

He Pukapuka Inoi atu tenei na matou, ki te Runanga Nui o Niu Tirenī.

Te take i tuhituhi atu ai matou he nui no tenei raruraru e takoto ake nei, tetehi take he kore whakarongo mai o nga Minita o te Kawanatanga ki a matou pukapuka tono atu ki a ratou ki a tirohia mai to matou mate.

Na konei ka ahu atu ta matou pukapuka Petihana ki te Runanga e noho nei i te Paremata i Moroati Tiriti.

Kua rongo katoa koutou ki nga korero mo Rangitikei, mo te hokinga mai o Ngatiapa ki tenei taha ki waenganui o Rangitikei raua ko Manawatu, he oti whakangawaritia atu e tetahi taha o Ngatiraukawa ko tetahi taha pakeke tonu. Whakawakia ana e te Kooti whakawa whenua, whaka- taua ana e te Kooti ko te awa o Manawatu te rohe.

Kia whakamaramatia atu e matou nga take o tenei raruraru e korerotia nei mo Horowenua. No te kitenga o Ngatiapa kua riro atu tera taha o Manawatu haere atu ki Rangitikei i a ia i a Kawana Hunia, katahi ka peke mai ki tenei taha ki Horowhenua, te taenga tuatahitanga mai o Ngatiapa i a Aperira, 1870, haere mai ano ko nga pu me nga paura, me nga mata na te Kawanatanga katoa enei pu. I tuhituhia atu ano ta matou pukapuka ki a te Makarini i taua tau 1870, tenei ano te kape o taua pukapuka, ko nga kupu o taua pukapuka he tuhituhi mai ki te Minita o te taha Maori kia tikina atu ana pu a te Kawanatanga kahore i whakarangona mai ta matou pukapuka e te Minita o te taha Maori. Heoi ano mahia ana e nga iwi Maori whakahokia atu ana a Hunia ki Rangitikei. No te nei tau 1871, ko Hurae te marama, ka hoki mai ano a Kawana Hunia raua ko Meiha Keepa me o raua tangata me nga pu a te Kawanatanga ki Horowhenua, hohoro tonu ta raua pana atu i nga tamariki a te Whatanui ka wha tekau nei nga tau e noho ana i reira. Tahuna ana nga whare tawhito o mua i te oranga ai o te Whatanui me nga tangata ano e noho ana i roto to ia ana ki waho te wahine a te Watene te Kaharunga patua ana e te Paki awhekaihe, ki te raparapa o te pu no te hoinga i roto i te whare, ko nga ingoa enei o nga tangata i totoia poakatia nei e Hunia ratou ko ona tangata: Watene Kaharunga, ko tana tamaiti kua kaumatua, ko te Wahine a te Watene ko te Kiritiaho, Tirotiro, te Tahuri me tana wahine me Hariata me a raua tamariki. Heoi pa ana te Mamae ki a Ngatiraukawa katoa, ki a Ngatiawa, ki a Ngatitao tahuri katoa ana aua iwi ki te mahi i a ratou pu tawhito hei tiaki i a ratou. Kahore hoki enei iwi e pai ki te whakaheke toto, na konei ka manawanui ai i roto i enei tau puta ana te whakaaro o Ngatiraukawa kia tuhituhi pukapuka mai ki nga Minita o te taha Maori kihai i whakamana mai. Tae ana mai hoki etahi o nga rangatira o Ngatiraukawa i roto i nga ra o Hurae, 1871, he tono kia haere atu a te Makarini ki Horowhenua ki te whakamutu i taua raruraru kihai i haere, no muri ka hoki mai ano etahi o Ngatiraukawa he ki atu kia a te Makarini kia whakahokia atu nga hoia o te Kawanatanga ara a Meiha Keepa raua ko Hunia utua mai ana e te Minita o te taha Maori me hoki a Kawana Hunia raua ko Te Keepa ki Rangitikei, ki Whanganui, me neke mai hoki a te Watene ma, ara nga tangata tawhito o Horowhenua, ki Otaki.

Hoki ana a Kawana Hunia raua ko te Keepa ki Rangitikei ki Whanganui, heoi kahore a Ngatiraukawa i pai kia mahuetia e te Watene tona kainga a Horowhenua he tangata whenua hoki ia no reira kei reira ana whare kei reira ana mahinga kai. Kua rongo matou inaiane kei te hoki mai a Meiha Keepa raua ko Hunia me o raua tangata me nga pu ano a te Kawanatanga ki te pana i a te Watene ki te tango i tona whenua i Horowhenua. Kua kite matou inaiane he henui rawa ki reira mo tenei motu ki te puta he whawhai nui. Kua etahi o koutou e whakaaro, he whawhai na te Maori ki a ratou whakamaori ano e pai ana, kaore, kei te titiro mai etahi iwi atu kei te mohio katoa nga iwi he whenua tuturu no Ngatiraukawa a reira me te mohio hoki na te Kawanatanga a Ngatiapa i whakawhiwhi ki te pu, ma konei ka nui haere tenei he. Kua pa te pouri ki etahi o matou kua mahara hoki kahore te Kawanatanga e aroha mai ana e awhi ana i nga tangata rangimarie. Ko tenei iwi ko Ngatiraukawa ka nui nga tau e noho ana i runga i te rangimarie e whakamanawanui ana i nga raruraru o tenei motu; mau tonu te karakia te kura me te aroha ki a te Kuini me te taiapo tonu i nga ture o te Kuini, tae noa ki tenei tau. Ko a matou pukapuka tono ki te Kawanatanga kihai hoki i wakarangona.

