

Ki te Tumuaki me nga Raugatira Katoa o te Runanga nui o Nui Tireni, enoho ana ki Poneke; He Petihona tenei no nga tangata Maori i huihui ki Kaiapoi ki te 25 o nga ra o Maehe, 1874—me era atu hoki:—

EHOA ma, tenera koutou, ma te Atua Koutou e tiaki. Tenei ka whakatakotoria ki to koutou aroaro nga putake i raruraru nui ai nga Maori o te Waipounamu.

- Ko to tukuwhenua a Waitaweke i te tau 1844. I tohe ano matou i tera wa ki te utu tika mo to matou whenua; iroto i nga whakahokinga a Waitaweka ka ki mai ei ia "me hoatu ano kia koutou, ki nga Maori, kotahi eka iroto i te tekau, o nga taone katoa e tupu ake irunga i te oneone e tukua mai ai e koutou ki au, kia kotahi hoki tekihana iroto i te 10 tekihana, kia kotahi Poraka iroto i nga 10 Poraka,"—na! ko te whenua katoa iriro kia Waitaweke ratou ko ana hoa ko te Kepa me Matara e neke atu i te ruatekau miriona eka.
- Ko te tuku whenua kia te Kepa ki te tan 1848. Ka tu a te Kepa ki Hakaroa, ka tono kia riro kia ia Kaiapoi tae noa Otakou, ka tohe nga Rangatira Maori kia nui hei utu mo tena whenua nui rawa, ka roa te tohe ka ki mai a te Kepa "ki te kakore koutou e whakae ki enei £2000 ka kawea e au enei moni kia Ngatitoa—ka uaua ano koutou ka tonoa mai he hoia hei tango i to koutou whenua ma te pakeha.
- Irunga i te wehi o ena kupu ka korero nga Rangatira Maori raua ko te Kepa, ka whakatakoto nga rohe, ko te whenua ki te taha moana o tenei tai kia ia—ko te tuawhenua kia matou ano—i tuturu kirunga i tena kupu nga rohe; no naianei, ka kite matou i te kapo o tana Titi o tera hokonga, ka rerekohi tana i whakatakotoria ei ia iroto i tana pukapuka—i mahara matou kei te ruritanga o te whenua whakarite ai i taua whenua kia matou.
- Ko nga kupu whakaari a Matara kia Matiaha Tiramorehu, to matou kaumatau. I muri i a te Kepa ka tae mai a Matara, ka ki ei ia kia Matiaha "ka horapa e au te tuawhenua koki iroto i enei moni i whakaritea e te Kepa,"—ka ui atu a Matiaha kia Matara "heaha te utu mo tena whenua nui kia riro kia koe?" Ka ki mai a Matara "maku e tono he utu ma koutou ki te kawana—ki te minita a kuini koki—amuri ake eriro mai te nui o te utu kia koutou."

Kei to matou ringa ano te panui a Matara kia Matiaha Tiramorehu e ki ana: "Ranana, 8 Akuhata, 1856. Kia roko mai koe—kai te uaua tonu awau ki te tino kaituhituhi a te kuini kia whakatikaina e ia taku kupu kia koutou i mua, i te wa ono i tukua ai o koutou whenua kia hau."

Imuriho ka haere ke ana korero, iroto i tana reta, ki nga kura, nga hohipera ma matou otira, no tehea takiwa i huaina nga kura nga hohipera hei utu whenua? he moni nga utu whakamutunga ta Matara i whakaari kia Matiaha mo matou—i tohea ki Ranana kia whakaritea—otira—i huakere tana uaua.

Kahore matou e pai ki te whakaturituri o koutou taringa ki nga tini kupu ke i homai nga kaihoko pakeha, penei me te ki "ma te kawana e homai amuri ake he whenua: (ke atu i nga kainga nohanga me nga ngakinga a matou): mo o koutou tamariki—me nga Rauiri kati ano mo koutou—me nga hianga ika i te taha moana kati ano mo koutou.

He wahi iti o ena kupu i whakaritea e te kawanatanga—ko etahi—kei te ngaro rawa. Ki te ruarua o koutou ngakau ki te tika o ena take raruraru—mamae a matou—tenei ano kotahi tekaumaru a nga kaumatau tukuwhenua kei te ora nei, hei whakamau nga kupu iroto i tenei petihona.

