

FURTHER PAPERS

RELATIVE TO

THE MANAWATU BLOCK.

(In continuation of Papers presented 29th September, 1865.)

PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY, BY COMMAND OF
HIS EXCELLENCY.

WELLINGTON.

—
1866.

FURTHER PAPERS RELATIVE TO THE MANAWATU BLOCK.

No. 1.

Copy of a Letter from the HON. T. M. HAULTAIN to His Honor I. E. FEATHERSTON.

SIR,— Native Secretary's Office, Wellington, 30th April, 1866.

I have the honor, in the absence of the Native Minister, to transmit for your perusal a copy of a document bearing the signatures of Henare te Herekau and other Natives which has been forwarded to the Government. With reference to this, and to letters copies of which have been previously forwarded to your Honor, and of which I now enclose duplicates, I have to request that you will furnish the Government with a report of your proceedings as Land Purchase Commissioner in connection with the purchase of the Manawatu Block.

His Honor Dr. Featherston,
Land Purchase Commissioner.

I have, &c.,
T. M. HAULTAIN.

Enclosure 1 in No. 1.

Copy of a Letter from HENARE TE HEREKAU and others, to the HON. the NATIVE MINISTER.

Manawatu, Aperira 20, 1866.

Tenei tetahi whenua kua haere nui te ingoa, kei te hokona tautohetia e tetahi tangata Maori ki te Kawanatanga, ko Rangitikei te ingoa, ko te mahi ia a nga tangata e tautohe ana ki te hoko i taua whenua, e hopara noa atu ana ki runga ki te piwhi whenua o ia tangata o ia tangata, koia nei te take i raruraru ai te hoko o taua whenua, mehemea e hoko ana aua tangata i o ratou pihi ake, katahi ka marama ta ratou hoko, ko (o) matou nei whenua kua oti te roherohe to tenei tangata, to tenei tangata, to ia hapu, to ia hapu, a ki te homai moni te Kawanatanga mo tenei whenua, ekore o matou ringa e pa atu ki aua moni, ka tahuri ano matou ki te pupuru i tona pili whenua, tenei tangata, tenei tangata.

Heoti ano.

Na Henere Te Herekau,
„ Hare Hem Taharape,
„ Te Naera te Hau,

Na Moroati Kaharoa,
„ Nerehana te Whare.

Ki te Minita mo nga mahi Maori.

[TRANSLATION.]

Manawatu, 20th April, 1863.

There is a block of land, the name of which has been brought into notice, which some Natives were striving to sell to the Government. Rangitikei is the name of the land. The proceedings of these people who urge for the sale of it are unauthorized as regards each man's piece of land. This is the cause of the confusion about the sale of that land. If these people were selling their own land, the sale of it would be clear. Our lands have been marked off for this man and for that man, for this section and for that section; and should money be given for this land by the Government, our hands will not touch that money. We shall each of us hold on to our individual pieces of land. That is all

From Henere te Herekau,
„ Hare Hemi Taharape,
„ Naera te Hau,

From Te Moroati Kiharoa,
„ Nerehana te Whare.

To the Minister for Native Affairs.

Enclosure 2 in No. 1.

Copy of a Letter from APERAHAMA TE HURUHURU and others, to MAJOR EDWARDS.

KI A TE ERUETI KAI-WHAKAWA TUTURU,—

Rangitikei, Pepuere 25, 1866.

E hoa, mau e tuku atu ta matou kupu ki Poneke ki a Te Ratana, ma Te Ratana e tuku atu ki te Runanga Nui o Poneke, kia puritia atu a Te Petatone, kaua e tukua mai ki te whakararuraru ia matou ko tenei kahore matou e pai ki te hoko i Rangitikei, he kupu tuturu tenei na te iwi katoa.

Na Aperahama te Huruhuru, x
„ Nepia Taratoa,
„ Wiriharai te Angiangi, x
„ Te Mihana, x
„ Porokoru, x
„ Hare Reweti,
„ Katene,
„ Pataropa,
„ Te Keremihana,
„ Wereta,
„ Matiaha, x
„ Mahi, x
„ Te Roera,

Na Timoti,
„ Parakipane,
„ Pekamu,
„ Terea,
„ Topongahuru, x
„ Rawiri, x
„ Hakaraia,
„ Pita,
„ Pera, x
„ Pateriki,
„ Kepa,
„ Tahana,
„ Te Otimi,

Na Te Matenga, x
 „ Parao, x
 „ Rana, x
 „ Takana,
 „ Hoeta,
 „ Te Karehana,
 „ Hitana,
 „ Matiu,
 „ Te Koro,
 „ Epiha, x
 „ Te Wetini, x
 „ Te Waka,
 „ Hone te Tihi, x
 „ Moihi Tarapuhi,
 „ Marino,
 „ Kapita,

Na Tarikama,
 „ Hamapiri,
 „ Himiona,
 „ Pumipi,
 „ Hopa,
 „ Eruini,
 „ Teni,
 „ Rimini,
 „ Hiriwetere,
 „ Makerini,
 „ Paramena,
 „ Te Peina Tahapara, x
 „ Riahana te Potaua, x
 „ Rewi Karaka,
 „ Hare Pere,
 „ Herikuiha. x

[TRANSLATION.]

FRIEND,—

You will send our word (request) to Port Nicholson, to Mr. Russell, and Mr. Russell will forward it to the Runanga of Port Nicholson, to withhold Mr. Featherston. Do not allow him to come and disturb us, as we do not (now) intend to sell Rangitikei; this is the decided word (expression) of the whole tribe.

(Here follow the signatures.)

Mr. Edwards, Resident Magistrate.

Enclosure 3 in No. 1.

Copy of a Letter from HUNIA HAKEKE and others to the Honourable the PREMIER.

KI A TARAPATA UPOKO RUNANGA,—

Turakina, Maehe 23, 1866.

E hoa, tena koe, e hoa he ui ritenga atu tenei ki a koe, na matou ko toku iwi ko Ngatiapa, kei te kimi noa iho o matou whakaaro ki te tu o te mahi a Takuta Petetone, e mahi nei i to matou whenua i Rangitikei, ka nui to matou pouri, kahore hoki i te marama, ia matou tona tikanga, he kimi haere nei ia i te tikanga a tetahi iwi ke atu, kahore nei o ratou putaketanga ki runga ki to matou whenua, na matou ano i hoatu te whenua ki a ia, nana hoki i haere mai ki te pehi i te whawhai a Ngatiapa raua ko Ngatiraukawa, hoatu ana e matou te pu maungarongo ki tona ringaringa, ki atu ana matou, kia raua ko te Kawana te whenua, me hoko mai ki a matou, kei a matou te whakaaro ki etahi iwi atu, ka ki mai ia e pai ana; ka ki atu matou i ta matou tino kupu ki a ia. “Ki te whakarongo koe ki te reo o Ngatiraukawa, ara o Ihakara i muri iho o tenei hoatutanga kia koe, ko te tupu ano tenei raruraru;” kahore enei kupu i huna ki a ia i te timatanga o te korero o te whenua kia ia. I roto i tenei tau hou e hipa ana matou i te whawhai ki Patea, e tukuna ana e ia tetahi pukapuka whakaae kia tangohia e Ihakara tetahi £100 pauna o Rangitikei, o te whenua ano hoki o te raruraru, i whakaae pono matou ki nga moni o nga reti ki a ia tiaki ai, ara kia te Petatone, ki ana mai ia, ae, mana e tiaki ekore ia e hoatu ki tetahi tangata ke, i naianei kua he tana kupu, kahore o matou kanohi i kite i taua tukunga moni, no konei matou ka whakaaro, akuanei mau tonu ai te maminga o te Petatone ia matou, me tana karanga Runanga puta ke ki Manawatu, i naianei e te runanga o Poneke, kua kore matou e whakarongo ki tana tikanga. Ka puta ke koia te mahi a Petatone me pehea koia matou? Me whakahe ano matou ki te tikanga e puta ke ana, no konei matou ka whakaatu ki te Runanga pakeha. Ko te Petatone pea e maminga nei ia matou, ko te Kai-whakamaori pea. E hoa ma chara i te whakaaro iti to matou whakaaro pakeke ki to matou whenua ake, he nui noa atu, ki ana mai a te Petatone, mana e tiaki, mana e tiaki, no reira matou ka whakaae, ko tenei ritenga kei te tinihangatia matou, ko te puta ano he raruraru mo matou mo nga Maori, ki te he ake matou e pai ana, e he ana ko to matou whenua, ki te pokanoa hoki tetahi tangata ki runga ki te whenua Pakeha ka tupu ano te raruraru.

E hoa e Tarapata me tou runanga, kei te mohio koutou, kua kite tuturu koutou i te whenua o Ngatiraukawa i Maungatautari, kua tuku panui ratou, kia tino mohio ai koutou nga Pakeha ko to ratou whenua tera, ki te he mai i a koe me tou Runanga nga korero o to matou pukapuka tuhituhia mai tetahi tikanga marama, me haere mai etahi o koutou ki Whanganui nei korero tahi ai tatou, ko te Petetone, kia kimihia tona he. Heoi ano tena ra koutou.

Na Hunia Hakeke,
 „ Mohi Mahi,
 „ Wiremu Mokomoko,

Na Hamuera,
 „ Ratana Ngahina,
 „ Matene te Matuku.

[TRANSLATION.]

TO MR. STAFFORD, PREMIER,—

Turakina, 23rd March, 1866.

Friend, salutations! Friend, this is a question to you from us and our tribe Ngatiapa. We are vainly endeavouring to understand the object of Dr. Featherston's proceedings relative to our land at Rangitikei. We are very sad because we do not understand what he is about. He goes about inquiring the sentiments of a stranger tribe, who have no claim whatever to our land. We gave him the land when he came to prevent hostilities between the Ngatiapas and Ngatiraukawas. We placed the gun of peace in his hand, and told him and the Governor to buy the land from us, and that we would arrange with the other tribes. He replied it is well. We then told him our decision. If you listen to the voice of Ngatiraukawa, viz., to Ihakaia, after this concession to you, trouble will spring up. This warning was not concealed from him at the commencement of the talk about the land.

Since the new year set in we have not taken any part in the hostilities at Patea. He has sent a letter agreeing to give Ihakaia £100 on account of Rangitikei, the land now disputed.

We truly agreed to leave the rents in Dr. Featherston's hands to take care of. He said he would take care of them, and not give them to strangers. Now his word has proved incorrect. Our eyes did not see this money payment, therefore we think that in a short time Dr. Featherston's deceit towards us will be manifest. He called a meeting at Manawatu.

Now, O the Assembly at Port Nicholson! we will not listen to anything he has to say. When Dr. Featherston's actions take a different turn, what are we to do? We will condemn his strange proceedings. We therefore make known to the European Assembly that we are either being deceived by Dr. Featherston or by his interpreter.

Friends! our hard thoughts about our lands are not of a trivial nature. They are very great. Featherston has said that he will take care of them. For this reason we consider that the present proceedings are intended to deceive us, and will be productive of trouble amongst us Natives. If we go wrong it will be well; we shall go wrong in our land. If a man acts without authority on European land, trouble arises.

Friend Mr. Stafford, and your colleagues, you know (because) you have distinctly seen that the land of the Ngatiraukawas is at Maungatautari. They have sent in their claims. Let the Europeans clearly understand that (Maungatautari) is their land.

Should you and your colleagues disapprove of our letter, write some clear suggestions to us, and let one of your colleagues come to Whanganui, in order that we and Dr. Featherston may talk together and search for his fault.

Enough; salutations to you all, from

Hunia Hakeke,

Mohi Mahi,

Wiremu Mokonoko,

Hamuera,

Ratana Ngahina,

Matene te Matuku.

No. 2.

Copy of a Letter from the Hon. the NATIVE MINISTER to His Honor I. E. FEATHERSTON.

SIR,—

Native Secretary's Office, Wellington, 3rd May, 1866.

In reference to my letter of the 30th ultimo, requesting you to furnish the Government with a report of your proceedings as Land Purchase Commissioner in connection with the purchase of the Manawatu Block, I have the honor to forward for your guidance an extract from a Memorandum in this office respecting outstanding land purchases, and to request that the points adverted to in it may receive your special attention.

I forward at the same time copies of letters as per margin, which have been received by the Government subsequently to the date of my last letter; also, copies of the following documents which have appeared in the public prints, relating to the same subject:—

1. Letter to Mr. FitzGerald, of 2nd February, from Hui Kerei and others.
2. Letter addressed to the Assembly by Parakaia Te Ponepa and H. Herekau.
3. Two documents, one signed by H. Herekau and H. H. Taharape, and one signed by Parakaia Pouepa, Matene Te Whiwhi, and others, both of which were published in the *Press* newspaper, 27th April, 1866.

I have, &c.,

T. M. HAULTAIN,

His Honor Dr. Featherston, Wellington.

(In the absence of the Native Minister.)

Enclosure 1 in No. 2.

Substance of an Extract from a MEMORANDUM respecting Land Purchases.

In all cases of outstanding land purchases beyond the payment of such instalments as may be actually and immediately due, no further action should be taken until the officer to whom the duty of completing them may be or may have been entrusted shall have forwarded to the Governor through the Native Minister, a Report, showing:—

1. That he has duly investigated the Native claims to land within the block in question.
2. That such investigation has taken place after due publicity.
3. That by such investigation he has ascertained that the title to the block in question vests in such persons of such tribes as are named in his Report.
4. That the area and the price agreed to be paid and received in full for such blocks are accurately defined and laid down, as well as the number and amount of the instalments in which the same is to be paid, and the dates on which they are due.
5. That the persons to be named in his Report are those to whom it has been agreed by all known claimants that payment shall be made on their behalf.

Enclosure 2 in No. 2.

Copy of a Letter from Mr. MANTELL to the Hon. the NATIVE MINISTER.

SIR,—

Wellington, 1st May, 1866.

I have the honor to enclose, for your information, a letter from Tamihana Te Rauparaha, on the Manawatu Block.

The portion which I have underlined appears to me worthy of your attention, as indicating that the most important part of the negotiations for the purchase of that disputed Block, namely, the

ascertainment and assessment of the proportionate interest of the contending tribes, is still unaccomplished, or at least has not been communicated to the Natives, or received their assent.

As I still desire to take no step in respect of this vexed question without the knowledge of the Government, I shall do myself the honour of forwarding to you a copy of my answer to Rauparaha.

