

# P E T I T I O N

OF

WILLIAM THOMPSON, TE WAHAROA.

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WELLINGTON.

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1865.



## PETITION OF WILLIAM THOMPSON, TE WAHAROA.

Waikou, 18 Hurac, 1865.

Ko ahau ko William Thompson Te Waharoa ka tuhituhi atu kia Tianara Runanga Huihuinga o Poneke kia whakarongo ki oku korero e takoto rei; ki toku mamae ka tukua atu nei kia koutou, hei kai-titiro i tenei he whakapae—teka ki au, kia tika te titiro, kei puta he take whawhai a muri ake nei.

Kua ki, He tangata kino ahau, He tangata rebel ahau—Kohuru. Kua huihuia e au tetahi huihuinga tangata hei kohuru Pakeha; ki te pei atu ki te moana; ki te tahu ki te ahi i a Akarana, me era atu i tahaki atu ranei.

Kua he i au enei korero.

Kua tuhituhi a Te Pokiha ratou ko ona hoa kia Te Kuini Wikitoria, kua korero whakahe moku. No reira, kua hiahia ahau kia tirohia ko wai ra te mea tika, ko wai ra te mea he. Tukua ma te Ture e titiro.

Ka ae anau ki tetei Ingirihī hei whakawa i waenganui o te tika o te he; otira mehemea he Ingirihī whakaaro rangatira, ngakau tapatahi, e wehi ana ki te Atua, e hopohopo ana ki te kino. Ka pai au ki te whakaatu i tetei Kai-Whakawa, ko Arene ranei, ko Pekamu ranei. E hara enei i te tangata whawhai. No enei, ka tahi ahau ka mohio ka tika te Ture.

Mehemea e kore koutou e pai ki enei Kai-Whakawa tika, waiho ma te Kuini e rapu tetei tangata pai, tika, koia tera te tangata; ka tukua mana e titiro toku mate. Waiho oku hoa pouri kia korero kino ana ki ahau. Taihoa kia kitea taku iwi me ahau ki te aroaro o oku hoa pouri, kei reira ka tukua nga mea he kia kererotia ta ratou he tukua ma te Kai-Whakawa e titiro na wai te take o tenei whawhai.

Ka hiahia ahau ki oku hoa a te ra whakawa, ara a Te Manihera, a te Ahiwera, a Te Paraone, a Te Matenga, a Te Pihopa, a Hori Kereama, hei Kai-whakarongo.

Na te korero ahau i kawe ki te whawhai. Ka nui toku hiahia ki te noho marire; ka nui aku hoa pai Pakeha e aroha tetei ki tetahi. Otira i taku rongonga i o ratou kainga i Ihumatao, i Pukaki, i Mangere, i Patumahoe, me te maunga o Ihaka ratou ko tona iwi ki te whare herehere, kahore ahau i hapai i te pu i tenei takiwa. Te weranga o nga whare o Pokeno, tae noa ki te whitinga o nga hoia i Mangatawhiri, mate noa oku hoa i te Koheroa, ka tahi au ka mau i te pu; he pouri noku. Ka hapai nga e toku ringa pu ake taku pu hei tiaki moku.

I te timatanga o te whawhai ki Taranaki ka nui taku pouri, ka tae ahau ki reira, ka tuhi atu ahau kia Te Tianara kia whakamutua te whawhai i reira. Kua hiahia ahau hei hoa mo te Kawana kia whakahokia paitia nga Pakeha ki o ratou whenua ki Tataraimaka, ka kapea aku korero e ia. Ko wai ra te mea hiahia ki te whawhai? Kua whakamatauria e ahau i reira te noho pai. Tukua ma te Kai-Whakawa e titiro, ka he enei.

I te taonga mai o Kawana ki Taupiri, kahore koia ahau me taku iwi i whakapai ki a ia i reira? I haere mai koia ia me ana hoia kia matou? Kaore koia ia i tona hokinga atu i whakarite mea hei whawhai? Kaore koia i whakamahi i nga hoia ki te hanga rori? Ki te whakatu pou waca, ki te hanga pa, ki te tiki hoia, me nga tima hoki. He aha taku he i reira, me toku iwi hoki i hanga ai he mea:—

1. I mate koia tetei Pakeha i reira? 2. I pau ranei tetei whare i te ahi? I tahaetia ranei i te takiwa i aia atu ai nga Maori i o ratou kainga i Waikato? Tukua ma te Kai-Whakawa e ki ko wai ra te tangata he.

Ki Waikato kua hiahia ahau kia pai i te takiwa i a Te Kohi i tana hiahia ki te ngangare: a i whakamataua ahau ki te pehi i nga ngakau riri kino. I tona hekenga atu i te Awamutu, ka tukua paitia ona taonga; he tangata Maori te kai-tiaki o nga whare me nga taonga o roto, o waho.

Ko nga Pakeha i noho ki o ratou wahi, i tiakina paitia ratou me nga taonga e te Maori. Tukua ma te Kai-Whakawa e ki te ki.

