <p>He ingoa nui tenei mo nga hara nui, penei me te <i>Whenako</i>, me te <i>Whaksmate-koburu</i> i te tangata, mo nga mea pera. He tu hara ia e riro katoa ai te tango e te Ture nga hanga me nga rawa o te tangata e mea ana i tenei hara:—a he mea ano ka apitiria ano hoki, ka whakamatea tona tuhana.</p> <p><i>Mihipirihana</i> o te <i>Hara-wheroni</i>. Ko te tangata ka mohio ki te meatanga o te <i>hara-wheroni</i> e tetahi tangata, bua iho e ia, engari, ehara rawa i te mea whakaae nana: me he mea hoki i whakaae ia, ka meinga noua pu ano taua hara, he tangata uru tahi ranei ia ki taua hara.</p>	<p>Ka <i>Whainetia</i>, ka <i>Whareherehere</i>tia ranei: Tetahi, ko te <i>Whaine</i> me te <i>Whareherehere</i> hoki.</p>	<p><i>Kooti Hupirini.</i></p>
<p>41. WHAWHAI.</p> <p>Tirohia—"Taututu-<i>Awhirei</i>," 5. "Huaki," 9. "Ki-whakataru," 19. "Tutu-<i>raioa</i>," 77.</p>		
<p>42. AHI.</p> <p>Tirohia—"Arahona," 8.</p>		
<p>43. HARA-POAHERE. (<i>Pukapuka takitahi tinihanga.</i>)</p> <p>Ko te tangata ka mabi ranei, ka whakaputa ke ranei, i tetahi pukapuka takitahi mana e he ai te aha ranei o tetahi atu tangata, he mea nana kia riro he nga rawa nga aha ranei o tetahi.</p>	<p>Ka <i>Whareherehere</i>tia, mate noa, taea noatia ranei tetahi takitahi.</p>	<p><i>Kooti Hupirini.</i></p>

To Ingoa o te Hara me tona tikanga, he pchea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>HARA-POAHERE, he roanga.</p> <p>Ko te tangata ka pōkanoa ka mahi-poahere, ka mahi tinihanga i tetahi pukapuka whakau-rawa a te tangata ake, pera me nga <i>Noti Peke</i>,—pukapuka whakabau moni kia utua, pukapuka <i>Rei</i> ranei, pukapuka whakabau taonga kia tukua, pukapuka pera ranei.</p> <p>Ko te tangata ka hoatu, ka tuku atu ranei i nga pukapuka pera, <i>Poahere</i>, me te mohio ano ia he mea mahi-poahere, he mea mahi-tinihanga aus pukapuka.</p> <p>Ko te tangata ka mea i te hara-poahere ki ta te Ture tuku iho kaore nei i tubia. Me he mea kahore tona whiu i whakaritea e te tabi Ture ka takoto nei te tubitubi.</p> <p>Ko te tangata uru ki tenei hara i muri i te meatanga ai.</p> <p>Ko te tangata ka hoko i etahi mea hei hanga, hei mahi-poahere, i nga <i>Noti Peke</i>; ko te tangata ranei i a ia aua mea.</p>	<p>Ka Wharehereretia, mate noa, taea noatia ranei tetahi takiwa.</p> <p>Ka Wharebereretia, mate noa, taea noatia ranei tetahi takiwa.</p> <p>Ka <i>Whainetia</i>, ka Wharehereretia ranei: Tetahi, ko te <i>Whaine</i> me te Whareherere hoki.</p> <p>Ka Wharebereretia, kua ia e neke ake i te Rua Tau.</p> <p>Ka Wharehereretia, kua ia e neke ake i te Tekau Tau.</p>	<p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p>
<p>44. WHAREHEREHERE</p> <p>Tirohia — “Mawhititanga;” “Pakaruhanga-Whareberere;” “<i>Rehiku</i>,” 37.</p>		
<p>45. NGA KOTIRO.</p> <p>Tirohia—“Apatakihana,” 1. “Moc-Maori i te kotiro iti,” 17.</p>		
<p>46. TE ATUA.</p> <p>Tirohia—“Kohukohu,” 14.</p>		
<p>47. TURE WAHAPU.</p> <p>Tikanga mo nga Wahapu kaupuke.</p> <p>Ko te tangata ka ruke, ka kawē i etahi paraaha ranei, ki uta, ka waiho ki runga ki tetahi whenua o te Kuini, me kape ia nga wahi e whakaritea ana e te Kai-tiaki-Wahapu hei rukenga para.</p> <p>Ko te tangata ka waiho noa i te rakau, i tetahi atu mea katete, whakapiapi, kia takoto noa i runga i tetahi <i>Wahapu</i> haereenga tangata, i tetahi wahi whakaunga poti ranei.</p> <p>Ko te tangata ka ope, ka ruke atu i etahi pehi takere, para, kirikiri, oncone, kowhatu, paru ranei, i runga i tetahi kaupuke, ka ope noa atu ki te wai.</p> <p>Ko te tangata ka mea marie, ka tango, ka whakaneko, ka whakakino, ka turaki, ka whakangaro ranei i tetahi <i>Karewa-Poi</i>, <i>Tohu-Pikano</i>, <i>Tohu-moana</i> ranei, e whakatu nei i te ara mo te kaupuke.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rima Pauna.</p> <p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rima Pauna.</p> <p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Pauna.</p> <p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Pauna.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Hatihiko-tahi.</i></p> <p><i>Kooti o te Kai-Whakarite Whakawa Hatihiko-tahi.</i></p> <p><i>Kooti o te Kai-Whakarite Whakawa Hatihiko-tahi.</i></p> <p><i>Kooti o te Kai-Whakarite Whakawa Hatihiko-tahi.</i></p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana o Whakawa.
TURE WAHAPU, he roanga.		
Ko te tangata ka wbiu i te kararehe mate ki te wai i roto i nga rohe tukunga- <i>kaika</i> ; ki te kote e horeā tetahi mea whakatotohu e totohu ai ki raro.	Ka <i>Whainetia</i> , kaus ia e neke ake i te Rua Tekau Hereoi; kausa hoki e neke iho i te Rima Hereoi.	Kooti o te Kai-Whakarite Whakawa <i>Hatihī</i> kotahi.
Ko te tangata ka pupuhi pu i runga i te kaupuke i te takiwa o te tonga o te ra i te abiabi, o te rerenga o te ra i te ata, i te Ratapu ranei; me kape ia te pu pupuhi i runga i te kaupuke mate.	Ka <i>Whainetia</i> , kaus ia e neke ake i te Rima Pauna.	Kooti o te Kai-Whakarite Whakawa <i>Hatihī</i> kotahi.
Ko te tangata ka tango ka kawē atu i te Kirikiri, Kowhatu, Kota, Oneone ranei, i te wahi i raro atu i te paenga-taipari,—ki te mea kahore i whakaetia e te Kai-tiaki-wahapu, (a, ki te ngaro ia,) e te Kai Whakarite Whakawa Tuturu.	Ka <i>Whainetia</i> , kaus ia e neke ake i te Tekau Pauna.	Kooti o te Kai-Whakarite Whakawa <i>Hatihī</i> kotahi.
Ko te tangata ka ruke, ka uru ranei ki te ruke, ki te hōri ranei ki uta i etahi hanga, mea hoko, takai, pukapuka, mea ke atu ranei, i runga i tetahi kaupuke e tu ana i roto i te <i>Kuaratini</i> ; ko te tangata ranei ka tango mohio i tetahi mea pera.	Ka <i>Whainetia</i> kia Rua Tekau Pauna, mo ia mea mo ia mea.	Kooti o te Kai-Whakarite Whakawa <i>Hatihī</i> kotahi.
Ko te tangata ka haere ki roto ki nga rohe o te wahi kua whakaritea hei <i>Kuaratini</i> -kaipuke, i te mea kei reira tetahi kaupuke e tu ana e whakarite ana i nga tikanga <i>Kuaratini</i> .	Ka <i>Whainetia</i> , kaus ia e neke ake i te Rua Tekau Pauna.	Kooti o te Kai-Whakarite Whakawa <i>Hatihī</i> kotahi.
Tirohia Upoko whakaatuatu.		
48. WAWAHI-WHARE.		
Ko te tangata ka wawahi ka tomo ki roto ki tetahi Whare-noho, Whare-hokohoko, Whare takotoranga taonga ranei, Whare ranei e piri ana ki te Whare-noho, a ka tahae mea i roto.	Ka Wharehereheretia, kaus ia e neke ake i te Waru Tau.	Kooti <i>Hupirini</i> .
Ko te tangata ka tahae i tetahi Hanga, Moni, Mea whakapumau taonga ranei, i roto i tetahi Whare-noho,—ki te tae taua mea ki te Rima Pauna tona ritenga-utu.	Ka Wharehereheretia, kaus ia e neke ake i te Waru Tau.	Kooti <i>Hupirini</i> .
Ko te tangata ka mau ki tetahi patu whakamataku, kei a ia ranei tetahi mea wawahi whare; ka kitea ranei i te po, kua whakaahuatia kotia te kanohi, he mea nana kia meatia e ia tetahi bara- <i>wheroni</i> ; ka kitea ranei i te po kei roto i tetahi whare-noho, whare aha ranei, he mea nana kia meatia e ia tetahi bara- <i>wheroni</i> ki roto.	Ka Wharehereheretia, kaus ia e neke ake i te Toru Tau.	Kooti <i>Hupirini</i> .
Tirohia hoki " <i>Hara-Pakarari</i> ," 10.		
49. HERE-TANGATA.		
Tirohia " <i>Herehere-take-be</i> ," 39.		
50. HANGA WHAKAMA.		
Ko te tangata ka whakakite nui i tona tinana tahanga kau i te tirohanga mai o te tangata, ka mea nui ranei i tetahi mabi whakama, whakabouhou, mabi kuri, ki te meatia nuitia, whakaarotia hoki, hei hanga whakariharaha, whakama.	Ka <i>Whainetia</i> , ka Wharehereheretia ranei: Tetahi, ko te <i>Whaine</i> , me te Whareherehere hoki.	Kooti <i>Hupirini</i> .

Te Ingoa o te Hara me tona tikanga, he pohea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>51. WHAKAKINO-MEA. Tirohia—"Whakakino mea i runga i te ngakau kino"—58.</p>		
<p>52. RUNANGA-IIURI. (<i>Runanga whakarite whakawa Tekau ma rua.</i>) Ko te tangata i whakabana iho kia haere mai hei tangata mo te Runanga-Hauri, hoatu ana ki a ia te pukapuka toou kia haere mai, a kahore e tae wai.</p>	<p>Ka <i>Whainetia</i>, kaus ia e neke ake i te Tekau Pauna.</p>	<p><i>Kooti Hupirini.</i></p>
<p>53. WHAKAMATE. Tirohia "Whakamate-kohuru," 65. "Whakamate oho noa," 59. "Whakamate-whakamowori," 84.</p>		
<p>54. WHENUA. Ko te tangata ka hoko, ka whakaae ranei kia hoko i tetahi whenua, i tetahi aha ranei o tetahi whenua, kahore ano i <i>Karaura-Karaitia</i> i tetahi tangata Maori; ka whakaae ranei ki tetahi tangata Maori kia hoatu utu mo nga rakau kia tuaina kia ahatia ranei; mo nga mea ranei o roto o taua whenua kia keria, mo nga tarutaru ranei o taua whenua kia kainga e te hipi, e te kau, e te aha, mo te noho ranei mo te mahi ranei ki runga ki taua whenua.</p>	<p>Ka <i>Whainetia</i>, kaus ia e neke ake i te Kotahi Rau Pauna; kaus hoki e neke iho i te Rima Pauna.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p>Ko te tangata kahore ana Pukapuka-Raiheni ra Te Kawana, a ka tau ki runga ki tetahi whenua kahore ano i <i>Karaura-Karaitia</i>, ara, ka tuku i nga kau i nga hipi ranei ki taua whenua kai ai, ka noho ranei i runga, ka hanga whare ranei i runga, ka para ranei, ka taiepa ranei, ka ngaki ranei i tetahi wahi o taua whenua:—ko te tangata ranei kun mahi rakau kua keria ranei i te mea i raro i te whenua, a kahore ana Pukapuka-Raiheni.</p>	<p>Ka <i>Whainetia</i>, kaus ia e neke ake i te Kotahi Rau Pauna; kaus hoki e neke iho i te Rima Pauna.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p>Ko te tangata kua whakaponotia tona bara e te <i>Kooti-whakawa</i>, a ka tohe ki te pupuri, ki te tau ki runga ki tetahi whenua pera, a taka noa te mara kotahi; ka tohe tonu ranei ki te kape i te Ture, ki te mea i taua hara kua whakaponotia ra e te <i>Kooti-whakawa</i>:—mo ia meatanga mo ia meatanga ki muri; REHE.—E ahei ana kia wabia tetahi taha o te <i>Utuhaine</i> ma tetahi tangata rana i mahi nui i kitea ai i whakaponotia ai tenei hara e te <i>Kooti-whakawa</i>; kaus ia e neke ake i te hawhe.</p>	<p>Ka <i>Whainetia</i>, kaus ia e neke ake i te Kotahi Rau Pauna; kaus hoki e neke iho i te Rima Pauna.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>
<p>55. TAHAE-RAHENI. Ko te tangata ka tango ka kawe atu i nga rawa ake o tetahi atu tangata, kahore i whakaae te tangata noua kia tangohia kahore hoki ia i pai; me he mea ia kahore he take tika, pono, hei tangobanga, a tangohia ana e ia hei mea mana iho. Mehemea kahore i neke ake i te Rua Tekau Hereni te ritanga-utu o te mea i tabaetia, a tirohia ana e te Kai-Whakarite-Whakawa Tuturu te meatanga, a ka whakaaro ia he hangabanga ake, e ahei ana te whakakahore e ia kia kaus e whakawakia: tetahi hoki, e ahei ana te whakawa-tata e ia, te ki tonu iho te tangata hara e ia</p>	<p>Ka <i>Wharebereretia</i>, kaus ia e neke ake i te Wha Tau. Kia <i>Wharebereretia</i>, kaus ia e neke ake i te Ono Marara.</p>	<p><i>Kooti Hupirini.</i> <i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>

Te Ingoa o te Hara me tona tikanga, he pehea tona mestanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
TARAE-RAHENU, he roanga.		
<p>Ki te neke ake i te Rima Pauna te ritenga-utu o te mea i tabaetia;—a ki te mea ka whaki te tangata i taua tabae ina rangona e ia te korero o te whakapaenga me a uga Kai-whaki.</p>	<p>Ka Wharehereheretia, kausia e neke ake i te Tekau ma Rua Marama.</p>	<p>Kooti o te Kai-Whakarite Whakawa Tuturu.</p>
<p>Ko te tangata Maori ka whakapaea nana i tabae tetahi rawa, nana ranei i tango tetahi rawa tabae, a ka whaki i tona hira ina rangona e ia te korero o te whakapaenga me a nga Kai-whaki.</p>	<p>Ka Wharehereheretia, kausia e neke ake i te Rua Tau.</p>	<p>Kooti o te Kai-Whakarite Whakawa Tuturu.</p>
<p>Ko te tangata Maori ka kitea ponotia ka whakaponotia tona hira e te Kooti-whakawa, a kahore ano i puta te ki whakapa-whiu a te Kooti; ma te Kai-Whakarite-Whakawa Tuturu te whakaaro ki te whakase, kia utua mai e te tangata nana i tabae kia tatakiwha te ritenga-utu o nga rawa i tabaetia; a, ki te mea kua whakabokia etahi o nga rawa i tabaetia ki te tangata nana, ma te Kai-Whakarite-Whakawa Tuturu te whakaaro ki te whakane, kia utua mai e te tabae kia iti iho i te utu tatakiwha.</p>	<p>Ka ai tenei Utu hei whakakapi kia kausia e Wharehereheretia.</p>	<p>Kooti o te Kai-Whakarite Whakawa Tuturu.</p>
<p>Ko te tangata ka tabae i tetahi kararehe, manu ranei, me here e te tangata; ko te tangata ranei kci a ia taua kararehe, manu ranei, me te mohio ano ia he mea tabae, me kape ia te mea e meinga ana e te <i>Ture-tuku-iho</i>, he <i>Tabae-Rahenu</i> ki te tabaetia.</p>		
<p>Hara tuatahi.</p>		
<p>Ko te tangata ka whakamate i tetahi Kukupararata, ka wero ranei, ka pupuhi ranei, ka aba ranei i tana manu e whara ai.</p>	<p>Ka <i>Whainetia</i>, kausia e neke ake i te Rua Tekau Pauna te hiranga ake i te ritenga-utu o te mea i tabaetia; ki te kore utu, ka Wharehereheretia:— Mo te moni kahore i neke ake i te Rima Pauna; kausia e neke ake i te Rua Marama. Mo te moni kahore i neke ake i te Tekau Pauna; kausia e neke ake i te Wha Marama. Mo te moni kahore i neke ake i te Rua Tekau Pauna; kausia e neke ake i te Ono Marama.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>Hara tuarua.</p>		
<p>Ko te tangata ka whakamate i tetahi Kukupararata, ka wero ranei, ka pupuhi ranei, ka aba ranei i tana manu e whara ai.</p>	<p>Ka Wharehereheretia, kausia e neke ake i te Tekau ma Rua Marama. Ka <i>Whainetia</i>, kia Wha Tekau Hereni te hiranga ake i te ritenga-utu o te kukupa:— Ki te kore utu ka Wharehereheretia.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi. Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>Ko te tangata ka tabae i nga Rakau-whakaputu i roto i tetahi Kaari; mehemca i neke ake i te pauna kotahi tona ritenga-utu:—ko te tangata ka tapahi, ka kotikoti, ka kowhaki, ka huhuti ranei, ka mea kino ka aba ranei i te rakau pera e kino ai taua rakau, ki te meatia e ia i runga i te whakaaro kia tabaetia e ia.</p>		
<p>Hara tuatahi.</p>		
	<p>Ka Wharehereheretia, kausia e neke ake i te Wha Tau.</p>	<p>Kooti <i>Hupirimi</i>:</p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>TAHAE-RAHANI, he roanga.</p>		
<p>Ki te neke ake te ritenga-utu i te Hereni kotahi, a kahore e tae ki te Kotahi Pauna:</p>		
<p>Hara tuatahi;</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rima Pauna.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> kotahi.</p>
<p>Hara tuarua;</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Tau Kotahi.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> kotahi.</p>
<p>Hara tuatoru;</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Wha Tau.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> kotahi.</p>
<p>Ko te tangata ka tabae, ka whakakino, ka aba ranei i te rakau pera, he whakaaro tabae tona, me he mea kahore e tae ki te Hereni kotahi te ritenga-utu.</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rima Pauna; ki te kore utu, ka Wharehereheretia.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> kotahi.</p>
<p>Ko te tangata ka tahae, ka tapahi, ka wahi, ka turaki ranei, i te tetahi Taiapa, i tetahi Rakau, Pou, Huahua ranei, i wbakaturia hei Taiapa, i tetahi Arawata-taiapa ranei, i tetahi Tatau-taiapa, <i>Keeti</i> nei ranei, ki te meatia i runga i te whakaaro tabae:</p>		
<p>Hara tuatahi;</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rima Pauna te hiranga ake i te ritenga-utu o te mea i tabaetia. Ki te kore utu, ka Wharehereheretia.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> kotahi.</p>
<p>Hara tuarua;</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Tau Kotahi.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> kotahi.</p>
<p>Hara tuatoru;</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Wha Tau.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> kotahi.</p>
<p>Ko te tangata ka kitea kei a ia tetahi rakau pera, Rakau-taiapa, Tatau-taiapa ranei, a te ahei i a ia te whakaatu tika ki te Kai-Whakarite-Whakawa <i>Hatihiko</i> te tikanga o taua mea i riro ai i a ia, kia kitea e taua <i>Hatihiko</i> kahore i riro he i a ia;</p>	<p>Ka <i>Whainetia</i> kia Rua Pauna te hiranga ake i te ritenga-utu o te mea i tabaetia. Ki te kore utu, ka Wharehereheretia, kua ia e neke ake i te Ono Marama.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatihiko</i> kotahi.</p>
<p>Ko te tangata ka whakamate, ka hanga kino i tetahi Taru, Aka, Hua, kai aba ranei, e tupu ana i roto i tetahi Kaari, Naara-rakau ranei, ki te meatia i runga i te whakaaro tahae.</p>		
<p>Hara tuatahi.</p>	<p>Tetahi, ka Wharehereheretia, kua ia e neke ake i te Ono Marama. Tetahi, ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Pauna te hiranga ake i te ritenga-utu o taua mea, o tona kinonga ranei i kino ai; a ki te kore utu, ka Wharehereheretia, kua ia e neke ake i te Ono Marama.</p>	<p>Kooti o nga Kai-Whakarite Whakawa <i>Hatihiko</i> kotahi.</p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
TAHAE-RAHANI, he roanga.		
Hara tuarua,—ka mcinga bei Hara-wheroni.	Ka Whareherberetia, kausia e neke ake i te Rua Tau.	Kooti Hupirimi.
Hara tuatoru, tuahia ranei i muri atu.	Ka Whareherberetia, kausia e neke ake i te Wha Tau.	Kooti Hupirimi.
Ko te tangata ka mea i tetahi o enci bara, ka whakaha, ka whakauru, ka mahi tabi ranei raua ko tetahi tangata mea i tetahi o enci bara ki nga Kararehe, Manu, Rakau, Taru, Taiepa, i oti ake nei te korero.	Ka penatia, me te tangata nana pu ake taua hara, ka pena te Whaine mona, te Whiu ranei mona.	Kooti o te Kai-Whakarite Whakawa Hatihiko-tabi.
Ko te tangata ka tango i tetahi Kararehe iua homai, i tetahi Manu Rakau, Taru, Taiepa ranei, (ka oti nei te korero te tikanga mo te tabaetanga o aua mea); me he mea ka tangohia taua mea, me te mohio ano i riro he taua mea, he mea kape hoki ta te Ture.	Ka penatia me te tangata nana pu ake taua hara, ka pena te Whaine mona, te Whiu ranei mona.	Kooti Hupirimi.
Ko te tangata ka tahae i te Pukapuka-Whakau-Moni, Whakaoe-Moni ranei, i te Pukapuka aha ranei e whakapumau ana i te Moni, i te Taonga ranei.	Ka Whareherberetia, kausia e neke ake i te Rua Tau.	Kooti Hupirimi.
Ko te tangata ka tahae i te Pukapuka-Riiti mana e kitea ai te tikanga o tetahi whenua nowai taua whenua, mana e kitea ai te tikanga o tetahi atu mea pera me te whenua nowai taua mea.	Ka Whareherberetia kia Wha Tau. Tetahi, ka Whauncitia, ka Whareherberetia ranei. Tetahi, ko te Whaine, me te Whareherere hoki.	Kooti Hupirimi.
Ko te tangata ka whakaro tahae, a ka huna, ka whakangaro ranei i ta te tangata pukapuka whakarite i te waihotanga iho ona mea i muri i a ia; ara, i tana Kawenata-Wira.	Ka Whareherberetia kia Wha Tau. Tetahi ka Whauncitia, ka Whareherberetia ranei. Tetahi, ko te Whaine, me te Whareherere hoki.	Kooti Hupirimi.
Ko te tangata ka tahae i tetahi Rino, Rakau, aha, aha, e whakapirihis ana ki te whare, ki te whenua ranei, ki tetahi wahi ranei e huerua noatia ana e te tangata.		
Hara tuatahi.	Ka Whareherberetia, kausia e neke ake i te Rua Tau.	Kooti Hupirimi.
Hara tuarua, tuahia ranei ki muri.	Ka Whareherberetia, kausia e neke ake i te Wha Tau.	Kooti Hupirimi.
Ko te tangata ka tahae i tetahi mea i te tinana o tetahi tangata, ara, ka pabua; ko te tangata hoki ka mea i tetahi tangata kia wehi, a tango tahae iho i tana mea aha ranei, kahore hoki taua tangata i whakaae ki a tangohia taua mea.	Ka Whareherberetia, kausia e neke ake i te Waru Tau.	Kooti Hupirimi.
Ko te tangata ka pabua i tetahi tangata, me te patu kino ano, a maru iho tona tinana.	Ka Whakanatea. Tetahi, ka Whareherberetia, mate noa.	Kooti Hupirimi.
REHE. —Tenei te tikanga o te "Pabua," ara o te Roperi;—he tango Maori i te Moni i te Rawa ranei o tetahi tangata i tona tinana, he mea ranei i a ia kia wehi ka tango ai i te Moni i te Rawa ranei i tona tinana. He Hara-wheroni ia.		