I have, &c.,

The Hon. the Native Minister, &c.

W. B. D. MANTELL.

Sub-Enclosure to Enclosure No. 2.

Copy of a Letter from TAMIHANA TE RAUPARAH to Mr. MANTELL.

Ngawhakungutu Wahi o Otaki,

Aperira 25, 1866.

E HOA E MATARA,—

Tena koe, i tae au ki te hui i Manawatu a Ngatiraukawa, a tera ki Manawatu—huihui katoa mai a Ngatiraukawa ki te Kupapa, me e tahi o Ngatiraukawa ki te Kingi, ki te Hauhau; rupeke katoa atu hoki matou a Ngatitōa, me etahi o Ngatiawa, a Muaupoko, a Rangitane, a Ngatiapa, me etahi o Whanganui.

No te 3 o Aperira, 1866, ka rupeke katoa ki te kainga i noho ai te hui, ki te Takapu wahi o Manawatu, no te 5 o Aperira ka timata te korero mo Rangitikei kia hokona atu kei waiho hei take rarururu mo tenei Mokoā ki Rangitikei ki Poneke. a he nui nga korero, ko etahi e ki ana me ruri me whakawa, ko etahi e ki ana me pupuri tonu hei mana mo nga tangata Maori, ka riro te hoko taua Kainga ka ngaro te iwi Maori, he nui noa atu nga korero, kaore e ata marama.

No te 14 o Aperira, 1866, ka whakaotia nga korero ki runga ki te tuku whenua, me te whakaae mai hoki o Takuta Petatone ki runga i nga kupu a matou a nga kai tuku atu i Rangitikei kia Takuta Petatone, ko te nuinga hoki o nga tangata me nga iwi o nga hapu i tenci taha ki te tuku whenua, ko tetahi taha o Ngatiraukawa ko enei i whakaae nei ki te Kingi ki te Hauhau, ko era nga mea i te pupuri i Rangitikei kia mau kei ngaro to ratou mana i te taha Pakeha Kuini hoki.

Na whakaritea ana nga utu, ko etahi i ki, kia rua hereni mo te onepu, kia rima hereni mo nga repo, kia kotahi pauna mo te wahi pai. Kaore i paingia i te nui rawa o enei utu, karangatia ano e etahi atu, kia £50,000 karangatia e etahi kia 60,000 kihai i whakaaetia e Takuta. Ka karangatia ano £40,000, kaore i pai, ka karangatia ano kia 21,000, katahi ka ngawari, otira ka tohea ano e nga tangata ki te £60,000. Katahi ka whakaaetia e Takuta Petatone ki nga mano pauna £25,000, ka whakaae katoa atu matou katoa, ara nga iwi pai ki te tuku atu i Rangitikei kia hokona atu. Te take i hokona atu ai ki era utu, he whenua rarururu, me kua te rarururu o taua whenua ekore e hokona atu, ki te kite koe i etahi pukapuka (a) etahi o Ngatiraukawa e tuhi atu ana ki te Kawanatanga mo taua whenua, kua e whakaaroa mai, e rua nga arero o aua tangata, he hara au i tuhituhi ai kia koe, kua korero taua ki taua Kainga.

Ko nga moni anake tenei kei te whakaarohia e au kia tuhi atu au kia Takuta kia marama te whakahaere ki nga iwi o Ngatiraukawa, kia nui ano nga iwi o Ngatiraukawa, ka koo au me ka tuhi mahi koe ki au. E pai ana te rironga o Rangitikei ki taku whakaaro, hei whakanui i te Pakeha ki roto o Manawatu, hei whakarangatira mo nga tangata Maori, kia tupu ake ai te pai ki nga iwi e rua, ki te Pakeha ki te tangata Maori hoki.

Kia Matara, kei Poneke.

Naku na to hoa aroha,

NA TAMIHANA TE RAUPARAH.

[TRANSLATION.]

FRIEND MR. MANTELL,—

Ngawhakungutu Wahi, Otaki, 25th April, 1866.

Tena koe. I attended the meeting at Manawatu of Ngatiraukawa. Those living at Manawatu, all Ngatiraukawa, gathered together the friendly Natives who supported the King and the Hau Haus. All Ngatitōa assembled, some of Ngatiawa, of Muaupoko, of Rangitane, of Ngatiapa, and some of Whanganui.

On the 3rd of April, 1866, we all assembled at the village where the meeting was held at the Takapu, a place at Manawatu.

On the 5th of April the talk about Rangitikei commenced. (It was proposed) to sell it, lest it should remain a source of trouble for this district, at Rangitikei, and at Port Nicholson. There was a great deal of talking. Some said, "Let it be surveyed and investigated;" others said, "Let it be held as before for the purpose of maintaining the power (authority or influence) of the Natives; if that settlement is sold, the Maori tribes will be lost." There was a great deal of talking which was not quite clear.

On the 14th of April, 1866, the discussion was brought to a close by agreeing to let the land go, and by Dr. Featherston agreeing to the word of the sellers at Rangitikei. The majority of the people and the tribes and the sections on this side were for selling the land. Some of Ngatiraukawa, those who support Kingism and Hau Hauism, are the things (mea) in favour of retaining Rangitikei, to hold it fast lest their power should be lost by the Pakeha side and the Queen's side. The payment was then talked over. Some said, "Let it be two shillings for the sand, five shillings for the swamps, and one pound for the good places. This was not liked on account of the very high rate. Some other person called out, "Let it be £50,000;" another called out "£60,000." Dr. Featherston did not agree. £40,000 was then asked, but it was not approved; £21,000 was then asked, then for the first time it was easy, but some of the people urged for £60,000. At last Dr. Featherston agreed to give £25,000, and we all agreed, viz., the people in favour of selling Rangitikei. The reason why it was sold for that money is because it is disputed territory; if it were not disputed, it would not be sold.

If you should see some letters written by Ngatiraukawa to the Government about that land, do not give them any attention. Those people have two tongues. I did not write to you because we have talked together about that place. I am now only thinking of the money, and of writing to Dr. Featherston to be clear in settling with the Ngatiraukawa tribe. Let them have a large portion of the money. I shall be glad if you will write to me. The sale of Rangitikei was satisfactory to my mind.

It will increase the number of the Pakehas in Manawatu, will ennoble the Natives, and cause goodwill to spring up between the two races, the Pakehas and the Maoris.

From your dear friend,
TAMIHANA TE RAUPARAH.

Enclosure 3 in No. 2.

Copy of a Letter from PARAKAIA TE POUEPA to Mr. ROLLESTON.

KI A TE RORETANA,— Otaki, 30 Aperira, 1866.
Tena koe. E hoa, ka haere atu nga tangata pupuri o Rangitikei ki Poneke, ki te kawē atu i to ratou pouri mo te kupu a Te Pura kia hoatu te moni utu o Rangitikei ki nga iwi o tawhiti ke, ko te kupu a nga tangata tuturu, kaore e pai kia hoko i to ratou wahi, e mea ana ta ratou kupu ahakoa kahore Kawana i Poneke, ko ona hoa hei taenga atu mo ratou, ko Matara, ko Te Ratana, me nga Rangatira o Poneke hei whakaputanga mo a ratou korero, kia rongo koutou i a ratou kupu i korero ai ki a Te Petatone i nga ra o Aperira 13, 14, 1866. Ka haere atu hoki ahau ki te whakarongo.

Heoi ano na to hoa,
Na PARAKAIA TE POUEPA.

Ki a Te Roretana.

[TRANSLATION.]

To Mr. ROLLESTON,— Otaki, 30th April, 1866.
Salutations. Friend, the people opposed to the sale of Rangitikei are going to Wellington to make known their grief on account of Mr. Buller's intention to give the purchase money for Rangitikei to the tribes of distant places. The word of the resident Natives is not favourable to the sale of their places. They say although the Governor is not in Wellington, his friends (can be seen) on their arrival (viz.) Mr. Mantell, Colonel Russell, and the gentlemen of Wellington, who will give them a hearing. Do you all hearken to their word to Dr. Featherston on the 13th and 14th of April, 1866. I am also going to listen.

Sufficient from your friend,
PARAKAIA TE POUEPA.

To Mr. Rolleston.

Enclosure 4 in No. 2.

HARE HEMI TAHARAPE to the Hon. the NATIVE MINISTER.

KI A TE RATANA,— Manawatu, Aperira 18, 1866.
Ko taku whakahe tenei mo te mahi a nga kai hoko whenua o Rangitikei, i horapa noa mai nei ki runga ki toku pihi whenua, koia tenei ka whakaaturia e au toku rohe.

Ka timata i Paranui, rere tonu ki Paepae, rere i waenganui o Kaikokopu, o Koputaara, ka puta atu ki te tai, ki te piti rere tonu i te takutai moana, ka tae atu ki Kaiwi, ka tutuki atu ki te rohe a te Kuini ka hoki ki uta e rere ana i runga i te rohe a te Kuini—te Hawera, o Marupapako, kei uta atu o Marupapako, ka whati, ka rere tonu Totara, ka tutuki atu ki ta Parakaia ma rohe, rere tonu ka tutuki atu ano ki Paranui, ka mutu, ekore au e tango i te moni a Te Petatone e ka homai noa ki runga ki toku whenua.

Heoti ano.

Na HARE HEMI TAHARAPE.

[TRANSLATION.]

To COLONEL RUSSELL,— Manawatu, 18th April, 1866.
This is my protest against the proceedings of the sellers of Rangitikei, who have settled on my piece of land without authority. This is it. I will explain my boundary.

It commences at Paranui, then goes on to Paepae, running between Kaikokopu and Koputaara till it comes out to the sea beach. Then it goes along the sea coast till it reaches Kai Iwi, and joins the boundary of the land of the Queen. Then it goes inland along the line of the Queen's boundary to Hawera o Marupapako inland of Marupapako, then it descends and runs on to Totara, where it meets the boundary of Parakaia and his people, and goes on until it reaches Paranui, where it terminates.

I will not take Dr. Featherston's money if offered by him of his own accord for my land.
Sufficient.

From HARE HEMI TAHARAPE.

Enclosure 5 in No. 2.

Copy of a Letter from HURU TE HIARO and others, to the Hon. the NATIVE MINISTER.

Puketotara, Aperira 28, 1866.

Ki a Te Rahere Minita o nga tangata Maori, puta noa ki tona Runanga kei Poneke.

E hoa ma, Tena ra koutou, te noho mai na i roto i te aroha noa o tatou Ariki o Ihu Karaiti.

E hoa kua rongo matou, kua tae atu te pukapuka a Henare te Herekau, a Hori te Waharoa me to raua Runanga kia Te Whititera, mo to matou whenua i Manawatu, eke noa ki te iwi-roa o te Ika-a-Mani ara ki te taukaka o Tararua huri noa ki roto ki Mongohao, ara ki te Awahauti-a-Tane—mehemea he tika te pukapuka a aua tangata i tukuna atu na kia Te Whititera kia tukuna atu ki Ingarangi e he ana, ko tenei whenua no matou no nga iwi e rua, no Rangitane, no Muaupoko, otira ma matou ano e ata whakamarama atu nga tangata o Ngatiraukawa i uru ki roto ki te hawhe iti rawa o to matou kainga.

Ko Hona te Purangi, x
„ Raureti Ngawhena, x
„ Te Aomare te Puna, x
„ Takerei te Nawe, x

Heoi ano o a matou i mohio ai, tena ko te nui o te tangata kaore matou i te mohio, ko a ratou rohe i tuhituhia atu na ki a ratou pukapuka e he ana tena iana kei te roanga o ta matou tautohe katahi koe ka mohio ki te tika o ta matou.

E hoa, me tuku atu e koe o a matou korero kia taia ki te reo Maori, ki te reo Pakeha, tukua atu hoki ki te Paremata o Ingarangi, kia kite hoki o matou hoa Pakeha.

Heoi ano. Na matou na ou hoa aroha.

Na Huru te Hiaro.

„ Te Warena Mahuri.
 „ Wiremu Waka te Rangi.
 „ Hirawanu Kaimokopuna, x
 „ Patoromu te Pakake, x
 „ Nikaera te Rou, x
 „ Wirihana Kawhena, x
 „ Karanama te Ra, x
 „ Wi Taukau, x
 „ Horomona Paro, x
 „ Hemi Taku, x
 „ Waitere Kakerua, x
 „ Wetere Taeore, x
 „ Rangimairehau, x
 „ Timoti te Maewaa, x
 „ Hohepa Paewai, x
 „ Taituha, x
 „ Hoera Takapari, x
 „ Ihaka te Rangimauriora, x
 „ Aperahama Pororua, x
 „ Karauria, x
 „ Nireaha Ruanuku, x
 „ Pine Tawake, x
 „ Horima Mahai, x
 „ Taimona Turake, x
 „ Reihana Takawa, x
 „ Himiona Takawa, x
 „ Manahi Paewai, x

Na Meihana te Rangi, x
 „ Hekonaiaha Paeroa, x
 „ Ruka te Ihukino, x
 „ Haimona Pakura, x
 „ Poitete te Reu, x
 „ Hamahona Mutuahi, x
 „ Renata Hihi, x
 „ Pauro te Ripa, x
 „ Heta Paro, x
 „ Maika Whariki, x
 „ Horima Mutuahi, x
 „ Rota Moea, x
 „ Hare te Aweawe, x
 „ Hanita te Aweawe, x
 „ Te Teira te Panau, x
 „ Hemara te Whitu, x
 „ Kerei te Panau, x
 „ Tutere Tiweta, x
 „ Matiu te Kotai, x
 „ Hoani Puihi, x
 „ Noa te Whata, x
 „ Hanita Takiari, x
 „ Tanirau Maru, x
 „ Ihaia Taueki, x
 „ Hetariki Matao, x
 „ Wi Mahuri, x
 „ Harawira te Matai, x

Naku na to koutou hoa pononga,

Na TE PEETI TE AWEAWE.

[TRANSLATION.]

Puketotaru, 28th April, 1866.

To Colonel RUSSELL, Native Minister, even to his colleagues at Port Nicholson,—

Friends, salutations to you all living yonder in the love of our Lord Jesus Christ.

Friends, we have heard that a letter has been sent by Henare te Herekau, Hori te Waharoa, and their Runanga, to Mr. FitzGerald, about our land at Manawatu as far as the back-bone of the Northern Island, (Te Ika a Maui,) that is to say to the ridge of Tararua, then turning and entering Mongohao, viz., the River Hau iti a Taane.

