

PETITION

OF

WILLIAM THOMPSON TARAPIPIPI.

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WELLINGTON.

—  
1865.



## PETITION OF WILLIAM THOMPSON TARAPIPIPI.

To FITZGERALD :

To THE PARLIAMENT AT WELLINGTON,—

Salutations. Hearken, I will tell you the causes of the trouble which has confused this Island. I write to you all because I have heard people say that you are the men who have been selected to see (to inquire into) the wrongs of the Maories and Pakehas.

Salutations to you all in the love which always exists in our bodies.

Friends, is it true that there exists a Proclamation of the Governor which says that his fighting at Waikato is at end? If it is true that such a Proclamation exists, it is very good; but first let all other things be finally arranged, namely, let the boundary be taken back to Te Ia. This is the condition approved by me for putting an end to this war. If peace is made upon these terms of the Governor which have now been proclaimed, I shall not be thoroughly satisfied, because the root or cause of this war was the land. Now, do you carefully consider these causes, and if they are not clear to you do you inquire of me. "Oh! Wi Tamihana, what is the reason the word of the Maories is still the same, and that what they say now does not differ in the least from what they said at the beginning?"

I will tell you—the reason that the saying of the Native people is the same as at the first is, because we have done no wrong on account of which we should suffer, and our lands also be taken from us. The only cause that we know is that our parent has been provoking us—that is the cause of the trouble which has befallen us. Let us see. Question me again.

"Now, O friend, what is that thing to which you refer when you say that this evil which has befallen you has arisen out of repeated provocation?" I will tell you these causes.

1. The placing of soldiers' redoubts on the banks of Waikato. We told you at that time to take back the soldiers to Auckland. We were in great fear. Then the people belonging to the Government said, "Do not be afraid of them; let them make the road for our mutual benefit, for that will improve our condition. The formation of a road will enable us to convey goods and provisions to distant places." This therefore was the reason that our opposition to that work was so weak, but we were still suspicious.

2. The location of a magistrate in the midst of our settlements to create confusion. I spoke about that, and said "Let that man remain without doing anything in the midst of our boundaries; let him not remain and do any work."

3. The bringing of his house to the Kohekohe. We did not in any way sanction the bringing of these things into the midst of our settlements to cause confusion. We always opposed those works.

4. The ejection of Mohi Te Ahi a Te Ngu and Tamati Ngapora from their own pieces (of land.) There was no occasion for that.

5. The capture of Ihaka Takaanini and all his tribe. On account of this we considered that good would not come to Waikato, but evil only, which is death.

6. The crossing of the soldiers to this side of Mangatawhiri; that was the place of which we said formerly the Pakehas must not cross to this side of that river. After that crime the Proclamation of the Governor on the 9th of July, 1863; the heart was satisfied with that newspaper, and supposed it was correct. Two days after that Proclamation (was issued) the soldiers crossed to this side of that river which the Governor had pointed out. They crossed, and immediately built a redoubt. Enough. We bid farewell to the world of light at this period. Then Waikato rushed impetuously on to death. The cause was regarding (looking at) his word, which he spoke in my presence on his arrival at Taupiri. My spokesman said to him there: "O Governor, my king will not be got rid of by that confusing thing, money, or by anything else but by war alone will I be subdued by you." Then the Governor replied: "Friend, you will not be punished by me by the sword, but rather will I subdue you with good works." This was the principal expression which the Runanga took hold of and (remember) to this day. Enough of that. I will now tell you of the things relating to the king. When I set up that king I did not intend that his authority should be thrust upon the Europeans. No, only upon the Maories and upon the lands which remain to us. Now at that time we were urgent to elect our king, and even unto this day we still hold on (to the king). I will never be given up even unto the end. It will by no means be put an end to, whether good or whether evil (comes out of it).

I have heard that the Parliament possess great power. By that Council the things which are difficult may be overcome. It is for them to fix this thing and that thing. Now, do you hearken: My word went forth to the Governor saying, "Sir, consent to my king." Grey did not consent to my word. I now say the same thing to you all: "Consent to my king," now, so that good may the sooner come to our land, also to the two races. But do you agree to the plan by which his authority may extend to the Queen's boundaries. O Fathers, is what I now say to you clear, seeing that for a period of twenty years we had no desire to fight with the Pakehas—namely, the tribes of Hauraki, Waikato, Tauranga, Maketu, Whakatane, Opotiki, Waiapu, Turanga, Te Wairoa, at Napier, Wairarapa, Wanganui, Atara, Kapiti, Ruatahuna, Taupo, Kawhia, Taranaki—notwithstanding during that period we were numerous, and you the Pakehas were few. And how was it that we did not wage war with you at that time, when we were in the majority and when you were few? It was not till you became numerous that then we had a desire to fight with you. In your opinion, can the labors of one man be compared with that done by many? In my opinion it cannot be compared, because the proverb