Te Ingoa o te Hara me tonu tikanga, he pehea tonu meatanga.

Tona Whakautu, Whiu ranei.

Te Kooti mana o Whakawa.

TAHAE-RAHINI,

Ko te tangata ka pabua, ka huaki ranei i tetahi tangata, he whakaaro kia pahuatia e ia; a ka mau patu hoki, pu ranei, ka hore tahi ranei i tetahi atu, i etahi atu ranei tangata, i tukino, i patu i tetahi tangata.

Ka Wharehereheretia, mate noa, taea noutia ranei tetahi takiwa.

Kooti Hupirimi.

Ko te tangata ka whakatuma, ka kupu whakawehi atu, ka tonu ki nga rawa o tetahi tangata kia homai, ka tukino ranei, ka patu ranei i a ia, he mea nana kia tahaetia e ia ona rawa.

Ka Wharehereheretia, kauria e neke ake i te Toru Tau.

Kooti Hupirimi.

Ko te tangata ka tahae mea i roto i tetahi whare-noho,—whare ranei e piri ana ki te whare-noho, ki te tae ki te Rima Pauna, neke ake ranei, te ritenga-utu o taua mea.

Ka Wharehereheretia, kauria e neke ake i te Waru Tau.

Kooti Hupirimi.

Ko te tangata ka tahae mea i roto i tetahi whare noho, ka whakawehiwhi i tetahi tangata e nobo ana i roto.

Ka Wharehereheretia, kauria e neke ake i te Waru Tau.

Kooti Hupirimi.

Ko te tangata ka tahae mea i roto i te Wharehanga-mea, ki te tae ki te Tekau Hereni te ritenga-utu o te mea i tahaetia.

Ka Wharehereheretia, kauria e neke ake i te Waru Tau.

Kooti Hupirimi.

Ko te tangata ka tahae mea i roto i te Kaipuke e tu ana ki te Wabapu, i te Kaipuke taburi, pakaru ranei, i te Kaipuke ranei kua paea ki uta;—ko te tangata ka tahae mea i roto i te *Tookaitunga-kaipuke*, i te Waapa, i tetahi wahi pera.

Ka Wharehereheretia, kauria e neke ake i te Waru Tau.

Kooti Hupirimi.

Ko te Kai-tuhitubi, ko te Kai-mahi ranei, ka tahae i tetahi Hanga, Moni, Mea-whakamau-rowa ranei, he mea tango nana i runga i tona ritenga Kai-tuhitubi, Kai-mahi ranei.

Ka Wharehereheretia, kauria e neke ake i te Waru Tau.

Kooti Hupirimi.

Ko te tangata noho ki tetahi Whare, he tikanga-utu, moe kau ranei ki tetahi Whare; a, ka tahae i nga hanga o roto, ka tahae ranei i nga whakapiri e *Relitia* tabitia ana me taua Whare, Wabi-moe-kau ranei o taua Whare.

Ki te kore i neke ake i te Rima Pauna te ritenga-utu o te mea i tahaetia; ka Wharehereheretia, kauria e neke ake i te Rua Tau. Ki te neke ake i te Rima Pauna, ka Wharehereheretia kia Wha Tau.

Kooti Hupirimi.

Ko te Tahae-rahini ka meatia i muri iho i te whakaponotanga e te *Kooti-whakawa* o tetahi Hara pera i meatia i mua.

Ka Wharehereheretia te tangata hana, mate noa; taea noutia ranei tetahi takiwa.

Kooti Hupirimi.

Ko nga tangata ka uru ki taua hana, i muri iho i te meatanga ai.

Ka Wharehereheretia, kauria e neke ake i te Rua Tau.

Kooti Hupirimi.

(Tirohia Upoko whakautuatu.)

56. RETA WHAKAWEHIVEHI.

Ko te tangata ka tuhutubi i tetahi Reta whakawehiwhi, ko te kupu o te *Reta* ka whakamaten tetahi tangata, ka tabuna, ka wabia ranei, ka whakangaromia tetahi whare, e te hunga nana te pukapuka.

Ka Wharehereheretia, mate noa, taea noutia ranei tetahi takiwa.

Kooti Hupirimi.

Ko te tangata ka tuhutubi *Reta-whakawehiwhi*, he kupu whakapae hana te kupu o te *Reta*, he kupu mea ranei ka whakapaea o te tangata nana; he mea nana kia webi ai te tangata kia homai he moni e ia.

Ka Wharehereheretia; mate noa, neke mai ranei.

Kooti Hupirimi.

Tirohia, "Whakapae hana," 4. "Wharangi."

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti maau e Whakawa.
<p>57. RAIPERE. (<i>Whakakino Ingoa-tangata.</i>)</p>		
<p>He <i>Raipere</i> Nui tetahi. Ko te mea whakakino Ingoa, ka whakapuakina e te ngakau kino, he mea ta perehi ranei, tubitubi ranei, wbaksabua ranei, aha ranei, mea kakume ka i ta te Ture, mea taki ranei ki te mahi he.</p>		
<p>He <i>Raipere</i> motuhake tetahi. Ko taua mea whakakino Ingoa, ka whakapuakina e te ngakau kino, hei whakapariko i te ingoa pai o tetahi tangata e ora ana,—o tetahi tangata ranei kua mate. Ko tenei tu <i>Raipere</i> e ahei ana te kawe ki te Whakawa Hara-kirimina, tetahi, me <i>Iniraiti</i>; a e ahei ana ano hoki te kawe ki te Whakawa Mea-hiwihiri tetahi, kia tonoa he tikanga whakawana mona. Ko te tangata ka whakapuaki i tenei tu <i>Raipere</i>.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereheretia ranei: Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka whakapuaki <i>Raipere</i> mo te Kuini, mo tona Kawanatanga ranei.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereheretia ranei: Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka whakapuaki <i>Raipere</i> mo te whakahaere tikanga whakawa.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereheretia ranei: Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka whakapuaki, ka panui i te <i>Raipere</i> mo tetahi tangata, ka anga ranei ka whakawehiwchi i te tangata ki te ki ka <i>Raipere</i> e ia,—he mea nana kia wehi kia homai moni, aha;—ko te tangata ranei ka hanga tikanga ka mea kia homai he moni ki a ia e tetahi tangata, hei whakakapi i tona mangai kia kua e whakapuaki i te <i>Raipere</i> mona.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Toru Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka whakapuaki, ka panui i te <i>Raipere</i> whakakino-ingoa, me te mohio ano ia he mea teka.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Rua Tau; ka <i>Whainetia</i>, ma te <i>Kooti</i> e whakarite kia hia ranei.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka ngakau kino, ka whakapuaki, ka panui i tetahi <i>Raipere</i> whakakino-ingoa.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereheretia ranei. Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki. Ki ta Wharehereheretia kua e neke ake i te Kotahi Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>58. WHAKAKINO MEA, I RUNGA I TE NGA-KAU KINO.</p>		
<p>Ko te tangata ka kape i ta te Ture, ka ngakau kino, ka whakamate, ka hanga kino i tetahi Taru, Hua, Kai, Mea, e tupu ana ki tetahi Kaari,—he mea nana kia mate, kia kino rawa atu taua mea.</p>		
<p>Hara Tuatahi.</p>		
	<p>Tetahi, ka Wharehereheretia, kua ia e neke ake i te Ouo Marama. Tetahi, ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Pauna, te hiranga ake i te ritenga utu mo te kinonga i kino ai taua mea; ki te kore utu, ka Wharehereheretia, kua ia e neke ake i te Ouo Marama; ki te kore e utua wawetia.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Hatihiko</i> tetahi.</p>

To Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>WHAKAKINO MEA, I RUNGA I TE NGAKAU KINO, he roanga.</p>		
<p>Hara o muri ibo, ka meiuha he hara-wheroni.</p>	<p>Ka Wharehereheretia, kia Wha Tau.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka kape i ta te Ture, ka ngakau kino, ka tapatapahi, ka wawahi, ka whakohinga, ka aha ranei tana banga kino, i tetahi Taiapa, Arawhata-taiapa ranei, Totau-taiapa ranei.</p>		
<p>Hara tuutahi.</p>	<p>Ka Whainetia, kua ia e neke ake i te Rima Pauna te biranga ake i te ritenga-utu no te kinonga i kino zi taua mea; ki te kore e utua, ka Wharehereheretia, kua ia e neke ake i te Oo Marama, ki te kore e utua wawetia.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>Hara tuarua, tuahia ranei ki muri.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Tekau ma Rua Marama.</p>	<p>Kooti o nga Kai-Whakarite Whakawa <i>Hatiki</i> tokorua.</p>
<p>Ko te tangata ka ngakau kino, ka mea whakaaro i tetahi aha ranei mana e he ai e kino ai te whenua, te whare, te hanga, te rawa, te aha ranei o tetahi tangata; mehemea ia kahore a te Ture tikanga ke hei whakaaro, hei whiu ranei, i whakarite ai mo taua mea ake.</p>	<p>Ka meinga kia boatu i te utu tika mo te kinonga i kino ai, kua ia e neke ake i te Rima Pauna; ka kore e utua, ka Wharehereheretia, kua ia e neke ake i te Rua Marama, ki te kore e utua wawetia,</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>KORE.—E kore tenei e tau ki te mea i meatia pohehetia e te tangata, bua noa he take tika tona hei meatanga mana i taua mea i pouritia ru e tera, ara, me whai shua tika ia tona take ki te whakaaro noa iho o te tangata.</p>		
<p>Ko te tangata ka whakaaru hei boa mahi, ka whakaako, ka tohutohu ka hanga tikanga ranei kia meatia tetahi o nga bara ka oti noi te korero, te rarangi iho i tenei Upoko, "Whakino Mea, i runga i te ngakau kino."</p>	<p>Ka pera te utu, te Whaine, te Whiu, uona, mo te hunga, uana pu ake tera hara i mea.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>Ko te tangata ka ngakau kino, ka pakaru, ka whakakino i tetahi Mea-Mahini, mea pera ranei; ka tomo kino ranei ki roto ki tetahi whare, wahi aha ranei i runga i te kaha me te whakaaro ia ki te mea i tetahi hara.</p>	<p>Ka Wharehereheretia, kia Wha Tau.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka ngakau kino, ka pakaru, ka whakakino, i tetahi Pana, Mahini-patu-witi, aha, aha, i tetahi ake Mahini ranei.</p>	<p>Ka Wharehereheretia, kia Wha Tau.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka ngakau kino, ka whakakino i tetahi Whare-noho,—he tangata kei roto,—he mea whakahu ki te Paura-pupuhi.</p>	<p>Ka Wharehereheretia, mate noa, taea nontia ranei tetahi takiwa.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka ngakau kino, ka whakakino i tetahi Rakau-tapu i roto i te Kaari.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Wha Tau.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka ngakau kino, ka whakakino i tetahi whakamate-wai o tetahi mira.</p>	<p>Ka Wharehereheretia, kia Wha Tau.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka ngakau kino, ka wawahi, ka whakakino, i tetahi Arawhata e haerea ana e te tangata.</p>	<p>Ka Wharehereheretia, mate noa, taea nontia ranei tetahi takiwa.</p>	<p>Kooti Hupirimi.</p>
<p>Ko te tangata ka ngakau kino, ka wawahi, ka whakakino, i tetahi kaupuke; ahakoa kaupuke oti, kaupuke ranei kahore ano i oti te banga; he mea uua kia kino rawa atu ai taua kaupuke:</p>	<p>Ka Wharehereheretia, kia Wha Tau.</p>	<p>Kooti Hupirimi.</p>

Te Iuga o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>WHAKAKINO MEA, I RUNGA I TE NGAKAU KINO, he runga.</p>		
<p>Ko te tangata ka whakababaki i te tohu whakaha, ka whaitohu he i tetahi kaupuke, hei taki ki roto ki te he, ka mea i te aha ranei, i te aha ranei, e rarua ai, e pakaru ai, e mate ai tetahi kaupuke taburi, kaupuke ranei e wahi-iti ana, e rarua ana.</p>	<p>Ka Wharehereheretia, mate noa, taea noatia ranei tetahi takiwa.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka wawahi, ka mea kino, ka aha ranei i tetahi wahi o tetahi kaupuke tahuri, i etahi ranei o nga hanga o tetahi kaupuke taburi, e kino rawa atu ai tana wahi o te kaupuke, ana hanga ranei.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Waru Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka whiu i te <i>Paura-pupuhi</i> kia tata ki tetahi Whare, Kaipuke ranei; he mea nana kia kino rawa atu tana Whare, tana Kaipuke; ahakoa ia te hu tana <i>Paura-pupuhi</i>.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Waru Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te bunga-uru ki tenei hara, i muri i te meatanga ai.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Rua Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>59. WHAKAMATE-OHONOA; (<i>Whakamate-ohia, aitua-noa-ake, kihai i whakaarohia</i>).</p>		
<p>Ko te tangata ka kape i ta te Ture, ka whakamate i tetahi atu tangata; engari, kia kitea kahore he ngakau kino ona; (i whakina ki waho ranei, i takoto ranei i roto tana ngakau kiuo). He mea ano, i arongia ano, engari i ohotata i runga i te whakatakariri. He mea ano, kihai i arongia, i aitua noa ake, otira i roto ia i te meatanga o tetahi mea takoto ke i ta te Ture. (Tirohia Upoko whakaatuatu.)</p>	<p>Ka Wharehereheretia, mate noa, taea noatia ranei tetahi takiwa. Tetahi, ka <i>Whainetia</i>.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>60. Ko te TANGATA-URU ki tenei Hara, i muri i te meatanga ai.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Rua Tau.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>61. Tikanga o te RANGATIRA, o te PONONGA-KAI-MAHI.</p>		
<p>Ko te Pononga Kai-ngaki-whenua, Kai-mahi aha ranei, tangata aha ranei, kua whakaae kia whakapononga, kia mahi ki tetahi atu tangata,—(he mea tuhituhi te whakaaetanga, me nga ingoa o tetahi o tetahi;) a, kahore e timata i tana mahi ki te ritenga o te whakaaetanga:—Tetahi, ahakoa mea tuhituhi te whakaaetanga, kahore ranei i tuhituhia, ki te mea kua timata i tana mahi, a ka whakarere e ia kahore ano kia oti:—Tetahi, ka kore e whakarite i te whakaaetanga, ka poka ranei ki tetahi Hara-<i>mihitimina</i>, mahi whakabaere he ranei, i a ia a whakarite ana e mea ana ranei i runga i tana whakaaetanga.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Toru Marama; me whakahoki iho ano tetahi wahi o te utu-mahi, kia rite ki te takiwa i Wharehereheretia ai; mana hoki nga utu o te Whakawakanga: A ki te kore e peratia, ka whakabokina iho nga utu-mahi katoa ranei, kia kore rawa mana, ko tetahi wahi ranei; ka meinga kia mutu, kia mahue ake te mahi, te mea ranei i whakaaetia.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Hatihiko-tahi.</i></p>
<p>Ko te Rangatira ka whakatupu-kino i tana Pononga-Kai-mahi.</p>	<p>Ke tukua te Pononga Kai-mahi kia haere kia whakarere i tana mahi.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Hatihiko-tahi.</i></p>

Te Ingoa o te Hara me tona tikanga, he pehea tona mestanga.	Tona Whakoutu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>62. MAHI WHAKAHAERE-HE A NGA APIHA O TE TURE.</p>	<p>Ka <i>Whainetia</i>: Tetahi, ka Wharehereheretia; tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>63. HOIA.</p> <p>Ko te tangata ka mea, ka aua ranei ki te mea i tetahi Hoia kia tabuti; ka whakakou ranei ki te Hoia i te mea e tabuti ana; ka hua ranei i e Hoia kua tabuti, ki te mohiotia e ia he Hoia tabuti.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereheretia ranei. Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka pupuri, ka tango, ka hoko ranei, i tetahi Pu, i tetahi Paura, i tetahi Kakahu, i tetahi aba ranei i mau nei i te hoia i runga i taua mahi hoia;—ka tango ranei i aua mea ina houai e tetahi hoia, hoia tabuti, tangata ke atu ranei, ki te mohiotia e ia he mea pera:—</p> <p>Ko te tangata hoki ka tono, ka whakowai i tetahi hoia kia tuku, kia hoko i te pu, i tetahi mea whawhai a te hoia; ka meinga ranei e tetahi hoia hei tuku, hei hoko atu i tetahi mea pera maha; ki te mea i mohiotia e ia he hoia taua tangata:</p>	<p>Ka <i>Whainetia</i>, kua ia e neke ake i te Rua Tekau Pauna, me te utu ano kia takitorn te rite-nga-utu o te mea.</p> <p>Ka peratia me te hara tuatahi; a, ka Wharehereheretia ano hoki, kua ia e neke ake i te Ono Marama.</p>	<p><i>Kooti o te Kai-whakarite Whakawa Hatiki kotahi.</i></p> <p><i>Kooti o te Kai-whakarite Whakawa Hatiki kotahi.</i></p>
<p>Hara Tuatahi.</p>		
<p>Hara Tuarna.</p>		
<p>64. MONI. Tirohia, "Moni Koini," 22.</p>		
<p>65. WHAKAMATE-KOHURU.</p>	<p>Ka Whakamatea.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata, he ngakau-mohio, he mahara tika nei ano ona, ka kape i ta te Ture, ka whakamate rawa i tetahi tangata, me te whai ngakau kino ano ia i uua atu, ahakoa whakina ki waho, takoto ranei i roto taua ngakau kino.</p>	<p>Ka Wharehereberetia, mate noa, taea uotia ranei tetahi ta-kiwa.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te bunga-uru ki tenei hara, i muri i te mestanga ai.</p>		
<p>Tirohia "Aronga ki te whakamate-kohuru i te tangata," 10. (Tirohia Upoko-whakaatuatu.)</p>		
<p>66. KINO NUIHANA.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia ranei. Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki; me whakamate hoki me mutu taua Kino-nuihana.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka pa, ka arai, ka whakanpi i tetahi Huanui, i tetahi Awa, i tetahi Arawhata ruui; ko te tangata ka tuku i te Kuri ngautangata, i te Kaurihe nanakia ranei kia haere noa: Tera atu hoki nga mea pera, toa tini, e kua ana he Kino-nuihana;—A, ko te tangata noa te Nuihana:—</p>		