If it is true that these people have written to Mr. FitzGerald, and requested him to forward their letters to England, it is wrong: this land belongs to us, to two tribes, Rangitane and Muauapoko; but we will make known to you the names of the Ngatiraukawas who have claims to a very small portion of our settlement:—

Ko Hona te Purangi, x.
 Ko Raureti nga Whena, x
 Ko te Aomare Te Puna, x
 Ko TaKerei te Nawe. x

These are all we know of; as to the bulk of the people, we do not know them. The boundaries named in their letter are wrong; we shall see: during the discussion you will find out that we are in the right.

Friends, do you publish our statement in Maori and English, and send it to the Parliament of England, in order that our English friends may see it.

That is all from us your affectionate friends.

(here follow the signatures.)

From your friend and servant,

TE PEETI TE AWEAWE.

Enclosure 6 in No. 2.

Copy of a Letter from HORI KEREI TE WAHAROA to Mr. FITZGERALD.

To Mr. FITZGERALD,—

Manawatu, 2nd February, 1866.

We have something which we wish to say to you relating to the Manawatu country. We will first describe to you the boundaries, that you may understand the extent of the land. Begin at the Maire, which is in the direction of Tararua; straight on are Otauria Opapa Teminone, Te me o Wanake, Paiwaka, Marumaru, Aputuate Otihu, on to the saddle of Tararua, descending to Mongohai straight on along the road of Arawaru, then ascending Tararua in the way of return to Manawatu till you come to Arawaru; there you meet the boundary of the land sold by Hirawau to the Queen; you go along the boundary of the Queen's land till you come to Mangawharawhara, thence to Mukuremu; along the course of the Manawatu River lies Parikawau, Tekopiro, Titiahu, Mangamahoe, Te Papanua, Hikaritu, Tokomaru; hence you arrive again at the Maire, the starting point. The following large

mountains are within the boundary :—Whakaorugianga Titupaki, Kiru Hai, Taumata Whara, Whara Taumata, Houhou, the Pohatu Mount Arake Paki Tamara. All the country herein described we hold fast. We are not disposed to allow any one to intrude himself here with an attempt to purchase it. Be you fully informed that the men who are of a mind to sell land within the above boundary, are Haru Tehiau, Warenu Mahuru, from Rangitikei both of them. If these men make their appearance before the Government to obtain money in payment for our land, do not, on any account, let them have it, lest it become a root of evil for us. Beware, ye of the Government. Don't say that we have not made known the evil to you. This is all.

Heoti ano.

Na Hori Kerei te Waharoa,	Na Te Wirihana Te Ahuta,
„ Takerei te,	„ Nopera Te Herekau,
„ Nera Puratahi,	„ Taipo,
„ Henare Te Herekau,	„ Kerahana Nga Whaka,
„ Te Aomarere Te Puna,	„ Teteira Nga Paroa,
„ Epiha Te Rimuhui,	„ Te Waka Tukahare,
„ Nelson Te Whare,	„ Iharaia Pikitia,
„ Arapere Tukahare,	„ Karauria te Karangapa,
„ Maraawati Kiharoa,	„ Te Hira Ruato,
„ Hoani Te Puna,	„ Na Panata Haereora,
„ Te Kemara Ahitara,	„ Arama Haereora,
„ Hahapa Te Umu,	„ Arapata Whanga,
„ Paramena Pehitane,	„ Mira Tuhera,
„ Kirihipu Te Pua,	„ Akatohe Tututahi.

Hasten to print this letter in the newspapers, that all the Pakehas and Maoris may see it.

Enclosure 7 in No. 2.

Copy of a Letter from PARAKAIA TE POUPEA and others, to the ASSEMBLY.

KI TE RUNANGA,—

Manawatu, Aperira 14, 1866.

Ko te kupu pupuri tena i ki nui atu ai kia Te Petatone, te tuatahi, ko tenei taha o Rangitikei i puritia e au i te ringaringa o Kawana Kerei, o Te Makarini, ara o Ngatiapa, a whakaotia atu e au ko tera taha, ki tera Kawana, muri iho, ko Kawana Paraone, ka tohu ano ki Rangitikei, ki Manawatu, whakaaetia ana e au ko te Awahou, ko te Ahuoturanga, kua rite nga hiahia o nga iwi nei, ki tenei Kawana, ki tera Kawana, kua mutu te hiahia hoko whenua ki a Te Kuini, ko toku manawa tenei e tohea nei e koe, he pupuri anake te kupu e mau nei, kaore e pai kia hoatu tenei wahi iti kia koe, ko te kupu tonu tena a Ngatiraukawa kia Te Petatone i te rima o Aperira.

Ko te tuatoru o nga kupu, ma te Kooti whakawa anake ka marama ai tenei whenua, ko tenei te mea e taria nei e matou, no te tekau ma wha o nga ra ka utua e Te Petatone, i marama ano ana kupu korero ki nga iwi e wha, ko tana whakataunga i te he kia matou, he kupu hou, e waru rau o Whanganui, e rua rau o Ngatiapa, ko Rangitane, ko Muaupoko, kotahi rau, ko koutou e Ngatiraukawa he hawhe, he iti, tetahi kupu a Te Petatone, i haere tahi matou ko enei iwi ki te whawhai ki nga iwi tutu i runga i te mana o Te Kuini, kua whakaae ratou me hoko, kua pai au ki ta ratou, kei taku ringa tenei whenua e mau ana, na, whakahengia ana e matou ana kupu, “he muru Maori tau i to matou whenua, kaore nga waru rau o Whanganui i tenei hui, ka whakahua kau koe i te kupu taurangi hei whakawehiwehi,” ka mea ia, heoi ano kua oti, ka hoatu e au te moni ki te tuku whenua, ka ki atu matou, “ka he, ka puritia e au toku ake whenua, ekore au e tango i te moni,” penei tonu te kupu a nga tangata katoa.

Na Ngatiraukawa,	Na Ngatikauwhata,
„ Ngatiwhakateri,	„ Te Mateawa,
„ Ngatihua,	„ Ngatipikihau,
„ Ngatiparewahawaha,	„ Ngatikahoro,
„ Ngatiterangi,	„ Ngatirakau.
„ Ngatitiranga,	

Parakaia te Pouepa,
Henere te Herekau.

[TRANSLATION.]

TO THE ASSEMBLY,—

Manawatu, 14th April, 1866.

That was the word to hold fast that I spoke positively to Featherston from the first, *i.e.* this side of Rangitikei. I held back from the hand of Governor Grey, from McLean, and of Ngatiapa, but I finished (sold out) the other side to that Governor. After this came Governor Browne, who also wanted Rangitikei and Manawatu. I consented to the Awahou and the Ahuoturanga, and the wish of the people was fulfilled towards that Governor and this. I have ended the desire to sell land to the Queen. This is my heart, which you are now urging me to give you, but to hold it fast is the only word remaining. I am not willing to give this small piece to you. This was the only word of Ngatiraukawa to Featherston on the 5th of April; the third word was, let the court of judgment decide. This is the only way to make this land light, and this is the thing for which we wait.

On the 14th of the days Featherston made the payment. His talk was light, acceptable to four tribes, but the falling of the wrong was upon us. It was a new word. There are 800 of Whanganui, 200 of Ngatiapa of Rangitane, and Muaupoko 100. As for you Ngatiraukawa you are a half—you are small.

Another word of Featherston's. We went together, we and these tribes to fight the rebel tribes under the authority (mana) of the Queen. They have consented to sell, and I have agreed to their proposals, and this land has come into my hands. I hold it.

Then we pronounced his words to be wrong. We said your act is a Maori robbery of our land. The 800 of Whanganui are not present on this transaction. You are pretending that an agreement has been made to make us fear.

He replied: Enough, it is done. I shall give the money to those who have sold the land.

We said that is wrong. We shall hold our own land. We shall not take your money. Such persistently was the word of all the men.

(Here follow the signatures.)

Enclosure 8 in No. 2.

Statement by HENERE TE HEREKAU and HARE HEMI TAHARAPE.

Manawatu, 16th April, 1866.

This is what was publicly said to Dr. Featherston on the 5th April. These are the words of Ngatiraukawa against the sale of Rangitikei.

Dr. Featherston, listen attentively. Act justly towards those within your Province. Ngatiapa were desirous of selling this land on a former occasion. Ngatiraukawa refused to let it be sold, and it was not sold. They permitted the opposite side of the River Rangitikei to be sold. It was sold to Governor Grey. Ngatiapa were satisfied. The River Rangitikei constituted the boundary. Subsequently Ihakara wished to sell Manawatu. Ngatiraukawa assented to his wish, and Manawatu was sold to Governor Browne. The boundary began at Kaiwi, thence to Omarupupaka, and continued to Pukingahau, where it ended. This was the permanent boundary. Afterwards Te Hirawanu sold the upper part of Manawatu. Ngatiraukawa assented, and that was sold to Governor Grey during his second Government of New Zealand. Te Hirawanu was satisfied, and the boundary was fixed at Mangawharawhara Te Kotopiko, and Paripuwaha, above Oroua, where it ended. This was a permanent boundary. This land which you are wishing to purchase we will never allow you to purchase: this must be kept for our support. It must be carefully subdivided. We will pay the surveyor and assist him.

Dr. Featherston made no reply whatever to these statements of ours.

On the 12th April we, Ngatiraukawa, stood in the presence of Dr. Featherston, and expressed our opinions strongly. "Dr. Featherston: Do not purchase our land without our assent, lest you do wrong. If there be any dispute about our land, let it remain as it is: let a Law Court act that it may be finally settled, because a court has been established for Maori lands. Do not pull a man down by the back part of his head lest he have a bad fall, and death follow. For our land will not be given up to you to purchase, never. No work has ever been completed in wrong doing. When it is agreed upon by those dwelling in the land, then a sale may be completed."

Dr. Featherston replied: "There are 800 men of Whanganui, 200 of Ngatiapa, 100 of Rangitane and Muaupoko tribes which went with me to fight against the bad tribes. They have agreed to sell; this land has become mine: I will give them the money."

Ngatiraukawa replied: "We shall retain our own land; we shall not receive your money."

On the 16th April we again stated our views to Dr. Featherston: "Listen, Dr. Featherston: Do not give your money to those who are selling the land, but survey the land, that you may see the land belonging to those men who are selling; then you will be acting rightly, but you give your money first to those who are selling the land, and then when you go with your chain to survey our lands, your chain will not touch the land—it will be interrupted. You, the Pakcha, will be angry without a cause, inasmuch as you are seizing our land illegally."

"Withhold your money, lest it be the occasion of stirring up strife, and the people of this place be brought into trouble by you."

HENERE TE HEREKAU,
HARE HEMI TAHARAPE.

Enclosure 9 in No. 2.

Statement by PARAKAIA TE POUEPA and others.

Takapu, Whare Houkamau, April 5-14.

These were our decided words in the presence of Dr. Featherston and all the English of this neighbourhood. We began thus:—

"Dr. Featherston: It is not a new thing for Ngatiraukawa to refuse to sell this side of the River Rangitikei. Formerly, in the time of Governor Grey and Mr. McLean, we quietly gave up the other side for Ngatiapa to do what they liked with; that side of the river passed fairly into the hands of the Governor, and just as clearly this side remained. Afterwards, in the time of Mr. McLean and Governor Browne, Searancke treated with Ngatiapa. Governor Browne would not listen to Ngatiapa. The sale of Manawatu was arranged with Governor Browne, that of Rangitikei with Governor Grey, but those Governors never said any words like those of yours. Listen to the voice of Whanganui and Ngatiapa. Those words are unjust."

There were six chiefs of our people who expressed these sentiments. Not a word did Dr. Featherston say in answer to those words. What he said about surveying the land he did answer. What we said about referring the case to the Law Courts, he did answer. But the precedents of those two Governors he did not make any answer about, either to find fault with them or to accept them. The new plan that we proposed to refer the matter to the Law Court, that he did speak about.

These were the words we clearly expressed: "Do what is just; don't do anything like robbing us."

Parakaia te Pouepa,
Matene te Whiwhi,
Paranihi te tau,
Wiriharai te Ngira
Epiha te Kui.

Heremia Puke,
Henera te Herekau,
Nepia Taratoa,
Aperahama te Huru,

No. 3.

Copy of a Letter from His Honor Dr. FEATHERSTON to the Hon. Colonel HAULTAIN.

SIR,—

Superintendent's Office,
Wellington, 7th May, 1866.

In reply to your letter of the 30th ultimo (No. 243) I have the honor to state that I shall be prepared to furnish you with a report of my proceedings as Land Purchase Commissioner in connexion with the purchase of the Manawatu Block, shortly after the arrival in town of Mr. Buller, who is daily expected. I beg to thank you for the enclosures in your letter.

I have, &c.,
I. E. FEATHERSTON,
Superintendent.

The Hon. Colonel Haultain.

No. 4.

Copy of a Letter from His Honor Dr. FEATHERSTON to the Hon. COLONEL HAULTAIN.

SIR,—

Superintendent's Office,
Wellington, 7th May, 1866.

I have the honor to acknowledge the receipt of your letter of the 4th instant, forwarding me the substance of an extract from a memorandum of the Native Secretary's Office, respecting outstanding land purchases, and also enclosing copies of sundry letters and documents relating to the Manawatu purchase, and in reply to tender you my thanks for the same.

I have, &c.,
I. E. FEATHERSTON,
Superintendent.

The Hon. Colonel Haultain.

No. 5.

Copy of a Letter to the Hon. the NATIVE MINISTER to His Honor I. E. FEATHERSTON.

SIR,—

Native Secretary's Office,
Wellington, 9th May, 1866.

I have the honor to forward, for your information, a copy of notes of an interview which I had this morning with a number of Natives of the Ngatiraukawa tribe on the subject of the sale of the Manawatu Block. Also, copies of letters as per margin.*

I have, &c.,
T. M. HAULTAIN,

His Honor I. E. Featherston, Wellington.

In the absence of the Native Minister.

Enclosure 1 in No. 5.

NOTES of an interview between the Hon. Colonel HAULTAIN, acting for the Native Minister, and thirty-five Natives of the Ngatiraukawa tribe, on the subject of the sale of the Manawatu Block.

