

Petition of Te Rangiwhakaewa and Others, in the Province of Hawke's Bay, Relative to the Purchase of the Seventy-Mile Bush. Ordered by the Honourable the Legislative Council to be Printed, 13th October, 1871. By Authority: George Didsbury, Government Printer, Wellington. 1871.

Akuhata, 29, 1871.

Ki a HENARE RATA,—

E hoa tenei o matou matenga ka tukua atu ki a koe mau e mau atu ki nga tangata nunui o te Runanga hei tirotiro iho ma koutou.

E hoa ma e nga tangata nunui o te Kawanatanga e noho mai nei i te Paremete i Poneke, kia rongu mai koutou kua mohio te Kawanatanga o tenei Porowhini o Nepia nei ki te makutu i a matou i o matou whenua hoki ki te ture Maori?e hara i te ture e mahia nei ki a matou. Ina hoki ka tukua atu ki a koutou hei tirotiro iho ma koutou kia marama ai koutou ki te ritenga i ki ai matou kei te mohio te Kawanatanga o Nepia nei ki te makutu Maori, ara ki te whakamate i o matou whenua i a matou hoki i nga tangata.

E hoa ma whakarongo mai, e toru nga ritenga kua whakahaerea e te Kawanatanga ki runga ki o matou whenua, i kite atu ai matou i te he i whakahe ai. Me he mea ano i kite atu matou i te tika o te mahi kua kore e tukua atu ki a koutou whakamahi ai. Tena ko tenei he he ano ka kitea iho. Kei mea koutou he whakakino noa iho na matou ki te ingoa o te Kawanatanga, kahore he tika tonu no te he i whakahe ai matou. Tena oti tirotiro iho kia kite koutou i te he i he ai ki a matou. Te mahi tua tahi? te mahi tuatahi ko te Ruritanga; te tuarua ko te kootianga; te tua toru ko te hokonga. E toru enei mahinga, raruraru tonu iho matou.

Te he o te Ruritanga i whakahe ai matou, ehara te Ruritanga i te mea haere i runga i te whenua; he mea mahi tahae noa iho na Raka raua tahi ko te Kawanatanga o Nepia nei i te Taone i Nepia; he mea huihui na Raka i nga maapi katoa i hokona ai nga whenua i mua ki te Kawanatanga?te maapi o Wairarapa, o Mataikona, o te Wainui, o Porangahau, o te Waipukurau, o Manawatu; ka oti ka tikina ano ki nga Karauna karati.

Katahi ano ka mahia te maapi nui, ka oti ka waiho hei maapi whakawehiwehi mana ki o matou whenua kia riro ai i tana whakaaro. No konei ka whakahe matou, te take o to matou whakahe he tauhou no matou ki tenei Ruri. He nui hoki nga whenua i mahia i mua atu ehara i te mea penei, he mea ata haere e te tangata nona te whenua raua tahi ko te kai Ruri ki runga ki to whenua kia marama ai te Ruri me te maapi.

Te he o te Kooti i whakahe ai matou;—No te ra i tu ai te Kooti ka pataia ki a Aperahama te Rautahi e te Rokena;—E hoa Aperahama i tata ranei koe ki tenei whenua? Ka mea Aperahama;—Ae. Ka patai ano a te Rokena ki a Aperahama;—Ko wai to tupuna? Ka mea Aperahama;—Ko te Rangi-whakaewa. Ka patai ano;—Kei runga ranei koe i te whenua e noho ana? Ka mea Aperahama;?Ae. Ka patai;—He mahinga ano tau kei runga i te whenua? Ka mea Aperahama;—Ae he Mahinga taku, he whare toku, he taiepa taku, no mua iho na toku tupuna i waiho. Taku noho?ka waru nga whaka-tupuranga oku tupuna ki runga ki tenei whenua, ko toku matua ka iwa, ko au ka tekau, ko aku tamariki ka tekau ma tahi, ko aku mokopuna ka tekau ma rua.

Ka patai a te Rokena kia Hoani Meihana;—Tena Hoani e tika ana ranei te korero a Aperahama? Ka mea a Hoani;—Kahore i tika. Ko te tangata nona tenei whenua ko Rangitane?he tangata bou a te Rangiwhakaewa.