Te Ingon o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>67. OATI.</p> <p>Ko te Kai-whakarite-whakawa <i>Hatiki</i>, ko tetahi atu tangata ranei, ka whakaoti i tetahi tangata poka ke i ta te Turu:</p>	<p>Ka <i>Whainetia</i>, he mea ano, ka Wharehereberetia. Tetahi, ko te <i>Whaine</i>, me te Whareherehero hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>68. APIHATANGA.</p> <p>Ko te tangata ka tango moni, ka hoatu moni ranei, mo tetahi <i>Mahi-Apiha</i> i roto i te iwi, kia hoatu e ia ki tetahi tangata, kia homai ranei ki a ia;—ka tono ranei ki tetahi <i>Mahi-Apiha</i> i roto i te iwi kia homai kia utua hoki ki te moni.</p>	<p>Ka <i>Whainetia</i>, he mea ano ka Wharehereberetia. Tetahi, ko te <i>Whaine</i> me te Whareherehero hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>69. WHAKATAU KIA ATA NOHO.</p> <p>E ahei ana nga tangata katoa te here e te Kai-whakarite-whakawa <i>Hatiki</i>, ki te here moni, mona te whakaaro kia hia ranei kia hia ranei ana moni hei here, hei mea whakatau kia ata noho, kei tutu tenei ki tera; me whakakite ia e tera kia tino kite te Kai-whakarite-whakawa <i>Hatiki</i> e whaitake ana, he mea tika auo tona wehi, tona meatanga hoki, tena e tutu tenei ki a ia. (<i>Pirohia Upoko-whakautuatu 19</i>)</p>	<p>Ka meinga kia whakatakoto moni hei here whakatau mona kia ata noho.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Hatiki kotahi.</i></p>
<p>70. OATI TEKA.</p> <p>Ko te tangata ka whakaaro marie, ka lino korero teka i runga i te <i>Oati-tapu</i>; me he kupu in i eke pu ki runga ki te wahi e uia ana, me he mea hoki i whakaotitia i runga i tetahi meatanga whakawa.</p> <p>Ko te tangata ka mea i tetahi atu tangata kia korero teka i runga i te <i>Oati-tapu</i>, kia <i>Oati teka</i></p> <p>Ko te tangata Maori ka tino ki marire iho, ka korero marire iho i te mea teka i runga i te whakawakanga.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia hoki, kua ia e neke ake i te <i>Wha Tau</i>; ka meinga hoki kia kua e tu hei Kai-whaki ki te <i>Kooti-whakawa</i> ake touu atu.</p> <p>Ka <i>Whainetia</i>, ka Wharehereberetia hoki.</p> <p>Ka <i>Whainetia</i>, ka Wharehereberetia hoki.</p>	<p><i>Kooti Hupirimi</i></p> <p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p>
<p>71. PAIRAHU; (<i>Muru Kaipuke.</i>)</p> <p>Ko te tangata ka muro i tetahi <i>Kaipuke</i> ki waenga moana, ka pahua, ka mea ranei i tetahi hara ki te moana nui e meinga hei <i>Hara-wheroni</i>, me i meatia ki uta.</p> <p>Ki te mea i apitiria tetahi meatanga e mate rawa atu ai tetahi tangata, e tata ai ranei te mate, e he ai ranei, e tata ai ranei tona tinana ki te he.</p>	<p>Ka peratia me te tangata kua mea i te <i>Hara-wheroni</i> ki uta.</p> <p>Ka Whakamatea; he mea ano, ka Wharehereberetia, mate noa.</p>	<p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p>
<p>72. WHARE-MERA. (<i>Pukapuka tuhituhi.</i>)</p> <p>Ko te tangata ka tahae i te <i>Pukapuka-reta</i>.</p> <p>Ko te tangata ka tahae i te <i>Pukapuka-reta</i>, me he moni kei roto.</p>	<p>Ka Wharehereberetia, kua ia e neke ake i te <i>Wha Tau</i>.</p> <p>Ka Wharehereberetia, mate noa, taea noatia ranei tetahi ta-kiwa.</p>	<p><i>Kooti Hupirimi.</i></p> <p><i>Kooti Hupirimi.</i></p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
WHARE MERA, he roanga.		
Ko te tangata ka tahae mea i roto i te Pukapuka- <i>Beta</i> .	Ka Wharehereheretia, mate noa; taes noatia ranei tetahi takiwa.	Kooti Hupirimi.
Ko te tangata ka tahae i te Peke Pukapuka- <i>Mera</i> ; ka tahae ranei i te <i>Mera</i> ; ka arai ranei ka pupuri kino i te <i>Mera</i> ki te huarahi, te tukua kia haere.	Ka Wharehereheretia, mate noa; taes noatia ranei tetahi takiwa.	Kooti Hupirimi.
Ko te tangata ka tango i nga Peke-pukapuka ina homai, i nga moni ranei,—he mea tahae.	Ka Wharehereheretia, mate noa; taes noatia ranei tetahi takiwa.	Kooti Hupirimi.
Ko te tangata ka wahi, ka pupuri whakarua ranei i tetahi Pukapuka- <i>Beta</i> .	Ka <i>Whainetia</i> , he mea ano ka Wharehereheretia. Tetahi, ko te <i>Whaine</i> me te Whareherehere.	Kooti Hupirimi.
Ko te tangata ka pupuri he, ka huna ranei, ka kore ranei e rongu ki te tuku mai i tetahi Pukapuka- <i>Beta</i> i ngaro, i hoatu hetia ranei ki tetahi atu, ina tonoa atu taua Pukapuka- <i>Beta</i> e te tangata nona.	Ka <i>Whainetia</i> , ka Wharehereheretia hoki.	Kooti Hupirimi.
Ko te tangata ka pupuri he i te pukapuka-hiupapa kua <i>meratia</i> .	Ka <i>Whainetia</i> , ka Wharehereheretia hoki.	Kooti Hupirimi.
Ko te tangata ka tuituhi i runga i te Pukapuka-hiupapa e <i>meratia</i> ana.	Ka <i>Whainetia</i> , ka Wharehereheretia ranei. Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.	Kooti Hupirimi.
Ko te tangata ka uru ki tenei hara i muri i te meatanga ai.	Ka Wharehereheretia, kaus ia e neke ake i te Rua Tau.	Kooti Hupirimi.
Ko te tangata ka tono ki tetahi atu tangata kia meatia e ia tetahi o nga hara i rarangitia nei i tenci Upoko " <i>Whare-Mera</i> ."	Ka Wharehereheretia, kaus ia e neke ake i te Rua Tau.	Kooti Hupirimi.
73. WAWAHI TOKIARI-PAUNI.		
Ko te tangata ka tiki, ka <i>rehiku</i> , ka whakaputa i tetahi kararcho kua mau i runga i te tikanga o te Ture bei whakarite Utu- <i>retu</i> , kua mau ranei mo te whakakino mabinga, kainga, aha ranei.	Ka <i>Whainetia</i> , ka Wharehereheretia ranei. Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.	Kooti Hupirimi.
74. WHAREHEREHERE. Putanga ki waho. Tirohia, " <i>Mawhiti</i> ," 37.		
75. PUREMU-REIPA. (To <i>Whaine</i> .)		
Ko te tangata, neke ake nei on tau i te Tekau ma Wha, ka hopu kino i te wahine, moea maoritua iho e ia, kaore nei taua wahine i taburi-whakaae, i pai ki a ia:—Ko te tangata ranei ka moe maori i te kotiro, neke iho nei nga tau i te Kotahi Tekau, ahakoa taburi-whakaae te kotiro, ahakoa kahore i taburi-whakaae.	Ka Wharehereheretia, mate noa.	Kooti Hupirimi.
Ko te tangata uru ki tenei hara i muri i te meatanga ai. (Tirohia Upoko-whakautu.)	Ka Wharehereheretia, kaus ia e neke ake i te Rua Tau.	Kooti Hupirimi.
76. TANGO I NGA HANGA RIRO TAHAE, INA HOMAI.		
Ko te tangata ka tango i nga mea riro-tahae, ana homai e te tangata, me te mohio ano ia he mea tahae.	Ka Wharehereheretia, kaus ia e neke ake i te Waru Tau.	Kooti Hupirimi.

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>77. <i>REHIKU.</i> Tirohia, "Mawhiti," 37.</p>		
<p>78. <i>TUTU-RAIOTA.</i> Ko te hanga tokotoru, tokohia atu ranei, ka ange, ka wkakatutu-puehu, ka ngangau, ka turi-turi kino.</p>	<p>Ka <i>Whainetia</i>, ka Wharehereberetia ranei: Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko te tangata ka tu, ka mea kia kua e puta te panuitanga mo te <i>Tutu-raiota</i> kia mutu:—ko nga tangata Ngaburu ma Rua, tokohia atu ranei, ka tohe ki te huibui ki taua wahi, a taka noa te Haora kotahi i muri i te putanga o taua Panuitanga.</p>	<p>Ka Wharehereberetia, mate noa, taes noatia ranei tetahi takiwa.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>Ko nga tangata ka tutu, ka wawahi, ka whakahoro i tetahi Whare-karakia, Whare ke ranei, Whare-hokoboko ranei, Whare aha ranei.</p>	<p>Ka Wharehereberetia; mate noa, taes noatia ranei tetahi takiwa.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>79. <i>WHENAKO HAEREERE NOA.</i> Tirohia, "Maneno," 90.</p>		
<p>80. <i>HARA-HITIHIIONA.</i> Ko te tangata ka hanga tikanga, ka korero ranei, ka tuhituhi ranei i tetahi mea hei turaki i te tikanga-pai, hei mea ranei mana a kataina ai, e kinongia ai, e whakahawentia ai, te Kingi ranei, te <i>Kiwanatanga</i> ranei, te Ture ranei, te Whakapono ranei, te Whakahaere-tikanga-Whakawa ranei.</p>	<p>Ka <i>Whainetia</i> ka Wharehereberetia hoki.</p>	<p><i>Kooti Hupirimi.</i></p>
<p>81. <i>TAHAE - MOKERE.</i> (<i>Mahi-tahae i nga Hanga Katimauhe.</i>) Ko te tangata ka takahi i nga Ture-<i>Katimauhe</i>, ka hari ki uta, ka aha ranei i etahi hanga, puta ke i ta ana Ture. He tini nga Utu-<i>whaine</i>, nga Whakautu, kua whakaritea mo te kape i nga tikanga Ture-<i>Katimauhe</i>, i a nga <i>Apiha-Katimauhe</i> hoki e whakarite nei.</p>		
<p>82. <i>HOIA.</i> Tirohia, "Hoia," 63.</p>		
<p>83. <i>WAIPIRO.</i> Tirohia, "Haurangi-Waipiro," 36. Ko te Waipiro, Waina, Pia ranei, ka bariharia, ka whakaaria atu ranei e tetahi tangata hei mea hoko, ki tetahi whare ranei, kainga ranei;—kabore he Pukapuka-<i>raiheni</i>, e ahei ana ma nga Katipa nona atu e tino tango taua mea.</p>	<p>Ka tangohia, kia riro rawa taua mea.</p>	<p><i>Kooti o te Kai-Whakarite Whakawa Tuturu.</i></p>

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>WAIPIRO, <i>he roanga.</i></p> <p>Ko te tangata kahore nei ona Pukapuka-rāhēni, ka pokanoa, ka hoko i te Waipiro, Waina, Pia ranei, neke iho i te Rua Karonō te nui.</p>	<p>Ka <i>Whainetia</i>, kia Rima Te-kau Pauna.</p>	<p>Kooti o te Kai-Whakarite Whakawa Taturu; to te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi ranei.</p>
<p>84. TAHAE-WHENAKO.</p> <p>Tirohia "<i>Pakarari</i>," 16. "<i>Kararehe, katere</i>," 18. "<i>Kamapauna Hara-wheroni</i>," 23. "<i>Wawahi-wbare</i>," 48. "<i>Tahae-rāhēni</i>," 55. "<i>Pairaahi</i>," 71. "<i>Whare-mera</i> (pukapuka-reta)," 72. "<i>Tango i nga bangu tahae ina homai</i>," 76.</p>		
<p>85. WHAKAMATE-WHAKAMOMORI.</p> <p>Ko te tangata kua taea e ia nga tau o te whaimaharatanga, e whai ngakau mahara ana ano, a ka mea marie ka whakamate i a ia ano.</p> <p>Ko te tangata ka aro ki te whakamate-whakamomori i a ia. (Tirohia Upoko whakaatuatu 59.)</p>	<p>Ka <i>Whainetia</i>, ka Wharehereheretia ranei: Tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p>Kooti Hupirimi.</p>
<p>86. RATAPU,—HAPATI.</p> <p>Ko te tangata kua tas ona tau ki te Tekau ma Wha, neke ake ranei, a ka mahi i tetahi mahi maori i te Ratapu o te tatou Ariki; heoi nga mahi e kape, ko nga mahi e kore e ahei te waibo, me nga mahi aroha.</p>	<p>Ka <i>Whainetia</i>, kia Rima Hereni.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>87. OATI,—KANGA.</p> <p>Ko te tangata ka whakalua noa i te Ingoa o Te Tokoruru-Atua.</p> <p>Me he Kai-mahi noa iho e utua ratia nei tana mahi.</p> <p>Nehemea ehara i te Kai-mahi, eugari i raro iho i te Rangatira tona tu.</p> <p>Me he Rangatira, neke ake ranei i te Rangatira tona tu.</p> <p>Tirohia hoki, "<i>Kororo-whakapnaki</i>" 32. "<i>Oati</i>" 67. "<i>Oati-teka</i>" 70.</p>	<p>Ka <i>Whainetia</i>, kia Kotahi Hereni.</p> <p>Ka <i>Whainetia</i>, kia Rua Hereni.</p> <p>Ka <i>Whainetia</i>, kia Rima Hereni.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p> <p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p> <p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>88. WHAKAKIKI KAI-WHAKI.</p> <p>Ko te tangata ka whakakiki i tetahi tangata e whakaturia ana hei Kai-whaki ki runga ki te Whakawakanga.</p>	<p>Ka <i>Whainetia</i>; tetahi, ka Wharehereberetia; tetahi, ko te <i>Whaine</i> me te Whareherehere hoki.</p>	<p>Kooti Hupirimi.</p>
<p>89. WHAKAWHEHI.</p> <p>Tirohia, "<i>Reta-whakawehiwhi</i>" 56. "<i>Whakatau kia ata nobe</i>" 69.</p>		

Te Ingoa o te Hara me tona tikanga, he pehea tona meatanga.	Tona Whakautu, Whiu ranei.	Te Kooti mana e Whakawa.
<p>90. MANENE KAWEA NOA IHO. (<i>Tangata mangere, haereere kau noa iho, ahua ihenako nei.</i>)</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Toru Marama; ka tangohia hoki nga moui i mau i a ia, ka hokona nga mea i a ia i rokohanga iho ai.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>Ko te tangata ka kawawa noa iho, ka moe ki te whare mabue, ki wabo noa iho ranei, ki roto ranei i te kaata, kahore nei hoki kia kitea he mea pehea ranei tana mabi oranga mona, a kahore hoki e tika tana korero mo tona kitenga ki tauri wabi, he pehea ranei, he pehea ranei.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Toru Marama; me te tangohia ano te Patu.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>Ko te tangata mau Pu, Patu ke ranei, mea ke ranei, he mea nana kia meatia e ia tetahi <i>Hara-wheroni</i>.</p> <p>Ko te tangata ka rokohanga ki roto ki tetahi Whare-noho, Whare-mahau ranei; ki roto ranei ki tetahi wahi kua taipatia, Marama-kainga, Kaari ranei; he mea nana kia meatia e ia tetahi mea puta ke i ta te Ture.</p>	<p>Ka Wharehereheretia, kua ia e neke ake i te Toru Marama.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>91. PATU.</p>		
<p>Tirohia, "Mea-whawhai" 7.</p>		
<p>92. WAHINE.</p>		
<p>Tirohia, "<i>Apatakihana</i>" 1. "<i>Whakatahe</i>" 2. "<i>Whare-puremu</i>" 12. "<i>Hara-pikami</i>" 13. "<i>Hunanga i te whanautanga potiki</i>" 24. "<i>Puremu-Reipa</i>" 75. "<i>Moe Maori i nga kotiro iti</i>" 17.</p>		
<p>93. KAIPUKE-PAKARU.</p>		
<p>Ko nga hanga, aha ranei, no tetahi Kaipuke i rarua, i tahuri, i pakaru, i paea ranei ki uta, kitea aua aua hanga kei tetahi tangata, kei tona kainga ranei, he mea tiki he mea titiro i runga i te <i>Warati-bahau</i> a te Kai-whakarite-whakawa, me te mohio ano tana tangata ki aua hanga, me te kore ano hoki kaore i kitea e te Kai-whakarite-whakawa te tika o tana korero mo aua hanga, e tatu ai tona whakaaro ki aua hanga ebara i te ara tika ke i ta te Ture te ara i riro ai i tana tangata.</p>	<p>Ko nga hanga ka whakahokia ki te hunga nona; ko te tangata bara ka <i>Whainetia</i>, kua ia e neke ake i te Rau Tekau Pauna, te hiranga ake i te ritenga utu o nga hanga. Ki te kore utu, ka Wharehereheretia, kua ia e neke ake i te Ono Marama; ki te kore e utua wawetia mai te Utu-whaine.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>Ko te tangata ka whakakite atu, ka whakabaki atu i etahi hanga aha, no tetahi kaupuke tahuri, hei mea hoko; ki te kore kaore e kitea e te Kai-whakarite-whakawa te tika o tana korero mo aua hanga, e tatu ai tona whakaaro ki aua hanga he ara tika ki ta te Ture te ara i riro ai i tana tangata.</p>	<p>Ko nga hanga ka whakahokia ki te hunga nona; ko te tangata bara ka <i>Whainetia</i>, kua ia e neke ake i te Rau Tekau Pauna, te hiranga ake i te ritenga-utu o nga hanga. Ki te kore utu, ka Wharehereheretia, kua ia e neke ake i te Ono Marama; ki te kore e utua wawetia mai te Utu-whaine.</p>	<p>Kooti o te Kai-Whakarite Whakawa <i>Hatiki</i> kotahi.</p>
<p>94. TUHITUHI.</p>		
<p>Tirohia "<i>Raipere</i>," 57.</p>		

UPOKO WHAKAATUATU I NGA TIKANGA

○ ETAHI ○

NGA HARA-KIRIMINA.

UPOKO WHAKAATUATU I NGA TIKANGA O ETAHI O NGA HARA-KIRIMINA.

* 1. APATAKIHANA.—Tango pokanoa i te Katiro.

Me he mea ka tangohia ka puritia ranei tetahi wahine takakau, he whai na te hunga tango ki te taonga; tangohia ana, puritia ana taua wahine, kahore hoki ia i whakaae, he mea hoki na te hunga tango kia marenatia kia moea ranei e ia: na, he Hara-Kirimina ano tenei e ahei ana te *Iniraiti* ki te *Kooti-Hupirimi*. Heoi te tikanga o tenei, kei te wahine whai-rawa, tangohia pokanoatia ana e te tangata, he mea nana kia viro ai i a ia ona rawa. Kei te wahine kahore ona rawa, peratia ana, tangohia pakanoatia ana, tera ke te tikanga, me *Iniraiti* te tangata tango mo te Hara "Huaki." (Tirohia Nga Hara-Kirimina, "Huaki" 9.) Tetahi, me whakatakoto ki runga ki te tikanga Hara-*Hiwhiri*, me tono ki te *Kooti-whakawa* kia homai tetahi tikanga whakaora mona ka mate nei i te mabi he a te tangata nana i tango pakanoa, ara, i taua "Here-take-he" i a ia. (Tirohia Nga Hara-*Hiwhiri*.)

3. AKIHEHORI.

Hunga Uru-hara. Te tikanga o te *Akhehori* o te tangata Uruhara: Ko te tangata kahore ia i reira i te meatanga ai o te Hara-*Wheroni*, engari he panga ano tona ki taua Hara i mua ranei, i muri ranei i te meatanga ai.

Me he mea i reira ano tetahi tangata e whakauru ana e whakakaha ana, ekore tera e meinga hei *Akhehori*; engari, ka meinga nana pu ano taua Hara-*wheroni*, a ka penatia ano te *Iniraiti* mona ki te *Kooti Hupirimi*.

No mua te urunga, no muri te meatanga i te Hara-*wheroni*, he *Akhehori* ano. Ara, ko te tangata kahore ia i reira i te meatanga o te Hara-*wheroni* e tetahi tangata, engari nana i whakataki, i whakaako ranei, i whakahau ranei, i whakakaha ranei, te hunga nana taua Hara-*wheroni*. Kei nga Hara-*Kirimina* e hara nei i te *wheroni*, ka meinga te Hunga-uru i mua i te meatanga, nana pu ano taua hara.