Akuanei, ka ki mai pea koutou o nga Rangatira pakeha, "heaha i noho hu koutou mo tenei takiwa roa, me i tika o koutou korero? Huatu, e mohio auano koutou nga Rangatira pakeha—he iwi hohoro rawa te pakeha ki te rehi whakawairua—ko matou in ko nga Maori e hakuturi imuri rawa i a koutou; i te hokonga whenua a Waitaweke me ana hoa a Te Kepa me Matara, iti rawa te mohio o o matou kaumatau tukuwhenua ki te korero pukapukatuhituhi—e whakaae kau atu ratou kia honoa o ratou ingoa ki nga pukapuka a ena pakeha hokowhenua—ke nga kupu me nga tikanga iroto i ena pukapuka i ngaro ranei, i kore marama ranei ki o ratou mahara.

Tena, e nga Rangatiri pakeha e whakarongo ki o matou tangi iroto i tenei petihona—me i tuhera nga kanohi o ena kaumatau tukuwhenua i tera takiwa ka whakaae koia ki te tuku atu katoa te oneone i homai e te Atua hei okiokinga ma ratou me o ratou uri imuri i a ratou, tonei whenua nui rawa mo nga kongakonga i takaiho i te tepara pakeha, mo ena erua ranei, aha ranei mano pauna?

I roa rawa te whitinga o te ra whakamarama kia matou; ao te tukunga atu o tetahi o matou iroto i te paremata, katahi ka hua mai he mohio iti iti kia matou ki nga ara i he ai to matou whenua o te Waipounamu i to nga kaihoko hangareka kia matou.

Ko nga kupu a ena kaihoko kei te tuhi rawa iroto i te ngakau o nga kaumatau tukuwhenua me o ratou tamarki—otira—ko ena kupu kahore kia rite ki nga kupu i tuhia e te Kepa ki tana Titi.

I ki te kupu a Waitaweke "kotahi eka iroto i te 10 ma te Maori" i whakaritea koia e te kawanatanga tenei

herehere o te whenua kia matou iroto i ena 30 tau kua pahemo imuriho i tena kawenata a Waitaweke ki o matou tukuwhenua?

Ko nga kupu wakawehi a te Kepa ehara oti na koutou puake te ture kia kaua e whakawehia kia kaua e whakamatakuria te tangata hei pehi ia ia kia whakaae ki tana i kore pai ai iroto i nga hoko?

Ko nga kupu whakaari a Matara "me tono ei ia he utu ki nga minita a kuini mo to tuawhenua kihai iriro kia te Kepa (tana rahi neke atu i te 13 miriona eka:) e hara nana te he i ngaro tonu ai te whakatuponotanga kia matou.

He tau hoki ena kupu whakaari e mau ana ki te whenua—ka hapa te tau—ka hapa hoki te whenua—otira—na te torutoru o matou i pera ai te whakaaro a te pakeha kia matou — me he mea kei a Napoto te kaha, kihai tana mara iriro kia Jetépere.

Tera ranei koutou e nga Rangatira ka ki mai kua whakaritea ena mea ki te Kooti whakawa whenua i tu ki Katepere ki Otakau i te tau 1868. Kahore ra hoki. Kahore matou kia mea ireira he mana kei tena kooti hei whakarite nga hara nunui—noreira kahore matau kia marama ki te hoatu i tenei mahi ki tera kooti;—i tino whakamau tena kooti i to matou whakaaro manakore ona i tana tutukinga waewae ki te karauna karati o te Eka Kotahi ki Otepotei—me he mea na matau tenei Eka, ma tena karauna karati e huri te tika hei hé?

E ahei tenei kooti ki te kimi i to matou ki: "he manakore te Titi whenua a te Kepa, ne te mea (1.) i whakawehia matau ki nga kupu whakamataku—no te mea (2.) I honoa tena kawenata ki waonga moaua, kirunga i te kaipuke manuwa—kahore nga kaumatau tukuwhenua i mohio, ki te tuturu to ratou whakaaro pupuri—kariro tena kaipuke hei whare herehere, hei maunga kawari ranei mo ratou—no te mea (3.) ko nga rohe iroto i tana titi rere ke ana ki nga rohe i korerotia ngututia ki tena kawenata a te Kepa ratou ko nga kaumatau tukuwhenua.

