

The Pouakani Report 1993

Appendices

6 Petition of the Maniapoto, Raukawa, Tuwharetoa and Whanganui Tribes 1883

Your petitioners pray that you will fully look into and carefully consider the matters which are the cause of much anxiety to us, and are raising a barrier in front of us, because these matters that are causing us anxiety have principally emanated from you, the Europeans, in the form of legislation.

We have carefully watched the tendency of the laws which you have enacted from the beginning up to the present day; they all tend to deprive us of the privileges secured to us by the second and third articles of the Treaty of Waitangi, which confirmed to us the exclusive and undisturbed possession of our lands.

We do not see any good in any of the laws which you have enacted affecting our lands, when they are brought into operation, in adjudicating upon lands before the Native Land Court at Cambridge and other places; and the practices carried on at the Land Courts have become a source of anxiety to us and a burden upon us.

Through our ignorance of those laws we have been induced by speculators (land-swallowers) and their agents to allow some of our lands to be adjudicated upon so that our lands might be secured to us.

Sirs, having allowed some of our lands to be adjudicated upon, who was it that became possessed of them? It is true that after the investigations the Natives received a certificate of title showing their right to the lands, but through the superior knowledge of the Europeans we accepted foolishly the lawyers recommended to us by the speculators (land-swallowers), thinking that they were to act in our interests, but in reality they were intended to prolong the investigations, thereby increasing the expenses to so great an extent that the Natives were unable to defray them, so that they (the speculators) might seize the land, the result being that we secure the shadow and the speculators (land-swallowers) the substance.

We are beset on every side by outrageous practices and the temptations we are exposed to by speculators and even Maoris and half-castes, whom the companies have secured to decoy us into the nets of the companies.

In our perplexity to devise some means by which we could extricate our lands from the disasters pointed out, we ask, is there not a law by which we could suppress these evils? and we are told that the only remedy is to go to the Court ourselves.

Now, while we are striving to keep our lands, we are aware that your Government is trying to open our country by making roads, carrying on trig. surveys and railways, thereby clearing the way for all these evils to be practised in connection with our lands before we have made satisfactory arrangements for the future.

Are we to allow the present system to be carried on without remonstrance?

We wish to state that, if the above-mentioned practices are to be carried on in future, we think that it would not be right that our land should be rendered liable to such an objectionable system.

What possible benefit would we derive from roads, railways, and Land Courts if they became the means of depriving us of our lands? We can live as we are situated at present, without roads, railways, or Courts, but we could not live without our lands.

We are not oblivious of the advantages to be derived from roads, railways, and other desirable works of the Europeans. We are fully alive to these advantages, but our lands are preferable to them all.

The matters set forth above are the cause of our anxiety.

During the present year certain persons were selected by the hapus to define the boundaries of our lands, and erect posts to mark out the lands still remaining to us, your petitioners, upon which the European, to the best of our knowledge, has no legal claim.

We, therefore, pray that your Honourable House will give effect to the following:-

1. It is our wish that we may be relieved from the entanglements incidental to employing the Native Land Court to determine our titles to the land, also to prevent fraud, drunkenness, demoralization, and all other objectionable results attending sittings of the Land Court.
2. That Parliament will pass a law to secure our lands to us and our descendants for ever, making them absolutely inalienable by sale.
3. That we may ourselves be allowed to fix the boundaries of the four tribes before mentioned, the hapu boundaries in each tribe, and the proportionate claim of each individual within the boundaries set forth in this petition, which are as follows:-

Commencing at Kawhia, from thence to Whitiura, thence over Pirongia to Pukehoua, thence to the mouth of the Mangauika, following up Waipa to the mouth of the Pumu, along the Puniu to the mouth of Wairaka, along Wairaka to Mangakaretu, from thence to Mangere, thence to the Waikato, following the Waikato to the mouth of Mangakino, thence still following the Waikato to Waipapa, thence to Parakiri, thence to Whangamata, thence to Taporaroa, thence to Lake Taupo, following the course of Waikato in the centre of Lake Taupo to Motu-o-Apa, thence to Tokakopuru, thence to Ngutunui, thence to Kopiha, thence to Whakamoenga, thence to Riaka, thence to Matau, thence to Te Hirihi, thence to Tauranga, following up Tauranga to its source, thence to the summit of Kaimanawa, thence to the source of Rangitikei, following down to Te Akeake, thence along the boundary of Ruamatua to the source of the Moeawhango, following the boundary of Rangipo to Waipahihi, from thence into Waikato, following Waikato to Nukuhaupe, thence to Paretetaitonga, thence to Te Kohatu, thence to Mahuia, thence to Te Rerenga-o-Toakoru, thence to Takutai, thence to Piopioatea, thence to Te Ruharuha, thence to Te Hautawa, thence to Te Hunua, Manganui, Te Murumuru, Te Iringa-o-te-Whiu, Te Makahiroi, Pukehou, and Huirau, thence into Whanganui, thence to Te Paparoa along Paparoa Stream to Maanga-a-