No mua te meatanga i te Hara-*wheroni*, no muri te urunga, he *Akhehori* ano. Ara, ko te tangata ka mohio ki te meatanga o te Hara-*wheroni* e tetahi tangata, a ka taugo ki taua tangata, ka whakaora, ka whakamaura, ka whakamarie, ka whakauru ranei i a ia, he arai i nga tikanga o te Ture nui; ahakoa na taua tangata pu te Hara-*wheroni* i mea, he tangata uru kau ranei ia i mua i te meatanga ai. Me he tuku kau ia i te tangata nana te Hara-*wheroni* kia mawhiti atu, ekore e meinga te hunga tuku hei *Akhehori*. Kei nga Hara-*Kirimina* iti iho i te *Wheroni*, kahore he *Akhehori* i muri i te meatanga ai.

4. WHAKAPAE HARA-KIRIMINA.

Kia marama te titiro ki tenei Hara: e hara i te mea ko te whakapae kau, ko te mea kau ranei na te tangata, tena e whakapaea e ia tetahi atu tangata ki te Hara-*Kirimina*; hua atu me kore take ahua tika, me mea ranei na taua tangata whakapae kia homai ai he moni e tera. Me he mea whai take ahua tika ki te whakaaro iho o te tangata e mea ai tona whakaaro he Hara-*Kirimina* ta tetahi tangata, me whakaatu ano e ia ki tetahi Kai-whakarite-whakawa, kahore ona he; engari, ka kore e whakaaturia e ia ka tahi ka he. Me he ngakau whanoke tona i whakapaea ai, i whakawehiwehingia ai ranei ki te whakapae, ka he ano ia. Tena, he whakapaenga i meatia i runga i te whakaaro tika, ekore tera e riria e te Ture.

Ki te mea te tangata i whakapaea peratia i runga i te whakaaro tika, ahakoa te tika te hara i whakapaea ki a ia, ki te mea ia kia whahawakia te tangata nana i whakapae, ekore e tika. He Kai-awhina te Ture mo te tangata e mea ana ki te hapai ki te whakamana i a ia.

5. TAUTUTU-AWHIREI.

Ko te hunga e mea ana i tenei Hara, i te Huaki ranei, e pai ana kia whakataua e te Kai-whakarite-whakawa kia ata nobo, a, kua e tukua ki te Whareherehere. (Tirohia Nga Hara-*Kirimina*, "Whakatau kia ata nobo" 69.)

* Rera.—Ko enei *Whaka-Nawa* e whai ana i te ritenga o nga *Whaka-Nama* o nga Hara i roto i te Pukapuka tatau Hara-*Kirimina* kua taha ake nei.

8. ARAHONA.—*Tahu Whare, aha, aha.*

Me ngakau kino, me aro marire atu te tangata ki te mea i tenei Hara e meinga ai he *Arahona*. Me he mea aitua noa, whakaarokore ranei, ekore e meinga hei Hara-*wheroni*. Ta te Ture i titiro ai, ko te whakaaro o te tangata i mea ai ia i tetahi aha.

Me he mea i wera te whare i tetahi tangata, he mea aitua noa, me whakatakoto tona whakawa ki runga ki to te Hara-*Hiwhiri* tikanga whakawa. Ina hoki me he penei, he tangata ka haere ki te pupuhi manu, mea noa iho; na, aitua ana, he ahi no tana pu ka ka ki nga rau o te whare, wera ana. Na, ekore tenei e meinga hei Hara-*wheroni*.

Engari, he aronga ano na te tangata ki te mea i tetahi *Wheroni*, tupo noa, wera noa i a ia te whare o tetahi; ka meinga tenei hei *Arahona*. Ina hoki me he penei; haere ana te tangata ki te tahu i te whare o tetahi tangata, ka ke ana tona ahi ki te whare o tera atu tangata; ka meinga ano tenei hei *Arahona*. Me te penei ranei; tahu marire ana te tangata i tona ake whare, wera ana te whare o tetahi atu tangata i tutata ki tona, i tu ranei ki te wahi e tino mohiotia ana ekore e ora tera mehemea ka wera tenei; na, ka meinga tenei hei *Arahona*.

I tu a rite ano ta Mohi whakaritenga mo te mea penei, ara, kia waiho i runga i te tikanga whakautu, ara, i runga i te tikanga whakawa Hara-*Hiwhiri*. “Ki te toro atu te ahi, a ka pono ki nga manuka, a ka pau nga puranga witi, te witi ranei e tu ana, te maara ranei; me ata whakautu e te tangata nana i tahu te ahi.” (Ekoruhe 22. 6.)

9. HUAKI.—*Here Kino ki te Tangata.*

Ko te tangata ka whakauru ka whakaako atu ki tetahi e mea ana i tenei Hara, e ahei ana kia peratia ia me te tangata nana pu te Hara.

Ka meinga ano hei Huaki, me he mea ka whakakihia te kuri kia ngau i tetahi tangata.

Ka meinga ano hei Huaki me he mea ka haere hoiiho tetahi tangata i runga i tetahi; ka akina whakaarotia ranei ki te kaata, whara iho te tangata.

Ka meinga hei Huaki ki te pa te ringa o te tangata ki te kotiro, he tikanga pureinu, ki te mea kihai te kotiro i whakaae.

Ka meinga hei Huaki me he mea he tautakirahi ana tetahi tokorua, u ana te patu, te moto ranei, a tetahi o raua ki tetahi atu tangata, he mea ohia noa.

Me he mea kei te mahi tetahi *Katipa*, kei te pehi, kei te whakaatiani i te ririri, turia ana mai e tetahi tangata; he mea nana, he arai i ta taua katipa; e pai ana kia hopu te katipa i taua tangata.

Ki te tomo kino te tangata ki roto ki te whare o tetahi, e pai ana kia peia maoritia mai e te tangata nona te whare. Engari me i tomo pai marire atu ki te whare, me matua korero kia haere ki waho, ka tika ai tana pei maori mai. Ko te mea tika ia, ki te pokanoa mai tetahi tangata, me matua korero marire ki a ia kia haere atu, kia kaati ranei tana mahi pokanoa, a kua e timata te patu i a ia, ahakoa pokanoa mai te punga o taua tangata ki a ia ki ona mea ranei. Ki te kore te tangata e rongu, e whakamutu i tana mahi pokanoa, me pa pai nga ringaringa ki te pana i a ia, kauaka hei te pana kino; waiho mana e whakanehenehe mai, ka whakakaha i te pana. Ko te mea pai rawa ia, me he mea e ahei ana te waiho, me waiho ma te Ture ano.

Tetahi tikanga o te Huaki, e ahei ana te whakarite ki runga ki te tikanga whakautu. (Tirohia Nga Hara *Hiwhiri*.)

15. UTU-WHAKAPATI.

Tenei ta te Ture o Mohi i mea ai mo tenei wahi. “Kaua e whakapeautia ketia te whakariteritenga whakawa; kaua hoki e whakaaro ki te tangata, kaua ano hoki e tango i te Utu whakapati: he mea whakamatapo hoki te Utu whakapati i nga kanohi o te hunga mohio, mana hoki e peau ke ai nga kupu a te hunga tika.” (Tuteronomi, 16. 19.)

19. KI-WHAKATARA.—*Tono Whawhai.*

Ki te tono te tangata ki tetahi atu tangata kia whawhai raua; ki te haria ranei e tetahi tangata te kupu tono whawhai ki tetahi atu; ka meinga hei Hara *nihitimina*,—ahakoa te whawhai i muri. Ki te pataritari ranei i te tangata ki te pukapuka ki te aha ranei, he tikai marie nana kia whakataritari ai, kia tono whawhai ai, he Hara-*nihitimina*. Ekore e tika hei whakaharakore mo te tangata mea i tenei hara, ko ia i pataritaria mai e tera i te tuatahi. E tau ana pea tenei hei tikanga mo te kanga maori, he tikai hoki, he mea whakatari riri, he pataritari hoki kia puta ai te ki tono whawhai. Ko te tangata nana te kanga e ahei ana te mea kia rapu hoa hei whakakapai mo tana kia pai tana whakahaere,—ara, ko nga hoa kia tuhituhi pukapuka whakaae kia ho atu moni ki a Te Kuini ki te tutu ano taua tangata,

23. *KAMAPAUNA-HARA.*

Kotahi te wahi i puta ke ai te tikanga o tenei Ture, kei te mea tahae na te tangata Maori. Kei te tahae pera e ahei ana kia peneitia, ma te Kai-whakarite whakawa Tuturu ia e whakaae; me utu e te tangata nana i tahae ki te *Kooti*-whakawa, kia tatakiwha te ritenga utu o nga mea i tahaetia, a ka tukua ia kia haere; ka ai taua whakautu hei whakakapi kia kaua e wharehereheretia.

Kei etahi Hara-*Mihitimina* ano hoki i mate ai tetahi tangata, penei me te Patu, me te *Raipere* ranci, ka tukua te tangata karo-whakawa raua ko te tangata nana te whakawa kia korero tahi, i te mea kahore ano i puta te ki whakapa whiu a te *Kooti*. Na, ki te mea ka korero raua, ka hohou i to raua rongo, a ka mea te tangata whakawa, Heoiano; kua mutu tana; na, ka whakapangia te tangata hara ki te whiu iti noa iho; ara, ka *whainetia* kia kotahi pea hereni.

38. *EKETOHIANA.*

E kore rawa e tukua e te Ture tetahi *Apiha* whakahaere i ona tikanga kia tango moni mana ake, i runga i te tikanga o tana mahi *Apiha*, i te tangata noa.

Ma te Kuini nga utu whakawa katoa e tango, mo te Iwi ia. Waiho ano hei moni ma to Kawanatanga, hei whakahaere i nga tikanga pumau o te Ture kua takoto mai i mua.

Ma te Kuini ano hoki nga Utu-*whaine* katoa e tango, hei pera ano. Kei etahi meatanga, e whakaritea ana e te Ture kia hoatu hei whakautu mo te mate o te tangata whakawa i mate ai ia i te meatanga a te tangata hara; hei utu ano hoki, tetahi, ki te hunga nana i whakaatu, nana ranei i aha, i whakaponotia ai e te *Kooti*-whakawa te hara o te tangata hara. He wahi ano, he mea whakarite ano na te Ture kia peratia te Utu-*whaine*; he wahi ano, ka waiho ma te Kai-whakarite-whakawa te whakaaro. He mea ano, ka hoatu tonu; he mea ano, ko tetahi wahi anake ka peratia te hoatu.

55. *TAHAE-RAHANI.*

Ko te tikanga e mau nei i nga Kai-whakarite whakawa, e tukua nei e ratou kia whakauturia tenei hara, ina meatia e nga tangata Maori, ehara tenei i te tikanga pumau. He whakangawaritanga ia mo naianei kau, mo te wahi e kuware nei nga tangata Maori. Kahore i pera te tikanga ki te Pakeha; ki te mea ka tahae ia, ka wharehereheretia; ekore rawa tona hara e tukua kia whakauturia ki te moni; erangi, ko ia ano hei utu. (*Tirohia Kamapauna, 23. Upoko whakaatuatu.*)

Me tino riro i tetahi tangata ke atu te mea i tangohia e kii ai he *Tahae-Raheni*. He mea tango'na te hoa wahine a tetahi tangata, e kore e meinga hei *Raheni*,—ta te mea, ko raua raua: kei te tane ano nga mea i tona hoa wahine.

Me he mea i tangohia pohehetia tetahi mea; i tangohia ranei i runga i te whakaaro he take tika hei tangohanga; i tangohia ranei me te whakaaro ano kia whakahokia ano ki te hunga nona; ekore e meinga hei *Raheni*. Otira, me he *Tahae-Raheni* ano i te tangohanga ai, ahakoa whakahokia te mea i tahaetia, ekore e ngaro tona tikanga *Raheni*, engari, he *Tahae-Raheni* ano ia.

TAHAE-ROPERI;—Pahua. Ki te kapohia stu te mea e mau ana i te tinana o te tangata, he mea muru te tangohanga i riro ai; ka meinga hei *Roperi*. Engari, he mea ano, he kapo noa atu ia, riro ana tetahi mea te tango, kahore he rarakatanga; kahore hoki he wharunga o te tinana, ekore e meinga hei *Roperi*.

Me he mea ka whakawehia te tangata kia homai tana mea, homai ana, riro ana i tera te tango, he *Roperi* ia. Pera me te tangata ka whakatakoto atu i te pu ki tetahi, wehi ana tera, homai ana e ia tana wati, tana moni ranei,—he *Roperi* ia. Me he mea ka kino te tinana o te tangata i te murunga ka whakanuia te whiu mo tera.

E ngari ia, he mea he ki te Ture te Taua Maori: ko nga mea riro i te taua, e riro tahae ana, he *Tahae-Raheni* ano ia. Ko te hunga nana i muru, e mea ana i te Hara *Tahae-Raheni*; ko te hunga e tango ana i aua mea, e tango ana i te mea riro tahae. Erangi he mea tiki atu he mea tango i runga i te *Warati* a tetahi Kai-whakarite-whakawa, he meatanga tika tena; he mea whakarite ano na te Ture. Ko te Taua Maori, he mea he; ko tona ingoa, he *Tahae-Raheni*; he Hara-*Kirimina*. Kia kaha ta nga Kai-whakawa pehi, whakamutu i tenei mahi he, ratou ko nga Kai-whakahaere i o te Ture tikanga.

69. WHAKAMATE-ŌHONOĀ.

Mē whakaaunatu i konei a te Ture tikanga me te whakamate tangata.

E ōru hga tikanga o te whakamate tangata —

1. Ko te whakamate e tika i te Ture te tangata nana.
2. Ko te whakamate e ora i te Ture te tangata nana.
3. Ko te whakamate i meatia *wheronitia*; ara, ko te whakamate kahore e ahei te whakatikate tangata nana, kia tika ia, kahore hoki e shei te whakaora, kii kua he whiu e pa ki a ia.

1. Ko te whakamate e tika i te Ture te tangata nana, koia tenei. Kahore he ngakau hiahia o te tangata nana ka whakamate ia i te tangata, kahore ona aitua, kahore ona whakanoa. He penei ia: ko te tangata hara kua whakawakia; kua iho ana e te tino Kai-whakarite-whakawa, kia whakamate; whakamate ana e te *Heriwhi*, he whakamate tika tenei; e tika te tangata nana i whakamate, ara, te *Heriwhi*. Ehara i te ngakau hiahia nana; ehara i te aitua nana; ehara i te whakaaro-Kore nana, i whakamate ai e ia. Ehara ano hoki i a ia nana i whakamate, erangi, na te Ture; he Kai-mahi kua ia. Na, ka tika ia ina whakamatea peneitia tetahi tangata e ia. Erangi, me te *Heriwhi* anake tenei mahi; he mea whakarite ano hoki ia mo tenei mahi. *Tirohia Korero Timatanga, § 30, Heriwhi.*

Ki te whakamate e tetahi atu tangata, ehara nei i te *Heriwhi*, ahakoa ia he hara ano to te tangata ka whakamateara e tika ai te mate mona, kamēirga hei Whakamate-kohuru, he pokonoa hoki no tana whakamate.

Na, he whakamate tika ano etahi. Ara, me he penei; ko te *Apika* Kai-whakahaere i te Ture nui, e mahi ana i nga tikanga o tana mahi *Apika*, huakina mai ana, whakanehenehe mai ana te tangata ki a ia, mate ana i a ia taua tangata; ko te *Apika* ranei e ahei ana ki te hopu i te tangata e whakapaea ara ki te Hara-*wheroni*, whakanehenehe ana mai, mate ana taua tangata i te *Apika* i te hopukanga;—ko te *Apika* Kai-tiaki i nga herehere, i te whare-herehere, i te arahanga ranei ki reira; huakina mai ana taua *Apika* e nga herehere, mate ana etahi o ratou i a ia, i runga i tana meatanga ara i a ratou kei mawhiti atu. Oira, heoi te mea e whakaitia ai tenei whakamatenga tangata, me kapi etahi ara ke atu e taea ai te wahi e whaia ana e taua *Apika*. Ara, kia kore rawa he ara ke atu e taea ai e te *Apika* taua tangata hara te hopu; kia kore rawa he ara ke atu e taea ai e te *Apika* ana herehere te papuri; ka tahi ka meinga he Whakamate ia e whakatikaia te tangata nana.

Tetahi whakamatenga tangata e whakatikaia e te Ture, koia tenei. Na tera i aro kaha ki te mea i tetahi hara kino rawa, arara ano e tenei, mate ana tera; na, ka whakatikaia ano tenei e te Ture. Penei me tetahi tangata ka aro ki te muru kino i tenei, ki te kohuru ranei i a ia; kia mate, ki te wahi ranei i te whare i te po, ki te tahi ranei ki te ahi; kia wera ai; arara ana e tenei, mate ana tera i taua aranga; na, ka tukua ano tenei e te Ture, kahore e ahatia.

E kore tenei e tika ki te mea kahore i arangia tana hara e te tangata i runga i te kaha maori; ara, ki te penei me te tana whenako noa iho nei; me te wahi i te whare i te awatea, me kua ia te aro ki te muru kino i te tangata hoki.

He whakamatenga ano tenei e whakatikaia e te Ture; ko te tangata ka to kino i te wahine ka takotoria e ia, bana atu ana e te wahine, mate ana taua tangata i a ia; ka tika taua wahine i te Ture. A, penei hoki me te tangata ka arua ka penei ki tetahi wahine; pana atu ana e te tane, e te papa ranei o taua wahine, mate ana i taua pananga; na, ka tika ano tenei i te Ture. He tikanga ke ia ki te mea ka mau i te tane, i te papa ranei, e ino e pūremu ana raua, he mea whakaae te wahine; e kore e tika i konei te whakamate. Engari te mea i toia kisotia, inoia iho; he taikaha, he tikanga hara *wheroi* hoki tana; ko tenei, kahore i pera. Kia ata mahara marire ki tenei; he mea ke ano, he mea ke aro; kei he, ki te kumea tenei tikanga ki nga wahi kahore nei e tau; ina hoki, e kore e rite tenei tikanga ki nga meatanga hara kahore nei i arangia i runga i te kaha maori.

2. Ko te whakamate tangata e ora i te Ture te tangata nana. Kei te mea urupa noa tetahi kei te tikanga whakaora i a ia ano tetahi. Ko te mea urupa noa, koia tenei; me he tangata e mahi pai ana i tana mahi, he mahi tika ano, kahore hoki ana whakaaro kino; mate ana tetahi tangata i a ia; penei hoki me te tangata kei te lapahi rakau, a, te akinga atu o tona ringaringa i te toki, ki te tapahi i te rakau, mauu ana te rino i te rakau, pono tonu atu ki tetahi tangata e tu ana i tahaki, a, mate iho. Pera ranei me te tangata ka haere ki te

pupuhi manu, aitia ana, tu ana te tangata i tana pu. Na, me he tangata ranei e noho ana i runga i te hoiho, whiu ana tana hoiho e tetahi atu tangata, rere atu ana, turakina ana tetahi tamaiti, tokahia ana e nga waewae o te hoiho, mate ana taua tamaiti; ekore e meinga hei hara mo te tangata i runga i te hoiho, kahore nei hoki ana mahi he. Erangi hei hara ia mo te tangata nana i whiu te hoiho; ka meinga ano he "Whakamate-ohonoa" nana i te tangata. A he tikanga ano hoki tenei, kei te matenga tangata i te mahi takaro, luhuakore noa iho nei, a tetahi atu tangata; ka meinga ano hei hara pera mo taua tangata i mate ai. Ara, hei "Whakamate-ohonoa." Pera hoki me te tangata ka karaepaepa kowhatu i roto i te taone, ki te wahi haerenga tangata: a, tu ana ki te tahi, mate ana; na, hei hara pera ano ia mo taua tangata nana te kowhatu i karaepa; ekore e meinga hei mea urupa noa.

Tetahi whakamatenga tangata e ora i te Ture te tangata nana. Ko te tangata e karo ana i te patu whakamate mona a tetahi atu, mate ana i a ia taua tangata i rere mai ki te patu i a ia. He Karo-patu tenei. Otira, e kore e tika ma tenei e rere atu ki tera mo tana kino kua meatia mai ki a ia, meake ranei meatia. Erangi e akina mai ana ano e tera, karohia atu ana e tenei, mate ana tera; na, ka taea ano tenei te whakaora e te Ture. Engari ma tenei e whakaeke, ka he; ta te mea, ko te Ture tera hei haerenga atu mana, ki te mea kua ahatia e tera, meake ranei ahatia e ia. No konei, heoi te wahi e tika ai tenei karo patu, kei te mea oho whakarere mai, oho tata tonu mai te patu a tera, a kua mate hoki tenei me i taria ta te Ture. No konei i meinga ai, heoi te wahi i tika ai te ki, he karo patu i mate ai tera tangata i tenei, a me whakaora tenei i te Ture; ara, kia tino kitea kahore kau rawa he rerenga mo tenei, kahore he pahuretanga atu i te patu a tera. Me ata tupato ano hoki, kei tino kaha te karo a tenei, kei tua huaki; kei riro i tenei te whakaeke i tera; kei meinga, na tenei te kino i hoatu ki tera.

Na, ka meinga ano he karo patu, a me ora i te Ture, kei te mea i mate i te karohanga a tenei i te patu whakamate a tera e tika mai ana ki tana hoa-marena, ki tana tamaiti tupu, ki tona matua tupu ranei.

3. Ko te whakamate tangata a meatia *wheronitia* ana, he mea ke tenei; kahore e rite ki era whakamate tangata kua korerotia ake nei. He whakamate ia i tetahi tangata, a kahore rawa nei he take e tika ai, kahore hoki he take e ora ai i te Ture te tangata nana i whakamate.