Tetahi ki a nga Pakeha o te rawhitit e ki ana—kei te kai hiku nga iwi o te Waipounamu —kei te reti whenua—tenei ke te tika—ka wehewehea nga whenua i homai te Kawanatanga kia matou, ka tau ki nga tangata o Otakou—

Ko to tuora o nga Maori o te Waipounamu kei te hé—ka kaha nga tangata ki te mahi atu mo nga pakeha—kei te wa hohi e mate nuitia ana ratou nga pakeha i to matou whakatuponongatanga kia ratou—ka whiwhi matou i tetahi oranga mo matou ko o matou tamariki—ki te hapa amuriake tena puna—pera me etahi atu puna kua mimiti—Kariro matou hei rawakore ki te aroaro o nga Rangatira whenua o naianei.

Ko te uho o to matou petihona koia tenei—i mau ki nga pakeha nga miriona 50 Eka o tenei motu—ko te amuriake a nga Maori i whakawarewaretia—ko nga hokonga a Waitaweke me te Kepa me Matare e ahua poraruraru, e ahua hé, ki te kore te tau o te Eka kotahi iroto i te 10 Eka hei whakahokinga ki nga Maori—na! i kumea hetia a te Kepa te whakaaetanga me nga miriona Eka 7 ki Hakaroa mo nga mano Erua pauna—ka whakaaro pea tana ngakan kahore ano kia mana ana moni ka peratia tana tuhuhu ei ia i tana Titi kia ki mai nga kai titiro ke ia ia nga miriona 20 Eka (: ara katoa te whenua iroto i nga perowina a Katepere raua ko Otakou;) na! he hoko tika tena ki to koutou titiro mekore te whakahokinga mai o te Eka kotahi ireto i te 10 mo nga tangata Maori?

Nonaianei ka tanoa matou kia whakakitea tena tau i mau ki te whenua—ki te hapa tena tau iroto i te Titi ehara na matou te he—ki te tu ia tena tau ireto i te Titi he aha i ngaro tonu tana whakaritenga ki a matou?

Ko Kawana Kerei e ki ana, ke te Eka ki Otepotei he whakaroinakitanga i tena tau a nga hoko a Waitaweke—otira—iroto i tena tau he oranga nui mo nga Maori o tenei motu, ko te Eka ki Otepotei he mamingatanga kautanga. I puta noa ki te ao te hamamatanga whakahe mo nga pakeha nowaiho i hoko he whenua nui mo nga matao mo nga kuti—otira —ki te hapa te tau o te Eka kotahi iroto i te 10 ki aga Titi o te Waipounamu— ka neke rawa atu te whakarihariha o nga hokonga a Waitaweke me ana hoa ki nga hoko o era pakeha nowaiho.

E whakatakoto ano matou o matou mamae ki to koutou aro aro e nga Rangatira o te Parenata, kirunga i to matou tumanakotanga ki te honore me te pono a koutou hei whakaputa to tika ki nga rawakore, ki nga manene o te Waipounamu.

[unclear: Ho] oi ano

na matou, na nga tangata Maori i hui hui Ki Kaiapoi i te 25 o Maehe, 1874.—me era atu hoki.

Matiaha Tiramerehu Pohipi Tearorahui Horomoua Pohio Tame Paraata Merekihereka Hape Tamati Pukurau Matiu Kihepaue Kiriona Pohau Irai Tihau Taare Pukurau Tieke Mira Ihaia Tainui Taare Toihonga Wiremu Teihona Tanahira Waruwarutu Arapata Kooti Hakopa Teataotu Wiremu Teuki Pita Mutu Wirihana Pohata Hoani Hape Tekoro Mautai Arama Tahuna Rupene Kuri Tamati Teau Hoani Uru Hoani Pohata Mohi Paatu Reihana Tuohu Hopa Paura Matene Piiki Anaha Tioi Henare Taawha Herewhitau Kahaki Hohepa Huria Hohepa Pereita Maka Mokomoko Aperahama Teaika Te Wirihana Piro Mikaere Turakatahi Manahi Iri Henare