Ka rango a te Rokena i te korero a Hoani ka tahuri a te Rokena ki te korero a Aperahama whakahe ai. Hinga tonu iho Aperahama i taua tangata te turaki?turakina katoatia ngi iwi o Aperahama. Ko te Ahuoturanga te whenua i whakahe ai taua tangata ki Aperahama, katahi ka turakina i runga i nga piihi kotoa o tenei whenua o Tamaki i te Ahuoturanga, i Maharahara i Umutaoroa, i te Piripiri, i Tiratu, i Otanga, i te Ohu, i Rakaiatai, i te Tuatua, i Ngamoko, i Puketooi, ko ona piihi e wha. E hoa ma e nga tumuaki o te Komiti, te take i turakina ai matou i runga i o matou whenua e te tangata o te Kooti raua tahi ko te Kawanatanga o Nepia he korenga no matou kahore e whakaae ki te hoko i o matou whenua. Ko te take ano tenei i tukua ai a matou Panui ki te tumuaki o te Kooti Whakawa Whenua kia tuaruatia te Kooti mo enei whenua katoa e mau nei nga ingoa i runga ake nei. Katahi ka whakaaetia mai e taua tangata kia ruritua. No ta matou tononga atu ki nga kai Ruri puritia ana e te Kawanatanga o Nepia nei?koia matou i ata rapu marire ai ki te ture kia ata rapua ai te he o te Kootitanga i tenei whenua.

E hoa ma kei mea koutou e tito ana ta matou whakahe ki a te Rokena?he tika tonu. He he ano te he nui i kite atu ai matou, he whakawhirinaki nona ki te tangata; whakarerea ana tona waka I hoe mai ai ?ia? i runga i te moana nui, ara te Ture, kau haere ana mai i roto i te wai, ara i raro i te Ture. Koia tenei he ka tutua atu kia kite iho koutou i nga tangata katoa o enei hapu katoa i tukinotia nei e taua tangata ki te pana atu ki te moaua kaukau ai, karanga noa atu matou ki to matou waka kia whakahokia mai kahore hoki i whakaronga mai taua tangata, haere tonu. Koia ka tahuri atu ki a koutou. E hoa ma he inoi atn tenei na matou ki a koutou kia tukua mai to matau whenua ki waho o te Kooti o te hoko o te ruri hoki. Kei mahara koutou kei te haere tika atu te whenua i te ringa o te Kawanatanga o Nepia ara Omana. Kaore, e haere he atu ana to matou whenua. Me he mea hoki i haere tika atu kahore a matou tonu atu kia whakahokia mai. Ma koutou hoki e whakaaro he nui nga whenua kua

riro atu i te Kawana, na kahore he tono mo ena whenua o matau. Ko nga wahi ano e takoto he ana ka eke atu he kupu kia ata whakahaerea he tika ki tena wahi. Ko tenei wahi. Ko tenei koki kei te takoto he, kai te nui te raruraru.

No konei ka haere nui atu matou ki te tono atu i o matou whenua. Koia o matou ingoa e mau na, he tono atu anake ki a koo te kupu a matou a ena tangata.

Koia o matou hapu e mau na nga ingoa me o matou ingoa hoki e mau i raro na, he kupu kotahi ta matou kupu tuturu tonu. Kia marama ki ta matou titiro iho katahi ano ka muiu tenei inoi.

Ko nga hapu tenei o matou i uru ki Tamaki i turakina ai e te Kooti ka tuhia iho nei nga ingoa ki raro:?

- Ko te Rangiwakaewa
- Ko te Wharekohukohu
- Ko Parakiore
- Ko te Ruatotara
- Ko Kaiuru
- Ko te Rakaurua
- Ko Manuhiri
- Ko Nganahau
- Ko Uewha
- Ko te Kikiri
- Ko Hinekatarangi

Ko nga tangata o enei hapu i uru ki nga karauna karaati ka tuhia iho nei nga ingoa ki raro nei. Ko te nama o te hapu te nama mo nga tangata:?

- Ko Wi te Huata
- Ko Hera te Hiahia
- Ko Paora Ropiha
- Ko Hori Pouri
- Ko Renata te Rahui
- Ko Ihakara Whaitiri
- Ko Matiu Meke
- Ko Ereatara te Kuru
- Ko Winiata Takataka
- Ko Rora Otene
- Ko Nikora Matenga
- Maata te Opukahu
- Ko Hoera te Nohomoke
- Heta Tiki
- Ko Nopera Apiata
- Ko Hori Niania
- Ko Harata Hawea

Ko nga tangata tenei i panaia e te Kooti ki waho o te whenua i te ra i tu ai te Kooti. Kei nga nama o nga hapu te nama o nga tangata i rere ki waho:?