He penei te whakamate a te tangata i a ia ano.

He penei hoki te whakamate a te tangata i tetahi atu tangata. Ko te whakamate a te tangata i tetahi atu tangata ka wahi rua ano; koia enei, ko te "Whakamate-ohonoa," ko te "Whakamate-kohuru."

Ko te Whakamate-ohonoa, koia tenei. Ko te tangata ka kape i ta te Ture, ka whakamate i tetahi atu tangata; engari, kahore he ngakau kino ona i puakina ki waho i takoto ranei i roto. He mea ano, ka arongia; he mea ano, kahore i arongia. Ko te Whakamate-ohonoa kahore i arongia, koia tenei, ko te tangata e mea ana i tetahi aha ranei, aha ranei, tika ke nei i ta te Ture; otira e hara i te mea tikanga *wheroni*, mea ranei e maringi ai te toto; a, ka mate aitia noa iho tetahi tangata i a ia. Tetahi; ko te tangata e mea ana i tetahi aha ranei tika nei i te Ture, engari, kahore i ata tupato, mate aitia ana tetahi tangata i a ia. Otira, me he mea tikanga *wheroni* to tana meatanga, he mea whakatari toto maringi ranei; ka meinga tona hara hei Whakamate-kohuru ano.

Na, ki te ngangare tetahi tokorua, a muri iho ka whawhai, ka mamau ki a raua, mate ana tetahi; ka meinga hei Whakamate-ohonoa, me he mea kihai i whai takiwa te ngangaretanga te whawhaitanga, hei hokinga iho mo te ngakau whakatakariri. Tena, me he mea i whai takiwa ano; ka kitea ranei, he ngakau kino marire ano tona i rere atu ai ki te aki i tera; ka meinga hei Whakamate-kohuru. He mea noa ia ahakoa na tenei ranei, na tera ranei, te ringa pa wawe.

A, tetahi hoki; kei tetahi meatanga, ahakoa te whai takiwa, o to raua ngangaretanga o to raua whawhaitanga, hei whakatatu iho mo te puku whakatakariri; tena, kitea nuitia ana nga tohu o te ngakau kino, he ngakau kohuru ano to te tangata i mate nei tera i a ia; na, ka meinga ano hei Whakamate-kohuru.

Me he mea ka ngangare tetahi tokorua, mamau iho ki a raua, wana ana; na, muri iho ka tikina e tetahi o raua tetahi maripi ki a ia, tetahi patu aha ranei e mate ai te tangata; na, ka whanga ano ki tana hoa ngangare, a pa ana ano hoki raua, ka whawhai hoki, mate ana tera i tenei, i te mea i a ia te maripi; na, he Whakamate-kohuru ano hoki tenei.

Me he mea ka tino nui rawa te whakapataritari ki tetahi tangata, oho whakarere ana te whakatakariri, akina tatatia iho e ia te tangata nana i whakapataritari kino ki a ia, mate

iho taua tangata e kore tenei e meinga hei "Whakamate Kohuru," engari, hei "Whakamate Ohonoa." Kia nui rawa ano ia, kia kino rawa te whakapataritari a tera; me he kupu kau ia, ahakoa kino rawarawa nga kupu, ekore e tika hei take e meinga ai tana whakamate hei "Whakamate Ohonoa" kau, me he mea e kitea ana i arongia ano tana whakamate i tera; ara, pena me te mea i whakamatea ki te maripi, ki te mea pera ranei, whakamate tangata nei. Erangi me he mea ehara i te mea whakamate tangata te mea i akina ai, i mate ai, ka waiho ano tenei hei take whakaitinga iho i tana hara hei "Whakamate Ohonoa." Ma te Runanga Huuri e hurihuri, e whakaaoro, te nuinga o te whakapataritaringa, te itinga ranei, te aha, te aha; na ratou te mea, i tino nui ranei te whakapataritari, i aha ranei. Ki te whakamatea tetahi *Apiha* whakahaere tikanga o te Ture, i a ia e mahi tika ana i ana mahi *Apiha*, me te molio ano te tangata nana i whakamate, he *Apiha* pera ia, a he arai hoki tana i tana mahi i whakamatea ai e ia; na, he "Whakamate kohuru." Ko nga hoa whakauru hoki, ki tenei whakamatenga, he Hara pera ano to ratou. A, he pena ano hoki te tikanga ki nga tangata noa nei, e wawao tika ana i nga riri taututu, *Awhirei* nei, e arai ana i te tangata kei mea i tetahi Hara *wheroni*, me he inea hoki ka korerotia nuitia atu e ratou he tikanga pena ia ratou, he wawao riri, he arai hara.

2. TE WHAKAMATE-KOHURU.

Ko te tangata ka kape i ta te Ture, ka whakamate i tetahi tangata; ara, kia whai ngakau kino ki a ia i mua atu. Erua nga tikanga o tenei e kiiia nei: "kia whai ngakau kino i mua atu." He mea ano, kua whakina ki waho taua ngakau kino. He mea ano, kei toto e takoto ana. Ko te mea i whakina ki waho, kitea noatia ana i roto i tana meatanga, he ngakau kino ano to te kai whakamate ki taua tangata i whakamatea ra e ia. Ko te mea i roto e takoto ana; ko te mea, no te whakamatenga ano ka kitea, he ngakau kino ano tonā ara, kei te penei; puhia ana te pu e tetahi tangata ki roto ki te ropu tangata, mafe ana tetahi;—ko te penei ranei; he iti te whakapataritari a te tangata ki a ia, whakamatea noatia iho e ia;—ko te penei ranei; he *Apiha* whakahaere tikanga o te Ture, e mahi ana i ana mahi *Apiha*, whakamatea iho e tetahi tangata;—ko te penei ranei; e ara, ana te tangata ki te mea i tetahi atu Hara *wheroni*, puta ke ana i tana i whakaaoro ai, mate ana tetahi tangata i a ia, kihai hoki ia i whakaaoro kia whakamatea tera e ia.

Kei te tino o nga whakamatenga tangata, he mea ngakau kino ano, he "Whakamate kohuru" ano. Me kape ia nga meatanga kua oti nei te korero i runga ake nei, kahore e meinga hei Whakamate kohuru, ara, nga meatanga e meinga hei Whakamate e tika i te Ture te tangata nana; nga meatanga hoki e meinga hei Whakamate e ora i te Ture te tangata nana; nga meatanga hoki e meinga hei Whakamate Ohonoa.

Ko nga tikanga kua o taua meatanga, ma te tangata e whakapaea ana e whakakite ki te *Kooti*, ki te Runanga Huuri hoki, kia tino kitea e ratou; ara, nga korero e kitea ana hei take kianga iho, he whakamate e tika i te Ture te tangata nana, he whakamate ranei e ora i te Ture te tangata nana; hei kianga iho ranei, he Whakamate Ohonoa. Ma te tangata e whakapaea ana te whakaaoro kia ata whakaputaina enei korero katoa ki te aroaro o te whakayakanga, kia ata marama te titiro iho e taua whakawakanga. Na, katoa to Runanga Huuri he ata matakitaki iho; na ratou, e mea, he korero pono aua korero, kaore ranei. Na, ko ia te *Kooti*, he whakarite kia pehea ranei te hokinga iho o tana hara i ranga i aua korero. Ki ta te Ture titiro iho, he Whakamate Kohuru anake nga whakamate tangata, he mea ngakau kino ano; ma nga korero ano ia kia puta, hei whakakite i ona tikanga e meinga ai hei hara iho i te Whakamate kohuru.

Na, i te ture a Mohi, i whaea ano enei tikanga mo te whakamate tangata; wehe ke te Whakamate kohuru, me te Whakamate Ohonoa; wehe ke te whakamate e ora i te Ture te tangata nana. Marama tonu te wehewehe; wehe ke, wehe ke.

"Ki te patu tetahi i te tangata, a ka mate, me tino whakamate ano ia." Ekoruhe 21, 12.

"Ki te mea ano hoki he ngakau kino tona, a ka wero i a ia; ki te whanga atu ranei ia, a ka epaina atu ia kia mate; ki te mauhara ranei ia, a ka patu i a ia ki tona ringaringa e mate ai ia; kia mate, mate rawa te kai patu, he kai kohuru ia." Tauanga 35, 20, 21.

He Whakamate kohuru tenei.

Tena ko tenei he oho noa ake tana wero i a ia, a ehara i te mea i kino tona ngakau; ki te epaina ranei e ia tetahi mea ki a ia, a kihai i whanga atu; ki te patua ranei ia ki tetahi kowhatu, ki te mea e mate ai te tangata, a kihai i kitea atu, na kua u ki a ia, a ka mate, kahore ano hoki ona mauhara ki a ia, kihai ano hoki i rapu i te he mona. Katahi ka whakarite te whakaminenga i nga korero e te kai patu, i a te kai takitaki toto hoki; kia rite ki enei ritenga. A ka whakaaorangia mui e te whakaminenga te kai whakamate i roto i te ringa o te kai takitaki toto." Tauanga 35, 22—25.

Na, ehara tenei i te Whakamate kohuru.

"Ki te patua e tetahi tangata tana hoa, he mea urupa, a kahore ano i he ki a i ia i mua ake; me te tangata hoki, ka haere tahi raua ko tona hoa ki te nehenehe ki te tapatapahi rakau, a, te akinga atu a tona ringaringa i te toki ki te tapahi i te rakau, na, kua maunu te rino i te kakau, pono tonu atu ki tona hoa, a mate iho; na, ka rere atu ia ki tetahi o nga pa, a ka ora: kei whai atu te kai takitaki toto i te tangata whakamate, i te mea

e pawerawera ana tona ngakau, a ka hopu i a ia, ki te roa te huarahi, ka patu hoki i a ia; a, kihai ano hoki i tika te mate mona, no te mea kahore ia i he ki a ia i mua ake nei." Tiuteronomi 19. 4. "Eaia, ki te he tetahi tangata ki tona hoa, a ka whanga ki a ia, ka whakawika hoki ki a ia, ka patu rawa hoki i a ia, na, ka mate ia, a ka rere ia ki tetahi o aua pa; katahi ka tonu mai nga kaumatua o tona pa, ka tango hoki i a ia i reira, ka hoatu i a ia ki te ringaringa o te kai takitaki toto, a ka mate ia. Kei tohu to kanohi i a ia, erangi me whakakore atu e koe te toto harakore i roto i a Iharaira, kia whiwhi ai koe ki te pai." Tiuteronomi 19. 11—13:

Kei wareware tetahi ki te kupu nei:

"Kihai ano i tika te mate mona, no te mea kahore ia i he ki a ia i mua ake nei."

NGA WHIU-HARA.

Na, i mua, i peneitia te whiu mo te tangata e mea ana i etahi o nga Hara e rarangitia iho nei ki roto ki te pukapuka tatau Hara *Kirimina*, ka kawea atu te tangata hara ki tetahi whenua ke. No naia tata ake nei, whakaputaia kētia ana te Ture, whakamutua ana te kawē i te tangata hara ki te whenua ke, meatia ana kia wharehereheretia, kia tino whakamahia, kia meatia hoki etahi atu mea hei whakataimaha i te whiu mona. Me i whaia kia tino tika rawa te whakaatua i te whiu mo tenei hara, mo tenei hara, kua ata tuhia iho, ko ehea i Whareherehere anake; ko ehea i Whareherehere me te whakamahi hoki; ko ehea i Whareherehere me te apiti mai i era whakataimaha i whakaritea hei whakakapi mo te kawē ki te whenua ke, ka mahue nei. Ko tenei, maharatia ana, kei raruraru pea; waiho ana i runga i te kupu kotahi, i te "Whareherehere" anake.

Tena atu ano etahi tikanga Ture e whakarite ana i te whiu mo te tangata mea i era atu hara, mo te tangata kape i era atu mahi tika. Ko tenei, kahore he taunga o era tikanga ki nga Iwi Maori inaianei, na konei te whakaaturia ai i konei. Ekore e meatia atu kua poto nga Hara-*Kirimina* te tuhituhi ki konei. Erangi kua oti nga tino Hara, me o ratou nei whiu, e whakaarohia nei, ka tika kia mohiotia e nga tangata Maori, kia tupu ake ai i runga i o te Ture tikanga. Heoi, mahue ana era, kaore nei e auau te meatanga, tuhia ana era i maharatia iho ekore e tika kia mahue te whakaatua ki nga tangata Maori inaianei.

TEPARA RARANGI I NGA HARA-KIRIMINA, KI TE RITENGA O
NGA RETA MAORI.

A.

	Nama.
AITUA ; Whakamate-ohonoa	59
<i>(Manslaughter.)</i>	
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<i>(Fire.)</i>	
AKIHEHORI; Hunga Uru-hara	3
<i>(Accessories.)</i>	
APATAKIHANA; Tango pokanoa i te Kotiro	1
<i>(Abduction.)</i>	
APIHA o te Ture; Mahi whakahaere he a nga Apiha o te Ture	62
<i>(Misconduct of Officers of Justice.)</i>	
APIHATANGA	68
<i>(Offices.)</i>	
ARAHONA; Tahu whare, aha	8
<i>(Arson.)</i>	
ARONGA KI TE MEA I TE HARA-KIRIMINA	11
<i>(Attempt to Commit Crime.)</i>	
ARONGA KI TE WHAKAMATE-KOHURU	10
<i>(Attempts to Murder.)</i>	
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<i>(Surety of the Peace.)</i>	
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<i>(GOD.)</i>	
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<i>(Affray.)</i>	

E.

EKETOHIANA; Utu he	35
<i>(Extortion.)</i>	

O.

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<i>(Oaths.)</i>	
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<i>(Swearing.)</i>	
OATI-TEKA	70
<i>(Perjury.)</i>	
OHONO; Whakamate-ohonoa	59
<i>(Manslaughter.)</i>	

U.

URU; Hunga Uru-hara; Akihehori	3
<i>(Accessories.)</i>	
URU; Hunga uru ki te Whakamate-ohonoa	60
<i>(Accessories to Manslaughter.)</i>	

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<i>(Extortion.)</i>	
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<i>(Eribery.)</i>	

H.

HAEREERE NOA; <i>Manene kaewa noa</i>	90
<i>(Vagrants.)</i>	
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<i>(Drunkenness.)</i>	
HAPATI; <i>Ratapu-Hapati</i>	85
<i>(Sunday.)</i>	
HARA; <i>Kamapauna-Hara</i>	23
<i>(Compounding.)</i>	
HARA; <i>Hunga Uru-Hara</i>	3
<i>(Accessories.)</i>	
HARA-HITIHIIONA	80
<i>(Sedition.)</i>	
HARA-KIRIMINA; <i>Aronga ki te mea i te Hara-Kirimina</i>	11
<i>(Attempts to Commit Crime.)</i>	
HARA-PAKARARI; <i>Wawahi whare</i>	16
<i>(Burglary.)</i>	
HARA-PIKAMI	13
<i>(Bigamy.)</i>	
HARA-POAHERE	43
<i>(Forgery.)</i>	
HARA-WHERONI	40
<i>(Felony.)</i>	
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<i>(Indecency.)</i>	
HEREHERE TAKE HE	39
<i>(False Imprisonment.)</i>	
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<i>(Imprisonment.)</i>	
HITIHIIONA; <i>Hara-Hitihiona</i>	80
<i>(Sedition.)</i>	
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<i>(Military.)</i>	
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<i>(Cheating.)</i>	
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<i>(Conspiracy.)</i>	
HUAKI; <i>Rere kino ki te tangata</i>	9
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HUNA WHANAUTANGA	24
<i>(Concealing Birth.)</i>	
HUURI; <i>Runanga-Huuri</i>	52
<i>(Jury.)</i>	

K.

KAEWA; <i>Manene kaewa noa</i>	90
<i>(Vagrants.)</i>	
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<i>(Piracy.)</i>	
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<i>(Wreck.)</i>	
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<i>(Compounding.)</i>	
KANAPIRAHI; <i>Whakapapa-Kanapirahi</i>	25
<i>(Conspiracy.)</i>	
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<i>(Swearing.)</i>	
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KATIMAHE	31
(Customs.)	
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N.

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(Cruelty.)	
NANAKIA; Whakatupu nanakia i te kararehe	30
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P.

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TAMARIKI; Huna whanautanga	24
(Concealing Birth.)	
TAMARIKI; Moe-Maori i te Kotiro iti	17
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<i>(Riot.)</i>	

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<i>(Drunkenness.)</i>	
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<i>(Women.)</i>	
WAHINE; Puremu Reipu	70
<i>(Rape.)</i>	
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<i>(Pound-breach.)</i>	
WAWAHI WHARE;	45
<i>(House Breaking.)</i>	
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WHAKAKINO MEA I RUNGA I TE NGAKAU KINO.. .. .	58
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<i>(Indecency.)</i>	
WHAKAMATE	33
<i>(Killing.)</i>	
WHAKAMATE-KOHURU	65
<i>(Murder.)</i>	
WHAKAMATE-OBONOA	59
<i>(Manslaughter.)</i>	
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<i>(Suicide.)</i>	
WHAKAMAWHITI; Mawhiti; Pakurulianga Whareherehere; <i>Rahiku</i>	27
<i>(Escape; Prison-breach; Rescue.)</i>	
WHAKAMOMORI; Whakamate-whakamomori	55
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PART SECOND.

CIVIL INJURIES.

WAHI TUARUA.

KO NGA

HARA HIWHIRI.

KO NGA HARA-HIWHIRI.

He Upoko whakaatuatu tenei i a te Ture tikanga mo nga Hara-*Hiwhiri*; ara, mo nga meatanga he a te tangata e whai hara ai i a ki tana hoa tangata, ki tona kotahi ake.

Ko nga Hara-*Kirimina*, ara, nga meatanga he a te tangata e whai hara ai ia ki te Iwi nui tonu, kua oti te whakaatuatu a te Ture tikanga mo era, me nga whiu kua oti te whakarite mo ia hara, mo ia hara.

Me he mahi he ia e whai hara ai ki te Iwi nui tonu; tona ingoa, he Hara-*Kirimina*; tona tikanga, me whiu te tangata nana. Tena, he hara ki te tangata kotahi ake, takoto ke ana tona tikanga; me whakautu, me whai utu ki te tangata i mate i taua meatanga he, ara, i taua Hara *Hiwhiri*.

Ko nga *Kooti-whakawa* ka oti ake nei te korero, he mea whakarite hei whakawa, hei whiu i nga Hara *Kirimina*; hei whakaora hoki, hei whakawhai-utu i te tangata e mate ana i te Hara-*Hiwhiri*. A, he tikanga nui ano tenei na te Ture; kua tetahi tangata e whakawa i tona ake mea. Kua rawa ia e kape i ta te Ture, e whakarite tikanga whakaora mona, e rapu utu ranei mo tona matenga i te hara o tera tangata; erangi, me rapu ke ia ki nga *Kooti-whakawa* hei whakaora.

Otiira, e pai ana ano ma te tangata i mate, raua ko tetangata nana te mahi he, e korero tabi, a, ta raua whakaae noa ki tetahi tikanga whakaoti mo ta raua wahi totohe; e pai ana, me whakaoti ki runga ki ta raua, kua e kawea ma te *Kooti* e whakawa. He pai rawa tenei; heoi ano hoki te mea i kawea ai ki te *Kooti-whakawa*, ko te kore e taea te whakarite pai e raua ake, e te hunga nana te ngangare.

Ko te tikanga i meatia ake nei, kua rawa tetahi tangata e mea tikanga whakaora i a ia i te mahi he a tetahi tangata ki a ia, erangi, me waiho ma te Ture, he tika ano; erangi, me kape ia etahi meatanga he a te tangata. Hei etahi meatanga he, ka tika ano ma te tangata a ia ano e whakaora; ekore hoki e ahei te tatari ki ta te Ture. Me korero i konei nga wahi e tika ai ma te tangata ake a ia ano e whakaora.

1. He tika te karo patu a tetahi tangata e tika mai ana ki a ia ranei, ki tana hoa marena ranei, ki tana tamaiti ranei, ki ona matua tupu ranei. Ki te reira kinohia mai ia e tetahi tangata, enei piringa ranei ona, tona tinana ranei, ona mea ranei; e pai ana kia pana atu taua tangata e ia: rere kaha mai, pana kaha atu, rere kino mai, pana kino atu; kahore ia e he; erangi ka tau te he ki te tangata nana i timata te taututu. Ekore ano hoki e tika kia riria te karo a te tangata i te patu a tera e tika mai ana ki a ia. Erangi, me ata tupato te meatanga; me waiho i runga i te tikanga karo anake, o te arai kau i te kino e homai ana e tera; kei mahue te ingoa karo kau, arai kau, ka riro i te ahua rere kino a tepei ki tera; ka riro tenei hei hoatu kino ki tera; na, katahi ia ka he, ka whai hara ki te Ture.

