

1878.

NEW ZEALAND.

## PETITION OF JOHN TOPI PATUKI.

*Presented to the House of Representatives, 23rd August, 1878, and ordered to be printed, 28th August, 1878.*

### Ki te Tumuaki me nga Mema o te Runanga Nui o Niu Tireni.

TENA KOUTOU, MA TE ATUA KOUTOU E TIAKI :

E WHAKAATU ana to koutou Kai-Pitihana ko ahau tetahi o nga tino tangata nui i muri i oku Matua i a Te Marama i a Tuhawaiki i a Taiaroa. Ko ahau ano hoki te tangata i kiia iho hei whakahaere i te iwi o Ngaitahu. Ko ahau ano hoki te tangata i kiia e Tuhawaiki, e Taiaroa, e Karetai me te iwi katoa hei mahi i nga mate kiho o te iwi. He Rangatira ahau no te iwi o Ngaitahu me Ngatimamoe, he Tangata Maori ahau no Niu Tireni, i whanau ahau ki te Waipounamu.

2. Ko to koutou Kai-Pitihana e tono ana ki to koutou Whare Rangatira mo te whenua o to koutou Kai-Pitihana me tona iwi me Ngaitahu me Ngatimamoe kua hokona e nga tangata Maori o Ngatitoo, o Ngatiawa, o Ngatitama kia te Kuini Wikitoria o Ingarangi ki ana uri i muri i a ratou ko te take i hokona ai e Ngatitoo, e Ngatiawa, e Ngatitama hei utu mo o ratou tupapaku i mate te patu e Ngaitahu.

3. Ko te whenua e tonoa nei e to koutou Kai-Pitihana ka timata i Kaiapoi Pa ka haere mai ma te tai Rawhiti ka ahau haere mai i te tahataba o te moana tae mai ki Kaikoura, Te Karaka, Whakatu ka ahau atu ki te Hauauru a tae noa ki te rohe timatanga i hokona e Ngatitoo ki a Te Kuini Wikitoria me pau katoa a Rangitoto ki roto o tenei tono me nga mea katoa i hokona i runga i te whenua.

4. Ko to koutou Kai-Pitihana kaore ano i hoko i mau moni ranei i mau ranei i tetahi eka whenua mea ranei e mutu ai te mate me te mamea o te kai-inoi ratou ko tona iwi ko Ngaitahu, me Ngatimamoe, me Rangitane, me Ngatikua.

5. Ko te Kai-Pitihana e tono ana ki to koutou Whare Rangatira kahore he take kahore he paanga o te iwi o Ngatitoo, o Ngatiawa, o Ngatitama kia waiho ai te whenua tuturu o te Kai-Pitihana ma Ngatitoo, ma Ngatiawa, ma Ngatitama e hoko ki a Te Kuini.

6. Ko te Kai-Pitihana e ki ana no runga i te korero parau korero titotito a Ngatitoo ki te Kawana o Niu Tireni i runga i nga kupu a Ngatitoo ki a Te Kawana no ratou tera motu i riro i te rau o te patu ana ki a Ngaitahu no kona ka hoko a te Kawana i tera motu mo te Kuini i runga i ena ritenga a te Kawana kua riro te whenua tuturu o te kai-inoi te hoko tahae e te tangata ke kia te Kuini.

7. Ka timata atu i konei nga korero a te kai-inoi i nga korero o te whawhai a Ngatitoo kia Ngaitahu. Koia tenei: I mua atu o te whawhaitanga o Ngatitoo ki a Ngaitahu ka puremu tetahi tangata no Ngatikahungunu ki tetahi wahine no te iwi o Ngatitoo ko te ingoa o taua tangata ko te Kekerengu ka rongo a Ngatitoo kua puremutia ta ratou wahine ka mea kia patua a te Kekerengu: ka oma a te Kekerengu ki tera motu, ara, ki Kaikoura ka mea nga tangata o Kaikoura ki te mea ka haere mai a Te Rauparaha ki tenei motu ka haca tona puku ki te niho mangaa. Ka rongo a te Rauparaha kua whiti a te Kekerengu ki tenei motu, ki Kaikoura, ka haere ia ki te whai i a te Kekerengu ka timata te parekura i Kaikoura mate ana nga tangata o Kaikoura horo ana te pa. Ko te Kekerengu ka puta kaore i mate ka timata i konei te riri a Te Rauparaha ki a Ngaitahu.

8. Ka haere tonu te riri a Te Rauparaha me tona iwi ki a Ngaitahu ka tae ki Kaiapoi, ka mate i kona nga Rangatira o Ngatitoo o Ngatiawa i a Ngaitahu te patu. Ko nga ingoa o aua Rangatira ko te Pehi ko te Pokaitara me era atu.