After some preliminary conversation, Henare Herekau, in the name of all present, stated the object of the interview. He said that those present represented the Ngatiraukawa tribe, who were opposed to the purchase of their land by Dr. Featherston. In the first instance only eight of their tribe agreed to the sale; subsequently, however, in consequence of the representations of Dr. Featherston and Mr. Buller, seven more agreed, and ultimately seventeen. Those present, however, were unanimously opposed to the sale; and not one of them had signed the agreement.

Parakaia Ponepu then spoke and said that he came to protest against Dr. Featherston's statement that 1100 natives consented to the sale. He had not seen that number, and those who consented belonged to strange places; they came, he believed, from various parts of Wanganui.

Colonel Haultain then informed them that Dr. Featherston had not yet sent in any report to the Government of what had taken place in respect of the purchase of the Manawatu Block, but when Mr. Buller came down a full report would be made to the Government. In the meantime they were not in a position to state what they would do, not having sufficient information to enable them to judge of the case.

He wished them to leave a document signed by all of them stating their objection to the sale to Dr. Featherston.

Parakaia then read a document, (Enclosure 1), which was to be accepted as expressing the opinion of all present.

In reference to this document Parakaia said that they had applied first to Mr. FitzGerald, secondly to the Bishop, and thirdly to the Government, and expressed in general terms strong disapproval of the course taken by Dr. Featherston in respect of their land.

Colonel Haultain then told them that he would take the letter, and it should be considered by the Government when they had received Dr. Featherston's report. In the meantime they might rest satisfied that no sale would be allowed unless the owners of the land agreed to it.

* Nepia, Taratea, and others, to His Excellency—Rangitikei, 24th April, 1866. Nepia, Taratea, and others, to Captain Russell—Otaki, 30th April, 1866. Aperahama te Huruwhiri, and others, to Runanga of Wellington, Christchurch, Auckland, and England—Otaki, 30th April, 1866.

Enclosure 2 in No. 5.

Copy of a Letter from NEPIA, TARATOA, and others, to His Excellency the GOVERNOR.

Matahiwi, Rangitikei,

Aperira 24, 1866.

KIA KAWANA KEREI,—

E hoa tena koe, he whakaatu tenei na matou kia kite koe, ko Rangitikei to matou kainga e noho nei, ko te wahi whenua o taku matua i pupuru ai i tou ringaringa, kaore he reo o nga iwi nei i reira, muri iho, ko Kawana Paraone, ko Ngatiapa ano ki te hoko whakaritea ketia atu e taku matua me te iwi katoa, ko Manawatu ki tera Kawana o matou, kahore he kupu a Kawana Paraone i puta kino i era tau, kia whana matou ki ona waewae, kia murua ranei nga whenua tutata o Manawatu puta noa ki ona manga, kahore. Engari, na to matou Huparitene ano i muru nga wahi rahui i kapea i tera hokonga a Kawana i Manawatu. Ko te Paretao tetahi, ko te Rewarewa tetahi i murua e ia, ko Rangitikei hoki tenei ka murua nei, ki te raruraru matou i te tau nei, na Te Petatone, chara i nga tangata tuturu o Rangitikei tenei hoko whenua.

Ko Ihakara no Manawatu, no Whanganui etahi reo, no Porirua etahi reo, ko nga reo era i paingia e tou hoa e Te Petatone, e muru ai i te whenua nei, ko aua reo hei whakaoho; kanui te he o tenei tu hoko.

Heoi he kupu tena kia koe, ko tenei hoko whenua kei roto i tou Kawanatanga tuarua e poke ana, heoi ra mau ano e whakakore tenei whenua ka murua nei e Te Petatone, kua tukua atu nga kupu a te iwi ki nga Runanga. Heoi Ano.

Kia Kawana Kerei.

Na Nepia Taratoa, x
 „ Aperahama Te Huruhuru, x
 „ Pumipi Te Roroaterangi,
 „ Keremihana Wairaka, x
 „ Wiriharai Te Ngira, x
 „ Hoeta Te Kahuhui,
 „ Kereama Paiura,
 „ Kerekeha Te Paehua,
 „ Pataropa Te Nge,
 „ Katene Ngawhanga,
 „ Takana Te Kawa.

Na Roera Te Tiaki,
 „ Hare Reweti Ngawhanga, x
 „ Paiura Taiporutu,
 „ Matiaha Te Tohihi,
 „ Parakaia Te Pouepa,
 „ Porokoru Te Kauru,
 „ Ahitana Hukarahi,
 „ Paranihi Te Tau, x
 „ Rawiri Te Koha, x
 „ Meihana Ngakawe, x

[TRANSLATION.]

TO GOVERNOR GREY,—

Matahiwi, Rangitikei, 24th April, 1866.

Friend, salutations. This is a statement of ours for your information. Rangitikei is our residence. The piece of land belonging to my father withheld from your hand did not produce a murmur from the tribes. After that Governor Browne (arrived). Ngatiapa wanted to sell, but my father and all the tribe arranged for another place, Manawatu (was offered) to that Governor of ours. Governor Browne did not say any bad words to us in those years—that he would kick us with his feet, or would seize our lands close to Manawatu, even to all its branches.

No, it was rather our Superintendent who seized the reserves excluded from that purchase of the Governor's at Manawatu. Te Paretao was one; Te Rewarewa was another seized by him. Now this is Rangitikei which is being seized. If trouble should come upon us this year, it will be through Dr. Featherston. This land selling is not by the residents of Rangitikei.

Ihakara belongs to Manawatu, others belong to Whanganui, and others belong to Porirua. These are the voices (people) approved of by your friend Dr. Featherston. The reason why this land is seized is that these voices (people) intimidate others.

This kind of selling is very wrong. Enough. This is another word to you. This land purchase is by your second (Provincial) Government. Enough, then. It is for you to prevent this land now being seized by Dr. Featherston.

The people have written to the Assembly. Enough.

(Here follow the signatures.)

Enclosure 3 in No. 5.

Copy of a Letter from NEPIA TARATOA and others, to the Hon. the NATIVE MINISTER.

Te Whare o Matene,

KIA KAPENE RATANA MINITA,—

Aperira 30, 1866.

He tika ta matou ki kaore he tikanga ia Ngatiapa, ia Rangitane, ia Muaupoko, te tika, tae noa mai matou kua mate katoa ratou i a te Rauparaha, kua riro hoki te mana o te whenua, kua waiho hoki ratou hei mokai, tetahi, e patu tonu ana a te Rauparaha i nga tangata kino kohuru i ana tamarihi, no to matou roanga e noho ana i roto ia ratou, katahi ano ka mutu te patu a te Rauparaha katahi ratou ka ora. Ka puta te kupu a te Rauparaha kia waiho te whenua mo Ngatiraukawa, puta noa ki Rangitikei puta noa mai ki Otaki.

No konei i whai mana ai matou ki runga ki enei whenua, no konei ta matou pupuru whenua i tika ai, tetahi, he maha no nga tau i noho ai i runga. Ko nga tangata o Ngatiraukawa i uru ki te tuku whenua a Ngatiapa, ko aua tangata he puhaehae, he iti hoki no nga pihi whenua ia ratou, tetahi he kore mana no ratou i roto i nga tangata e nui ana nga pihi whenua i Rangitikei.

Na, ko nga tangata kei a ratou te mana me te nuinga o te whenua.

Ko Nepia Taratoa,
 „ Aperahama te Huruhuru,
 „ Te Keremihana Wairaka,
 „ Paranihi te Tau,
 „ Wiriharai te Angiangi,
 „ Te Ara te Tahora (he wahine),
 „ Takana te Kawa,
 „ Hoeta te Kahuhui,
 „ Ahitana Hukarahi,
 „ Te Miratana Rangitakahirua,
 „ Te Kereama Taiporutu,
 „ Katene te Waiho,
 „ Pumipi te Kaka,
 „ Te Whatanui,
 „ Rawiri Wanui,
 „ Te Kepa Kerikeri,
 „ Rota Tahiwī,
 „ Tohutohu,
 „ Harehemi Taharape,

Ko Arapata Whioi,
 „ Paora Taraotea,
 „ Te Roera Rangihueua,
 „ Hare Reweti Parearua,
 „ Pataropa te Nge,
 „ Te Roera te Tiaki,
 „ Wereta te Huruhuru,
 „ Meihana te Nge,
 „ Matenga Tuoi,
 „ Manahi te Mo,
 „ Porokoru te Kauru,
 „ Rewi Pariarua,
 „ Roera Hukiki,
 „ Hoani Whareiaia,
 „ Nerehana te Paca,
 „ Pitihira te Kuru,
 „ Te Hemara te Mataaho,
 „ Nikora te Utahi,
 „ Parakaia te Pouepa.

Ko nga tau i noho ai matou ki runga o Rangitikei, ka 31 matahi.

Kaore he ahi a Ngatiapa e ka ana i runga o Rangitikei tae noa mai ki enei ra.

Na konei ta matou ki i tu ai, te tuatahi—Ko Kawana Kerei—tuarua, ko Kawana Paraone—to tuatoru ko Kawana Kerei ano, mau tonu to matou kupu pupuri ekore e mutu. Ka huri.

[TRANSLATION.]

To CAPTAIN RUSSELL (Native Minister),—

House of Matene,

Otaki, 30th April, 1866.

What we have said is true. Neither Ngatiapa, Rangitane, nor Muaupoto have anything to do with it (the land.)

(This is) the truth, on our arrival they were all killed or beaten by Te Rauparaha. The authority of the land had also departed, and they remained slaves.

Again, Te Rauparaha was continually slaying the people who had murdered his children. On account of our long residence amongst them, at last Rauparaha ceased slaying them, and then they lived.

The word of Te Rauparaha went forth: Let the land remain for Ngatiraukawa as far as Rangitikei and as far as Otaki.

By this we obtained authority over these lands, and by this our withholding the land is just. Again, we have been living on it for many years.

The people of Ngatiraukawa who have joined in the sale of the land and Ngatiapa, these people are jealous on account of the small pieces of land belonging to them: another (reason) is that they have no influence amongst the people who have large pieces of land at Rangitikei.

Now these are the people who possess the authority and the greater portion of the land.

(Here follow the signatures.)

We have lived on the land thirty-one years.

The fire of Ngatiapa has not been kindled up to the present day.*

This is why our speech has been put forth: first, Governor Grey; second, Governor Browne; third, Governor Grey again.

Our determination to hold fast to the land is fixed and will never cease.

Enclosure 4 in No. 5.

Copy of a Letter from APERAHAMA TE HURUHURU and others to all the RUNANGA.

Otaki, 30 Aperira, 1866.

Ki nga Runanga katoa o Poneke, o Pokupa, Ahuriri, o Akarana, Ingarangi, o nga wahi katoa o Kuini,—

E hoa ma, ka haere atu matou ki Poneke, ko te take tena o nga tangata o Rangitikei, o Roua, o Manawatu, o Poroutawhao, o Otaki, kahaere atu nei ratou ki Poneke, he panga mai no te mamao ki o ratou ngakou, he nui rawa no te pouri, o nga mahi a Te Petatone ki nga taringa o enei iwi. Te tuatahi, ko a matou reta o mua, ko te Makarini hei Kai-whakawa mo Rangitikei, ko te kai hoko ia o te whenua nei i mua, koia te kai pupuri o nga kupu a nga iwi i mau ai tenei taha, kua whina ketia atu ki a Ma raua ko Kawana Kerei ko tera taha o Rangitikei, kua rongo raua kua kite raua i te maunga o te wahi e pupuri nei ratou, koia hoki te iwi i tohe ai kia Kawana Kerei raua ko Te Poki, ko Te Makarini ano hei Kai-whakawa mo nga pu a Ngatiapa raua ko Ngatiraukawa, Ko te Kai-whakawa tera i pai ai nga iwi nei hei mahi. Heoti whakaritea ake e koutou ko Te Petatone hei Kai-whakawa mo to matou raruraru, kaore i marama, i purua e ia nga reti, a pouri iho, na he Kai-whakawa i ki ta koutou whakarongo, kia matou ia, he kai puru ia i nga waha o te iwi, pouri iho i reira. Koia matou i tohe ai i era tau kia whakawakia. Kia tukua mai he kooti whakawa, kaore nga Runanga i pai, i tohe ano matou kia puritia atu ia, kaore koutou i pai, i naiane kua tae mai ia ki te tono i Rangitikei, kaore i marere Rangitikei ia Nepia, ia Aperahama, kua raruraru matou, he Kai-whakawa ano ia ki ta koutou whakarongo, ki ta matou ia he kai muru taonga ia, he kai whakatika ia i nga reo ke o tahaki, whakahengia iho e ia te kupu pupuri a nga tangata tuturu, tau iho te pouri ki nga tangata ata mahi.

* Meaning that Ngatiapa has not occupied the land.

Tukua atu ki te Karere Maori Kia rongu katoa.

Aperahama Te Huruhuru, x
Wiriharai Te Angiangi, x
Nepia Taratoa,
Hoeta Te Kahuhui,
Te Roera Herua,
Wereta Te Huruhuru,
Katene Ngawhanga,
Kereama Paura, x
Timiuna Taiporutu, x
Miratana Te Rangitakahirua, x
Pataropa Te Nge, x
Parokoru Te Kauru, x
Matenga Te Tiaki, x
Meihana Ngakawe, x
Hare Reweti Ngawhanga,
Manahi Te Amutini, x
Matiaha Te Tohihi,
Pumipi Te Rorooterangi,
Henere Te Herekau,
Ririmu Te Maraku,
Takana Te Kawa,
Te Ara Te Tahora, x (he wahine)
Renao Te Wharepakaru,
Parakaia Te Pouepa,
Rawiri Te Wanui,

Arapata Te Whioi,
Rota Te Tahiwa,
Paranihi Te Tau, x
Te Hoia Te Riu,
Whatanui.
Ngapuke,
Henere Ngakoti,
Te Popo,
Te Rau,
Topi Te Kahuhara,
Hakaria,
Kireona,
Wireti,
Epiha Taitimu,
Henere Waiaua,
Te Maera Te Hau,
Keremihana Te Akiha, x
Winiata Taiaho, x
Eruera Te Whioi,
Keakeha Te Paehua,
Heremia Te Tihi,
Ahitana Hukarahi,
Harehemi Taharape,
Roera Rangihenea,
Pitihira Te Kuru.

[TRANSLATION.]

Otaki, 30th April, 1866.