whatihua, thence to Paparoa, thence to Makahikatoa, thence over Te Upoko-o-Purangi to Te Ruakerikeri, thence to Puta-o-Hapi, Te Arawaere, thence to the source of Pikopiko, thence to Te Tarua te Kaikoara, Te Patunga-o-Hikairo, Te Kiekie, Ohura, Te Whauwhau, Kokopu, Oheao, thence over the Motumaire Ridge into Taungarakau, along Taungarakau to the mouth of Waitanga, following Waitanga to Te Rerepahupahu, following Rerepahupahu to Opuhukoura to Te Hunua, thence to Te Rotowhara, Matai, Waitara, Waipingao, following Waipingao out to the coast, thence twenty miles out to sea, and then taking a northerly course twenty miles at sea to Kawhia, the starting point.

4. When these arrangements relating to land claims are completed, let the Government appoint some persons vested with power to confirm our arrangements and decisions in accordance with law.

5. If, after any individual shall have had the extent of his claim ascertained, he should desire to lease, it should not be legal for him to do so privately, but an advertisement should be duly inserted in any newspaper that has been authorized for the purpose, notifying time and place where the sale of the lease of such land will be held, in order that the public may attend the sale of such lease.

There is no desire on our part to keep the lands within the boundaries described in this petition locked up from Europeans, or to prevent leasing, or roads from being made therein, or other public works being constructed, but it is our desire that the present practices that are being carried on at the Land Courts should be abolished.

We wish you to understand that, if our petition is granted, we will strenuously endeavour to follow such a course as will conduce to the welfare of this Island.

And your petitioners will ever pray, &c.

Wahanui,

Taonui,

Rewi Maniapoto,

And 412 others.

Ki te Kawana o te Koronui o Niu Tireni ki nga Mema o nga Whare e rua

He Pitihana tenei na matou na nga Iwi o Maniapoto, o Raukawa, o Tuwharetoa, o Whanganui, ki te Paremete: Tena Koutou

E inoi atu ana matou kia tino tirohia e koutou, kia tino whakaarohia ano hoki nga mea e whakapouri nei ia matou e arai mai nei i mua i o matou aroaro; na te mea, ko aua tikanga e whakapouri nei ia matou, i ahu mai ia koutou i te pakeha te nuinga, ko te take, na runga i nga ture e hanga ana e koutou.

Kua tino tirohia hoki e matou te aronga o te mahinga a nga ture i hanga nei e koutou, i te tuatahi tae mai ana ki o tenei ra, e ahu katoa ana te aronga o aua ture ki te tango i nga painga i whakatuturutia kia matou e nga wahi tuarua tuatoru o te Tiriti o Waitangi, i tino whakapumautia ai te tino rangatiratanga, me te kore ano hoki e whakararururua ta matou matou noho i runga i o matou whenua.

Ko nga ture katoa i hanga nei e koutou mote taha ki o matou whenua, kaore rawa matou i kite painga i roto o aua ture, ana whakamahia ki te whakarite whakawa ki

runga ki nga whenua Maori i roto i nga Kooti Whenua Maori ki Kemureti me era atu wahi; a, kua waiho aua tikanga e mahia nei ki nga Kooti Whenua hei tikanga whakapouri hei pikaunga taimaha ano hoki ki runga kia matou. Na runga i to matou kuare ki te whatu o roto o aua ture, riro ana matou te whakawai e nga Horo Whenua me a ratou tangata, kia tukua etehi o matou whenua kia Kootitia kia tuturu ai o matou whenua kia matou; E Pa ma, i runga i te tukunga atu o etehi o matou whenua kia Kootita [sic], no wai te mana i tuturu ki runga ki aua whenua? He pono, i pure mai ano ki nga Maori he Tiwhikete hei whakaatu i tona tika ki runga ki te whenua i te mutunga iho o aua whakawa, otiia, na runga i te matau o te pakeha, wairangi noa te Maori ki te whakaae ki nga Roia e whakaturia mai ana e nga Horo Whenua, tohu noa matou, e no matou aua Roia; kaore, he kumekume i nga whakawhakanga kia roa, kia nui ai nga moni e pau, kia kore ai nga Maori e kaha ki te utu, kia hopu ai o ratou ringa ki te whenua, tona tukunga iho, mau ana kote wairua i nga Maori, kote whatu, riro ke ana i nga Horo Whenua.