9. Ka hoki mai a Te Rauparaha i taua taima, muri mai ka haere ake ano nga taua a Te Rauparaha a Ngatitoo, a Ngatiawa, a Ngatitama, a Ngatiraukawa me era atu iwi i whakauru ki roto ki a Te Rauparaha ki te whawhai ano ki a Ngaitahu ka hinga a Ngaitahu ki Kaiapoi ki Hakaroa, ko te ingoa o taua riri ko Taupoki.

10. Ko te Pitihana e whakaatu ana ko te riri nana i utu a Taupoki ko te Paruparu, ko Raumoa na Ngaitahu ena riri; i haere katoa mai nga Rangatira o Murihiku, ka mate i kona nga taua a Te Rauparaha he wahi iti nei ka mate rawa a Te Rauparaha ki te moana, hinga rawa nga iwi katoa i haere ake i a Te Rauparaha i a Ngaitahu te patu.

11. E whakaatu ana ano te Pitihana muri mai i tera whawhai ka hoki a Ngaitahu ka mea nga Rangatira o Ngaitahu kia haere mai ratou ki tenei motu whawhai ai ko te ingoa o taua riri ko Tauanui.

12. Ko nga Rangatira hei riri ki a Ngatitoo ko Tuhawaiki ko te Whakataupuka ko Taiaroa ko Karetai me era atu Rangatira. Ka haere mai i Otakou, tae noa mai ki te Karaka ki te Awaiti ka patua haeretia mai nga tangata o Ngatitoo e noho haere ana i te tahataha o te whenua tae noa ki Whakatu.

13. E whakaatu ana ano te Pitihana i te rongonga o Te Rauparaha kei te mea a Ngaitahu kia haere mai ki tenei motu ka tukua ake e ia etahi o nga mokai o Ngaitahu i riro mai i a ia i Kaiapoi. Ko te ingoa o te tangata ko Moomoo he tangata whai mana a Moomoo i roto i a Ngaitahu i mua o tona hereherenga mai. Ko te take i tukua ake ai, hei maungarongo hei korero hoki ki a Ngaitahu kua mutu rawa tana riri ki a Ngaitahu, ka tahi ka houhia te rongou mutu ana te mahi whawhai a Ngaitahu ki a Ngaitahu.

14. E whakaatu ana ano te Pitihana e toru pea tau i Muri iho o te houhangarongo ka puta te whakaaro ia Ngatitama, katahi ka haere ki te Waipounamu ko te Rangatira ko Te Puoho me Te Wahapiro me tana taua katoa ma te Hauauru o te Waipounamu ko tana haere he tango i te whenua katoa, whawhai haere ake ana i nga kainga koraha o te Waipounamu ka tae ki Tuturau ko te ingoa o te awa ko Mataura kei te Porowini o Otakou tenei wahi.

15. Ka rongou a Tuhawaiki, a Taiaroa me te koutou Kai-Pitihana ka whawhaitia taua taua a Te Puoho a Te Wahapiro, a na to koutou Kai-Pitihana i patu a Te Puoho herehere a ana te nuinga mauria ana ki te kainga o to koutou Kai-Pitihana ki Ruapuke.

16. E whakaatu ana to koutou Kai-Pitihana no te rongonga o Te Rauparaha kua hinga nga taua a Te Puoho raua ko Te Wahapiro ka haere ake ki te riri ano ki a Ngaitahu ka mate no Ngaitahu kotahi tangata ko Iritonga.

17. E whakaatu ana te Pitihana ka rongou nga Rangatira o Ngaitahu kua mate a Iritonga ka haere mai nga Rangatira o Murihiku ka tae mai ki Hakaroa, ka patua e Ngaitahu no Te Rauparaha ko Koko ka mate. Ko te riri whakamutunga tenei a Ngaitahu raua ko te Rauparaha.

18. Ko to koutou Kai-Pitihana e whakaatu ana kaore rawa i kaha nga taua a Te Rauparaha ki a Ngaitahu i roto i enei riri i riro i a Ngaitahu te papa o taua mahi whawhai.

Kua tae mai nga Mihinake ki Ngapuhi i tenei taima.

19. Ko to koutou Kai-Pitihana e whakaatu ana ko nga iwi i whawhai ki a Ngaitahu ko Ngatitoo, ko Ngatiawa, ko Ngatitama, ko Ngatiraukawa, ko Ngatimutunga me era atu iwi ko Ingarangi hoki i tapoko tahi te pakeha ki te riri ki a Ngaitahu, koia tenei: Kaore i ea te mate o Te Pehi ka puta te whakaaro i a Te Rauparaha kia utua e ia te kaupuke pakeha hei tiki i a Te Maiharanui, haere ana te kaupuke ka tae ki Akaroa, ka tawaretia e nga pakeha a Te Maiharanui ka mauria mai ki runga ki te kaupuke, no te taenga o Te Maiharanui ki runga ki te kaupuke ka kite i a i te ope kohuru a Te Rauparaha. I te maunga ano o Te Maiharanui ka hoki mai te Kaipuke.