Patonga Maka Mu Tetuini Pihawai Horo Iwikau Tihema Teniki Hakopa Tohitama Hakopa Tahuna Teone Takarero Teone Hutai Rairuha Hutai Reiruha Mahuika Apera Pukonui Apera Tako Tekoti Mita Paora Taki Iharaia Tuhaka Epapara Kahutuanui Hori Temaiwhakarea Hohaia Tautakihina Reihana Tau Tetahana Hapaikate Hoani Tahea Hoani Korarako Hoani Patarika Wi Rehu Hohaia Tekotuku Peneta Noho Hirini Taoraki Heremaia Tikotiko Teura Taranaki Teura Hikapi Henare Teparo Hoani Kamokamo Taama Karakahape Hoani Taupoki Hoani Tututaua Epiha Maki Heremaia Kiore Teoti Pitama Teharawira Kawaru Arai Nutireni Kawana Maopo Teoti Wira Henare Paare Hoani Kahu Haimona Tupeka Haemona Paeturi Inia Tuhuru Repini Te Waipapa Wakena Kokorau Temorohanlu Pukapuka Hori Tau Henaro Akiahia Taimona Tepahu Tuhare Pohio Iharaia Parahu Maika Pikaka Pona Taniara Hopa Tehikutu Pere Roiti Hoani Matiu Taama Paraone Pere Hipi Toone Poukaha Henare Kaahu Tikini Pahau Ihaia Teawanui Ihaia Kaimako Ihaia Tiki Hone Tamati Hone Paraire Hone Kiharoa Hone Waharahe Ihaka Whakaka Haora Koura Te Wirihana Maui Enoka Nohota Wi Mani Wi Te Rakihiroa Wi Motutoho Wikiriwhi Motu Paraone Motu Pokiki Ihaia Nohota Tamati Waka Tarawhata Hoani Kahu Heremaia Paia Hoani Kahukuao Ripini Kuri Tekepa Toeko Himiona Titoke Hamuern Torepe Taare Temaiharoa Pekamu Tautahi Hape Taipapa Horomona Tuhoro Teone Kerekere Rewi Tarawhata Teoti Kaahu Tikao Huanoa Henare Kokoro Honatane Tekehu Teone Tipene Heremaia Tua Temaiharanui Maopo Eruera Kaltai Teoti Potiroko Paraika Whaora Haimona Temaheraki Eriaha Moemato Atana Kahiwi Henare Tawha Teoti Hipi Tarre Wetere Tekahu Rawiri Maramaru Herewini Ira Teo Pita Watene Ruru Hamiora Weka Talene Tohitu Teherewini Kaipuke Kereopa Maintu Eraia Tekoreke Henare Rehu Mohi Tekoaki Horemona Tuarau Wiremu Mauhara Hanere Maire Peneamini Tekihi Rimitiriu Karuwai Hohepa Peneamani Ihaka Peneamani Hemi Paiki Tumaru Tekapa Aporo Muruawai Pirimona Mukeke Mohi Rakuraku Te Waitere Te Upoko Rawiri Kingi Teito Ihakara Tewhako Ropoma Takatu Ruiha Tewharekorotu Wiremu Te Ao Tupua Hemi te ao Tupua Wekupiri Korotipa Enoka Hurihia Porohu Honaiwhiti Piripi Nukaiahia Heta te Ringahuruhuru Hoani Warena Paurini Hirawea Hoani Hariona Karaweko Kereohonea Panewhai Hamiora Tini Matena Paewhiti Pene Hokiaka Merekeharaka Wira Wiremu Kingi Amarama Teone Pitini Tipene Punuiotinga Tamati Waaka Henere Titiko Hamuera Te Mutu Hoani Timaru Hoani Paka Koruarua Wiremu Kiharoa Waikaretia Kinitana Kara Reihana Moemate Teone Watene Arapata Renata Tehira Tarawhata Ropata Kupa Wi Turora Teoti Paipeta Taniara Temutu Hikipene Kapiti Tieke Ropa Waipapa Haimona Pukuwai Timaru Teo Hapa Tamati Tumaru Tanahira Tewhakatiko Rakitawini Tehiakai Poutama Pukurakau Tieke Pukurakau Teone Rehu Pita Tipa Karipa Tuoi Tekemara Naki Rawiri Rangitapu Wiremu Porete Ihaia Rehu Anaru Kiriwera Aperahama Teari Tuhuru Parahu Teoti Kerei Rari Hohepa Pokohiwi Teoti Tewahia Hoani Taukoro Teoti Nama Hamahona Tiro Anaru Potini Teoti Watikena Hoani Maaka Tiemi Hipi Kawana Matiu Kapene Hona Pauahi Hapeta Rangiwhakatia Hopa Pikaahu Paani Reweti Matiu Tekotawa Hoani Kahuti Taniara Matiu Hohepa Teraki Tamati Tikou Kereopa Totoi Rawiri Hurihia Te Karire Kaikai Rawiri Maramaru Kerei Kipa Tewarihi Hakumanu Tieke Taraewa Teone Parata Teone Kaikai Tame Hipi Teoni Mi Mohi Tewahia Henare Parata Hakiahia Tahuna Kinehe Tekaoho Ruera Tenaihi Raniera Tematoe Matene Rehu Wiremu Tenaihi Hoani Kinihe Wereta Tainui Tetiera Turakina Arapata Horau  
me era atu.