To all the Runangas of Wellington, Christchurch, Ahuriri, Auckland, England, and all the places of the Queen,—

Friends, we are going to Wellington. The reason why all the people of Rangitikei, of Kara, of Manawatu, of Porotana, of Otaki, are going to Wellington is on account of the pain of their hearts. They are very dark at the work of Dr. Featherston in the ears of the people.

The first one (former letter) that Mr. McLean should have had the management of Rangitikei. He was the buyer of the land before; he holds the words of the tribes who retained possession of this side. The other side of Rangitikei, was long since given up to Mr. McLean and Governor Grey. They have heard and seen how that part was held which we still hold. That was why the people urged Governor Grey and Mr. Fox to let Mr. McLean have the settlement of (the dispute) relative to Ngatiapa and Ngatiraukawa taking up arms. That was the magistrate desired by the people to work and to finish, but you appointed Dr. Featherston to settle our troubles; but he is not clear. He retained our rents, and we were dark. You regard him as an adjudicator; to our idea he is a person who stops the mouths of the people, and we are dark in consequence. That was why we urged in these years that it should be settled by law, and that a court should be held; but the Assembly did not consent. We urged that he should be kept back, but you did not consent. Now he has come to ask for Rangitikei, but it will not be given up by Nepia and Aperahama. We are in trouble. In your estimation he is a judge; in ours he is one who seizes property, who introduces people from one side, who opposes the words of the rightful owners, and causes vexation to settle upon the people who work quietly.

Send this to the Maori *Gazette* that all may hear.

(Here follow the signatures.)

No. 6.

Copy of a Letter from His Honor Dr. FEATHERSTON to the Hon. the NATIVE MINISTER.
Superintendent's Office,

SIR,—

Wellington, 30th June, 1866.

I have the honor to enclose Minutes of the various interviews I have held during the last few months, with the tribes interested in the Rangitikei-Manawatu Block. These minutes, mainly drawn up from notes taken by Mr. Buller, will place His Excellency's Government in possession of all that has taken place in reference to the adjustment of the long pending dispute between the Ngatiapa, on the one side, and the Rangitanes and Ngatiraukawas on the other. I may mention that the purchase deed has already been signed by above one thousand claimants.

The Hon. Colonel Russell.

I have, &c.,

I. E. FEATHERSTON.

Enclosure 1 in No. 6.

NOTES of an interview between His Honor Dr. FEATHERSTON (Land Purchase Commissioner), and IHAKARA TE HOKOWHITUKURI, at Scott's Accommodation House, on Wednesday, 22nd November, 1865.

After mutual greetings, and some desultory conversation on other subjects, His Honor referred to the Rangitikei question, expressing his regret that, since their last meeting, attempts had been made to create discontent among the Natives, and to disturb the existing arrangements for the sale of the block of land to the Crown.

Ihakara at once fully entered into the subject. He referred to the aspect which the dispute assumed in 1863, when the tribes first took up a hostile attitude towards each other, and to the steps taken at that time by Mr. Fox and Mr. Buller, R.M., to prevent the threatened collision; and he admitted that, but for Dr. Featherston's timely intervention, there would have been actual fighting. Although not afraid to fight, he preferred peace, and had always been anxious to arrange matters amicably with the Ngatiapa. He was therefore glad when Mr. Buller proposed an arbitration, and he waited a long time for the Governor to appoint a Commissioner. But the arbitrators never came, and he had at length resolved on asserting his claims by force of arms, and without any reference to the Government. He was prepared to acknowledge that it was Dr. Featherston's interference that had prevented this. His feeling towards His Honor at that time was one of affection and esteem; but it had since become one of distrust and suspicion. When he determined on selling the land, he was influenced only by a desire to prevent further trouble. He supposed that in selling the land, he would sell as a chief and not as a slave. He induced all the leading chiefs of his tribe to unite with him, and on the 12th October, 1864, the land was formally offered to and accepted by His Honor, subject to terms. It was not for some time after this, that he discovered the real nature of the transaction in which he had been engaged. He then heard from the Pakehas, that a new law had been passed (the Native Lands Act), throwing open all the Native lands of New Zealand for direct traffic, but "fencing in the land between the Ohau and Rangitikei Rivers." He could not see why he, who had never been in rebellion against the Government, should be treated with less consideration than other Natives. He regarded the exclusion as an oppression of his tribe, and he wrote to Mr. Mantell a letter of complaint. He was told to petition the Assembly; his eyes were now opened. He found that Dr. Featherston and Mr. Buller, whom he had always regarded as his best friends, were dealing treacherously with him, and that he was selling his land "blindfolded." He at once resolved on rescinding his agreement with Dr. Featherston. He told the tribe of this and they consented. A petition was forthwith prepared, signed by a great number and forwarded to Mr. Mantell. It was then that Mr. Buller came again to the district. He came on a visit, bringing a message from the Government. If Mr. Buller had remained at Manawatu, it might have been all well; but "his heart was now saddened and perplexed," and on hearing of Mr. Buller's arrival, he resolved on not seeing him. He was starting for Rangitikei, when Mr. Buller met him near the Awahou settlement. He intended to avoid a discussion with him, but ultimately he consented to meet Mr. Buller at Wharangi, to state the grounds of his dissatisfaction. They met there on the evening of the same day, and, for many hours, they talked over the Rangitikei question, viewing it in all its bearings. Mr. Buller's explanations were satisfactory to him; he saw the whole matter in a new light, consented to abide by his agreement, and wrote a letter to that effect to the Superintendent. Mr. Buller had succeeded in removing his feelings of discontent, and in "making his heart light." But it was not long before another cloud came over his mind—a darker one than before; he was now sore at heart, and full of a dark foreboding. He could see no end to this Rangitikei difficulty, and he began to regret that he had ever listened to the voice of the peace-maker, instead of taking forcible possession of the land. He would explain the cause of this change in his feelings. When the petition of the tribe was sent to Mr. Mantell, the latter sent it back, saying that the signatures were informal. This annoyed him, for he now felt that the Pakehas were conspiring to "humbug" him (hamapaka). Another petition was prepared and sent to Mr. Mantell. It was afterwards laid before the Assembly. The great Runanga refused to listen to their prayer; and, from a letter which he had received from some Pakeha in Wellington, under the fictitious name of "Kaionge," he learnt that this was owing to the opposition of Dr. Featherston, and to the letters which Mr. Buller had sent in. He replied to "Kaionge's" letter, and in return, received a caricature (which he produced) representing the three tribes as pigs with Maori heads, being led or driven by Dr. Featherston and Mr. Buller. This had determined him against a sale of the land, so long as a restrictive clause of the Native Lands Act continued in force. He claimed to be put on a level, in this respect, with other Native tribes, and would resist to the last any attempt to coerce him to terms, or to force him into a sale of the land.

Dr. Featherston replied to the following effect. He said that he was glad Ihakara had spoken so freely, because the first step towards the removal of a supposed grievance was that it should be clearly stated and explained. He was hardly surprised that the caricature and the letter signed "Kaionge" had annoyed him; nor was he surprised that the constant talk of the Pakehas about the land being in prison had made his "heart sad." He would not ask him to name the Pakehas to whom he referred, but it was pretty generally known who they were. It was also very well known that these Pakehas had a selfish and interested motive in the dishonorable course they were adopting. They had, however, now done all they could do, and said all they could say on the subject. If, therefore, he should succeed in removing from Ihakara's mind the unfavorable impression that had been produced, he felt sure that he would not again allow his mind to be poisoned by any representations of the kind, however plausible or apparently well intentioned. He would speak first of the alleged injustice of the restrictive clause in "The Native Lands Act." Ihakara had complained that all New Zealand was now thrown open for direct sale to Pakehas, except the Manawatu Block, which has been "fenced in." This was in some measure true; but Ihakara was perhaps not aware that before any land could be sold by the Natives, the ownership would require to be investigated by a duly constructed Land Court, and a certificate of title issued; nor was he perhaps aware that the Native Lands Act expressly exempts from its operation all lands on which purchase deposits have been made by the Government. Now although no deposit had yet been paid on the Rangitikei-Manawatu Block, Ihakara could not deny that virtually it was already in the hands of the Commissioner. Ihakara would remember the meeting at Manawatu, when a formal offer of sale was made by himself and other representative chiefs, and accepted by the Commissioner on behalf of the Crown. He would remember on that occasion giving up to the Commissioner a carved club, in token of the absolute surrender of the land, subject to terms. It was only fair therefore to deal with the Rangitikei-Manawatu block as land under sale to the Government, although the final terms had not yet been arranged. But apart from all this, he felt sure that Ihakara would agree with him that to attempt to get the ownership to this particular block investigated and settled in any Land Court would be a mere farce. Every effort

had been made to induce the disputants to agree to a settlement of their claims by arbitration, but to no effect. Neither tribe would admit itself in the wrong, or submit to an adverse decision of the Court. It was only after these efforts had failed that the Natives talked of selling the block, and the leading Ngatiraukawa chiefs had repeatedly acknowledged both to him and to Mr. Buller that a sale of the whole of the land in dispute was the only possible solution of this long standing difficulty. With regard to the caricature, which seemed to have produced so much irritation and heart-burning, he would ask how it was possible that the Superintendent and Mr. Buller could, with truth, be represented as *driving the Natives* into a sale of the land, when the offer of sale had come from the Natives themselves. It was evident that the object of the caricature was to rouse the evil passions of the Maori and to create mischief in the district. He trusted, however, that the caricaturist would be discovered and exposed. With reference to the anonymous letter, he would simply observe that "Kaionge" knew he was resorting to base and unworthy means, and had not therefore the courage to produce his name.

Ihakara, in reply, stated that he had listened with much satisfaction to what His Honor had said; that a part of the "gloom" had now been removed from his mind, but not all of it. He agreed with much that His Honor had said about Rangitikei. He acknowledged that all the land between the Manawatu and Rangitikei Rivers was in dispute; that the disputants would come to no terms as to the possession of it; that the adverse decision of any Court would be treated with contempt by either tribe, if strong enough to assert its claim by force; and that he could see no escape from the difficulty but by a mutual sale of their disputed claims to the Queen. All this he felt bound to admit; but, nevertheless, he could not see that this in any way justified the exclusion of the land to the south of this block—between Manawatu and Ohau—from the privileges of the Act. This land was not in dispute like the other block, and therefore the same argument would not apply. So long as this land was excluded, he would still believe that the caricature represented a truth, and that both he and the other chiefs, who had acted with him, were reduced to the portion of "pigs," and had been helping to build their own sty.

Dr. Featherston replied at once that, if the Natives wished it, he could see no objection to the land south of the Manawatu River being brought under the operation of the Act, though he had heard that this land also was in dispute.

Ihakara then expressed his entire satisfaction; and said that this concession, on the part of His Honor, had convinced him that his misgivings were groundless, and that he was being dealt with fairly and honorably.

Mr. Buller, R.M., was present throughout the interview, interpreted all that passed, and entered into a long discussion with Ihakara on the subject of the Rangitikei dispute, and the proposed sale of the block.

Superintendent's Office, Wellington,
30th June, 1866.

I. E. FEATHERSTON.

Enclosure 2 in No. 6.

NOTES of a MEETING at Maramaihoa (Rangitikei), on Monday, the 4th December, 1865.

Present—About sixty Natives (chiefly Ngatiraukawa), His Honor Dr. Featherston, and Mr. Buller, R.M. (Ihakara was not present.)

Wi Pukapuka opened the meeting with a long speech. He referred to the agreement which he and other chiefs had made with Dr. Featherston for the sale of the Rangitikei-Manawatu Block, and to the attempts he had himself been making towards obtaining the consent of the tribes to the proposed sale. He said that when the Native Lands Act was originally explained to him he was satisfied with the exclusion of the Manawatu Block, and believed that it would tend to a peaceful solution of the present question. But his eyes had since been opened. He had discovered that he was a "pig"—that he was the laughing-stock of the Pakehas—that a fence had been erected around his land, and that the Superintendent and Mr. Buller were driving him into a trap. His tribe (the Ngatiraukawa) had always been considered a respectable tribe—a tribe of chiefs. They had never been stigmatized as "pigs" before. He would stand it no longer. He would snap the rope that had been tied to his leg by the Superintendent, with his own consent, and he would break down the fence that enclosed him. He had certainly consented to the sale of the Rangitikei Block, but he had done so in ignorance. He was not then aware of the disgrace he was bringing upon his tribe. All the tribes would now point the finger at them and say, "Look at those Ngatiraukawa pigs." If he allowed himself to be drawn into the sale this saying would be confirmed. He was still willing to sell the block, because he saw no other way of finally settling the difficulty; but he opposed the attempt now being made to drive them to terms. He referred to the impounded rents. They had been kept out of their rent-money for nearly two years. The runholders were willing to pay, but the Superintendent warned them against doing so, and had threatened to eject them. The Natives had patiently waited, but now they wanted money. They had agreed about the division of the rent-money, and were, therefore, in no way apprehensive of a quarrel. In proof of this he might mention the fact that a sum of £500 had been paid to them for the right of cutting timber on the disputed block, and that this large amount had amicably distributed. He was aware that Ihakara had met the Superintendent at Scott's, and had entered into some compromise with him. He wished to intimate at once that he was no longer on the same friendly terms with Ihakara as formerly, and that he would not allow himself to be influenced by anything Ihakara might say or do. He blamed Ihakara for consenting originally to the impounding of rents, without first obtaining the general consent of the tribes. It was now evident that Ihakara was acting throughout from selfish motives, for he had sought a private meeting with the Superintendent at Scott's, and had prevailed upon His Honor to promise the privileges of the Native Lands Act over his own lands south of the Manawatu River, leaving the Rangitikei Block "locked up in the prison house." He had, in short, betrayed the tribe, and they would trust him no longer. The Superintendent had all along objected to the payment of any rents—ostensibly for fear of a renewal of hostilities, but really in order to force them to terms. This was clearly an attempt to "drive" them—this was,

indeed, making "pigs" of them. He would endure this state of things no longer. He had sounded the tribe, and found them all of one mind—all determined to assert their rights at whatever risk. He had waited for a public opportunity of warning the Superintendent not to provoke the tribe to extreme measures. The opportunity had now come. In the presence, therefore, of the assembled tribe, and in the hearing of his brother chiefs, he called upon His Honor to "deliver the rents from prison." The runholders would not pay without his consent. If, therefore, His Honor refused to give this consent, they would take the law into their own hands, and would convince the tribes that they were something better than "pigs." They would at once drive off the sheep and cattle. They would seize some in payment of back rent, and would drive off the rest. This was no idle threat. The tribe had all agreed to this, and were prepared for the consequences. They must have a final answer from His Honor at once. Unless the rents were immediately promised, at daylight on the morrow they would execute their threats. He concluded by calling on the meeting to express their views on the several points he had raised.