20. Ko to koutou Kai-Pitihana e whakaatu ana i te mutunga o taua riri i te tau 1838-1839 ranei ka haere a Tuhawaiki ki Poihakene ki te mahi i tetahi tiriti ki reira ki te whakamana hoki i a ia i te iwi katoa hoki o Ngaitahu kia waiho ma te Kuini o Ingarangi e tiaki a Tuhawaiki ratou ko tona iwi.

21. I mohio to koutou Kai-Pitihana i whakaae te Kawana o Poihakene i homai hoki he mana ki a Tuhawaiki i homai te kara o te Kuini te tohu Kingi hoki me te mana katoa me nga weruweru hoia me nga kai tuhituhi Pakeha hoki me era atu tohu katoa i homai ki a Tuhawaiki.

22. Ko to koutou Kai-Pitihana e whakaatu ana na Tuhawaiki hoki i ki atu ki te Kawana o Poihakene ko Poneke nei te wahi tuatahi hei nohoanga pakeha.

23. Ko to koutou Kai-Pitihana e ki ana kei te pohehe nga pakeha kei te ki ko Te Rauparaha te tangata kaha ki te riri. I roto i nga korero katoa me te inoi a to koutou kai-inoi he mea pai ma koutou ma te Paremata e rapu te tika me te pono hei whakahoki mai ki au me toku iwi i o matou take kihai nei matou i hoko ki te pakeha no te mea hoki kua hoatu ke e koutou te utu o to matou kainga ko toku iwi ma te iwi ke.

24. He nui nga tangata hei whaaki korero ki o koutou aroaro me he mea ka pai te ngakau o te pakeha ki te rapu i te tika me te pono, katahi ka tatu te whakaaro o to koutou kai-inoi.

Poneke, Akuhata 14, 1878.

JOHN TOPI PATUKI.

[TRANSLATION.]

## To the Speaker and Members of the House of Representatives of New Zealand.

SALUTATIONS TO YOU ; MAY GOD PROTECT YOU.

I, YOUR PETITIONER, state that I am one of the principal chiefs after my parents Te Marama, Tuhawaiki and Taiaroa, and that I was the person who was selected to manage the affairs of the Ngaitahu tribe. I was also selected by Tuhawaiki, Taiaroa, Karetai and the tribe to attend to the grievances of the people. I am a chief of the Ngaitahu and Ngatimamoe tribes, an aboriginal native of New Zealand, born in the Middle Island.

2. Your petitioner prays your Honorable House in respect of the lands belonging to him and his tribe Ngaitahu and Ngatimamoe sold by the Ngatitoo, the Ngatiawa, and the Ngatitama to Queen Victoria, her heirs and successors. The said lands were sold by Ngatitoo, Ngatiawa, and Ngatitama as being the payment for their dead killed by Ngaitahu.

3. The land asked for by your petitioner commences at Kaiapoi, and goes then to the East Coast, thence by the coast to Kaikoura, Te Karaka, Nelson, and to the boundary of the land first sold by Ngatitoo to Queen Victoria, including D'Urville's Island, and everything connected with the land sold.

4. Your petitioner has not sold land, or received money, or a single acre of land, whereby the loss and pain of your petitioner and his tribe Ngaitahu, and Ngatimamoe, and Rangitane, and Ngatikina, may have been relieved.

5. Your petitioner submits to your Honorable House that the Ngatitoo, Ngatiawa, and Ngatitama had no right or title to warrant their selling your petitioner's land to the Queen.

6. Your petitioner submits that it was through the false statements made by Ngatitoo to the Governor of New Zealand that they had taken the Middle Island by conquest that he bought the

Middle Island for the Queen, and so your petitioner's land has been fraudulently sold by other persons to the Queen.

7. Your petitioner will here make a statement as to the fighting between Ngatitōa and Ngaitahu. This is it:—Before the fighting took place between Ngatitōa and Ngaitahu, a man of Ngatikahungunu named Te Kekerengu committed adultery with a woman of Ngatitōa. When Ngatitōa heard of this they determined to kill Te Kekerengu, but he escaped to Kaikoura in the Middle Island, and then the people of that place said that if Rauparaha went over there they would rip his belly up with a barracouta's tooth. When Rauparaha heard that Te Kekerengu had gone across to the Middle Island to Kaikoura he went in search of him, and there was a battle at Kaikoura, in which the people of that place were defeated; the pa was taken, but Te Kekerengu escaped. Te Rauparaha now commenced his war upon the Ngaitahu.