Kua oti hoki matou te karapoti e nga mahi nanakia katoa, e nga mahi whakawai a nga Horo Whenua tae mai ana ano ki etehi o nga Maori, me nga awhekaihe kua oti nei te here e nga Kamupene kia ratou, hei taki atu ia matou ki roto ki nga kupenga a nga Kamupene.

I runga i te nui rawa o to matou raruraru ki te kimi i etehi tikanga hei wawao i o matou whenua, i nga mate kua oti nei te whakatakoto, ka ui matou mehemea kaore he ture hei peehi mo enei mahi kino, ka utua mai kahore, heoiano tona tikanga me haere tahi ki te Kooti.

Na ia matou e kaha ana ki te pupuru i o matou whenua, e mohio ana matou kei te tahun to koutou kawanatanga ki te whakatuhera i to matou takiwa, ia koutou e mea nei ki te hanga i nga Rori, i nga Ruuri teihana, me nga Rerewe, koia ka whakawatea i te ara hei mahinga mo enei mahi kino ki runga ki o matou whenua i te mea kaore ano i hanga paitia nga tikanga mo nga ra e takoto mai nei.

Me whakaae atu koia matou ki enei tikanga e mahia nei i runga i te kupu kore?

Ko ta matou kupu tenei, ki te waiho ko enei tikanga kua whakahuatia ake nei hei tikanga mo nga ra e takoto mai nei, e mahara ana matou kaore e tika kia whakatuheratia to matou takiwa ki enei tikanga whakarihariha.

He aha te pai kia matou o nga Rori, o nga Rerewe o nga Kooti Whenua, mehemea ka waiho enei hei ara rironga mo o matou whenua, ka ora noa atu hoki matou ki te noho penei, kua he Rori, kua he Rerewe kua he Kooti, otiia, e kore matou e ora mehemea ki te kahore atu o matou whenua ia matou.

E hara i te mea e kuare ana matou ki nga painga a puta mai ana i roto i te oti o nga Rori o nga Rerewe, me era atu mahi pai ate Pakeha, kei te tino mohio matou, e ngari, ko o matou whenua te mea pai ake i enei katoa.

Ko nga mea tenei e whakapouri nei i a matou ko nga mea kua oti nei te whakamarama iho.

I roto ano i te tau nei, i whiriwhiria ai e nga hapu etehi tangata hei whakahaere i te rohe o to matou whenua, ki te whakaaraa pou hei tohu mo nga whenua e toe mai ana. Kia matou e tuku atu nei i tenei Petihana, kaore nei te Pakeha ki ta matou mohio iho e whai paanga ana ki te whenua i runga i te ritenga o te ture.

Ka tonoa atu tenei matou kia whakamana mai e to koutou tino Whare enei tikanga ka tonoa atu nei.

1. E hiahia ana matou kia kore matou e mate i te nui rawa o nga rorerore o te whakamahinga o te Kooti Whenua Maori te whakamahinga i o matou take whenua; kia wehe atu ano koki nga tikanga tahae, nga mahi haurangi, nga mahi whakatutua tangata, me nga mahi whakariharia katoa e aru nei i muri i nga nohoanga o nga Kooti.

2. Me hanga mai ano hoki e te Paremete tetehi ture hei whakapumau, i o matou whenua kia matou, me o matou uri, mo ake tonu atu, kia kore rawa e taea te hoko.

3. Kia waiho ma matou ano e whiriwhiri nga rohe o nga Iwi e wha kua whakahuaina ake nei, me nga rohe o nga hapu o roto o aua Iwi, me te aronga o te nui o te paanga o ia tangata ki nga whenua o roto o te whakahaerenga rohe ka tuhia iho nei ki tenei Petihana.