says "Well done, spade of a hundred blades." This proverb applies to the number of the people using the spade. You perhaps forgot the word from above which the Queen spoke, that the fighting cease between persons of the Native race. If you had conformed to that there would have been no contention between the Pakehas and Maories. When this work increased, then that word was remembered. You sent Wheoro to bring proposals of peace to us. When he arrived, I assented immediately to what he said. The reason why I so readily assented to what he said was because at that time my hand had not become nerved for the fight. I was still urgent that peace should be continued amongst us. When it came to the (time of the) murder at Rangiaohia, then I knew, for the first time, that this was a great war for New Zealand. Look also: Maories have been burnt alive in their sleeping houses. Because of this, I did not listen to the words of the Pakehas disapproving of the evils of the Maories' mode of warfare, which partook of the nature of murder. When the women were killed at the pa at Rangiriri, then, for the first time, the General advised that the women should be sent to live at the places where there was no fighting. Then the pa at Paterangi was set aside as a place for fighting, and Rangiaohia was left for the women and children. As soon as we had arranged this, the war party of Bishop Selwyn and the General started to fight with the women and children. The children and women fell there. Before this time our desire was great to put away the customs of our forefathers—ambuscades and skirmishing, and other modes of warfare by which the enemy could be destroyed. Do not say that the words of advice are thrown away upon us. No! the words of advice are regarded by us; it was the affair at Rangiaohia that hardened the hearts of the people. The reason was the many instances of murder. Now, let me count them. First the commencement of this war was Rangiriri, a murder; Rangiaohia, a murder. The subjugation of the river of Horotiu, a murder,—a murder of men, a murder of land. My reason for calling the subjugation of Horotiu a murder is, that the General said he would not carry the war into my territory. After this he brought his men to occupy my country—to fight also with my tribe. But I was not willing to fight with him; I and my tribe, and also the king, departed, and left our land to be cut up without cause by him. I believed in his peaceable word.

My loving friends of former times say this war is being carried on on account of my double heart; on the contrary, for my quietly carrying on the customs of the world of light from the commencement even up to the present time of this evil of intense darkness. What matters the evil of a man to any one, for God is above all, restraining the evil heart of man, because evil will not be allowed to have the dominion over us all who are living in the world. Rather let goodness and knowledge have dominion over mankind whether women, children, or men. All these will be covered by knowledge.

Now this is a word to you: Do you be energetic in carrying out the proposals expressed in this letter, that we may be freed from the causes of confusion which are occurring around us. If these evils are removed by you, then a law will be established for both races, and life will come to this Island—to the Maories alike and to the Pakehas; and thus shall be fulfilled the word of Paul, "Be kindly affectionate one to another with brotherly love, in honor preferring one another."

Sufficient, O Friends. May the Lord strengthen you by the authority of His power.

FROM WILLIAM TARAPIPIPI.

Matamata, 5th April, 1865.

KIA WHITITERA,—

Matamata, Aperira 5, 1865.

KI TE PARAMETE I PONEKE,—

Tena koutou. Whakarongo mai, ka korero atu ahau kia koutou i nga putake o te he i he ai tenei motu, i korero atu ai ahau kia koutou, i rongo au e korerotia mai ana e te tangata ki au, ko koutou nga tangata kua whakaritea hei titiro mo nga he o te Maori o te Pakeha.

Tena ra koutou i runga i te Aroha mau tonu ki o tatou tinana.

E hoa ma. He tika ranei te Panuitanga a te Kawana e ki nei, ka mutu tana whawhai ki Waikato? Mehemea he tika, ka nui te pai. Otira, kia mutu nga mea katoa, ara, kia hoki atu te rohe ki te Ia, ko taku tikanga pai tenei, mo te mutunga o tenei pakanga. Mehemea ka mau te rongo i runga i enei putake korero a Te Kawana kua oti nei te Panui kaore i tino pai ki taku whakaaro, tatemea ko te putake o tenei pakanga ko te Whenua. Na me ata hurihuri ano enei putake e koutou. A ki te kahore e marama ia koutou, ma koutou ano e patai mai ki au, E Wi! he aha te Putake i mau tonu ai te ki a nga tangata Maori, kaore nei e rere ke ta ratou whakapapa korero o naianei i to te timatanga? Maku e korero atu kia koutou, ko te take i mau tonu ai te ki a nga tangata Maori ki to mua ki. He kitenga no matou kaore o matou hara i mate ai matou, i riro ai ano hoki to matou nei Whenua. Heoi ano ta matou nei putake e mohio nei matou, he whakapataritari na to matou matua kia matou, ko te putake tena o te mate e pa nei kia matou.