- Ko Paora te Rangiwakaewa
- Ko Aperahama te Rautahi
- Ko Ani Tapatu
- Ko Rawinia Konae
- Ko Tawhai
- Ko Hoera te Nohomoke, heoi
- Ko te Wikiriwhi Pautahi
- Ko Ihaka
- Ko Eruwini
- Ko Mare
- Ko Matiu te Kotoi
- Ko Miriama Waaka
- Ko Inia Waaka me etahi atu
- Ko Apiata Kuikainga
- Ko Hami Niho
- Ko Ahitana Hungahunga
- Ko Eriata Ngapaki me etahi atu
- Ko te Ropiha te Takou

- Ko Arapata te Atua
- Ko Horiana Kau
- Ko Hirani Poti me etahi atu
- Ko Horia te Kaipo
- Ko te Kaninamu te Paengaio
- Ko Ana Torouka me etahi atu
- Ko te Paraone te Hapu
- Ko Wiremu Topi
- Ko Pore te Ruru
- Ko Wi te Ota
- Ko Wi Wheko
- Ko te Tutere Wheko me etahi atu
- Ko Piripi Taua
- Ko Wi Matua
- Ko Paiura Poronga
- Ko Haromi te Wharepu
- Ko Nepia Otene me etahi atu
- Ko Heni Mokai
- Ko Heni Whanau
- Ko Katerina Winiata me etahi atu
- Ko te Peti te Poke
- Ko Haira Tamanoho
- Ko Hirai te Hau
- Ko Matiu te Ngakau
- Ko Hori Herehere me etahi atu
- Ko Hiraka te Aroatua
- Ko Nikora Kaingakore
- Ko Arapata Hawea
- Ko Haromi Hunamoni
- Ko te Otina Hokokakahu
- Ko Paranihia Hineiarā me etahi atu
- Ko Pirihira Moeroa
- Ko Eperata
- Ko Rain ate Huna
- Ko Ani Paraone me etahi atu

E hoa ma ko nga tangata tenei i kapea e te Kooti ki waho o Tamaki. Ko enei tangata ano nana i whakahe te Kooti me te Ruritunga, na ratou katoa ano i panui kia tuaruatia te Ruri; ka oti katahi ano ka tuku ki te Kooti ka marama ki ta matou titiro. Ko te hokonga tenei o Tamaki ka tukua atu kia kite iho koutou i te he i he ai i a matou, i ki ai matou kua mohio te Kawanatanga o Nepia nei ki te makutu Maori?heoi

I te ra i hokona ai a Tamaki e te Kawanatanga o Nepia nei kahore hoki he whakaatu a taua Kawanatanga ki a matou; mahi tonu a Omana raua ko Raka i ta raua mahi me ta raua hoatu ano i te moni ki nga tangata e hoko ana. Kore rawa atu he whakaatu ki a matou. E kite ana aua tangata i a matou i te taone i Nepia kaore e tahuri mai ki a matou whakaatu mai ai kai te hoko raua. E waru nga marama i hoko ai kaore hoki aua tangata e mobio ki a matou. No konei ka whakahe ki taua Kawanatanga. Me he mea te hoko a aua tangata he hoko Maori, pera me nga hokonga whenua o Mua, penei e marama ana he hoko Maori. Tena ko tenei kua hangaia te ture mo te whenua mo te tangata hoki. Ka tau te mana o te ture ki runga ki te whenua ki runga hoki i te tangata, no reirs ka maharatia e matou kai te be te mahi a taua Kawanatanga o Nepia e whakahaere nei ki a matou ki nga iwi Maori o tenei whenua o Tamaki, otira o Heretaunga katoa. No konei ka tukua atu nei e matou ki a koutou kia tirohia e koutou te ahua o te whakahaere a tenei Kawanatanga e mahi nei. Ina hoki he tangata kuare tenei iwi te Maori ki te mohiotanga; ko koe te tangata nui te mohio ko te pakeha. Koia ka tukua atu nei ma koutou e kimi mai he ritenga mo to matou mate e mate nei matou i tenei mate nui, mate kino, mate whakawehiwehi?heoi.