Presented by the Member of the Middle Island—John Grey Taiaroa  
To the Speakers and Honourable Members of the Houses of Parliament, of the Colony of New Zealand,  
assembled in Wellington;  
A Petition from the Natives assembled at Kaiapoi (Middle Island), on the 25th. of March, 1874, and others:—

FRIENDS, — Salutations! — May God extend His mercies to you. We are here spreading before you the causes of that thorough discontent agitating the natives of the Middle Island.

- The Land Purchase Transactions of C. Wakefield in 1844. — We insisted that a fair return be made us for our land; amongst the returns granted by C. Wakefield he said — "You shall also receive, you natives, returned to you, one acre out of every ten acres; out of all the towns springing up on the land you are coding to me, one section out of every ten sections, one block out of every ten blocks." All the land that was ceded to Wakefield, and his friends Kemp and Mantell, exceeds twenty millions of acres.
- The Land Purchase Transactions of Kemp in 1848. — When Kemp landed at Akaroa, and demanded the cession of the land from Kaiapoi to Otago, the natives held out for a fair return for that vast extent of territory. When Kemp got tired of the delay, he said — "If you do not consent to this £2000, I shall hand over the money to Ngatitoa (Rauparaha's tribe), and if you still delay to consent then soldiers will be sent to clear the land for the pakehas."

- Intimidated by this threat, the native chiefs entered with Kemp to define the boundaries—namely, the seaboard, breadth limited by a chain of hills— ceded to Kemp: the inland to remain ours. This was the then settlement of boundaries. Recently, when we got a copy of the Deed drawn out by Kemp of that transaction, we find that what he put down in that paper differed from what we said above; our impression was that when the land is surveyed our reserve will be handed to us.
- The Promises made by the hon. Mr. Mantell to Matiaha Tiramorehu, our chief.—After Kemp, Mr. Mantell came. He said to Matiaha—"I shall include the inland also in the purchase money agreed by Kemp" (that large tract not ceded to Kemp). Matiaha put the question to Mantell: "What are we to get for this vast tract that it may be yours?" Mantell answered: "I - shall ask the Governor to pay you natives for it. I shall ask her Majesty's Minister also. In future you will receive the large outstanding balance."

We still hold in our hands Mantell's letter (panui) to Matiaha Tiramorehu, saying—"London, 8th August, 1856. Listen: I am continuously exerting myself to obtain her Majesty's chief Minister's consent to rectify my say to you formerly, when you consented to cede your land to me." After this the letter passes to speak about schools and hospitals; but when were schools and hospitals ever made an equivalent for land purchases? It is coin that Mantell promised to Matiaha as the outstanding balance for us, that he exerted himself about in London, but exerted himself fruitlessly about.

It is not our wish to enlarge upon all the promises which were made to us by the Land Purchase Commissioners, such as—The Governor will apportion you land for your children, besides your abodes and your cultivations; your eelpas shall remain yours also; the large rivers shall remain yours also; your fishing ground on the coast shall remain yours also, &c., &c. Little of all this has been fulfilled to us by the Government—much of it is wholly forgotten. If your mind is at all doubtful about the reasons which are painfully agitating our breasts, there are still twelve of the old land-sellers alive, ready each of them to confirm what came under his thorough knowledge—now extended in this our Petition.

You may perhaps say to us—if all you say is true, how is it that you remained silent till now? Why, you well know that, we are not like you—quick in the race of mental attainments; we are lagging far behind in these things. When these land transactions took place our chiefs were scarcely able to read written language; they were often too ready to consent their names to be signed under writings the contents of which were either in part or totally absent from their minds. Judge yourselves, the hon. members of Parliament, who listen to our complaints in this Petition: Had the eyes of these our chiefs been open in those days would they have consented to part with all the heritage that God has given them and their future offspring and descendants—all this vast territory—for the crumbs that fell from the white man's table, for this £2000 odd?