Tena iana patai mai ano koutou ki a au. "E hoa, ko te whea mea tau e ki nei, na te whakapataritari te putake o te mate kia koutou?" Maku e korero atu kia koutou aua putake.

1. Ko te homaitanga i nga pa hoia ki te taha o Waikato. I puta ta matou kupu i kona, kia hoki atu nga hoia ki Akarana ka nui to matou wehi! Katahi ka kiia e nga tangata o te Kawanatanga, kua koutou e wehi kia ratou. Waiho kia mahi ana i to tatou huarahi ko te mea tena e rangatira ai tatou ma te huarahi ka tae ai nga taonga me nga kai ki te whenua tawhiti, heoi ko te take tenei i ngoikore ai ta matou kupu riri mo taua mahi; otira ko te tupato ia mau tonu.

2. Ko te tukunga mai i te Kai-whakawa ki waenganui i o matou kainga whakararuru ai. I puta ano aku kupu mo tena i mea "me noho mahi kore taua tangata i waenga i o matou rohe, kua ia e noho me te mahi ano."

3. Ko te homaitanga i tana whare ki te Kohekohe, kaore a matou wahi whakapai ki nga mea e haria mai ana ki waenganui i o matou kainga whakararu ai, he riri tonu ta matou ki aua mahi.

4. Ko te peinga mai o Mohi Te Ahi-a-te-ngu raua ko Tamati Ngapora i runga i to raua nei ake pihi. Kaore he take o tena.

5. Ko te hopukanga o Ihaka Takaanini ratou ko tona hapu katoa.

No konei ka mahara matou kaore te pai e tae mai ki Waikato, engari ko te kino anake, koia te mate.

6. Ko te whitinga mai o nga hoia ki tenei taha o Mangatawhiri, ko taua wahi kua kiia e matou i mua "kua e whiti mai te pakeha ki tenei taha o taua awa," muri iho ko te Panuitanga a Te Kawana i te 9 Hurae, 1863, ora ana te ngakau ki taua Nupepa, ka hua e tika; e rua nga ra i muri o taua Panuitanga, kua whiti mai nga hoia ki tenei taha o taua awa i tohutohungia nei e Te Kawana, whiti tonu mai hanga tonu i te pa. Heoi, ka poroporoakina te ao marama i tenei takiwa, katahi ka torere Waikato ki te mate. Ko te take, he titiro i te whakaaro mo tana kupu i puaki tonu mai ki toku kanohi i tona taenga mai ki Taupiri.

I mea atu taku kai korero ki a ia i reira. "E Te Kawana kaore toku kingi e ngaro i ena mea whakarururu i te moni, i nga mea katoa; engari, ma te whawhai anake katahi au ka raru ia koe," katahi ka mea Te Kawana i konei, E hoa "Ekore koe e whiua e au ki te hoari, engari ka whiua koe e au ki aku mahi pai." Ko te tino kupu tenei e puritia nei e te Runanga a taea noatia tenei ra. Heoi tena.

Ka korero ahau i nga mea mo te Kingitanga. Na, i taku hanganga i tenei Kingi, kaore au i mea kia turakina atu tona mana ki runga i nga Pakeha, kao, engari ki runga anake i nga tangata Maori, i te taha ano hoki o te Whenua e mau ana ia matou.

Na i taua Takiwa, kaha tonu matou ki te hapai i to matou Kingi, a taea noatia tenei ra, e mau tonu ana, ekore e mutu, a taea noatia te mutunga, kore rawa e mutu, ahakoa pai, ahakoa kino!

Kua rongo ahau he mana nui kei te Paramete, ma taua Runanga e taea ai nga mea mau, ma ratou e whakatuturu tena mea, tena mea. Kia rongo mai koutou, i puta ano taku kupu ki a Te Kawana i mea: "E tai, whakaaetia mai toku Kingi." Kaore a Kerei i pai ki taku kupu. Na, e pera ana ano taku kupu atu kia koutou inaianei. E ki atu ana ahau kia koutou, "Whakaaetia mai toku Kingi e koutou inaianei;" kia hohoro ai te puta o te pai ki to tatou whenua, ki roto ano hoki i nga iwi e rua, ara, ma koutou e whakaae tona tikanga e tae atu ai tana mana ki nga rohe o Te Kuini.

E Pa ma, e marama ana taku tukunga atu i enei korero kia koutou, ina hoki, i te 20 tau, kaore o matou hiahia ki te whawhai ki te Pakeha, ara, o enei Iwi o Hauraki, o Waikato, o Tauranga, Maketu, Whakatane, Opotiki, Waiapu, Turanga, Te Wairoa, Ahuriri, Wairarapa, Whanganuiatara, Kapiti, Ruatahuna, Taupo, Kawhia, Taranaki. Mai raia e nui ana matou i reira, i roto i era rangi e iti ana koutou nga Pakeha. A heaha matou te whawhai ai kia koutou i reira i to matao nuinga, i to koutou itinga? No to koutou nuinga katahi koutou ka hiahiatia e matou kia whawhaitia? Ki ta koutou nei mahara, ka taea te whai o te ngakinga a te tokomaha e te tangata kotahi? e ki ana au, ekore e taea, ta te mea, e tau ana ona whakatauki, "ka mahi te kaheru matarau." Tenei whakatauki, mo te nui o te tangata ki te hapai kaheru.