E hoa ma e nga tangata nunui o te Kawanatanga e noho mai nei i te Paremete i Poneke ko ta matou kupu kua maharatia e matou he kupu tuturu na matou; kia ata mohio ai koutou ki to ritenga o ta matou whakaaro.

Ko Tamaki me tuku mai ki waho o te Kooti o te hoko kia ata mahia nga raruraru o matou whenua. Kua e whakankia te mahara kino a te Kawanatanga o Nepia nei e mahi nei ki o matou whenua, kia ata rite ai nga manaaki a te ture ki nga iwi Maori o takoto nei i raro i to mana o te Kawana i te mana hoki o te Kuini Wikitoria o Ingarani.

Ko ta matou kupu tuturu tena e takoto nei i roto i to matou Komiti Maori, i a matou hoki i nga tangata nona

nga whenua. Ehara te mahi pokanoa na te Komiti Maori ki te mahi; he mea whakamahi ano na matou ki taua Komiti. Kanui te pai o te whakahaere a tana Komiti ki ta matou titire atu. Te pai kei runga tonu ta ratou whakahaere i te ture e iri ana. E hoa ma e kore, e mutu tenei raruraru, ka tono tonu ki a koutou kia tukua mai o matou whenua ki waho o te ture. Heoi, konga tangata nana tenei reta e mau na nga ingoa i runga ake na.

29th August, 1871.

To HENRY RUSSELL,—

Friend,—We submit our grievances to you, in order that you may lay them before the gentlemen of the Assembly, to be there considered.

Friends, the gentlemen of the Government in Parliament in Wellington, give heed. The Government of this Province—Hawke's Bay—have found out how to bewitch us and our land Maori fashion, and do not act according to law. We forward certain points for your information and guidance, in order to show why it is that we state that the Government of Hawke's Bay know how to bewitch Maori fashion; that is to say, to destroy the land, and us, the people, also.

Friends, hearken. There are three courses which have been pursued by the Government in respect of our lands, through which we have discovered the faults of which we complain. Had we seen the justice of their proceedings, we would not have sought your help, but, as it is, we have seen the faults.

Do not consider that we are speaking disrespectfully of the Government now: it is because certain matters are wrong that we find fault. Now then, do you give consideration to the question of the matters which have caused trouble for us—

- *First, The survey.*
- *Second, The investigation.*
- *Third, The sale.*

These are three matters which have caused us trouble.

The objection to the survey is, that it was not a survey made on the ground: it was done in a clandestine manner, by Mr. Locke and the Hawke's Bay Government, in the town of Napier, by collecting all the maps of previous sales to the Government,—the plans of Wairarapa, Mataikona, Te Wainui, Porangahau, Waipukurau, and Manawatu. When they had done with these, they had recourse to the Crown grants.

When the large plan was made, it was used by him to intimidate us in respect of our lands, so that he might get them as he wished. We therefore objected, because we were strangers to this survey. Much land has been dealt with in past times, but not as this has been dealt with,—the surveyor went upon the land so that the survey might be all right, and also the plan.

Our objection to the Court is this:—When the Court sat, Mr. Rogan asked Aperahama Te Rautahi Friend Aperahama, have you an interest in this land?—Yes. Who was your ancestor?—Te Rangiwhakaewa. Are you living upon the land?—Yes. Have you any cultivations upon it?—Yes, I have cultivations, I have a house, I have fences left by my ancestor. My ancestors had been living upon this land for eight generations. My father represented the ninth, and I am the tenth; my children will be eleven, and my grandchildren twelve.

Mr. Rogan then asked Hoani Meihama: Hoani, is the statement made by Aperahama, correct?— It is not. The owners of this land are Rangitane. Te Rangiwhakaewa is a new man.

When Mr. Rogan heard what Hoani had said, he would not accept Aperahama's statement, and so he failed through that man, and all his tribes failed with him. Ahuaturanga was the land in respect of which that man objected to Aperahama, and then he was overthrown from all the blocks of this land, Tamaki [Seventy-Mile Bush], Te Ahuaturanga Maharahara, Umutaoroa Te Piripiri, Tiratu, Otanga, Te Ohu, Orakaiatai, Te Tuatua, Ngamoko, Puketoi (these are blocks under this name).

