

Reupena Te One, Horapapera Te Tara, Hare Hemi Taharape, Heremaia Te Tihi, Paranihi Te Tau, Henare Hopa, Te Reweti, Henare Te Herekau, Rawiri Te Wanui, Parakaia Te Pouepa, Te Kepa Kerikeri and Rota Tawhiri. All these speakers declared themselves more or less opposed to the sale. Heremaia and several others admitted that they were only remote claimants, never having resided on the land nor exercised acts of ownership of any kind. There were many of them averse to the sale, not on any particular ground, but because they were opposed generally to the further alienation of Native lands.

Henare Te Herekau urged that a further attempt should be made to get the exemption clause in the Native Lands Act repealed, and to have the question of title in this case investigated and adjudicated on by the Native Land Court. In this proposal he was supported by Parakaia Te Pouepa, from Otaki.

Matene Te Whiwhi made a short speech, in which he adverted to the difficulties of the Rangitikei land question, and urged the people to consider well before taking any step in the matter. He blamed Ihakara for having reserved the question for the tribe, and said that if he had first arranged terms with the Commissioner, and then sought the consent of the people, there would have been no trouble. Instead of that he had made an offer, subject to the approval of the people, and the people were now divided in opinion. The chiefs assembled at Wharangi ought to have sold the land absolutely to the Queen's Commissioner, and the sale would have been valid. The mistake made by the chiefs there assembled was in making their consent subject to the assent of the people.

Tamihana Te Rauparaha strongly advocated a sale of the whole block, and declared that if not sold it would be a constant source of quarrel and contention between the tribes. He enlarged upon the merits of the block, and concluded by suggesting that they should ascertain its extent, and let the payment for different portions be regulated by the quality. He proposed as a fair price to demand 20s. per acre for the best land, 5s. per acre for the swampy and indifferent ground, and 2s. 6d. per acre for the barren sand hills.

The meeting adjourned about 3 p.m.

6th April.—The discussion was resumed about 11 a.m.

Ihakara renewed his demand for £21,000, and recited again the boundaries of the block under offer.

Governor Hunia took objection to the boundaries specified by Ihakara, on the ground that the Ngatikahunu might possibly claim the slopes of the hills, and gave other boundaries which would exclude any claim on the part of the Ngatikahunu.

The chiefs Wi Pukapuka, Noa Te Rauhihi, Te Rei Paehua, Hori Te Waharoa, and Tapa Te Whata, all spoke strongly in favor of the sale, and, in the early part of the discussion, supported Tamihana's proposal of a price per acre.

Horomona Toremi demanded £20,000. Aperahama Te Huruhuru, Parakaia Te Pouepa, Aperahama Te Ruru, and Henare Te Herekau spoke in opposition.

Henare Hopa, Rewiti and Apiata, who were on the side of the opposition on the previous day, expressed themselves favorable to the sale.

Tamihana Te Rauparaha said he had abandoned his proposition as to an acreage payment, because he had found that there were insuperable difficulties in the way of such a plan. He then proposed £20,000 as a reasonable price for the whole block.

Paora Pohotiraha (of Waikawa) declared himself in favor of selling, and supported Tamihana Te Rauparaha.

After some further discussion, Wi Pukapuka proposed that the price should be £50,000; while Noa Te Rauhihi named £40,000. Te Rei Paehua, Tapa Te Whata, and Hori Te Waharoa adopted the latter proposal, and Wi Pukapuka ultimately agreed to the same.

Te Hoia (from Poroutawhao) said that he was one of the remote claimants. He was opposed to all land selling, but they did not think they could prevent Ihakara selling the block if he was so disposed.

Matene Te Whiwhi refused to declare himself on either side. If sold, he trusted the Natives would get a good price for the land. If not sold, he hoped the people would take immediate steps to get their claims individualized. He was anxious to see the whole matter fairly argued.

Epira Taitimu said that his people were opposed to land selling, but that in this particular case the matter rested chiefly with Ihakara.

Neri Puratari (who was afterwards among the first to sign the memorandum of sale) made a violent speech in opposition.

Wereta Te Waha and Piripi Te Rangitauhua (both of whom afterwards signed the agreement), also spoke strongly against the proposed sale.

Peeti Te Aweawe, on behalf of the Rangitane and Muaupoko tribes, said that in the absence of the Ngatiapa claimants, they would reserve what they had to say for some future occasion.

Takerei Te Nawe spoke in favor of the sale, and condemned the opposition offered by distant claimants.

A number of other Ngatiraukawa Natives having addressed the meeting in favor of the sale, Aperahama, Te Huruhuru, Nepia, Wiriharai, and Tohutohu spoke again on the side of the opposition.

Te Koro (of Oroua) who had previously been opposed, said that if he could get some guarantee that the division of the purchase money would be fair and equitable, he would at once withdraw all opposition to the sale.

The wives of Takaua and Te Koro (both of whom declare themselves large owners) having differed as to some boundary, indulged in a fierce dispute with each other, refusing to be restrained. It ended in their rushing forward into the open area and calling upon Dr. Featherston to take the disputed land. This elicited a roar of laughter, and the meeting immediately broke up.

7th April.—The discussion was resumed at the usual hour, and continued with great warmth throughout the day, the principal speakers being the same as on previous days. The question had been very fairly and patiently argued on both sides. Many who at the outset had declared against the sale, were now avowedly favorable to it, and it was evident that the spirit of opposition had been