2. He tika kia tikina atu kia tangohia mai e te tangata ona taonga riro i tetahi atu tangata te tango pokanoo; tona hoa wahine ranei, tamaiti ranei, i puritia hetia e tetahi tangata. E pai ana ma te tangata nana e tiki atu e tango noa mai i te wahi i kitea ai e ia; engari, me tango marire ano e ia, a ki te kore e riro mai te tango marire, kua e tangohia; me whai ki te Ture ano hei tiki, hei whakahoki mai. Ara, me he penei hoki: ko tuku hoiho pea ka riro te tango; kitea rawatia ake e au, kei waenga parae, kei te huanui haerenga tangata ranei, kei tetahi atu wahi ranei e haerea noatia ana e te tangata; na, me tiki me tango noa mai ki a au. Engari, me he mea kei roto i te taiepa o te kainga o tetahi tangata, kei roto ranei i tana whare hoiho, e kore e tika kia haere noa au ki roto ki te taiepa o taua tangata, tiki atu ai i taku hoiho i runga i tona whenua, kia wahi ranei au i tana whare hoiho; erangi, me rapu e au ki te Ture, mana e whakahoki mai taku hoiho. Ta take i penetia ai te whakaritenga; kei taututu, kei ngangare. He manawapa hoki no te Ture ki te rangimarino, ara, ki te ata noho o te Iwi, kei oho, kei taututu; erangi kia ata noho tonu nga tangata. Na reira i whakarohia ai, he mea i te taonga o te tangata kotahi, he mea nui te rangimarino o te Iwi; a, ekore e tika kia pokarekareka taua rangimarino e te tangata kotahi, ahakoa tana taonga. Tetahi; kei waiho ma te tangata ake a ia ano e whakaora, kua he noa iho nga tikanga o te Ture, kua riro i te kaha Maori te tikanga;

3. Tetahi e tika ai ma te tangata ake a ia ano e whakaora, he whakaatea raruraru *Nuihana*.

He kupu tenei, te *Nuihana*, mo nga tini mea pokanoa, mea whakararu kino i te tangata, e homai pokanoatia mai ana e tetahi atu tangata ki tona aroaro; na, he tika tana whakaatea i taua *Kino Nuihana*, mehemea e ahei te whakaatea marire, kauaka he kino e ara i tana mahi whakaatea, kauaka hoki he whakakino noa mana i tetahi mea o te tangata nana taua *Kino-Nuihana* e whakaateatia ra e ia.

He *Kino-Nuihana* ki te tangata ake etahi; he *Kino-Nuihana* ki te Iwi nui tonu etahi.

Mehemea ka whakaturia pokanoatia e tetahi tangata he mea arai i te matapahi o taku whare; he *Kino-Nuihana* tera ki te tangata ake, ara ki a au ake; na, e pai ana taku whakaatea marire i taua kino, kei waiho ki toku aroaro.

Tena, me he mea ka whakapaea te huarahi nui a Te Kuini; he *kino Nuihana* ki te Iwi nui tonu tena; a e pai ana ma nga tangata katoa o Te Kuini e tiki atu, e whakaatea marire i taua *Kino-Nuihana*.

Otiira, ekore e mahia noatia iho tenei tikanga; kei nga wahi anake in e kore e taen tnaa kino te whakaririka kau e te tangata. Erangi, te mea tika rawa, me whai atu ki te Ture ano, ara, ki nga *Kooti-whakawa* mana e whakaatea.

4. Tetahi e tika ai ma te tangata ake a ia ano e whakaora; ko nga kararehe a tetahi tangata e pokanoa ana e whakakino ana ki runga ki tona kainga, mahinga kai, kaari ranei; e tika ana kia mau i a ia, ka whiu ki roto ki te *Tokiari-pauni*, pupuri ai ki reira kia utua ra ano te kino i meatia e aua kararehe. Tukua aua tenei wahi e te Ture, he maharatanga iho, me i peneitia, me a kau atu ki waho ka kini ai i te hunga nana aua kararehe; ekore pea e kitea; kitea ranei, ka whakawareware pea, ehara i a ia nga kararehe nana i tapoko ki taua kainga-whakakino ai. Otiira, me he taiepa pakaru te taiepa, he tatau ranei i waiho kia tuwhera, i tapoko ai; ekore e tika kia *tokiaritia*.

Na, ki te *tokiaritia* tikatia nga kararehe a tetahi tangata, kua ia e pokanoa ki te tiki maori atu, kei whai Hara *Kirimina* ia. (Tirohia Nga Hara *Kirimina*, "Wawahi *Tokiaripauini*." 73.)

Ekore e tika kia whakamahia kia ahatia ranei e ia nga kararehe e tangohia ana, e *tokiaritia* ana e te tangata mo te whakakino kainga. Engari ma te tangata nana i tuku ki te *tokiariri* e whangai ano, kei mate i te kai; me utu ia e te tangata nana te kararehe, ina tikina atu e ia. Erua nga utu mana. Ko te utu mo te kino i meatia e ratou; ko te utu mo te kai i ora ni ratou ki te *Tokiari*, i te wahi e ngaro atu ana ia, kahore nei i tau mai ki te whakaputa tika ki waho.

Na, ka oti nei te korero nga wahi e tika ma te tangata ake a ia ano e whakaora. Koia nei:

1. Ko te karo patu.
2. Ko te tiki i tana mea riro pokanoa.
3. Ko te whakaatea raruraru.
4. Ko te *Tokiari* i te kararehe pokanoa, whakakino i tona kainga.

Me tahuri tatou inainei ki te korero i nga Hara *Hiwhiri* heoi nei tona tikanga whakaora me rapu ki nga *Kooti* whakawa kua oti nei te whakarite mo tera mahi.

Tona tikanga e riro mai ai, me tonu e te tangata. He ingoa ano to te Pakeha mo tenei tono; he "*Akikana*," ara, he tono i te whakawa. Heoi ra, me penei pea te whakamaoritanga, ko te "Tangata-whakawa" te tangata tonu;—a ko te "Tangata-karo-whakawa" te tangata e meatia ana kia whakawakia. Na, mehemea he moni na tetahi tangata kei tetahi atu tangata, a kahore e homai e tera ki te tono noa atu, a meatia ana e tenei kia whakaputaina e te Whakawa; na, ka "*Akihanatia*;" ara, ka haere ia ki te *Kooti-whakawa*, ka tonu kia homai te *Hamene*, hei tiki atu i te tangata i a ia ana moni, kia whakarangona e te *Kooti* a raua korero, kia whakaritea hoki. Na, me he korero *kawenata* na tetahi tokorua, hapa ana ta tetahi; he mahi ranei i whakaetia kia mahia e tera; he moni ranei kua whakaetia kia homai; he aha ranei, he aha ranei, te mea i whakaetia, hapa ana, kahore e rite ki te kupu o te *kawenata*; na, ka *Akihanatia*, ka peratia ano. Ka tonu e te tangata i ngaro tona taonga ranei, moni ranei, i taua hapanga, kia homai e te *Kooti-whakawa* he tikanga whakaora i a ia; ara, kia homai he utu e tera. Mehemea ranei, he hanga nona ake e puritia hetia ana e tetahi tangata, ka *Akihanatia* ano, kia whakahokia mai tana mea

e te *Kooti-whakawa*. Me he mea ranei, ka mate tetahi tangata he tikanga taikaha na tera, i huakina kinotia mai hoki, a mea ana te tangata i te mate, kia whai utu tera ki a ia; na, ka *Akihanatia* ano. Otira, kei nga wahi katoa e mea nei te tangata kia homai he utu mo te mate ki tona tinana, ki tona rawa ranei, i whakapangia mai e tetahi atu tangata, ka meatia peratia; a ko te ingoa o taua meatanga, he *Akiana-hiwhiri*.

Na, me titiro e tatou inaianei nga tu mahi he, tona panga, kei te tangata, mea whakakino i a ia i runga i nga tino wahi i meinga nei te Ture hei tiaki mona.

Ko tetahi o aua tino wahi, koia tenei; ko te tangata kia noho marama, wehi kore, ki te he homai

(I.) Ki tona ora, ka tahi; ara, kei whakamatea noatia ia.

(II.) Ki te he homai ki tona tinana, ka rua: ara, hei whakamaetia noatia.

(III.) Ki te he homai ki tona ingoa pai, ka toru; ara, kei whakakinoa noatia e tetahi tangata.

Ko tetahi tino wahi ano, e tiakina nei te tangata e te Ture, ko te tangata tikanga e meinga nei, koia ano tona rangatira hei mea i a ia kia noho, kia haere ki tana wahi i pai ai; kua e herea pokanoatia; kua e ahatia e tetahi atu tangata. Ko nga tino wahi enei o te tangata e tiakina nei ia e te Ture.

(I.) Ko te tuatahi; me korero nga mahi he, tona panga, kei te ora o te tangata, e ora nei ia ki te ao; koia ko te whakamate he i te tangata kia mate rawa. Na, ekore enei tu mahi he e meinga hei Hara *Hiwhiri* kau, erangi, hei Hara *Kirimina* ia; he Hara nui rawa ano hoki enei, he hara nui noa atu ia ki te aroaro o TE ATUA, o te tangata ano hoki. Ekore e korerotia i konei te tikanga mo enei; erangi, kei te Wahi Tuatahi o te Pukapuka nei, kei te wahi e korerotia nei te tikanga mo nga Hara *Kirimina*.

(II.) Ko te tuarua; me korero nga mahi he, tona panga, kei te tinana o te tangata. Ta te Ture tikanga mo enei, e wahi rua ana. Ka meinga hei Hara *Kirimina* ano tetahi wahi, hei Hara ki te Iwi nui tonu;—a ka meinga hei Hara *Hiwhiri* ano hoki tetahi wahi, e tika nei kia rapua e te tangata i mate tetahi tikanga whakaora mona. Na, ko te wahi i meinga hei Hara *Kirimina*, ekore tona tikanga e korerotia i konei; erangi me titiro te wahi e korerotia na nga Hara *Kirimina*. Ko te wahi i meinga hei Hara *Hiwhiri*, ko tera te mea e korerotia tona tikanga i konei.

Ko te meatanga o aua mahi he, tona panga, kei te tinana o te tangata, a meinga ana hoki hei Hara *Hiwhiri* tetahi wahi, he penei.

1. Ko te Huaki, rere-kino nei ki te tangata, mea ai ki te patu i a ia, whakahopo kau ia, te u te patu. Penei me te tangata ka ara tona ringa hei moto, tona rakau ranei hei patu, i tetahi tangata; ka tuku ranei i tana patu, i tana moto, hemo ana, kahore i u ki te tangata; ka meinga tenei hei Huaki. Ebara tenei i te mea nui; ekore e meinga kia nui te whakautu mo tenei: a, kei te mea hangahanga noa iho, kahore kau he utu ki te tangata i huakina penetia.

2. Ko te Patu i te tangata. Mehemea ka tino pa te ringaringa o te tangata ki tetahi tangata, me te riri ano, me te whakaaro ano kia pa tona ringa ki a ia; ka meinga he Patu nana. I peratia e te Ture, ta te mea, ekore e ahei te whakariterite mo te pa kaha o te ringa, mo te pa kaha iti iho, mo te pa kaha iti iho; na reira, meinga ana, kua rawa e pa te ringa ki te tangata i runga i te riri; me tapu rawa tona tinana; kua rawa e ahatia e tetahi atu tangata.

3. Ko te patu i te tangata kia Whara kino tona tinana. He nekenga ake tenei no tera i korerotia ake nei, no te Patu kau.

Engari, kia rongu mai ki te tikanga e meinga ai enei hei Hara e tika ai te whakawa: me mea pokanoa ia, ara, me puta ke i ta te Ture te meatanga. Ina hoki, kei etahi meatanga, kahore e meinga hei hara; ara, kei te tangata he tikanga kei a ia hei mea i te pera. Ko te matua ka ata whiu i tana tamaiti; ekore e meinga tenei hei Huaki, hei patu e riria e te Ture. Ko te Kai-whakaako ranei ka ata whiu i te tamaiti e whakaakona ana e ia; e kore e meinga hei hara, ta te mea, he tikanga ano kei a ia hei pera; kahore ona he.

Kei era atu wahi hoki, he tikanga ano kei te tangata hei mea i enei i korerotia ake nei; tana mea nona ake; kahore he Hara ki te Ture e whakairihia ki a ia.

A, kei te penei hoki; me he tangata ka haere mai ki te tango pokanoa i aku taonga, ekore au e he ina pa taku ringa ki te pana i a ia, kei riro aku mea i a ia te tango; a ki te tohe kino ia, me te kaha maori ano, e kore au e he ki te patua atu e ahau kia wawe te haere. Tetahi hoki, he panga no te ringa o tetahi *Apiha* i runga i te tikanga o tana mahi-*Apiha*; ekore e meinga hei Hara; ina hoki, kei te mea penei; he tangata pea ka hoihoi ki roto ki te Whare-karakia, ma te kai-tiaki o te Whare-karakia e ata pana ki waho; ekore ia e he.

Ko etahi he e pa ana ki te tinana o te tangata, ehara i te mea na te tangata i ata mahi marire hei mahi he; engari, he mea hua mai i roto i tetahi mahi ana i mahia whakaarokoretia ranei, i hapa ranei i a ia te mahi. Penei hoki me te tangata ka eke ki runga ki te waka a tetahi tangata, na, tahuri ana te waka i te mahi kuware, mate ana te tangata eke; ka meinga ano tenei hei mahi he na te tangata i tahuri ai te waka; he mahi whakaarokore tikanga mo te tangata eke ki te hariata, huri taupoki ana, whara ana tona tinana, me he mahi whakaarokore ia na te tangata nana te hariata i taupoki ai.

Tetahi hoki; me he kuri ngau, kararehe nanakia ranei, ka rere ki te tangata, mate ana te tangata ra i taua kararehe; na, ka iri tenei hei he mo te tangata nana te kararehe, mehemea i mohio ia he tikanga pera to taua kararehe i mua iho. Tena, me he mea pupuri pai tana kuri, hei tiaki mo te kainga, a haere he ana, haere whakaarokore ana te tangata ki reira i te po, ngaua ana; na, ekore e meinga hei he mo te tangata nana taua kuri; na te tangata hoki i pouau ki te haere tupato kore ki reira.

(III.) Ko nga mahi he, tona panga, kei te ingoa pai o te tangata. Tetahi; ko nga kupu whakahaheke ingoa, e korerotia ngakau-kinotia ana. Na, ko nga wahi enei e meinga ai te puakanga o nga kupu whakahaheke ingoa hei Hara-*Hiwhiri* e tika te whakawa. Me he mea he kupu whakapae i te tangata ki tetahi hara e whiua nei e te Ture te tangata mea i taua tu hara, penei me te tangata ka korerotia e tera, nana i whangai tetahi tangata ki te kai whakamate, nana ranei i *oati-teka*; na, ka meinga tenei hei Hara-*Hiwhiri*. A, tetahi, he kupu whakahaheke, whakatutua i te tangata i runga i tana mahi whakahaere tikanga ki te Iwi; penei me te Kai-whakarite whakawa ka korerotia e tetahi tangata, e wharara ana tana whakarite whakawa, e tango ana ranei i te Utu whakupati. Ka meinga tenei hei Hara-*Hiwhiri*.

Kei nga kupu tu a whakapae ki te Hara e whiua ana e te Ture, a kahore i tino whakapae rawa, me whakakite atu e te tangata whakawa, he mate ano i pa ki a ia i te puakanga o aua kupu ka tika ai hei mea whakawa: ki te kore he mate, ekore e meinga hei hara, ara, ekore e tika tana tono ki te *Kooti-whakawa*. Kei te penei hoki; mehemea ka tu a whakapae te kupu a tetahi mo tetahi wahine, he whakapae hara puremu, a peia ana taua wahine i te whare i nobo ai ia, peheatia ana ranei tona kitenga i te mate, na taua kupu tu a whakapae ano; na, ka meinga ano hei Hara-*Hiwhiri*, ka tika hei take tono whakautu ki te *Kooti-whakawa*. Me he Kai-whakaako tangata Maori ranei, tu a whakapae teka ana te kupu mona, he mahi he tina, na, whakanutua ana tana mahi whakaako, na taua kupu tu a whakapae ano; na, ka meinga ano hei Hara-*Hiwhiri*; ka tika ano hei mea whakawa.

Otiira, mehemea he tikanga whakaako, he tikanga aroha, te tikanga i whakapuakina ai aua kupu whakahaheke, ekore e tika hei mea whakawa, ta te mea, kihai i korerotia ngakau-kinotia. Kua meatia nei hoki i te timatanga, ko nga kupu whakahaheke ingoa anake e korerotia ngakau-kinotia ana, ko enei e meinga hei mahi he e tirohia e te Ture. A, he pera ano hoki nga kupu e korerotia tikatia ana e te tangata mo tetahi atu tangata: penei me te tangata ka korero ki te Kai-whakarite-whakawa i etahi kupu mo tetahi atu tangata; ahakoa he kupu ia e hoki ai te ingoa pai o taua tangata, kahore he he o tenei, me he whakaatuatu tana i nga tikanga korero mo tetahi mea ka tika nei kia korerotia ki te Kai-whakarite-whakawa. Tetahi hoki, me he mea ehara i te kupu teka, a ka taea e te tangata karo whakawa, ara, e te tangata nana te kupu, taea ana e ia tana kupu whakahaheke ra te whakapono, kia pono tonu; na, kahore he tikanga a te *Kooti-whakawa* mo te tangata i korerotia ra, ta te mea ekore te Ture e mea i tetahi tangata kia utu i te kupu pono, ahakoa kupu whakakino ingoa, kupu whakahaheke i te tu o te tangata.

Na, tetahi tikanga mo te whakawa i enei tu mahi he; kua e whakaroina. Ki te tukua kia pahure nga tau erua i muri i te korerotanga o aua kupu whakakino ingoa.

heoi, kua kapi te ara ki te whakawa. Kei etahi, mea takitahi nei, e ahei ana te waiho kia roa; engari, kei nga tini matanga, e kore e ahei te waiho.

RAIPERE.

Tetahi mahi he, tona panga, kei te ingoa pai o te tangata, ko te Pukapuka-raipere, whakakino-ingoa nei, ka tuhia, ka taia ranei, tukua ana hei matakitaki ma te tini; ara, ko nga mea o roto, koia nei ko nga mea puta ngakau kino, whakakino ingoa nei ano. Ahakoa ia te puakina te tino kupu-whakakino e ahei te whakawa taua kupu, tena, me he mea he whakakino, he whakatutua i te tangata ta taua mea ki roto ki nga kanohi o ona hoa tangata, whakaha ranei i a ia, mea ranei kia kaitaina ai e te tangata; ahakoa mea ta ki te perehi, mea tuhituhi a reta ranei; mea whakaahua ranei; ka meinga ano hei *Raipere*. E wahi-rua ana hoki tenei hara, te *Raipere*; he Hara-*Hiwhiri* tetahi wahi, he Hara-*Kirimina* tetahi. Tirotia te Upoko korero i nga Hara-*Kirimina* "*Raipere*." 57.

Tetahi mahi he, tona panga, kei te ingoa pai o te tangata; ko te tangata ka kawea ngakau kino, take kore, i tetahi tangata ki te whakawa. He tikanga whakautu nui to te Ture mo tenei mahi he. Otira, ma te taea e te tangata-whakawa te whakakite atu, kahore rawa he take abua tika i kawea ai ia e tera kia whakawakia, ma reira anake ka tika ai tana whakawa i a ia, tana tono ki te *Kooti*-whakawa kia whaiututia mai.

E wha enei mea mana e tika ai te whakawa a te tangata i tetahi atu tangata mo tenei hara, ara, mo ta tera kawenga ngakau kino, take kore, i a ia ki te whakawa mo te Hara-*Kirimina*; ma enei mea ewha kia kitea anaketia hei take, ka tahi ka tika he whakawa ma tenei.

1. Kua e whai take abua tika mo ta tera whakawa i tenei.

2. Kia teka ta tera whakapaenga i tenei.

3. Kia whai ngakau kino tera, te tangata nana i kawea he ki te whakawa, ki tenei.

4. Kia pa ano he he ki tenei, ki te tangata i kawea hetia ki te whakawa e tera, he mea pa ki a ia no taua whakawakanga ano; pa ki tona tinana ranei, i wharehereheretia; ki tona ingoa pai ranei, i korerotia kinotia; ki ona rawa ranei, i pau i taua whakawakanga.

Kotahi tenei mahi he, tona panga, kei to te tangata tikanga rangatira, ara, kei tona tikanga e meinga nei e te Ture ko ia tonu tona rangatira. Ko te Whareherehere take kore a tetahi tangata i tetahi. He tikanga ano tetahi a te Ture hei whiu i te tangata nana tenei hara, he Hara-*Kirimina* hoki. A, he tikanga ano tetahi a te Ture hei whakaora i te tangata ake i Wharehereheretia takekoretia; ko tera, nana te mahi he ki a ia, ka whakawakia, ka tonoa ki te *Akiana Hiwhiri*; kia utua e ia nga rawa o tenei i ngaro i tona Wharehereheretanga.

Erua enei mea mana e tuturu ai tenei mahi he, ara, e tika ai kia meinga hei Whareherehere takekore na tetahi tangata i tetahi.

1. Ko tona tinana kia puritia maoritia.

2. Ko te puritanga kia tika ke i ta te Ture.

Ka puritia te tinana o te tangata, ka meinga, kua Wharehereheretia; ahakoa whareherehere nei ano, whare noa iho ranei, te whare i puritia ai ki reira; ahakoa ranei ko te herehere i te tangata ki waenga huanui, pupuri maori ai ki reira; ka meinga, he Whareherehere ta tera i a ia. Na, ka kua, he Whareherehere *takekore*, tika ke hoki i a te Ture, me he mea pokanoa, kahore hoki he tikanga i tera i herea ai, i puritia ai tenei e ia.