Koia tenei te rohe? {SYMBOL 190 \f "Symbol"}

Timata i Kawhia, ka rere mai ki Whitiura, tapahi tonu mai i runga o Pirongia, ka heke iho ki runga o Pukehoua, ki te puau o Mangauika, haere i roto o Waipa, te puau o Puniu, haere i roto o Puniu, te puau o Wairaka haere tonu, Mangakaretu, haere i uta, Mangere, ka makere ki roto o Waikato, haere tonu, te puau o Mangakino, haere tonu i roto o Waikato, te puau o Waipapa, haere i uta, te Parakiri, rere tonu Whangamata, Taporaroa, ka makere ki roto o Taupo, te au o Waikato, i waenganui o Taupo, ki Motuopa, te Tokakopuru, Ngutunui, te Kopiha, te Whakamoenga, te Riaka, te Matau, rere tonu Hirihiri, Tauranga, rere tonu i roto o Tauranga te matapuna, ka tapahi i runga o Kaimanawa, te matapuna o Rangitikei, haere i roto o Rangitikei, te Akeake, haere i te rohe o Ruamatua, te matapuna o Moeawhango haere i te rohe o Rangipo, Waipahihi, ka makere ki Waikato ka haere i te au o Waikato, Nukuhaupe, ka kati ki Paretetaitonga, ka huri ki tua o Paretetaitonga, te Kohatu, Mahuia, te Rerenga o Toakoru, te Takutai, Piopio, te Ruharuha, Hautawa, te Hunua, Manganui, te Murumuru, te Iringa o te Whiu, te Makahiroi, Pukehou, Huirau, ka makere ki roto o Whanganui, Paparoa, haere i roto o te awa o Paparoa, te Maanga a Whatihua, rere tonu i roto o Paparoa, Makahikatoa rere tonu, ka piki i te Upoko o Purangi, te Ruakerikeri, te Puta o te Hapi, rere tonu te Arawaere, te matapuna o Pikopiko te Tarua te Kaikoara, te Patunga o Hikairo, te Kiekie, ka makere ki Ohura rere tonu te Whauwhau, Kokopu, Oheao, haere i roto i Oheao, te Motumaire, piki tonu i te hiwi o te Motumaire, ka heke ki Taungarakau, rere tonu te puau o te Waitanga, haere tonu, te Rerepahupahu, haere, Opuhukoura, te Hunua, te Rotowhara, te Matai, Waitara te Matawai o Waipingao, ka puta ki te puaha, e ruatekau maero ki te Moana nui, rere atu i waenga moana, ki te taha hauraro, ka huri mai ano ki Kawhia ki te timatanga.

4. Ate wa e rite ai enei whakaritenga mote aronga ki te whenua, me whakatu mai e te Kawanatanga etehi tangata whaimana, hei whakapumau i a matou whiriwhiringa me a matou whakaaetanga ki runga i te ritenga o te ture.

5. Ate wa e oti ai te whakatau o te nui o te paanga o ia tangata o ia tangata ki te whenua, ka hiahia te tangata ki te reti, e kote e mana te reti e whakaritea e tona kotahi, e ngari me panui marire ki roto ki nga nupepa kua oti te whakarite mo taua mahi, hei whakatu i te takiwa e hokona ai te rihi o aua whenua e hiahiatia ana kia retia, Kia ahei ai te katoa te haere mai ki te hokonga o aua rihi.

E hara i te mea he hiahia no matou ki te pupuru i nga whenua o roto i te whakahaerenga rohe kua tuhia iho nei ki tenei Pitihana Kia puru ki te Pakeha, ki nga mahi reti, ki nga Rori ranei ki kua e mahia ki roto; i nga mahi ranei ate iwi nui Kia kua e mahia; e ngari he hiahia kia kore atu nga mahinga a nga Kooti Whenua ia ratou e mahi nei.

Kia mohio ano hoki koutou, ki te whakaaetia mai ta matou Pitihana ka tmo awhina matou ki nga ritenga e nui haere ai nga ara, e puta mai ai nga painga ki tenei motu; a ka tino inoi tonu atu matou Kia tino manakohia e koutou tenei Pitihana.

Ko nga Kia awhina enei i tenei Pitihana ka whakapirihia mai nei ki tua.

Wahanui,

Taonui,

Rewi Maniapoto,

Me ona hoa e 412.

Source: AJHR 1883, J-1.

Waitangi Tribunal, Department of Justice, Wellington.