I wareware pea koutou ki te kupu o runga i ki nei a Te Kuini, kia whakamutua te whawhai o te Maori kia ratou whaka-Maori, mei tuturu ki kona ta koutou ki, penei kihai i mate te Maori, me te Pakeha. No te nuinga haeretanga o tenei mahi, katahi ka maharatia taua kupu. Tukua mai ana a Te Wheoro ki te homai i te maunga-rongo kia matou, tona taenga mai, whakaae tonu ahau ki tana korero. Te take o taku whakaae kia ia, kaore ano taku ringa i kaha noa ki te hapai pakanga; i taua takiwa e tohe tonu ana ano ahau kia puta te pai ki o tatou aroaro. No te taenga ki te kohuru i Rangiaohia, katahi au ka mohio he tino pakanga nui tenei, no Niu Tireni. Titiro hoki, kua tahuna oratia nga tangata Maori ki roto i to ratou whare moenga. No konei au i kore ai e whakarongo ki nga kupu whakaae o nga Pakeha ki te kino o te whawhai a nga tangata Maori, ki te ahua kohuru. No te matenga o nga Wahine ki te pa i Rangiriri, katahi ka puaki te kupu a Te Tianara kia wehea nga Wahine ki nga kainga whawhai kore noho ai; katahi ka wehea te pa hei whawhaitanga, ko Paterangi, ka waiho a Rangiaohia mo nga wahine mo nga tamariki. Ka oti tenei te whakarite e matou, katahi ka hapainga te Ope a Te Pihopa Herewini raua ko Te Tianara ki te whawhai ki te tamaiti ki te wahine. Ka hinga i reira nga tamariki nga wahine.

I mua ake o tenei takiwa, ka nui to matou hiahia kia mahuatia nga ritenga a o matou tupuna, te konihi, me te urumaranga, me era atu ritenga e mate ai te hoa riri. Kei ki koutou kaore e mana ia matou nga kupu whakamohio, kao, e mana ana ano. No Rangiaohia i poturi i te ngakau o te tangata; ko te take he nui no nga putake kohuru; tera ia ra, kia tauria ake e au: Tuatahi, ko te timatanga o tenei pakanga, he kohuru ko Rangiriri, he kohuru ko Rangiaohia, he kohuru ko te rironga o te Awa o Horotiu—he kohuru, kohuru tangata, kohuru whenua, te take i ki ai au, he kohuru te rironga o Horotiu, i ki Te Tianara, ekore ia e tae mai ki te whawhai ki toku kainga, i muri o tenei, katahi ka haria mai ana tangata ki te noho i toku kainga, ki te whawhai ano hoki ki toku iwi; heoi kaore ahau i pai ki te riri ki a ia, haere sna matou ko oku iwi me te Kingi ano hoki, waihotia iho toku whenua kia kotikotia huhuakoretia ana e ia. Naku i whakamana tana kupu riri kore, e ki nei aku hoa aroha o mua e keria ana tenei pakanga mo toku ngakau rua, kaore iara, mo taku ata whakahacre i nga ritenga o te ao marama, o te timatanga iho ano a, taea noatia tenei kino pouriuri, hei aha ma wai te kino o te tangata tera ano te Atua e pupuru ana i te ngakau kino o te tangata. No te mea, ekore te kino e waiho hei rangatira mo tatou katoa e noho ana i te ao, engari te pai, me te matauranga, ka waiho hei rangatira mo te tangata, ahakoa wahine, tamariki, tane ranei, ka hipokina enei katoa e te matauranga.

Na, he ki atu tenei kia koutou, kia kaha koutou ki [te] whakarite i nga korero kua oti nei i tenei pukapuka, kia watea ai tatou i [nga] raru e mahia nei i o tatou aroaro, ki te watea enei ia koutou, katahi ka takoto he Ture mo nga iwi e rua, ka ora ano hoki tenei motu, ara, te Maori raua ko te Pakeha, ka rite ano hoki te kupu a Paora e ki nei i tana tuhituhinga, "Kia aroha ki te aroha whakateina ka whakanui tetahi i tetahi ki te honore." Heoi e hoa ma, kia whakakahangia koutou e Te Ariki, i te mana ano hoki o tona kaha. Heoi.

NA WILLIAM TARAPIPIPI.