Kaore koia ahau i whakatupato i a Te Ahiwera ki te kino kia haere atu nga Pakeha o te takiwa whawhai me nga tamariki, wahine, i pena ai ahau, he tupato noku ki te tangata hikaka kino.

Kaore koia ahau i tuhituhi atu kia Paraone o Tauranga, hei whakatupato ki a ia? I mahara pea ia he kupu tuturu mo ratao, he whakaaro kino noku ake ki nga Pakeha o tera kainga. Tukua ma te Kai-Whakawa e ki, kaore tenei e tika.

I murua koia nga Pakeha o Hauraki e nga tangata Maori o reira, o Waiau, o Tauranga? Mehemea i hiahia matou ki tera mahi, ma wai e arai?

Ka nui taku kaha ki nga mea i kaha ahau. I te pakarutanga o te whawhai, e taea koia te arai te kino o te tangata kua uru te kino ki tona ngakau. Otira, tukua ahau ma te whakawa.

He tangata kohuru koia ahau? Heoi ano taku whawhai, he tiaki i toku tinana; me toku whenua hoki. Kore rawa toku hiahia ki te whawhai.

Ki muri i te horonga o Rangiriri kua hiahia ahau kia mau te rongo. Ko taku pukapuka kia Te Tianara kaore i rongo. Kawe tonu te whawhai.

I te takiwa i whiti mai ai nga hoia i Mangatawhiri ehara i a ratou te hiahia kia kino ki au, ki toku iwi hoki: engari na to ratou Kai-whakahaere te mea i hiahia kia kino ki au me taku iwi hoki. Tae mai ahau ki Ngaruawahia, kawea tonu te whawhai. I te mutunga o te whawhai o te hoia, ka mutu hoki te Maori. Tukua ki te whakawa, mana e patai na wai i hanga tenei whawhai.

No te taenga mai o Hori Kereama ki te whawhau rongo, ka ki mai ki au, "Tukua ki te Ture kotahi mo te Maori mo te Pakeha." Ka ki atu au, "Ae kia kotahi te Ture, hei whakatika i te mea tika, hei whakahe i te mea he."

I te taenga mai o te Kawana tuatuhi he aha tana Ture i homai hei tiaki i nga Maori? I tiakina koia te Ture i a Wi Kingi me Waitara? He Ture koia i tiaki i a matou i o matou whenua, taonga, i reira? He Ture koia nga Pakeha a te Kawana i tuku mai nei ki tenei motu, Pakeha kai waipiro, kohukohu, korero kino, whakaiti rangatira? No reira ka ki ahau kia whakaturia taku Kingi, ta te mea ekore tatou e pai ki te Ture. I naianei, e hoa ma, ko te ture o te Kuini he ture hei tiaki i taku Kingi, me te iwi katoa hoki. Tukua atu ma te Kai-Whakawa e titiro ki te mea he he taku whakaaturanga o taku hei tiaki ia matou kei kino.

Kaore au e poui ki oku hoa i kino mai ki ahau. No mua taku hiahia kia pai kia kake taku whenua ki te pai, kia whai taonga ki te hoa pai o te Pakeha. Ma te ture o te Kuini e whakatuturu ki te pai. No te mea ka nui te whakapohehe ki ahau, ki taku iwi hoki, naianei ka pai ahau kia whakatu tetahi kai titiro hei whakamarama mo tenei poheketanga ki au. Mehemea ka tirohia paitia, ma reira pea ka mohio na wai te whakaaro whawhai na wai ra te hiahia ki te noho pai.

Tukua atu taku tononga kia kite Te Kuini, kia rongo hoki ki enei korero, kia whakaturia e ia, e koutou ranei, ia Arena i a Pekamu Kai-Whakawa kia whakawakia tikatia kei whawhai a muri atu Heoi, na to koutou hoa.

Na WILLIAM THOMPSON, Te WAHAROA.

[TRANSLATION.]

Waihou, July 18, 1865.

I, WILLIAM THOMPSON Te Waharoa, write to the General Assembly, meeting at Wellington, beseeching you to hearken to my words which here lie—to my anguish which I now send to you, for you to be persons to see into this error—false accusation against me; see rightly into it, lest a cause for fighting arise hereafter.

I have been said to be an evil man, a rebel, a murderer,—that I have collected a number of men for the purpose of murdering Europeans—to drive them into the sea—to burn Auckland and other places beyond with fire. I have shown these words to be wrong. Mr. Fox and his friends have written to Queen Victoria words damaging my reputation, hence my desire that the whole matter be seen into, so that it may be found who is right and who it is that is wrong.

Let it be for the law to determine. I agree that some Englishman be appointed as arbitrator, that is to say—if he is an Englishman of good principles, single-hearted, God-fearing, and fearful of doing wrong. I consent to point out an arbitrator: either Arene (Sir George Arney) or Pekama (Mr. Beckham), these are not men of war, but if either of these are selected as arbitrators, I know that the law will be correct.

If you do not consent to the selection of (either) one of these just judges, let the Queen seek out some good and just man—let that be the man who shall be authorized to see into my trouble—leave my friends who are in the dark to speak evil of me.