Aperahama Te Huruhuru spoke next. He expressed his entire approval of all that had fallen from Wiremu Pukapuka, and declared his intention to seize or drive off the stock unless the rents were immediately paid.

Several other Ngatiraukawa men spoke to the same effect, and were followed by

Wiriharai (of the Ngatikauhata) from Oroua. He was not only opposed to the impounding of the rents, but was also averse to the sale of the block. He had never consented to the sale, and never would consent. He was still a kingite. [Wi Pukapuka here interrupted him: "Don't use that name in this meeting. What have we to do with kingism?"] Apart from his kingism he was opposed to the sale of the land to Pakehas.

Tohutohu (of Oroua) spoke next. He had not yet, he said, consented to the proposed sale. He wanted to receive the back rent. After they had received the rents and spent all the money, they would perhaps be disposed to talk about the sale.

Tapa Te Whata, Te Kooro, Nepia Maukeringutu, Tamihana Whareakaka, and several others then addressed the Superintendent, urging His Honor to withdraw the restrictions in regard to payment of arrears of rent, and promising to make such a division of the money between the contending tribes as would effectually prevent a renewal of hostilities.

His Honor replied at some length. He referred to the early history of the Rangitikei dispute. He sketched the course of events from the time when, at the request of the Government, he came up to prevent, if possible, an armed collision of parties. He reminded them of what had taken place at the several meetings between himself and the leading chiefs, and of the final agreement they had come to at the Wharangi meeting in October, 1864. He requested them distinctly to bear in mind that the proposal for the sale of the block came in the first instance from the Natives and not from the Commissioner; that on separate occasions the land was offered to him by the several tribes claiming it, as their only means of settling the quarrel; and that he ultimately, in the name of the Queen, accepted that offer, subject to future terms to be mutually agreed upon. He came up originally not to treat for the land, but to propose an arbitration of title, and to prevent the effusion of blood between the contending tribes. At the Tauhirihoe meeting, and again at the Ngatiapa meeting, he pressed this plan of a committee upon the Runanga, but without success. He made no attempt to induce the Natives to surrender their disputed claims to the Crown; he said not one word to them about the sale of the land. He simply endeavoured to adjust an angry dispute which threatened to embroil the district in an intertribal war, and he suggested to them a plan the object of which was not to alienate but to secure to each tribe its fair share of the land. His plan was rejected by the Ngatiapa, who of their own accord offered the land in absolute sale to the Crown. As this offer virtually amounted to a pledge that the tribe would not assert their rights by force of arms, or continue any longer to threaten the peace of the district, he felt bound to accept it; but in doing so he was careful to explain to them that he did not accept the land, but such right or interest as they might hereafter be proved to have in the land. By doing this he disarmed the Ngatiapa, and put an end to the threatened collision. He did not, however, take advantage of this arrangement to force either party to terms. He simply explained to the Ngatiraukawa and Rangitane, at Ihakara's Pa, what he had done, warned them against disturbing the peace of the district, and proposed the withholding of all rents till some amicable arrangement had been mutually come to. This proposal was readily agreed to, and from that time to the present all parties had adhered faithfully to the compact. To this he attributed in a great measure the peace on this coast. Wi Pukapuka, Aperahama, Tapa, and other chiefs had now asked him to withdraw the restriction, and to allow the rents to be paid. They had expressed their conviction that it would not be attended with evil consequences, as the three tribes would now agree to an equitable division of the money; and in support of this opinion they had instanced the case of a settler who had recently paid £500 for the right of cutting timber on the disputed block, which sum had been amicably distributed between the contending claimants. With regard to this case, he would simply say that any settler who had dared to violate the existing arrangement would be held liable for all the consequences of such an Act. As to the danger or otherwise of allowing the rents to be paid, that was quite a matter of speculation. The meeting had expressed a very decided opinion that no harm would result from it; there were others who confidently believed that the removal of the restrictions would lead directly to a renewal of the contest. They might be right in their view, but he would remind them that formerly, while the dispute was dormant, the rents were paid, and the tribes divided them without coming to any open issue. The disaffection, however, gradually deepened, and the old chief Nepia, who was shrewd and far-seeing, was so confident of an approaching rupture between the tribes, that shortly before his death he sent for the Ngatiapa, and, with a speech worthy a good and generous chief, handed over to their leading men his own share of the rents, exhorting them at the same time to cultivate friendly relations with the Ngatiraukawa after his death; and those at the meeting who were present on that occasion—who saw the dying chief perform this graceful and honourable act, and who also saw the Ngatiapa grasp at and carry away the money—must have then felt that the approaching death of Nepia would solve a tie that had long kept the tribes in check, and that ere many months after his departure the smouldering feelings of discontent and jealousy would

break into an open flame. So it had proved; and although the tribes were now at peace with each other, and were possibly prepared to receive and divide the rents on amicable terms, it was more than likely that again the like causes would ere long lead to the like results, for the question of title was as far from settlement as ever. His Honor felt that the responsibility of deciding the point raised by this meeting rested not with the one tribe or with the other, but with himself; that should he heedlessly allow the rents to be paid and the contest to reopen, the Government and the country, the Maori and the Pakeha alike, would blame him for the consequences. For these reasons he could not lightly dispose of the question, or readily give his consent to the request so strongly urged by the meeting. He would, however, ascertain the feeling of the other parties interested. He would proceed first to Oroua and hold a meeting with the Ngatikauwhata; he would then go on to Puketotara, and see the Rangitane; thence to Manawatu, where Ihakara was now staying; and proceeding down the coast he would meet the other sections of the Ngatikaurakawa at Otaki. After a short stay in Wellington, he would return to Rangitikei, and hold meetings with the Ngatiapa at their various settlements. If he found all parties unanimous—if with one voice they demanded the rents, promising to divide them equitably and without contention—he would probably yield to their request. He would not actually promise to do so, because he felt that he could not free himself from responsibility in the matter; but a unanimous request from the three tribes would go far to influence his decision. He extremely regretted to hear men of position like Wi Pukapuka and Aperahama resorting to threats in the hope of intimidating him. He believed that all the Natives knew his character too well to suppose that he would allow himself to be in any degree coerced or influenced by any threats that they could use. He considered it sufficient to warn these Natives that the Government would hold them responsible for the consequences of any rash or unjustifiable acts. And while on this subject, he would express his regret that Wi Pukapuka had so far forgotten himself as to speak disparagingly of his brother chief Ihakara. It was known to all in the meeting that no one had taken a more active part in this matter or had worked more earnestly in the interests of the tribe than Ihakara. Wi Pukapuka had admitted a personal quarrel between them, and he feared that he had allowed his feelings to blind his judgment. He felt convinced that Wi Pukapuka would himself regret the expressions he had used, and he now called upon him to come forward publicly and withdraw them.

Mr. Buller, R.M., then addressed the meeting, particularly with respect to the charge against Ihakara of having betrayed the tribe by effecting a sort of compromise and obtaining His Honor's consent (so far as he was individually concerned) to a limitation of the restrictive clause of the Native Lands Act, so as to include only the disputed block. He put the matter before them in its true light, by narrating briefly what had transpired at the interview between Ihakara and Dr. Featherston, at Scott's Accommodation House, on 22nd November.

Wi Pukapuka replied to the effect that the explanation in regard to Ihakara was satisfactory to him, and that he had spoken under a misconception of the facts. He stated that he entirely concurred in His Honor's proposal with respect to the rents. He believed that all the tribes were unanimous in the matter. In that case he should still insist upon having the rents. If it should prove otherwise he would be willing to wait. He hoped that His Honor would not be angry with them for the threats that had been used; but every allowance ought to be made for them, for they were no longer chiefs but "pigs," and pigs were not supposed to have much wisdom.

Dr. Featherston here interrupted the speaker, saying that he also had something to say about the "pigs." He was aware that a caricature had been sent to them by an anonymous correspondent in Wellington, in which he and Mr. Buller were represented as driving three pigs with men's heads, supposed to represent the three tribes concerned in the dispute. They were surely not so foolish as to suppose that they were pigs because some unknown person had chosen to call them so? One thing was very certain; if they had allowed themselves to be made "pigs" of, he was himself as much a "pig" as any of them, inasmuch as he had made himself a party to the whole transaction. After the threats they had been using it was possible that another caricature would be received representing himself and Mr. Buller with sheep's heads, and the chiefs of the three tribes attempting to drive them off the land. (General laughter.)

Wi Pukapuka, Aperahama te Huruhuru, and other chiefs, replied briefly, and expressed their satisfaction at the manner in which His Honor had met them and listened to their complaints.

Dr. Featherston spoke briefly in conclusion and explained to the meeting that Mr. Buller would remain in the district, and would endeavour to come to some final arrangement with them for the purchase of the block, as it was now very desirable, on every ground, that the matter should be brought to a close.

On the evening of the same day (4th December) Dr. Featherston had a meeting with the Ngatikauwhata at Oroua.

After a few words of welcome from Tapa te Whata, the head chief, Te Koora addressed His Honor in a short but very earnest speech. He stated that he was entirely opposed to a sale of the land, and that he was equally opposed to His Honor's interference with the rents. He was aware that the leases were illegal, but as the Government had permitted them to traffic in this way for several years, and to receive the rents, he considered that the privilege had been conceded to them, and he did not recognize the right of the Superintendent, or of any one else, to step in and impound their rents on any pretext whatever. He had heard some of the Natives using threats. He believed there were those who had fully resolved on killing or driving off the stock unless the rents were immediately paid. He entirely disapproved of these threats, and he would be no party to any illegal interference with the stock. He would resent, however, the impounding of the rents by doing the utmost in his power to prevent a sale of the land to the Government; whereas, if the rents were allowed to be paid, he would be willing to entertain the question of sale and to discuss it with his people.

Reupena and several others having spoken in the same strain His Honor went fully into the subject, and gave them an account of what had transpired at the Marimaihoea meeting on the morning of that day.

It was ultimately arranged that Tapa, Te Kooro, and several others, should accompany His

Honor's party to Puketotara on the morrow, in order that they might be present at the meeting with the Rangitane, when the whole question would be argued and discussed.

Dr. Featherston's party proceeded accordingly to Puketotara on the following day, descending the Oroua River by canoe and arriving at the settlement about 4 p.m. Messengers were then despatched to collect the tribe for a meeting on the morrow.

I. E. FEATHERSTON.

Superintendent's Office, Wellington, 30th June, 1866.

Enclosure 3 in No. 6.

NOTES of a Meeting at Puketotara (Manawatu), 6th December, 1865.

The Rangitane having assembled with their chiefs in the Runanga house (Puketotara), His Honor and party entered about 9 a.m., and a very spirited discussion commenced, which lasted (with only an hour's intermission) till about 11 p.m. Hoani Meihana te Kenehe opened the meeting with a speech, to the following effect:—Welcome Dr. Featherston and Mr. Buller, We have long expected you, and we now welcome you. All my people have assembled, and you will presently have their thoughts respecting Rangitikei. If they say hard and unpleasant things do not be angry. Remember that they have waited long and grown impatient. I shall speak for myself; all the men of the tribes will speak for themselves. I have nothing to add to what I have already said. You will remember the meeting at Te Wharangi Hotel, when the nine chiefs handed over to you this land of fighting and trouble, and when you consented to take it. I was present at that meeting. I consented to all that was said. Rangitikei is still in your hands, and we are waiting for you to complete the purchase. What we said then I say now,—“Let all the tribe agree.” If the tribe will make haste and unanimously agree to the sale we shall soon get our money; if, however, the sale is delayed, we shall have to wait the longer for our money. I shall never consent to your relaxing your hold upon Rangitikei. Some of my tribe may disapprove of what has been done. I do not propose to sell the land in spite of them. When the chiefs, on behalf of their respective tribes, offered to sell the lands, they told you that the final decision would rest with the people. I say the same now; but this I also say, I shall never consent to let Rangitikei be taken out of your hands, to become again—as it probably would—the scene of conflict and division. The tribes will never agree as to the title. Therefore, I say, hold fast to the land. Don't listen to the eager cry of the people for the rents. If you allow that money to be paid, and evil should result, the fault will be yours. I shall never recede from my offer, nor will the other chiefs. Some of the people have already consented; the rest will in due time. Do not be in a hurry to close the purchase. I am in no hurry for the money, if the people would prefer waiting. Let us go on talking, talking, talking. I shall not cease to urge my tribe to sell the land. I hope my relative Te Peeti will not be angry at what I am saying. [Peeti: go on, go on. The discussion is between friends. Let us fight with each other on friendly terms—let there be no anger. You may in the end prevail, or I may.] I am glad that my friend is not disposed to be angry. What I am saying now is nothing fresh. I have never ceased to say it. Since the day I met you at Manawatu I have been constantly urging my people to get rid of the disputed land; and I shall continue to do so. Let Mr. Buller talk with the people; let Ihakara talk with his tribe; let the Ngatiapa go on talking; and I will talk with my relations. The end of all this talking will be that Rangitikei will be sold, with the consent of all the people. It may be a long time hence; but that does not matter. Let the tribes have ample time for talking. I have nothing more to say.

Tapa te Whata: I have only a few words to say. Hoani Meihana has said all. I agree entirely with him. I shall never withdraw from the agreement to sell. I listened to the cry of the people, and I urged you to pay the rents, but that matter rests entirely with you. As for the land it is still in your hands. Be earnest in holding it. Wait patiently till all the members of the tribe have consented, and the land will be yours.

Peeti Te Aweawe: Salutations, Dr. Featherston and Mr. Buller. I was not present at the meeting at Manawatu when the nine chiefs handed over Rangitikei. You did not hear my voice then, but you shall hear it now. I dispute the right of those nine men to dispose of my land. Hoani says that they only consented subjected to the general consent of the tribe. Then let me tell you at once this tribe will not consent. The Ngatiraukawa may, and the Ngatiapa may, but the Rangitane never will. If we sell this land, where shall the tribe look for support. We have sold the upper block to you, and we want the lower one for our cultivations. It is true that we are not actually cultivating it at present, but it is leased to Pakehas, and we are living upon the rents. These rents have been very long impounded. We can wait no longer. We want money, and we must have our rents. You perhaps think that there will be fighting over the division of the rents. Then let me make three proposals, either of which you may accept. Either let the rent be fairly apportioned before it is drawn; or let the total amount due from the various tenants be ascertained, and be then divided into three equal shares, one for each tribe; or let the whole of the rents be at once paid into your hands, to be distributed among the claimants in such manner as you may decide. I am not angry with my relative (Hoani Meihana.) We will go on disputing in a friendly way with each other. If he should in the end prevail, then I shall take good care to get my full share of the purchase money. (Laughter.)