Na konei matou ka inoi atu nei ki to koutou Whare Runanga kia aroha mai ki a matou kia tikina kia kohia mai nga pu me nga paura a te Kawanatanga i a Ngatiapa, i a Muaupoko, i a Rangitane, i a Whanganui, me e tehi atu iwi; kia whakahokia atu hoki aua tangata a Kawana Hunia raua ko te Keepa ki o raua kaioga tuturu ake ki Rangitikei ki Whanganui kia ata noho pai ai matou ko matou hoa Pakeha i runga i te rangimarie. Heoi [unclear: auo].

HENERE TE HEREKAU.

RAWIRI TE WANUI.

Poneke, Hepetema 25, 1871.

[TRANSLATION.] A Petition to the General Assembly of New Zealand.

THE reason why we address you is, that we are apprehensive of serious complications in the future; also, the want of attention paid by the Government to our applications to them to have our trouble investigated.

We therefore address this petition to the Assembly, sitting in Parliament in Meleaworth Street.

You have all heard about the Rangitikei question, and about the return of Ngatiapa to this side between Rangitikei and Manawatu. One portion of the Ngatiraukawa acquiesced, another was obstinate. The case was heard before the Native Land Court, and by that tribunal the river of Manawatu was declared to be the boundary.

We will now proceed to explain the causes of this dispute which is talked about as the Horowhenua question.

When the Ngatiapa found that Kawana Hunia had got hold of the land between Manawatu and Rangitikei, they came across to this side, to Horowhenua. They came first in April, 1870, and brought with them guns, powder, and bullets. All these guns belonged to the Government. We wrote in that year, 1870, to Mr. McLean a letter, of which we have a copy. It was an application to the Native Minister to request that action might be taken to obtain the guns belonging to the Government. To our letter the Minister for Native Affairs paid no heed. Well, the Maoris themselves went into the matter, and sent back Hunia to Rangitikei. In this year, 1871, in the month of July, Kawana Hunia, Major Kemp, and their people, came back with the Government guns to Horowhenua, and they immediately attempted to drive off Te Whatanui's descendants, who had been living there for forty years. They set fire to houses which had been built in Te Whatanui's time, and which had people inside. The wife of Te Watene Te Kaharunga was dragged out and beaten by Te Paki, a half-caste, with the butt-end of his gun, because she would not go out of the house. The following are the names of the people who were dragged out like pigs by Hunia and his party: Watene Kaharunga and his grown-up son, and his wife Te Kiritiaho, Tiro tiro, Te Tahuri and his wife Hariata, with their children. These proceedings gave great pain to all Ngatiraukawa, Ngatiawa, and Ngatitoo; all those tribes set to work to furbish up their old guns, with which to protect themselves. Those tribes did not wish to shed blood, therefore were they long-suffering during these years. The Ngatiraukawa determined to write to the Minister for Native Affairs. Their requests were not complied with. Some chiefs of Ngatiraukawa came down in July, 1871, to request Mr. McLean to go to Horowhenua and put an end to the trouble. He did not go. Subsequently some of the Ngatiraukawa came down and asked Mr. McLean to send back the soldiers of the Government, Major Kemp and Kawana Hunia. The Native Minister replied, Kawana Hunia and Kemp should return to Rangitikei and Whanganui, and Te Watene and his party (that is to say, the old occupiers of Horowhenua) should withdraw to Otaki.

Kawana Hunia and Kemp went away to Rangitikei and Whanganui, but Ngatiraukawa were not willing that Watene should abandon his place Horowhenua, seeing that he belongs to that place, and that his houses and cultivations are there. We have heard lately that Major Kemp and Hunia with their people intend to come back, armed with Government guns, to drive off Te Watene and take his land Horowhenua. We see now that, if fighting should take place, there will be great trouble in the Island. Do not consider that, because this is a fight between two sections of the Native race, it is all right; no, other tribes are looking on, and all the tribes know that that place is a permanent possession of Ngatiraukawa; they also know that the Government supplied the Ngatiapa with guns, in consequence of which this trouble will increase.

Some of us are in great distress, and have begun to think that the Government have no regard for, nor do

they draw near to, peaceful people. This tribe (the Ngatiraukawa) have for many years been living in peace, and have been patient through the troubles which have occurred in this Island: they have steadfastly kept to their churches, their schools, and have been faithful to the Queen, and have upheld her laws even up to this year. Our applications to the Government have not been heeded.

We therefore pray your Assembly to show your affection for us by causing the arms and ammunition belonging to the Government to be collected from Ngatiapa, Muaupoko, Rangitane, Whanganui, and other tribes; and also to cause those men Kawana Hunia and Major Kemp to return to their permanent places of residence, Rangitikei and Whanganui, so that we and our European friends may live quietly together in peace. Sufficient.

TAMIHANA TE RAUPARAHA.

HENERE TE HEREKAU.

RAWIRI TE WANUI.

Wellington, 25th September, 1871.