By-and-bye when my tribe (people) is seen face to face with my friends who are in the dark, then let the misdoings (be told), and for their misdoings (also) to be told. Let it be for the arbitrator to determine with whom originated the cause of this war. I shall wish for my friends to be also present, i.e., Mr. Maunsell, Mr. Ashwell, Mr. Brown, Sir W. Martin, the Bishop, Mr. G. Graham, to hear what is said. It was words which carried me to the fight, great was my desire to live peaceably: I have many European friends (and wished) for mutual love to exist amongst us. But when I heard of the expulsion of the Natives from their settlements at Ihumatao, Pukaki, Mangere, Te Kirikiri, and Patumahoe, and of the capture of Ihaka and his people and their imprisonment; even at that time I had not taken up the gun. The burning with fire of the houses at Pokeno, even until the crossing by the soldiers of Mangatawhiri, and the subsequent death of my friends at Te Koheroa—then for the first time did I take up the gun—on account of my grief I took up my gun with my own hand to defend myself with.

At the commencement of the war at Taranaki great was my grief; when I arrived there I wrote to the General desiring him to cause the fighting there to cease. I desired to be a friend to the Governor, for the Europeans to be caused to return quietly to their lands at Tataraimaka, but my words were set aside by him. Who was it that desired fighting? I at that time tried peaceably living. Let the arbitrator determine whether these are misdoings.

When the Governor came to Taupiri did not I and my whole tribe do honor to him at that time. Did he come with his soldiers to see us, and did not he upon his return concert measures for war; did not he employ soldiers at road-making, to put up posts for telegraph, to build redoubts, to fetch soldiers and steamers also? What was the misdoing of myself and my tribe at that time that things were made.

1. Had there been one European killed at that time?
2. Had there any house been burnt with fire at that time?
3. Had thefts been committed at that time that the Maoris were driven away from their settlements in Waikato? Let it be for the arbitrator to say who is the man in the wrong.

In Waikato it was my wish during Mr. Gorst's tenure of office for them to be peaceable whilst they desired to fight, and I then tried to suppress the desire for fighting. When he went down from Te Awamutu his effects were sent down in a proper manner, a Maori being in charge of his house and the property therein and that which was without.

Those Europeans who remained at their places were well taken care of, with their property, by the Maori (people).

Let the arbitrator say his say. Did I not give Mr. Ashwell warning of evil—for the Europeans, women and children, to remove from the scene of fighting. My reason for doing so was caution for what men rash to commit evil might do.

Did not I write to (Archdeacon) Brown, at Tauranga, to put him on his guard? Perhaps it occurred to him that that was a fixed word for them, and that it was an evil thought which originated with me, affecting the Europeans of that place.

Let it be for the arbitrator to say that this is not right. Were the Europeans of Hauraki plundered by the Maoris of Waiau (Coromandel) and Tauranga? If we had desired to have done so, who could have hindered us? Great was my influence in those matters where I had authority.

At the breaking forth of the war, could it be possible to prevent the (commission of) evil by man, when evil had entered into his heart?

But hand me over to the arbitrator. Am I a man of murder? I only fought for my body and my land; I had not any wish to fight. After the fall of Rangiriri, I desired that peace be made. My letter to the General was not regarded, but fighting was still carried on. At the time the soldiers crossed Mangatawhiri, the desire to fight was not theirs—to fight with me and my tribe—but it was he who directed them who desired to fight with me and my people. When I retired to Ngaruawahia, the fighting was still carried on; when the soldiers ceased to fight, the Maoris also left off.

Put it to the arbitrator, for him to ask who was it that made this war.

When George Graham came to make peace, he said to me, "Give it over to be decided by the one law for both the Maori and Pakeha." I replied, "Yes, let there be one law to justify him who is right, and to condemn him who is wrong."

When the first Governor came, what was the law that he gave to be a protection for the Maoris? Did that law protect Wiremu Kingi and Waitara? Did a law protect us, our lands and property, at that time? Were the Europeans which the Governor sent to this island—Europeans who drink spirits, curse, speak evilly, who make light of those in authority—were these a law? Then did I say, let me set up my King, for we do not approve of the law.

But now, O friends, the law of the Queen is the law to protect my King and the whole people also. Let it be for the arbitrator to see whether the plan I have set forth for taking care of us lest evil befall us is wrong.

I am not grieved because of my friends who have become inimical towards me. My desire originated long since for peace, and that my land prosper and become wealthy through their friendly relations with the Europeans. That the law of the Queen confirm us in peace, because great is the bewilderment of myself and my tribe also at the present time; I wish (I am willing) that some investigator be appointed to clear up this bewilderment from me.

If it be properly looked into it will be seen perhaps whose was the desire for fighting, and whose the desire for quiet living.

Forward my petition to the Queen, so that she also may see these words, and so that she or you may appoint either (Sir George) Arney or (Mr.) Beckham judges to investigate the whole affair lest fighting occur hereafter. That is all.

From your friend,

WILLIAM THOMPSON,  
Te Waharoa.