Te Kooro said: Friend Dr. Featherston, I told you at Awahuri that I should follow you down, and urge again at this meeting my claim to the rent-money. I am opposed to the sale of the land, and shall continue to oppose it till you consent to remove the restriction we complain of. Let us have the money and spend it. After that we shall probably be in a humour to talk about selling the land to the Queen. If you will not consent to the payment of all the rents, let us of Oroua at any rate have ours. Our land is not in dispute—our title is perfectly clear. Why, then, should we be kept out of our money? With regard to the proposed sale of the land; if the tribe generally should ultimately consent to the sale, I shall contend for a large reserve at Te Awahuri. All the best land is being sold to the Pakehas, and we shall have none left for our own support. I have heard a proposal made by some of the Natives for the sale of the Oroua Reserve. To this I shall never consent.

Hoani Meihana said: I also am opposed to the sale of any land on the other side of Oroua. I am willing that the whole of the disputed block should go, but our title to the other side of the River (Oroua) is disputed by no one. We must keep this as a reserve for our children, and for their children after them. We must have it partitioned, and get Crown grants for it. My determination to sell is confined to the disputed lands. All the tribes recognize our right to the land in this vicinity also (Puketotara). I shall therefore ask for a reserve here.

Kerei Te Panau and several others addressed His Honor, chiefly with reference to the impounded rents, and urged him to allow them to receive such of the payments as would not disturb the general question as to title.

Dr. Featherston replied at considerable length. He necessarily went over much old ground, and repeated a great deal of what he had said at other meetings. He stated his willingness to allow the rents to be paid, provided the whole of the people were agreed on the subject. He had not yet talked with Ihakara, nor with the Ngatiapa. They had all heard John Mason's (Meihana) opinion. While men like Mason urged him not to pay the rent, and warned him of the consequences, it would be manifestly wrong to yield the point except on very strong grounds. He could, therefore, give no final answer at present, but would consult the other chiefs and their tribes and would let them know his decision at the next general meeting. His Honor expressed his satisfaction at the manly and straightforward manner in which John Mason and Tapa had spoken, and stated his own firm conviction that before very long the whole of the Natives interested would consent to the proposed sale of the land to the Crown, and would in this way get rid of a very vexed and troublesome question. The sale of the land would benefit them in other ways, for it would soon have a large European population settled on it, and fresh avenues of trade would be opened up to them. The presence of a large number of friendly Pakeha settlers in their midst, would be as great a source of protection to the loyal Natives as to the European inhabitants on the coast. He felt sure that the sale of the block would be mutually beneficial to both Natives and Europeans. He had never sought to purchase it, but as it had been voluntarily offered to him as the Queen's Commissioner, in the first place by the Ngatiapa, and afterwards by the Ngatiraukawa and Rangitane, he intended to do as Hoani Meihana and Tapa had recommended,—“to hold it fast.” He was aware that so long as he held it fast there was no danger of any fighting. If he should let it go, it was impossible to say how soon there might be strife and contention about the ownership. Peeti had made very fair proposals about the payment of the rents, so as to prevent a renewal of ill feeling; but he was by no means sure that all concerned would agree to these proposals. He was glad to find that a better feeling was beginning to manifest itself, and he felt convinced that when the time should come for receiving and distributing the money, the tribes would meet each other in a spirit of mutual forbearance. It was hardly necessary to repeat what he had so often said, that he had made himself responsible for the rents, and that whatever might happen in the interim, they need have no fear about the ultimate payment of all the arrears. He was willing to give the people every opportunity of discussing the important question now before them, and it was for this object he had been attending the various meetings on the coast. He was quite willing to wait patiently till every member of each tribe had consented to the terms of sale; but as the people were beginning to manifest impatience about the rents, his own decided opinion was, that the sooner the whole question was settled, and price paid, the better for the district and all parties concerned in the matter. With this view, Mr. Buller would remain in the district, and would attempt to arrange the details of the purchase. He would himself visit the district again shortly, and would be prepared to meet them at any place they might name. He was not anxious to press the negotiation forward with too much haste, but was prepared to close finally with the sellers as soon as they were unanimously agreed.

His Honor's speech, which occupied more than an hour, was listened to attentively throughout.

Mr. Buller, R.M., then addressed the meeting, after which a discussion ensued which lasted during the rest of the day. It was resumed in the evening and continued to a late hour.

Superintendent's Office, Wellington,
30th June, 1866.

I. E. FEATHERSTON.

Enclosure 4 in No. 6.

NOTES of a Meeting at Lower Manawatu, on the 7th and 8th December, 1865.

His Honor having arranged to hold a meeting with the Lower Manawatu Natives on the 7th December, they assembled accordingly in the Court House; but a disturbance arising shortly after the meeting had opened, owing to the supply of grog at the neighbouring public-house, His Honor immediately withdrew, and the people dispersed.

On the recommendation of several influential Natives of the district, the license of the house in question was shortly afterwards cancelled.

Ihakara (who had been present at the meeting) followed Dr. Featherston to the Accommodation House, at the mouth of the river, on the following day, and sought a further interview.

After listening to a detailed account of what had passed at the various meetings, Ihakara expressed himself strongly opposed to the payment of the rents, on the ground that it would re-open the whole question at issue between the tribes. He argued, that if His Honor should concede this point, it would be a violation of the compact mutually entered into, and that he would thenceforth consider himself liberated from his engagement to sell the land to the Crown. He declared his determination to arrange the terms as speedily as possible; and stated that, so far as he had been able to ascertain, nearly all the men of influence in the tribe were favorable to the immediate sale of the land. He thought it probable, however, that some would hold out in their opposition to the sale, and that thus the final arrangements might be considerably delayed.

At the close of this interview, Ihakara handed over to Dr. Featherston the caricature previously alluded to, and expressed a hope that the author of it would be discovered and exposed.

Superintendent's Office, Wellington,
30th June, 1866.

I. E. FEATHERSTON.

Enclosure 5 in No. 6.

NOTES of a Meeting at Otaki, on 9th December, 1865.

On the 9th December, His Honor and party proceeded to Otaki, where the Natives had assembled to receive the purchase money for the island of Mana. After the meeting the chiefs Tamihana Te Rauparaha, Matene Te Whiwhi, and Horomona Toremī waited on the Superintendent, and declared themselves decidedly against the payment of any of the Rangitikei rent-money, pending the sale of the block; and they complained of the delay on the part of Ihakara and the other local chiefs in arranging final terms. Letters were afterwards addressed to Dr. Featherston, embodying these views, and suggesting a price for the block under offer. Copies herewith.

Mr. Buller, R.M., accompanied His Honor throughout this journey, interpreted all the speeches at the various meetings, took an active part in the principal discussions, and had frequent personal interviews with the leading chiefs of each tribe.

From Otaki Dr. Featherston proceeded to Wellington, while Mr. Buller returned to Manawatu and Rangitikei to continue the negotiations.

Superintendent's Office, Wellington,
30th June, 1866.

I. E. FEATHERSTON.

Sub-Enclosure 1 to Enclosure 5 in No. 6.

Copy of a Letter from TAMIHANA TE RAUPARAHĀ to His Honor I. E. FEATHERSTON.

Otaki, Tihema 9, 1865.

E Hoa,—

He kupu atu tenei na matou ki a koe mo te whenua e pakangatia nei mo Rangitikei, ta matou kupu tuturu tenei ki a koe, ko taua whenua timata i Rangitikei awa puta noa mai ki Manawatu awa me hoko katoa atu ki akoe ara kia Te Kuini, ma reira anake ka mutu ai te raruraru me te pakanga erangi me hohoro tonu to homai i nga moni ki nga Iwi e toru kia wawe ai te oti.

He kupu ano tenei ko nga moni utu reti kia kaha to pupuri atu kei homai e nga Pakeha kei waiho hei take pakanga ma nga Iwi e toru.

Ta matou kupu atu tenei ki akoe me karanga e koe he huihui ma Ngatiraukawa ki Otaki nei, kia rongorongo ai koe ki ta matou korero mo Rangitikei.

Ka mutu,

NA TAMIHANA TE RAUPARAHĀ.

Kia Takuta Petatona, Hupiritene o Poneke.

[TRANSLATION.]

FRIEND,—

Otaki, 9th December, 1865.

This is our word to you respecting the disputed land known as Rangitikei. This is our deliberate message to you. The whole of the land lying between the Rangitikei River and the Manawatu River must be sold to you, that is to say—to the Queen. In this way alone can the trouble and the quarrel be brought to an end.

But make haste and pay the price (of the land) to the three tribes, in order that the matter may be speedily ended.

This is another word. Be resolute in holding back the payment for the leases, lest they be paid by the Pakehas, and become a fresh cause of contention between the three tribes.

This is our message to you—Convene a (general) meeting of the Ngatiraukawa tribe at Otaki, in order that you may hear our words respecting Rangitikei. Ended.

To Dr. Featherston,
Superintendent of Wellington.

TAMIHANA TE RAUPARAHĀ.

Sub-Enclosure 2 to Enclosure 5 in No. 6.

Copy of a Letter from MATENE TE WHIWHI and URUROA RIPIA to His Honor I. E. FEATHERSTON.

Otaki, Tihema 9, 1865.

E Hoa,—

He kupu tenei na mana ki akoe, ko nga moni utu o nga reti o Rangitikei kia mau tonu to pupuru kua e whakaputaia hohorotia e koe kei waiho ano hei take pakanga ma nga Iwi e toru. Engari hei to ringa ano pupuru ai ta te mea kei te takoto marama tonu te ritenga mo aua reti kia tae raano ki te hokonga rawatanga o te whenua hei reira ka homai e koe nga moni o nga reti, kia wehewhea ki nga Iwi e toru ta te mea ma te hoko anake ki a Te Kuini ka takoto marama ai tera whenua a Rangitikei putu noa ki Manawatu ka mutu ai hoki te raruraru, me whakarongo tonu koe ki tenei kupu a maua, kei whakangawari kau koe i runga i te tohe a te tangata kotahi Iwi kotahi ranei engari kia u tonu to pupuru.

Ka mutu, na o hoa aroha,

NA MATENE TE WHIWHI.

NA URUROA RIPIA X.

Nia Tukuta Petatone.

[TRANSLATION.]

FRIEND,—

Otaki, 9th December, 1865.

This is our word to you. Be firm in holding the Rangitikei rent money. Don't be in haste to get it paid, lest it should become a cause of quarrel between the three tribes.

Let it remain in your hands, because the arrangement respecting the (ultimate payment of) rents is perfectly clear.

When the absolute sale of the land takes place, then let the purchase money and the (arrears of) rent be paid together, and be divided among the three tribes. Because it is only by selling to the

Queen that the land between the Rangitikei and Manawatu Rivers can be set right (or made clear), and the trouble respecting it brought to an end.

Let this word of ours have your attention. Don't yield, in deference to the wishes of one man or of one tribe, but be resolute in holding (the rents). Ended.

To Dr. Featherston.

From your friends,

MATENE TE WHIWHI,
URUROA RIPIA, x.

Sub-Enclosure 3 to Enclosure 5 in No. 6.

Copy of a Letter from HOROMONA TOREMI, and others, to His Honor I. E. FEATHERSTON.

KIA TAKUTA PETITONE,—

Otaki, 2 Tihema, 1865.

He kupu whakamahara atu ano tenei na matou ki a koe kei ki koe kei te wareware i a matou kaore ka hoatu tonu Rangitikei ki a koe, me timata atu i, Omarupapako, Koputara, Te Kariri, Karaponia, Taikorua, Owao, Purakau, Te Kawau, Kokorangi, Te Iringa, Taumatapatiti, Pouatatua, Te Koeko, Te Rakehou, Moewhakatakapu, Pukereretu, Makino, Karitake, Ruahine, Kawatau.

Ka mutu tenei i konei ka karangatia ona utu kotahi tekau mano. Ka timata mai i runga o Rangitikei, Tawaroa, Parororangi, Pikitara, Te Reureu, Te Pohue, Waituna, Tahauti, Onepuehu, Matahiwi, Otapatu, Te Karaka, Pukekoheke, Kakarikitauutu, Rangataua, Mingiroa, Te Wakaaauranga, Puakohanga, Hikungarara, Papawharangi, Ohinepuhiawe, Ohakea, Pakapakatea, Otoka, Te Waipokororo, Pikotuku, Totarataepa, Makohai, Poutu, Popoho, Kakanui, Te Awahou, Makomako, Te Unuiunu, Watiwhati, Pukekuku, Tawhirihoe. Ka mutu i konei, ka karangatia ona utu kotahi tekau mano, huia nga utu mo Rangitikei e rua tekau mano, ka mutu enei korero i konei.

Engari ko nga wahi ma matou ko Ngatomokanga, Ko Te Puta, ka rohe i tetei taha o Te Rakehou i te rori tetei wahi o matou kei te Kakahu o te Rauraputanoa ki Mangamahoe, tetei Ko Takirihitau, kei Kahe te rohe mai. Ka mutu hei porotaka ena mo matou, ko tenei purua nga reti kia kotahi tona rironga me te whenua me nga reti heoti ano.

Naku Na Horomona Toremi,

Na Paora Taurua,

„ Arapata Hauturu,

„ Paiura Taiporutu,

„ Kerekeha Te Rei,

„ Te Kereama Taiporutu,

„ Timiua Taiporutu,

„ Te Miratana Te Wareki,

Ka mutu na te Runanga Katoa.

Na Hohepa Tamaihengia,

„ Nopera Te Ngiha,

„ Ropata Hurumutu,

„ Te Karira Tuhaia,

„ Rawiri Te Rangihauku,

„ Ngahuka Tungia,

„ Rene Te Tahuarehe,

„ Horomona Nohorua,

„ Pumipi Pikiwera,

„ Hipirini Te Kotua,

„ Renata Te Kotua,

„ Matenga Te Hiko,

„ Anatipa Te Nihinihi,

„ Pene Te Teku,

„ Potete Te Teke,

„ Nera Peneta,

„ Te Wari Kairangi,

Ka mutu na te Runanga o Ngatitao Katoa.

