

## No. 2.

## COURT AT KAHUMATUKU.

*At a Court held at Pepepe, on August 5th; Magistrates—Mr. FENTON, TAKEREI, TANETI.*

WIREMU TITUPUHAERE v. KEREOPA PAIAHA.

Wiremu Titupuhaere.—At the great meeting at Paetai commenced this wrong. Kereopa first stretched forth his hand to the woman. Kereopa scratched the skin of the woman. The woman did not agree. Kereopa continued to scratch. The second night Kereopa still scratched. The third night Kereopa scratched the woman, the woman scratched Kereopa. The fourth night they for the first time slept together. We pulled to Rangiriri. The second night at Rangiriri they slept together. The third night they slept again. Another night they were sleeping together, when they were caught by Hira. Hira came to me and told me that they had been sleeping together.

Examined by Kereopa—Their adultery commenced at Paetai. They slept at Waitutu. They slept at Rangiriri. At Waitutu was the commencement—at Rangiriri the end.

Examined by the Court—I heard all this. I did not see anything.

Hira Te Kanakanga—On the seventh night of their sleeping they were caught. We were asleep. We had not slept long when I awoke. I heard Kereopa knocking. Karo got up and went to Kereopa. Kereopa and she lay down together. I called out to Rihi, "give me some clothing." When Kereopa heard me calling out, he got up and went away. When Kereopa went away the woman turned round, and afterwards got up and went out. Kereopa shut the door with a blanket. They went out both of them. Karo returned into the house, and came into my blankets. I said to her, "remain away." I arose and went to the fireside. I proposed to her to go and have some tea. We went. I said to her, "I have caught Kereopa and you." Karo said, "Yes." We returned into the house.

By Kereopa—They were caught at Rangiriri. I know they slept together, because I caught them myself.

By the Court—I did not see the commencement. I have no reason for saying it was the seventh night.

Hone Papahewa—At Waitutu was the commencement of their sleeping together. We went to Rangiriri. On the second of our nights at Rangiriri I was sleeping in their house, and I saw Karo come from out of Kereopa's blankets.

By Kereopa—I did not see them sleeping together, but I heard. I did not see on the fourth night.

Defendant, (having been cautioned about sundry letters of his which were read by Takerei) said—Mine was the commencement of this evil. Then my friend joined in. We slept together 5 nights. Mine was the commencement, or rather both of us. Our spirits slept together long since, latterly our bodies.

Karo—I have committed adultery before—many times, whilst I was William's wife. I am not married. It was not heard of at the time. It took place at Kahuwera. I did not tell of it then.

Judgment for £2 for plaintiff—with an intimation that if the character of the plaintiff's wife had been better, the damages would have been more; but damages for adultery or seduction must be proportioned to the character previously borne by the woman—as well as other considerations, such as whether she has children or not, &c., &c.

## REPORTS OF MEETINGS.

## No. 1.

REPORT OF A MEETING OF NGATIPO AND NGATIMANOKI, HELD AT TUAĀKAU, JULY 27, 1857.

Karapu Te Kuri.—We have newly begun to consider these matters. We are ignorant. We have heard Mr. Fenton's words that if we do not wish to join, it is very well. He will not visit us in his circuits to hold courts. The desire must begin with us. Therefore we have written to him desiring him to attend a meeting, at which he may explain all the new system, and give us an opportunity of embracing it. At Paetai when the great meeting was held, we were undecided. Now we are decided to do something. There are two plans going. Let us seek which is the best. The proper way is for us to help Mr. Fenton, and for him to help us. Therefore we wish you, Mr. Fenton, to speak and explain these matters, and then we will seek for a man to carry out these arrangements. This is all.

Mr. Fenton explained the new system, the object of it, union of races, equal laws, advance in material prosperity, &c., and the means, as set forth in the minutes of His Excellency, and the Ministers.

Karaka Tomo (principal old chief of Ngatipo).—What is the meaning of the ark that God said, Let Noah make. The white men are cautious and knowing, the offspring of the youngest son of Noah. Noah was saved when the world was drowned, because he had an ark. The white men will be saved, even if the Maoris drown—because they have an ark. The law and order is their ark. Therefore let us turn to the white man, and get into his ark, that we may be saved—the law, the council, the magistrate. On this day we begin. We seize the law, faith, the council, the magistrate, to seek evil and drive it away. O! Fenton, you were right when you said that we were alone of all the tribes of Waikato, and that we were asleep. We have just awoke. We take the council in the presence of the faith, the magistrate in the presence of the council. We take those four things that I have mentioned to remedy adultery, trespass, drunkenness, theft, &c. If we support one another, the Maori and the white man, we shall be strong, but divided we shall fall.