Friends, the heads of the Committee. The reason why we were overthrown from our lands by the Court and the Government of Napier was, that we did not wish to sell our land. That is why we applied to the Chief Judge of the Native Land Court for a rehearing of the eases of these lands, the names of which are given above. That man agreed that we should survey it. On sending surveyors, the Government of Hawke's Bay prevented them (from acting). We are therefore trying to find out what the law is, in order that it may be discovered in what respect the investigation of the titles to these lands is wrong.

Friends, do not think that our objection to Mr. Rogan's proceedings is not a true objection. It is a very proper objection. We saw that a very improper course was pursued: he showed partiality for one party, and he abandoned the canoe in which he crossed the wide ocean, that is to say the law, and he took to the water, that is, he acted outside of the law. We therefore bring this wrong before you, that you may see how badly all the people of these hapus have been treated by that man, in being driven into the sea, there to swim about and call in vain for our canoe to be brought back to us. That man did not heed us, but pursued his own course: we

therefore apply to you.

Friends, we pray you to take our land out of the Court, of the sale, and of the survey. Do not consider that the land has passed properly into the hands of the Government of Hawke's Bay, namely, Mr. Ormond, No, our land has gone wrongly. Had the disposal of it been correct, we would not ask your consideration of the matter. The Government have purchased a great deal of land about which no applications have been made. But with regard to those about which there is a difficulty, we shall apply for justice to be administered. In this case there is wrong, and there is great confusion, and we therefore strongly urge the matter of our lands. We therefore affix our names, and we, the said persons, apply to you. Our hapus and our names are hereunder written. We have but one decided request to make; that is, that we may have satisfaction, in which case only will we cease petitioning.

These are the hapus interested in Tamaki, who were cast in Court.

TE RANGIWHAKAEWA, AND OTHERS.

The names of the persons of these hapu who are grantees are hereunder written. The numbers refer to the identification of the people with their hapus.

WI TE HUATA and others (no numbers given).

The following are the persons who were excluded from the land by the Court on the day on which it sat. The numbers refer to the hapus of the persons excluded.

1. PAORA TE RANGIWHAKAEWA and others.

Friends, these are the persons who were excluded by the Court from Tamaki, and the same persons object to the action of the Court and to the survey. They have all asked for a resurvey; and when that is completed, then let the matter be adjudicated upon by the Court. Such a course as is here indicated would be clear to us.

Now, with regard to the purchase of Tamaki, we submit for your consideration our reasons for finding fault with it, and for saying the Government of Hawke's Bay know how to bewitch Maori fashion.

On the day on which Tamaki was purchased by the Government of Hawke's Bay, they did not send us any notification. Ormond and Locke went on with their work, and paid money to the sellers. They gave us no information whatever; although they saw us in Napier, they did not address us and inform us. The matter of the purchase extended over eight mouths, and (during that time) those persons did not know us. Had this purchase been like one of the old purchases, not conducted under any special Act, we could have understood it then; but as matters are at present, there is a law in existence affecting the land and the people. The authority of that law extends both to the land and the people. We therefore are of opinion, that the proceeding of the Government of Hawke's Bay are wrong as regards this land, Tamaki—indeed as regards the whole of Hawke's Bay. We therefore inform you of these proceedings, so that you may see how this Government acts,—the Maoris being ignorant, and you the Europeans being possessed of much knowledge. It is therefore thought fit that you should be asked to see if some relief cannot be afforded to us in regard to the grievance of which we complain—it is a great grievance, a bad grievance, and a frightful grievance.

Friends, the great people of the Government at Wellington in Parliament assembled. We have come to a decision upon this matter, and we desire that you should know our thoughts.

Tamaki should be withdrawn from the Court and from the sale, in order that the difficulties respecting our land may be cleared away. Do not let the evil designs of the Government of Hawke's Bay regarding our lands be carried out, but let the benefits of the law be extended to the Maoris, who are under the authority of Queen Victoria of England and of the Governor.

The above is the decision we have arrived at in our Maori Committee, and it has also been arrived at by us the persons interested in the land. The decision of the Maori Committee is not a piece of interference on their part. We submitted the matter to them, and we approve of their proceedings, because they act according to law.

Friends, this trouble will not end. We shall continue to ask you to allow our lands to be withdrawn from the action of the law.

The names of the writers of this letter are given above.