Me korero e tatou i konei tetahi tu mahi he, tona panga, kei o te tangata tikanga motuhake e noho nei ia i te ao; ara, te mahi he, tona panga, kei a ia tane, kei a ia wahine, kei a ia matua, kei a ia tamaiti.

E toru enei nga mahi he ki te tangata, tona panga, kei a ia tane.

1. Ko te tango pokanoa i tana hoa wahine kia riro.

2. Ko te moc puremu i a ia.

3. Ko te patu, ko te tukino i a ia.

1. Ko te tango pokanoa i te hoa wahine a tetahi tangata. Erua nga tikanga o tenei mahi he. Tetahi, he mea tinihanga, he mea whakawai te wahine; tetahi, he mea tango maori. Heoi, ki ta te Ture titiro, he tango maori ano raua rua, ara, he mea to, ta te mea, ki ta te Ture tikanga, kahore ma te wahine whakaae. Ko te tikanga whakaora mo te tane, me *Akihana*, ara, me whakawa; a, ka riro ano he whaksutu i a ia mo te tangohanga.

2. Ko te moc puremu i te hoa wahine a tetahi tangata. He tino Hara-*Hiwhiri* tenei, he he nui rawa ano hoki. He tikanga whakautu ano ta te Ture mo tenei he, me *Akihana* e te tane, ara, me whakawa te tangata puremu. Ko te tikanga o te utu e whakaritea e te *Kooti*, ekore e tuturu ki te ritenga kotahi. Kei etahi, ka nui ano; kei etahi, ka iti ano. Ka tirohia te tu o te tane tupu, o te tane whaiaro, i rangatira ranei i ware ranei, i whai-rawa ranei, i rawa-kore ranei; kei reira hoki tetahi wahi. Ka tirohia hoki to raua ritenga i tu ai raua tetahi ki tetahi, he whauaunga ranei, he tangata ke ranei, he aha ranei; kei reira tetahi wahi. Ka tirohia ta te tane whaiaro, he pehea ranei tana whakawai, i nui rawa ranei, i aba ranei; kei reira ano tetahi wahi. Ka tirohia to te wahine tikanga whakahaere, me tona ahua i mua ake i te puremutanga, he wahine noho pai ranei, aha ranei; kei reira ano tetahi wahi. Ka tirohia te tikanga whakahaere a tana tane tupu ki a ia i mua ake i te puremutanga, i tikanga pai ranei, i atawhai-kino ranei; kei reira ano tetahi wahi. Me he mea, ha kitea, na te tane i timata te mahi puremu; ka meinga tenei hei whakaho-kinga mo te utu ki a ia. Me he mea, ka kitea, he mea whakaae nana te puremutanga ki tana wahine, kua mahue rawa ranei tona hoa wahine i a ia, noho wehewehe rawa ana raua i te wa i puremutia ai; na, kahore he tikanga whakawa ma te tane, ekore e tu he *Akihana* mana. Na, kei nga whakawakanga penei, ma te mea kia kitea i tino marenatia ano te tane ki tana wahine, ka tika ai te whakawa, ka tu ai te *Akihana*. Kei nga tini whakawakanga, kati ano kia kitea, ko te korero noa iho o nga tangata, nana, na taua tangata tera wahine, ko to raua noho tahi hoki, hei meatanga, kua marenatia ano.

3. Ko te patu, ko te tukino i te hoa wahine a tetahi tangata. Me he mea, he Huaki noa iho, he Patu noa iho, he Here noa iho ranei na te tangata i te hoa wahine a tetahi; na, he tikanga whakaora ano ta te Ture; me *Akihana* ano; me tonu ki te *Kooti*-whakawa kia homai he whakautu. Ko raua tahi, ko te tane raua ko tana wahine, me whakakotahi hei "Tangata whakawa." Otira, me he mea i tino kino rawa te patunga, te tukinotanga, mate ana te wahine, mahuetia ana te tane i runga i te mate o tona wahine; na, ka motuhaketia ano e te Ture he whakautu ki a ia, me *Akihana* whakawa e ia te tangata nana i tukino tana wahine; mana kotahi tana *Akihana*.

Ki te whakawaua te kotiro e tetahi tangata, moea tahaetia iho e ia; e ahei ano kia *Akianatia* taua tangata e te matua tupu o taua kotiro, e tona kai tiaki ranei; a, ka riro mai ano he whakautu. Heoi te mea mana kia kitea, hei tikanga e tu ai te *Akihana*, ara, te whakawa, ko nga tau o te kotiro kihai i tae ki te 21, i te moenga tahaetenga ai e taua tangata. Tena, me he mea i neke ake i te 21 nga tau o te kotiro i te wahi i moea tahaetia ai; na, me whakakite atu e tona matua, e tona kai tiaki ranei, i a ia ano taua kotiro e noho ana i te wahi i moea tahaetia ai, a raru ana ia i te mahuetanga o ana mahi i mahi ai ia ki a ia, no tona peratanga; ma tenei kia tino kitea ka tu ai he *Akihana* mana, ka tika ai tana whakawa i te tangata nana taua kotiro i whakawai.

Na, kei te whakaritenga i te utu e te *Kooti* whakawa, ka tirohia ano tona whakama, i meinga nei tenei kia whakama, i te mahi he a tera ki tana kotiro; kei reira hoki tetahi wahi. A, me titiro ano nga tikanga whakahaere o tetahi, o tetahi; me pera hoki me te tikanga whakawa puremu i korerotia ake nei; kei reira hoki, kei te tikanga whakahaere a te kotiro, a nga matua; kei reira tetahi wahi e hoki ni te whakautu ki te tangata whakawa. Kotahi tenei mea kia mohiotia; kahore he whakawa ma te wahine i peratia; ekore e tu he *Akihana* mana; erangi ano ma tana matua, ma tona kai-tiaki, te *Akihana*, ara, te tonu ki te *Kooti*-whakawa kia whaiuturia taua mahi he; ta te mea hoki, e kore e tika te ki, he mate to te wahine i taua mahi he, i te whakaae nei hoki ia; erangi, he mate to tona kai-atawhai i noho ai ia, i mahi nei ia ki a ia; a, ma taua kai-atawhai ano te *Akihana*-whakawa.

Tenei tetahi tikanga a te Ture. Ka rohea te takiwa e tika ai te *Akihana*-whakawa mo te Hara-*hiwhiri*. Kia taea te wahi i whakaritea e te Ture hei rohe; na, kahore he whakawa ki tua atu. He tini nga tikanga whakarite rohe penei; he mea ano, ko tona rohe; he mea ano, ko tona rohe. Heoi, me whakaatu i konei ko nga tino tikanga pera ekore nei e tika kia mahue, erangi, kia mohiotia ano e nga tangata Maori.

Ko te take i whakatakotoria ai enei tikanga rohe whakawa e te Ture; he mea tetahi, kei awangawanga tonu, no wai ranei no wai ranei tera oneone, tera mea, tera mea, erangi, kia whai-tuturutanga tona take; tetahi, kia ata noho ai te iwi; tetahi, hei arai mo te mahi oati teka; tetahi, he mea kia taea nga korero me nga tikanga o te mea e kawea ana kia whakawakia, kia whakaputaina hoki i te mea kei te ora ano te hunga i kite, i mohio, ki ona tikanga, i te mea ano hoki kei te maharatia ano e ratou; kei kore e rohea tona takiwa e tika ai kia whakawakia, ka tukua kia roa noa atu, ekore e taea taua hunga i kite, i mohio, te whakatu ki te whakawakanga, kua riro, he wahi ke, kua mate ranei, kua wareware ranei i a ratou nga korero me nga tikanga o taua mea.

Na, tetahi rohe, ko to te Nama: rohea ana e te Ture tona takiwa e tika ai te *Akihana*-whakawa ki te ono tau. Na, ki te mea ka taka ki tua o te ono tau no te namanga; no te homaitanga utu ranei i runga i taua nama; no te tulinga ranei ki te pukapuka i te whaka-aetanga kia utua; kaore e tika te *Akihana*. Kahore a te Ture wahi ki te tangata nana nga rawa i tera, nona hoki te he ki te waiho roa. E pera ana hoki te tikanga mo nga *Kawenata*-whakaae a nga tangata, tetahi ki tetahi; ki te hapa ta tetahi, a meinga ana e tetahi kia whakawakia, me hohoro te whakawa i roto i nga tau e ono.

TE WHENUA.

Na, ko te tikanga mo nga *Akihana*-whakawa mo te whenua, ekore e korerotia i konei, ta te mea, he tikanga ke to te tangata Maori tikanga mo tona whenua, he tikanga ke to te Pakeha; a, ekore e tau ta te Pakeha ture whenua hei ture mo nga whenua Maori e mau nei te tikanga Maori i runga. Erangi, ki te mea ka rite to te Maori tikanga mo te whenua ki to te Pakeha, ka tahi ka tika, me tiki ki to te Pakeha Ture he tikanga mo te whenua hei whakarite i nga tautohetohē whenua e tautohetohē nei nga tangata Maori, tetahi ki tetahi, e whawhai nei tetahi iwi ki tetahi iwi. Ara, me he mea kua oti te wehewehe ki tera, ki tera, tana pibi, tana pibi, kia whai take pera hoki te tangata Maori ki tana pibi whenua me to te Pakeha take ki tona pibi; ara, mehemea he take ia e ahei te arotau atu e te Ture; katahi ka tika kia waiho i runga i te Ture Pakeha he whakaritenga. He ture pai rawa, tika rawa hoki ia, a, kahore he tautohetohē whenua a te Pakeha i kore e ahei te whakarite pai e tana Ture. Tenei ake pea uru ai te tangata Maori ki to te Pakeha tikanga mo te whenua, ka tahi ka tau te Ture ki a raua tahi, hei tiki i tera tangata i tera tangata o raua tahi i runga i tona wahi oneone.

Heoi; kua tae nei te aro ki te whakaatuatu i etahi o nga tikanga nunui o to Ingarani Ture, a ki te taea enei ka oti nei te tubituhi, te ata arotau marire e te tangata Maori e korero ana i tenei Pukapuka, tena ia e whakaae, he Ture tino tika to te Pakeha, a, he pai rawa ia mehemea e whakaaetia ana e whakamana ana e raua tahi, e te Pakeha, e te Maori ano hoki.

Tera atu ano etahi tikanga o te Ture. Tetahi, mo te *Kawenata Wira* a te tangata, ara, mo te pukapuka whakarite i ona whenua, i ona rawa, kia waiho ki a wai ranei ki a wai ranei i muri i a ia, ina mate ia. Tera ano hoki ona tikanga mo era atu tini mea. Heoi, me waiho era mo etahi atu rangi. Kaati i konei, ko enei kua whakaatuaturia nei.

GLOSSARY OF MAORIIZED ENGLISH WORDS.

This Chapter contains explanations of some English words which have been Maoritized and used in this Book. These words are here arranged in the Maori alphabetical order. This has been done for the sake of the Maori reader, who, *when he comes to a word printed in Italics*, which he does not understand, may refer to this Chapter, where he will find all such words with their explanations or a reference to the place where such explanation is given. Words commencing with the letter "A" will be found together under A, those of which the first letter is "K" under K, and so on to the end.

[This Glossary of Maoritized English words, many of which are now first introduced into the Maori language, contains definitions of such words, suited to the Maori reader, which, it is hoped, may prove intelligible and useful to him. It would, however, be difficult to render these definitions into English in such a manner as to give at once an accurate translation and a precise definition of the English word. As moreover, no practical advantage would be gained by giving an English translation, it has not been attempted.]

UPOKO WHAKAMAORI I NGA KUPU REO-PAKEHA.

He Upoko whakaatuatu tenei i nga tikanga o etahi kupu Reo-pakeha kua whakamaoritia hei kupu Maori, a whakahuatia ana i roto i tenei Pukapuka. He mea rarangi iho ki konei aua kupu ki te ritenga o ratou Reta-timatanga. I penetia ai, kia ai tenei Upoko hei rapunga mai ma te tangata Maori korero i te Pukapuka nei. *Ka kite ia i te kupu i penetia ona reta me enei*, a kahore i mohio ki tona tikanga, me kimi taua kupu ki roto ki tenei Upoko, kei konei hoki aua kupu Reo-pakeha nei, me o ratou tikanga hoki kua oti te whakamaori. Ko nga kupu, he "A" tona reta-timatanga, kei to te A wharangi, ko nga kupu, he "K" tona reta-timatanga, kei to te K wharangi:—pera tonu, tae noa ki te mutunga.

A.

AKIHANA—(*Action*).

He kupu tenei mo te meatanga a te tangata e kaye nei i tana mea ki tetahi Kooti-whakawa kia whakaritea. Tirohia "Nga Hara *Hiwhiri*," Wharangi 40.

AKIHEHORI—(*Accessory*).

He kupu tenei mo te tangata uru ki tetahi Hara-*Kirimina*. Tirohia hoki te Upoko-whakaatuatu, "*Akihehori*," 3; kei reira te korero mo tenei mea.

APIHA—(*Officer*).

He ingoa tenei mo te tangata kua whakaturia hei mahi i tetahi mahi ki te Iwi nui tonu. He *Apiha* katoa nga Kai-whakahaere o te Ture. Ko nga tangata e whakaturia ana e Te Kuini, e Te Kawana hoki, hei whakahaere tikanga ki Niu Tirani nei, no ratou katoa tenei ingoa, te *Apiha*, ara, ko nga *Apiha* o te *Kawana-tanga*.

ARAHONA—(*Arson*).

He kupu tenei mo te tahu whare, aha, me he mea ka tahuna mohiotia, ngakau-kinotia hoki. He Hara-*Kirimina* ia; ko ona tikanga kua oti te whakaatuatu i te pukapuka o nga Hara-*Kirimina*. Tirohia "*Arahona*" 8, me tona Upoko-whakaatuatu.

AWHIRI—(*Affray*).

Tirohia Taututu-*Awhirei*.

E.

EKETOHIANA—(Extortion).

He kupu tenei mo te tango he a te *Apiha* i tetahi moni, rawa ranei, i runga i te tikanga o tana *Apihatanga*; ara, me he mea ia kaore nei i tika taua moni, rawa ranei, kia hoatu ki a ia; me he mea neke ake ranei i te mea tika; me he mea ranci kaore i tae ki te wahi tika hei hoatutanga; tangohia hetia ana e ia. He Hara-*Kirimina* tenei. Tirohia "*Eketohiana*," 38; me tona Upoko-whakaatuatu.

I.

INIRAITI—(Indict).

He kupu tenei mo te tuhituhi pukapuka whakapae Hara ki tetahi tangata, ki etahi tangata ranei. Ko te ingoa o te pukapuka, he *Iniraimene*. Ka tuhia te pukapuka whakapae, ka hoatu ki tetahi Runanga, i whakaritea hei whakarongo, hei titiro i nga korero o te whakapaenga, hei mea hoki, e whai take ana ranei, kahore ranei. Na, ki te mea ratou, e whai take ana, ka tukua kia whakawakia; ki te mea ratou, kahore i whai take, na, kahore hoki e whakawakia. Te ingoa o taua Runanga, he *Huuri* ano, ko te *Huuri-nui*. Haunga ra tetahi *Huuri*, te Runanga-*Huuri* te kau ma rua nei. Na, ma tenei *Huuri* e whakaae te pukapuka *Iniraimene*, e whakakahore ranei. Tetahi ingoa mo taua pupapuka, he *Pire-Iniraimene*. Ki te whakaaetia, ka tuhia e ratou ki tua o te *Pire*, "*He Pire pono*;" ki te whakakahoretia, ka tuhia e ratou, "*Kahore i kitea te pono*." He mea whakaaati ano tenei *Huuri*, kia pono ta ratou mahi. He mea *Iniraiti* nga Hara-*Kirimina* katoa e meatia ana ma te *Kooti Hupirimi* e whakawa.

UTU-WHAINE—(Fine).

He kupu tenei, te *Whaine*, mo te moni e whakaritea ana e te Ture kia hoatu e te tangata kua mea i te Hara-*Kirimina*. Ko te nui o te moni, he mea whakarite e te Kai-whakarite-whakawa, he mea ata whakarite ki te nui o te Hara; ko te Hara nui, ko te utu nui; ko te Hara iti, ko te utu iti; tetahi hoki, he mea whakarite tetahi wahi ki te tu o te tangata i meinga kia utu; ekore e tino peratia te *Whaine*, i te tangata rawakore, i te tangata whai-rawa. Kei etahi Hara, he mea ata whakarite e te Ture ano, he mea penei hoki, kei neke ake i te mea, te *Utū-Whaine*, a kei neke iho i te mea; na, ka waiho ma te Kai-whakarite-whakawa te tikanga, mana e whakarite i roto i ana rohe.

Ko nga *Utū-Whaine* ka hoatu ki te *Kooti-whakawa*, hei moni ma te *Kuini*; he mea ano, e ahei ana te wahi ma te Kai-kawe ki te whakawa tetahi taha, ma te Kai-whakaatu ranei: kei te Kai-whakarite-whakawa ia te tikanga. Na, ko te tangata Hara i meinga ra kia utu, ka kiia, kua *Whainetia*. Tirohia te Korero Timatanga hoki, § 43, ki etahi atu korero mo tenei mea, mo te *Whaine*.

H.

HAMENE—(Summons).

He ingoa tenei mo te pukapuka e tukua ana e nga Kai-whakarite whakawa, hei whakahau iho i te tangata kia haere mai ki te *Kooti-whakawa*. He *Hamene Hiwhiri* etahi; he *Hamene-Kirimina* etahi. Tirohia Korero Timatanga, § 26, § 38, § 45. He *Hamene* etahi ki nga Kai-whaki, hei mea i a ratou kia haere mai a te ra ka whakaritea, ki te whakapuaki i ta ratou korero ki te aroaro o te *Kooti*. Tirohia Korero Timatanga, § 39. He *Hamene* etahi ki nga tangata kia haere mai hei tangata mo te Runanga-*Huuri*. Tirohia Korero Timatanga, § 32, me § 34.

HARA-HIWHIRI—(Civil Injury).

He kupu tenei mo te Hara ki te tangata kotahi: kua whakaatuaturia ano nga tikanga o tenei kupu. Tirohia Korero Timatanga, § 6, § 7. Tirohia hoki Nga Hara *Hiwhiri*, Wharangi 39.

HARA-KAPITARA—(Capital Offence).

He ingoa tenei mo te Hara nui, tona whiu, me whakamate te tangata nana taua Hara i mea. He Hara-*Kapitara* te Whakamate-Kohuru.

HARA-KIRIMINA—(*Criminal Offence*).

Kua whakamaoritia atu te tikanga o tenei kupu, Tirohia Korero Timatanga, § 6, § 8.

HARA-MIHITIMINA—(*Misdemeanor*).

He ingoa tenei mo te Hara iti iho i te Hara-Kirimina.

HARA-PAKARARI—(*Burglary*).

He ingoa tenei mo tetahi o nga Hara-Kirimina. Tirohia Nga Hara-Kirimina, "Hara Pakarari" 16.

HARA-PIKAMI—(*Bigamy*).

He ingoa tenei mo tetahi o nga Hara-Kirimina. Tirohia Nga Hara-Kirimina, "Hara Pikami" 13.

HARA-POAHERE—(*Forgery*).

He ingoa tenei mo tetahi o nga Hara-Kirimina. Tirohia Nga Hara-Kirimina "Hara Poahere" 43.

HARA-WHERONI—(*Felony*).

Kua oti te korero nga tikanga o tenei mea, o te Hara-Wheroni, kei te pukapuka rarangi i nga Hara-Kirimina. Tirohia "Hara-wheroni" 40.

HATIHI—(*Justice*).

Tirohia Kai-whakarite-whakawa Hatihī.

HERIWHI—(*Sheriff*).

He ingoa tenei mo tetahi o nga Apīha o te Ture. Tirohia Korero Timatanga, § 30.

HITIHIANA—(*Sedition*).

He ingoa tenei mo tetahi o nga Hara-Kirimina. Tirohia Nga Hara-Kirimina, "Hitihiona" 50.

HIWHIRI—(*Civil*).

Tirohia Hara-hiwhiri.

HUURI—(*Jury*).

Tirohia Runanga-Huuri.

HUPIRIMI—(*Supreme*).

Tirohia Kooti Hupirimi.

K.**KAI-WHAKARITE-WHAKAWA HATIHI**—(*Justice of the Peace*).

Kai-whakawa Hatihī. He ingoa tenei, te Hatihī, no nga Kai-whakawa e whakaturia ana e te Kawana ki nga tini wahi, hei titiro, hei tiaki mo te Ture, kei takahia e nga tangata. He tokomaha noa iho enei Kai-whakawa; erangi, kahore e nui a ratou mahi whakarite whakawa, na reira, te mohiotia e nga tangata Maori. Kia nobo taahi raua ko tetahi Kai-whakarite-whakawa Tuturu ka whai tikanga whakarite whakawa te Hatihī, i runga i nga mea Hiwhiri. Kei etahi mea Kirimina, he tikanga mahi ano ta te Hatihī; he mea ano, kia tokorua nga Kai-whakawa Hatihī hei whakahaere, hei pera me ta te Kai-whakarite-whakawa Tuturu e whakahaere nei; he mea ano, kia kotahi ano Hatihī. Ta te Hatihī mahi, he tiki atu, he uiui, he tuku Warati hopu, hei hopu i nga tangata tahae, kohurū, tutu, ka tuku hoki ki te Whareherehere, ki te kore he tangata whakakapi mo ta taua hunga i tutu ra ki te Ture; tetahi, he herehere hoki ta te Hatihī i te tangata mana e whakawa, ara, ka meinga e ia kia tuhituhi pukapuka whakaae moni kia utua e ia me he mea ka bapa tana wahi i waiho nei ia hei kawē ki te whakawakanga. He mea whakaoati ano te Hatihī, ina whakaturia, kia tika, kia pono tana mahi. Ko te Kai-whakarite-whakawa Tuturu, i neke ake tona tikanga mahi. Kei etahi mea, ka rite ia ki nga Hatihī tokorua. Kei te Korero Timatanga, § 37, me era atu, te korero mo te tikanga mahi a tenei Apīha.