The daylight was slow in dawning upon us. It's only after one of our race entered Parliament that we became acquainted, little by little, with the ways by which the white man's land purchasers beguiled the whole Island from us. What these land purchasers said to our Elders who ceded the land is indelibly written in their and their children's minds, but this writing does not correspond to those of Mr. Kemp in his Deed. C. Wakefield said—"One out of every ten acres shall revert to the natives." Has this condition of sale over been fulfilled during these thirty years which have rolled past since our Elders made this contract with C. Wakefield? Those threats with which Kemp intimidated us: is it not the white man's law that intimidation will annull the validity of a contract?

Those promises of Mr. Mantell: He will ask her Majesty's Minister to pay for that vast territory which we never ceded to Kemp (a territory amounting to more than 13 millions of acres). The fault is not his that these promises were never made good to us.

These promises are a condition attached to the land. If the condition is not fulfilled, the land is not redeemed. Nevertheless we are dispossessed of all the land: is it because we are so few and powerless? no doubt, had Naboth been the stronger Jezabel would not have gloried over his vineyard.

Some may perhaps suppose that all these arguments have been settled in the Land Court, at its sitting in Christchurch land Dunedin, in the year 1868. It is not so. We never expected that Court to be invested with power to settle complaints of such vast interest to us. We were therefore not prepared to submit our case to that Court. Our estimation of that Land Court was completely confirmed when it stumbled over the Crown Grant by which the Princes-street Reserve was made over to the Province of Otago. If that Reserve was ours by right, could a Crown Grant have the effect to turn right into wrong?

Could such a Court investigate our declaration that Kemp's Land Purchase Deed is null and void?—1st. Because it was extracted from us through intimidation. 2nd Because the consent of cession was obtained at sea, on board of a man-of-war; our Elders could not know but that a continued refusal on their part would transform that man-of-war into a prison, or something still worse to them. 3rd. Because the boundaries mentioned in that Deed are not the boundaries which were settled verbally between Kemp and our Elders, the land-sellers.

It is often said in the North Island—The natives of the Middle Island are well off; they are living by the rent of their lands. This is not so. If the land given us by the Government is individualized, the proportion to

each native is as follows:—

The condition of the natives of the Middle Island is bad. As long as we have strength to work as servants to the Europeans—as long as the market is accepting that servitude—we are keeping ourselves and families above want. Should this strength and the market fail—and the time will come that it will—then we natives will be little better than a mass of paupers thrown upon the present lords of the land.

The burden of our Petition is that the white man has grasped at our 50 millions of acres in the Middle Island without any equitable return or provision for the natives. That such transactions as C. Wakefield's, and his friends Kemp and Mantell, are unintelligible and unjust without the condition of one acre out of every ten for the natives; for instance, Kemp extorts the consent of the cession of about seven million acres, at Akaroa, for £2000, and not content with that, worded his Deed so loosely as to convey the idea of having agreed for twenty millions of acres (namely, nearly all the land included in the Otago and Canterbury Provinces). Is this equitable without the condition of one in ten acres out of the cession for the natives?

The proof of this condition has lately been required from us. Why, if this condition is not expressed in the Deed, the fault is not ours. If it is, why has it never been fulfilled to us?

Governor Sir G. Grey says that the Otepōti acre (Princes-street Reserve) was a tardy act of justice to the native sellers of the Otago Block, who were entitled by the terms of the original scheme of the Company to have reserved for their benefit one acre to every ten of the allotments sold in the town of Dunedin, &c. But this condition embodies a sufficient provision for the natives of the Middle Island if applied in its true spirit to all the land ceded to the Company—the Otepōti acre is a mere mockery. Loud and universal was the cry formerly against private traders buying landed estates for fish-hooks and scissors in New Zealand, but without that condition of one out of every ten acres over the whole cession, Wakefield's Kemp's and Mantell's transactions would leave the worst of private land sharking far behind.

We are delating before you, the hon. members of Parliament, the wrongs we suffer, relying firmly upon your honour and love of fair-play for you to redress them, and take under your protection the semi-paupers and orphans of the Middle Island.

This is all.

From the natives assembled at Kaiapoi, this 25th March, 1874, and others.

[Here follow the Signatures.]