8. Te Rauparaha and his people continued to fight against the Ngaitahu and went on to Kaiapoi, where certain chiefs of Ngatitōa and Ngatiawa were killed by Ngaitahu. The names of these chiefs were Te Pehi, Te Pokaitara, and others.

9. Te Rauparaha then returned to the North Island, and afterwards the war parties under Te Rauparaha, composed of Ngatitōa, Ngatiawa, Ngatitama, and Ngatiraukawa, and other tribes who had joined him, went again to fight against the Ngaitahu, who were defeated at Kaiapoi and Hakaroa. The name of the battle was called Taupoki.

10. Your petitioner states that the battles in which revenge was taken for Taupoki were called Paruparu and Raumoā. These battles were gained by the Ngaitahu—all the chiefs, including those of Murihiku, took part. Te Rauparaha narrowly escaped death by drowning, and all his party were defeated.

11. Your petitioner states that after that fighting the Ngaitahu went back, and the chiefs proposed to raise a war-party under the name of Tauanui, to come over to the North Island to fight.

12. The chiefs to be the commanders of the expedition against Ngatitōa were Tuhawaiki, Te Whakataupuka, Taiaroa, Karetai, and others. They came up from Otago to Te Karaka, Queen Charlotte's Sound, killing in their passage those of Ngatitōa whom they found living on the skirts of the land as far on as Nelson.

13. Your petitioner states that when Te Rauparaha heard that Ngaitahu were coming to the North Island he sent back some of the prisoners of Ngaitahu whom he captured at Kaiapoi. One of them was named Momo; he was a man of rank among the Ngaitahu previous to his capture. He was sent back in token of peace-making, and to tell the Ngaitahu that his anger against them was at an end. Peace was then made, and the fighting ceased between Ngatitōa and Ngaitahu.

14. Your petitioner states that about three years after the peacemaking the Ngatitama went to the Middle Island, under their chiefs Te Puoho and Wahapiro, with all their party. They went to the West Coast of the Middle Island, their intention being to take all the land. They fought along the outlying places of the Middle Island, and went on as far as Tuturau; the name of the river is Mataura, in the Provincial District of Otago.

15. When Tuhawaiki, Taiaroa, and your petitioner heard of this they fought against Te Puoho's and Te Wahapiro's war-party, and your petitioner killed Te Puoho; the majority were taken prisoners and conveyed to your petitioner's place of residence, Ruapuke.

16. Your petitioner states that when Te Rauparaha heard that the war-parties of Te Puoho and Te Wahapiro had been defeated he went to fight against Ngaitahu, who were defeated, and one of them named Iritonga was killed.

17. Your petitioner states that when the chiefs of Ngaitahu heard of the death of Iritonga the chiefs of Murihiku came up to Akaroa and killed Koko, one of Te Rauparaha's people. This was the last fight between Ngaitahu and Te Rauparaha.

18. Your petitioner states that Te Rauparaha's war-parties did not conquer the Ngaitahu in these battles, but that Ngaitahu were the victors.

At this time the missionaries arrived in the Ngapuhi District.

19. Your petitioner states that those who fought against Ngaitahu were Ngatitōa, Ngatiawa, Ngatitama, Ngatiraukawa, Ngatimutunga and other tribes, and also Englishmen. The Europeans took part in fighting against the Ngaitahu in this way: The death of Te Pehi not having been avenged, Te Rauparaha made up his mind to charter a European vessel to go to fetch Te Maiharanui. The vessel went to Akaroa, and the Europeans, by treachery, got Te Maiharanui on board of the vessel. When he got there he saw Te Rauparaha's band of murderers. As soon as they had got hold of him the vessel returned.

20. Your petitioner states that when that fighting was over, in 1838 or 1839, Tuhawaiki went to New South Wales to make a treaty with that colony to have the rights of Ngaitahu established, and to get the protection of the Queen of England.

21. Your petitioner is aware that the Governor of New South Wales agreed, and invested Tuhawaiki with authority; he gave him the Queen's flag, and gave him full authority; he gave him a suit of uniform; he appointed a secretary for him.

22. Your petitioner states that Tuhawaiki represented to the Governor of New South Wales that Wellington would be the best place for Europeans to first settle in.

23. Your petitioner states that the Europeans are in error in supposing that Te Rauparaha was the strongest in the fighting; and your petitioner prays that you will, in truth and justice, consider that it would be right to restore to myself and people our interests in the lands which we have not sold to the Europeans, because you have given the payment for our land to other people.

24. There are many persons who may be called as witnesses before you, if the Europeans desire to see truth and justice, and to set the mind of your petitioner at rest.

Wellington, 14th August, 1878.

JOHN TOPI PATUKI.