KAMAPA UNA-HARA—(Compounding).

He ingoa tenei mo tetahi o nga Hara-Kirimina. Tirohia Nga Hara-Kirimina "Kamapauna-Hara," 23.

KANAPIRAHI—(Conspiracy).

Tirohia Whakapapa-Kanapirahi.

KAPITARA—(Capital).

Tirohia Hara-Kapitara.

KARAUNA-KARAATI—(Crown Grant).

He ingoa tenei mo te pukapuka a te Kuini, e tuku nei, e whakapumau nei i te whenua ki te tangata; ko nga whenua katoa i Niu Tirani, e riro nei i te tangata, ara, nga whenua tuku na te Kuini, he mea pera; ko te whenua, ko tona pukapuka whakaatu i nga rohe; tubia iho te ingoa o Te Kawana hei ritenga mo to te Kuini. Na, ko te tangata i a ia taua pukapuka, i a ia hoki te whenua; ekore e waha te whenua me tona Karauna-Karaati. Na, ko te whenua kua tukua peratia ki tetahi tangata, ka meinga, kua Karauna-Karaatitia.

KARAREHE-KATERE—(Cattle).

He ingoa tenei mo nga kararehe kai tarutaru e atawhaitia ana e te tangata, pera me te hoiho, kau, hipi, koati, poaka, aha, aha.

KAREWA-POAI—(Buoy).

He ingoa tenei, te Poai, mo te tohu e whakakarewatia ana ki te moana, ki te wahapu ranei, hei tohutohu i te ara mo te kaupuke, hei tohu ranei i te wahi toka, tahuna, aha.

KATERE—(Cattle).

Tirohia Karerehe-Katere.

KATIMAUHE—(Custom House).

He ingoa tenei mo te whare e whakaritea ana e te Ture, hei whare taenga atu mo te pukapuka o nga hanga e utaina mai ana ki tenei whenua, o nga hanga hoki e utaina atu ana i tenei whenua; ara, o nga hanga ia e whakaritea ana e te Ture kia waha mai ma te Kawanatanga tetahi wahi o ratou ritenga utu. Ko nga kaupuke katoa e mea ana ki te rere atu i tetahi wahapu, me matua riro mai he tikanga i te Katimauhe, ka tahi ka tika te rere.

KATIPA—(Constable).

He ingoa tenei mo tetahi o nga Apiha o te Ture, ko te tikanga o tana mahi kua korerotia kei te Korero Timatanga, § 59.

KATIPA PEHIARA 1—(Special Constable).

He ingoa tenei mo te tangata e whakaturia ana e te Kai-whakarite-whakawa, hei Katipa mo tetahi takiwa kau, whakakatipatia ana e nga Kai-whakarite-whakawa Hatihitokorua, tokohia atu ranei. Kei te wahi penei ka whakakatipatia te tangata hei Katipa-pehiara; ara, me he mea ka haere atu tetahi tangata, ka korerotia ki nga Kai-whakarite-whakawa, tera tetahi kino kua meatia, meake ranei meatia, Hara-wheroni ranei, tutu ranei, aha ranei; na, ma nga Kai-whakarite-whakawa te whakaaro ki te whakakatipa i etahi tangata noa, kua hei katipa tuturu, engari mo taua takiwa kau, mo taua wahi kau. Ko te tikanga-mana, e mau nei i nga Katipa noa iho nei, he pera ki te Katipa-pehiara i te wahi e Katipa ana ia.

KAWANATANGA—(Government).

He kupu tenei mo te whakahaere-tikanga ki te Iwi, e mau nei i a Te Kuini, tuku iho ki a Te Kawana ratou ko ona hoa whakahaere-tikanga, whakarite ano na Te Kuini.

KAWENATA WIRA—(Will).

He ingoa tenei te Wira mo te pukapuka a te tangata e whakarite ana i ona rawa kia peheatia, kia peheatia, i muri i a ia, ina mate atu ia. He tikanga nui tenei na te Pakeha; ka tubia ano e te tangata tana Wira i te mea e ora ana, ka whakarite i tona whenua, i ona taonga, kia waiho ki a wai, ki a wai, i muri i a ia.

KINO NUIHANA—(Nuisance).

He ingoa tenei, te *Nuihana*, mo tetahi kino, aha noa, ka meatia pokanoatia e te tangata, tupu ana he whakararu mo tetahi atu tangata i roto i taua meatanga; ko tetahi aha noa ranei, mea tika kia meatia e te tangata, tupu ana he whakararu mo tetahi atu tangata i roto i taua meatanga. Tetahi tikanga o te kino-*Nuihana*, he Hara-*Kirimina*. Tirotia Nga Hara-*Kirimina*, "*Kino-Nuihana*," 66. Tetahi tikanga, he Hara-*Hiwhiri*. Tirotia Nga Hara-*Hiwhiri*, Wharangi, 40.

KIRIMINA—(Criminal).

Tirotia Hara-*Kirimina*.

KOINI—(Coin).

He ingoa tenei mo te pata Koura, Hiriwhia, Kapa ranei, kua oti te whaihanganga hei *Moni*; he mea whakarite na te Ture tona ritenga-utu.

KOHUKOHU PARAWHIMI—(Blasphemy).

He ingoa tenei mo tetahi o nga Hara-*Kirimina*. Tirotia Nga Hara-*Kirimina*, "*Kohukohu-parawhimi*" 14.

KOOTI—(Court). KOOTI-WHAKAWA—(Court of Justice). KOOTI HUPIRIMI—(Supreme Court).

He kupu tenei, te *Kooti*, mo ta Te Kuini i whakatu ai hei whakarite whakawa i runga i nga tikanga o te Ture. Ko te tino kai-whakahaere o te Ture, ko ia ko Te Kuini; mana nga *Kooti-whakawa* e whakatu. He tini nga *Kooti-whakawa* kei Ingarani. Kei Niu Tirani, ko ona *Kooti-whakawa* ano. Ko to runga rawa ko te *Kooti Hupirimi*, koia tena e noho ra te Kai-whakarite-whakawa Tumuaki, kotahi ranei, tokohia ranei, me te Runanga-*Huuri* tekau ma rua nei. Ma tenei *Kooti* e whakawa nga mea nunui, nga Hara-*Hiwhiri*, me nga Hara-*Kirimina*, kahore nei e tika te whakawa tata e nga Kai-whakawa *Hatihī*, e te Kai-whakarite-whakawa Tuturu ranei.

He *Kooti-whakawa* ano, ko to te Kai-whakarite-whakawa Tuturu.

He *Kooti-whakawa* ano, ko to nga Kai-whakawa *Hatihī*.

Kotahi hoki tera *Kooti* whakawa, kei Poneke, mana e whakawa etahi o nga Hara i tuhia ki te pukapuka tataua Hara-*Kirimina* ra, ma te *Kooti Hupirimi* e whakawa. Kei reira anake taua *Kooti*, kei Poneke; na reira te tuhia ai nga Hara e ahei te kawe ki taua *Kooti*, whakawa ai, kei raruraru hoki. Kua takoto te tuhituhi nga tikanga whakahaere o enei *Kooti*, o te *Kooti Hupirimi*, o te *Kooti* o te Kai-whakarite-whakawa, kei era wharangi o tenei pukapuka. Tirotia Korero Timatanga, § 19, § 29, § 37, § 55.

KORONA—(Coroner).

He ingoa tenei mo tetahi o nga *Apiha* o te Ture. Tirotia Korero Timatanga, § 30.

KORONI—(Colony).

He kupu tenei mo te tau whenua e nohoia ana e te Pakeha. He *Koroni* tera kei Pohakena; he *Koroni* era, kei Inia; he *Koroni* hoki tenei, a Niu Tirani nei. He tini o Ingarani *Koroni*.

KUARATINI—(Quarantine.)

He ingoa tenei mo te ritenga whakamotuhake i te kaupuke e tupatoria ana he mate kino, uruta nei, kei runga. Kahore e tukua te kaupuke pera kia uru ki roto ki era atu kaupuke o te wahapu. Kahore hoki e tukua kia haere noa atu te tangata ki taua kaupuke, me nga tangata hoki o runga, kaore e tukua kia haere noa ki uta; engari, ka wehea ketia he tunga mo taua kaupuke ki tetahi wahi o te wahapu, kia tu ki reira taea noatia te takiwa i whakaritea e te Ture.

M.

MAPI—(*Map*).

He ingoa tenei mo te pukapuka whakaahua whenua.

MERA—(*Mail*).

Tirohia Whare-*Mera*.

MAHI PENARA—(*Penal Servitude*).

He kupu tenei mo te mahi e whakamahia nei te tangata hei whiu whakautu mo tetahi hara kua meatia e ia.

MIHIPIRIHANA—(*Misprision*).

He ingoa tenei mo te huna i te Hara-*wheroni*. Kua oti tona tikanga te whakamaori kei te Upoko o nga Hara-*Kirimina*, "Hara-*wheroni*" 40.

MIHITIMINA—(*Misdemeanour*).

Tirohia Hara-*Mihitimina*.

MONI KOINI—(*Coin*).

Tirohia *Koini*.

MOKERE—(*Smuggling*).

Tirohia Tahae-*Mokere*.

MURU-ROPERI—(*Robbery*).

He ingoa tenei, te *Roperi*, mo te tango i te rawa e mau ana i te tinana o te tangata; i tangohia maoritia ranei, i whakawehiwehia ranei ko te tangata ka tango ai. Tirohia Nga Hara-*Kirimina*, "Tahae *Raheni*" 55, Wharangi 19, me tona Upoko whakaatuatu hoki, Wharangi 33.

N.

NAMA-TIKETE—(*Ticket*).

He kupu tenei mo te mea rino, rakau, aha ranei, mea iti nei, ka tuhia a waho ki te kupu ingoa ranei, aha ranei, ki te whika ranei, hei tohu.

NOTI-PEKE—(*Bank Note*).

He ingoa tenei mo te pukapuka moni e tukua ana e nga *Peke moni*. Ko te rite-nga o taua *Noti*, kei te mea e tuhia ana ki roto; he Kotahi Pauna, £1; he Rima Pauna, £5; he Tekau Pauna, £10; he aha, he aha. Ko te tikanga o taua *Noti*, he pukapuka whakaae na te hunga o te *Peke* nana taua *Noti*, kia hoatu ki te tangata i a ia taua *Noti* nga moni e tuhia ana ki roto, ina kawea atu taua *Noti* ki te *Peke*, kia *tiinitia*.

NUIHANA—(*Nuisance*).

Tirohia Kino-*Nuihana*.

P.

PAIRAHI—(*Piracy*).

He ingoa tenei mo te muru-kaipuke ki waenga moana; ko tetahi tenei o nga Hara-*Kirimina*. Tirohia Nga Hara-*Kirimina* "Pairahi" 71.

PAUNI—(*Pound*).

Tirohia Tokiari-*pauni*.

PAKARARI—(*Burglary*).

Tirohia Hara-pakarari.

PARAWHIMI—(*Blasphemy*).

Tirohia Kohukohu-parawhimi.

PEIRA—(*Bail*).

He ingoa tenei mo te meatanga e taea ai te tuku kia haereere noa te tangata e whakapaea ana ki te Hara-Kirimina, me he mea ehara i te Hara nui rawa, ara, kia kua e puritia ki te Whareherehere tatari ai ki te nohoanga o te Kooti hei whakawa i tona Hara. Tirohia Korero Timatanga § 47.

PEHIARA—(*Special*).

Tirohia Katipa-pehiara.

PEKE—(*Bank*).

He ingoa tenei mo te whare takotoranga moni. Tirohia hoki *Noti Peke*.

PENARA—(*Penal*).

Tirohia Mahi-penara.

PIKAMI—(*Bigamy*).

Tirohia Hara-Pikami.

PIKANA—(*Beacon*).

Tirohia Tohu-pikana.

POAI—(*Buoy*).

Tirohia Karewa-poui.

POAHERE—(*Forgery*).

Tirohia Hara-poahere.

PUKAPUKA-RIITI—(*Deed*).

He ingoa tenei, te *Riiti*, mo te pukapuka whakaaetanga a te hunga tokorua, tokohia ranei; he mea tuhituhi nga korero me nga ingoa o te hunga nana taua *Riiti*, he mea *hiiri* hoki.

PUREMU-REIPA—(*Rape*).

He ingoa tenei mo te to wahine:—ko tona tikanga kua korerotia i roto i nga Hara *Kirimina*. Tirohia Nga Hara-Kirimina, "Puremu-reipa" 75, me tona Upoko Whakaatuatu hoki.

R.

RAIOTA—(*Riot*).

Tirohia Tutu-raiota.

RAIHENI—(*License*).

Pukapuka-raiheni. He kupu tenei, te *Raiheni*, mo te tikanga ka tukua e te Kawanatanga, e ta te Kawanatanga ranei i whakawhiwhi ai ki te mana pera; he tikanga ka tukua ki te tangata kia mea ia i tetahi mea, aha ranei, aha ranei, kua ia e tika ke i ta te Ture. He *Raiheni* ano ka tuhia ki te pukapuka; na, kei te mea pera, ka meinga hei ingoa mo taua pukapuka, he *Raiheni*; he mea ano, he mea korero reo kau; a he *Raiheni* ano hoki tera. Ko te tangata i whakawhiwhia e te Kawanatanga ki taua tikanga, ka meinga, kei a ia te *Raiheni* o te Kawanatanga. He tini nga mea e *Raihenitia* ana. Ko etahi mea e whakaritea ana e te Ture kia whai-*Raiheni* te tangata e mahi ana i aua mea, a ki te mahia e ia i runga i te *Raiheni* kore, ka whai Hara ia ki te Ture, a ka riria. Ko te Hoko waipiro, pia, waina, he mea pera.

RAIPERE—(Libel).

He *Raipere* ano, he ingoa no tetahi o nga Hara *Kirimina*. Tirohia "*Raipere*" 57.

He *Raipere* ano, he ingoa no tetahi o nga Hara-*Hiwhiri*. Tirohia Wharangi 42.

RAHENI—(Larceny).

Tirohia Tahae-*raheni*.

REI—(Receipt).

He ingoa tenei no te pukapuka a te tangata mo te moni ranei, mo te aba ranei, e hoatu ana ki a ia e tetahi atu tangata; na tenei te mea hoatu ki tera, ma tera te pukapuka *Rei* o taua mea e homai ki tenei.

REIPA—(Rape).

Tirohia Pureau-*reipa*.

REHIKU—(Rescue).

He ingoa tenei mo te whaka-mawhiti, mo te whakaputa ki waho, i te tangata, i te rawa ranei, i roto i te whareherehere, i te wahi ranei i puritia tikatia ai; mo te whakamawheto atu hoki i roto i te ringa o te hunga-tiaki i a ia taua tangata, taua rawa ranei, e pupuri tika ana, i runga i nga tikanga o te Ture. He Hara-*Kirimina* te *Rehiku*. Tirohia "*Rehiku-whakamawhiti*," 37. Tirohia hoki "*Wawahi Tokiari-Pauni*," 73. Tirohia hoki Nga Hara-*Hiwhiri*, Wharangi, 40.

REHITA—(Registrar).

He ingoa tenei no tetahi o nga *Apiha* o te *Kooti-Hupirimi*. Tirohia Korero Timatanga, § 36.

RETA—(Letter).

Tetahi tikanga o tenei kupu, he ingoa no te pukapuka e tuhitubia nei nga korero a te tangata ki tetahi atu tangata. Tetahi tikanga, mo nga *reta* kupu nei, ara, nga penei, A, H, M, me era atu.

RETI—(Let).

He kupu tenei mo te mea tuku ki te tangata mo tetahi takiwa, i runga i te tikanga utu.

RIITI—(Deed).

Tirohia Pukapuka-*Riiti*.

ROIA—(Lawyer).

He ingoa tenei mo etahi tangata e mahi ana i nga tikanga o te Ture. Tirohia Korero Timatanga, § 24.

ROPERI—(Robbery).

Tirohia Muru-*Roperi*.

RONGOA TARUKU—(Drug).

He ingoa tenei mo nga tini rongoa a te Pakeha.

RUNANGA-HUURI—(Jury).

He ingoa tenei mo te Runanga whakarongo korero whakawa. Ko nga tikanga o te Runanga-*Huuri*, kua oti te whakaatuatu i te Korero Timatanga, § 34, § 35.

T.

TAUTUTU AWHIREI—(Affray).

He kupu tenei mo te ririri, mo te whainga e uru nei te hunga tokomaha. Tirohia hoki Nga Hara-*Kirimina*. "*Taututu Awhirei*," 5, me tona Upoko Whakaatuatu.

TAHAE MOKERE—(Smuggling).

He ingoa tenei mo te mahi tahae i nga hanga *Katimauhe*. He Hara-*Kirimina* ia. Tirohia "*Tahae-Mokere*," 81.

TAHAE RAHENI—(Larceny).

He ingoa tenei mo te tahae i nga rawa o tetahi tangata; ka tangohia, ka kawea atu, kahore hoki te hunga nona aua rawa i whakaae, kahore hoki i pai kia tangohia, kahore hoki he take tika hei tangohanga, a tangohia ana e te tangata tahae, hei mea mana iho. He Hara-*Kirimina* ia, a he maha ona tikanga. Tirohia Nga Hara-*Kirimina*, "*Tahae Raheni*," 55, me tona Upoko Whakaatuatu hoki.

TARUKU—(Drug).

Tirohia Rongoa-*Taruku*.

TIKETE—(Ticket).

Tirohia Nama-*Tikete*.

TOHU-PIKANI—(Beacon).

He ingoa tenei mo te tohu e whakaturia ana ki uta hei titiro mai ma te kaupuke e rere ana i waho i te moana.

TOKIARI PAUNI—(Pound).

He ingoa tenei mo tetahi wahi kua taiepatia hei wahi herehere mo nga kararehe e mau ana mo te takahi kainga, pupuri ai ki reira kia whakaturia ta ratou kino, ka tahi ka tukua.

TOOKA—(Dock.)

He ingoa tenei mo tetahi tunga kaupuke, mea mahi na te tangata kia taes te whakaki ki te wai, te whakamaroke hoki.

TUTU-RAIOTA—(Riot).

He ingoa tenei mo te ngangau, tutu nei. He Hara-*Kirimina* ia. Tirohia "*Tutu-Raiota*," 78.

W.

WARATI—(Warrant).

He ingoa tenei mo te pukapuka a te Kai-whakarite-whakawa e tukua ana ki te *Katipa*, hei tikanga mana e haere ai ia ki te hopu ranei i tetahi tangata, ki te hahau mea tahae ranei i roto i te whare o tetahi tangata, ki te tango ranei i nga rawa o tetahi tangata kia hokona hei whakarite i tetahi moni kua kiia iho e te *Kooti-Whakawa* kia utua e ia; a hei tikanga ma te *Katipa* e haere ai ki te aha ranei. Heoi te mea e tika ai te *Katipa* kia mahi i enei mahi, me whai *Warati* ia na te Kai-whakarite-whakawa. He *Warati*-hopu tetahi; he *Warati*-hahau tetahi: he *Warati*-tango tetahi.

WIRA—(Will).

Tirohia *Kawenata-wira*.

WH.

WHAINÉ—(Fine).

Tirohia Utu-*whaine*.

WHAKAPAPA KANAPIRAHI—(Conspiracy).

He ingoa tenei mo te hono a te hunga tokorua, tokohia atu ranei, hei hanga tikanga whakawhiwhi i tetahi atu tangata ki te mate, ki te he; hei whakawhiwhi ranei i tetahi hunga, i te iwi nui tonu ranei, ki tetahi h.e.

WHARE MERA—(Post Office).

He ingoa tenei mo te whare tukunga pukapuka, tuhituhi nei, kia kawea ki nga wahi i tuhia nei a waho o aua pukapuka kia kawea ki reira; ko te whare homaitanga hoki i nga pukapuka ki nga tangata nona nga ingoa i waho. Te tikanga o te *Mera* ko te takai pupapuka i tukua ki te Whare-*Mera*, kawea ana e te Kai hari *Mera* ki te wahi i tuhia ai a waho mo reira aua pukapuka. Kei te Kawanatanga te tikanga o nga *Mera*. Ma te Kawanatanga e utu te Kai-hari, a ma nga tangata e utu ki te Kawanatanga mo te haringa o tana pukapuka o tana pukapuka; ehara i te utu nui; ko te utu mo ta te *Mera* hari pukapuka ki nga wahi katoa o Nui Tirani, erua kapa mo te pukapuka kotahi.

WHERONI—(Felony).

Tirohia Hara-*wheroni*.

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