Na Ngarepo,

„ Tiemi Honoiti,

„ Tame Honoiti,

„ Pape Honoiti,

„ Manahi Taurua,

„ Horopapera,

„ Aporo Toka,

„ Te Keepa Toka.

Na Hohepa Nohorua,

„ Mareka Te Parinui,

„ Petuha Huhatahi,

„ Wireti Te Au,

„ Wiparata Te Tapu,

„ Hohaia Pokaitara,

„ Nera Te Kanae,

„ Te Waka Hauhau,

„ Manupiri Nauatu,

„ Peneta Tete,

„ Minarapa Tata,

„ Hare Te Pane,

„ Wi Pata Te Pane,

„ Ropa Te Pane

„ Wi Hau Te Pane,

„ Paramena Pu.

[TRANSLATION.]

Otaki, 2nd December, 1865.

This is to remind you (of our agreement) lest you should think that we have forgotten. Nay, we hand Rangitikei over to you absolutely. Commencing at Omarupapako (the boundary) comprises Koputara, Te Kariri, Karaponia, Taikorua, Owao, Purakau, Te Kawau, Kokorangi, Te Iringa, Taumatapatiti, Ponatahia, Te Koeko, Te Rakehou, Moe Whakatapa, Pukereretu, Makino, Karitake, Ruahine, and Kawatau. This completes the (lower) portion. The price that has been named for this land is ten thousand pounds.

Commencing again at the source of the Rangitikei River (the boundary) comprises Tawaroa, Parororangi, Pikitara, Te Reureu, Te Pohue, Waituna Tahaute, Onepuehu, Matahiwi, Otapatu, Te Karaka, Pukekoheke, Kakariki-taumutu, Rangataua, Mingiroa, Te Whakauranga, Papawharangi, Ohineputuaure, Ohakea, Pakapakatea, Otoka, Te Waipokororo, Pikotuku, Totarataepa, Makowhai, Pouta, Popoho, Kakanui, Te Awahou, Makomako, Te Unuiuni, Whatiwhati, Pukekuku, and Tawhirihoe, where the boundary ends. The price that has been named for this portion is ten thousand pounds.

The whole payment for Rangitikei is to be twenty thousand pounds.

This concludes that matter. But the portions to be reserved for us are Ngatomokanga and Te Puta, bounded on one side of the Rakehou by the road. Another portion is at Te Kakahu ote Raura, and thence to Mangamahoe. Another place is Takirihitai, the boundary being at Te Kahe. These are all the reserves we want.

We now ask you to keep the rents, in order that the payment for the land and the rents may be paid at one and the same time. Ended.

HOROMONA TOREMI,
(And fifteen others), Ngatiraukawa;
HOHEPA TAMAIHENGIA,

To Dr. Featherston.

(And thirty-one others of the Ngatiota tribe.)

Enclosure 6 in No. 6.

NOTES of various Meetings held with the several tribes engaged in the Rangitikei land dispute during March and April, 1866.

During Dr. Featherston's absence with General Chute on the West Coast campaign, the following letter was forwarded to him.

FRIEND,—

Tawhirihoē, Rangitikei,
20th January, 1866.

Salutations. Hearken. We have arranged for a meeting at Ihakara's pa at Tawhirihoē, on Thursday, the 1st day of February next, in order to talk concerning Rangitikei. Hoani Meihana, Tapa Te Kooro, Noa (Rauhihi), Hori Te Waharoa, Horomona, and all the chiefs will be there to take part in the discussion respecting Rangitikei. If we find that all the chiefs are of one mind, we shall then convene a general meeting of the people, either at Rangitikei or Manawatu, and bring this work of ours to a speedy close. When this general meeting takes place you must come up and propose at once a price for this land—Rangitikei. If we find that there is still division among the chiefs, you must leave us and Mr. Buller and Ihakara, and Hoani (Meihana), and Tapa, and Hori (Waharoa), to work quietly among the people. Do not (in that case) be dark (or sad) about the delay. Let it be according to your own word at the first, "all the tribe must consent, great and small, chiefs and people, in order that there may be no trouble hereafter."

The meeting of chiefs (at Tawhirihoē) will decide as to the mode of sale—whether we are to unite with the Ngatiapa in selling, or whether we are to act separately in this matter.

Here is another word of ours. Both of us are opposed to any reserves being made for our people; the whole of the land must pass over to you. Reserves would be a constant cause of contention between the tribes, because the whole of the land from the Rangitikei River to the Manawatu River is fighting ground (*i. e.* is in dispute)—there is no part of it clear.

Your friend Ihakara returned this morning to Manawatu, or he would have put his name to this letter.

The account of our talk at Tawhirihoē, on Thursday, will be given you by our friend Mr. Buller. Ended. From your friends,

Witness to signature and to mark—W. Buller., R.M.
To Dr. Featherston.

APERAMA TE HURUHURU, X
WIREMU PUKAPUKA.

The meeting which had been fixed for Thursday, the 1st of February, did not however take place. Ihakara, after consulting the other chiefs, was of opinion that the time had arrived for a final adjustment of the Rangitikei question, and proposed that instead of calling the principal men together at his own pa, the chiefs and people of the several tribes interested, should be invited to assemble in some central place for a public discussion of the terms of sale. This was agreed to by the promoters of the proposed Tawhirihoē meeting; and, in order to allow time for collecting food, the date of the meeting was postponed to the 21st of March. Dr. Featherston concurred in this arrangement, and promised to attend the meeting. Te Awahou (in the Lower Manawatu) was the place originally selected for this gathering, but at the request of the Ngatiwhakare, it was afterwards abandoned in favor of Te Takapu, a settlement on the south bank of the Manawatu River, about twenty miles from its mouth. The proposed alteration of the place of meeting was communicated to Dr. Featherston, and received his approval.

On Dr. Featherston's arrival at Manawatu on the day previous to that for which the meeting had been fixed, he learnt that the people had not assembled, and that the gathering had been further postponed to the 5th April. A letter, announcing this change, had been forwarded to Mr. Buller, at Wanganui, but had not reached Wellington in time to prevent Dr. Featherston's departure. Dr. Featherston remained a few days at Manawatu, and proceeded thence to the Lower Rangitikei, where, on the 27th March, he had a long interview with Ihakara. This chief stated emphatically his determination to sell the disputed block, mentioned £21,000 as the price he was prepared to propose, and warned Dr. Featherston that there would, at the commencement of the meeting, be strong opposition from a section of his tribe. He also intimated that Aperahama Te Huruhuru, who was one of the first to offer the land for sale and who had signed the declaration of consent, had resolved on withdrawing from his bargain. He mentioned the names of other chiefs who were either known or supposed to be opposed to the sale.

On the 28th of March, Dr. Featherston, accompanied by Mr. Buller, R.M., proceeded to Turakina. On the following day His Honor held a meeting at the Ben Nevis Hotel with about fifty of the principal Ngatiapa claimants. The meeting commenced about 9 a.m., and lasted till about 4 p.m. The chief speakers were Hunia te Hakeke, Aperahama Tipae, Hamuera Raikokiritia, Reupena Kewetone, Ratana Ngahina, and Hapurona Tohikura. There were two chiefs from Wanganui present (Tamita Puna and Mete Kingi), who also took part in the discussion.

Dr. Featherston, having explained to the meeting the circumstances under which he had come up from Wellington, expressed his regret that the Ngatiapa had declined to attend the proposed meeting at Manawatu. He pointed out to them that unless the tribes would now consent to co-operate in a final effort to settle this long-standing difficulty, there seemed very little prospect of anything being accomplished at Te Takapu. He urged the Ngatiapa to reconsider their decision, and advised them to

meet the other tribes in a friendly and conciliatory spirit. He also gave a short account of his interview with Ihakara, and assured the Ngatiapa of that chief's desire to meet them on fair and generous terms.

Aperahama Tipae, in reply, spoke with much bitterness of the Ngatiraukawa and their chiefs. He declared that the Ngatiapa would never consent to unite with the other tribes in the proposed sale, and that nothing therefore could be gained by their attending the meeting at Manawatu. He said that while the Ngatiapa were still in favor of selling, they would not consent to divide the purchase money with the Ngatiraukawa, or with the Rangitane, and that unless Dr. Featherston was prepared to close with the Ngatiapa, irrespective of the other claimants, he would consider the negotiations at an end, and would encourage his tribe to take up arms again in defence of their rights.

Governor Hunia made a still more violent speech against the other tribes, openly boasted that they (the Ngatiapas) had now plenty of arms and ammunition, and could easily drive off their opponents, and that they would now prefer an appeal to arms to any other course. He almost intimated that they had during the West Coast campaign reserved their ammunition for that purpose. This extreme violence was, however, distasteful to the meeting.

The speeches which followed partook of the same tone. All agreed that the determination not to attend the meeting was a good one, and that any arrangements for the purchase of the block from the Ngatiapa must be conducted independently of any negotiations with the other parties concerned.

Dr. Featherston rebuked Hunia, Aperahama Tipae, and others for the statements they had uttered; said they knew full well that their threats were of no avail with him; that he regarded them as mere Maori bounce; emphatically warned them against taking the law into their own hands; and, while acknowledging the services they had rendered, expressed a hope that the result of the recent campaign had been to establish a conviction in the minds of all Maoris, and especially of themselves, that the Queen's Government was both determined and able to enforce law and order. He expressed his disappointment that the tribes would not be brought face to face, as he had been induced to hope; offered at the same time to take any proposal or suggestion from the Ngatiapa to the Takapu meeting. His Honor stated, moreover, his willingness to take a separate deed of cession from the Ngatiapa, provided the other tribes would not object to such a course. This would, however, necessitate two separate payments, and it was important that he should know, before making any proposal of the kind to the Ngatiraukawa and Rangitane, what price the Ngatiapa were prepared to accept in final satisfaction of their claim to the block.

Hunia Te Hakeke stated that at a meeting which had taken place at Turakina a few weeks previously, they had offered the block to Mr. Buller for fifty thousand pounds (£50,000). It had then been their intention to make large reserves for their own use and occupation. They were now prepared to forego these reserves if Dr. Featherston would agree to pay them £90,000.

After a number of other speeches to the same effect, Tamati Puna, of Wanganui, proposed that £60,000 should be named as the price. To this, after some show of opposition, the meeting consented. Subsequently £50,000, and then £40,000 was named and agreed to.

Although the discussion lasted for several hours longer, nothing definite was arrived at, the whole of the Natives present declaring that they would not take a penny less than £40,000, and that the other tribes should not share the payment with them; that their great desire was to fight, and take the land by right of conquest. The meeting accordingly broke up about 4 p.m., without apparently any satisfactory result. But after Dr. Featherston's reply to the violent speeches of Aperahama Tipae, Kawana Runia, and others, the meeting refused almost unanimously to adopt a resolution indorsing their opinions.

On the 30th March, Dr. Featherston returned to the Lower Rangitikei, calling on his way down at Maramahoea, where he found Wi Pukapuka and a few of his people, the bulk of the Natives having already started for Te Takapu.

Dr. Featherston returned to Manawatu on Monday, the 1st April. On the evening of the same day His Honor had an interview with the following chiefs, viz., Ihakara Tukumarū, Noa Rauhihi, Hori Te Waharoa, Hoani Meihana, Rei Te Paehua, Horomona Toremi, Wi Pukapuka, and Tapa Te Whata. These were the representative chiefs who, in October, 1864, voluntarily met Dr. Featherston at the Wharangi, and on behalf of their respective tribes formally offered the Rangitikei Block to the Crown, in the hope of thus finally adjusting their quarrel with the Ngatiapa. The interview was a brief one, each chief made a short speech, declaring that he had remained true to his promise and was still determined to sell the land; while they all expressed regret that one of their number (Aperahama Te Huruhuru) had lately avowed himself an anti-seller. Dr. Featherston thanked the chiefs for the manner in which they had acted, assured them of his confidence, and expressed a hope that whatever course might be determined on, the tribe would be unanimous.

At the conclusion of this interview the chiefs returned to Te Takapu. At their earnest request Mr. Buller accompanied them, and pitching his tent in the immediate neighbourhood of the Native encampment, placed himself at once in communication with the Natives who had arrived on the ground.

Although Dr. Featherston had been requested by the Takapu chiefs not to attend the meeting before the 5th April, the Natives had been invited to assemble there on the 2nd, in order to gain time for a preliminary discussion. Ihakara and the principal sellers declined to enter upon any debate respecting Rangitikei until the meeting should be formally opened. The leading anti-sellers, on the other hand, availed themselves of the interval thus afforded to foment discontent among the people and to create a feeling adverse to the sale. As often happens on such occasions, those who were most zealous in opposing the sale and in proposing other modes of adjustment, were amongst those who had least claim to the land. This fact was so fully admitted by the opponents themselves, and was frequently adverted to in the speeches of the real claimants during the after proceedings, that the opponents very generally commenced their speeches by admitting that they had only a claim upon sufferance.

By the evening of the 4th all the Natives had arrived, and preparations were made for a formal opening of the meeting on the morrow.

On the morning of the 5th April there were about seven hundred Natives present, belonging chiefly to the Ngatiraukawa, Rangitane, Ngatitōia and Muaupoko tribes. There were members of the

Ngatiawa tribe in attendance, but the Ngatiapa and Wanganui tribes were totally unrepresented. The Ngatiraukawa who were present comprised the following *hapus* or sub-divisions, viz., Ngatikauwhata, Ngatiwehiwehi, Ngatipare, Te Matawa, Ngatiparewahawaha, Ngatipikiahua, Ngatiwhakateri, Ngatihiua, Ngatingarongo, and Ngatirakawau.

The natives had congregated when Dr. Featherston arrived, and were seated on the ground grouped according to their tribes, in front of the great Runanga House. On his arrival on the ground His Honor was greeted with much enthusiasm.

After complimentary speeches, and the giving away of about forty tons of food, which Ihakara had collected for the occasion, the proceedings were formally commenced by that chief with a short complimentary speech suited to the occasion.

The next speaker was Aperahama Te Huruhuru, of the Ngatiraukawa tribe. He addressed himself immediately to the subject, for the discussion of which the tribes had assembled. He stated that he was one of the *nine* representative chiefs who had voluntarily offered the Rangitikei Block for sale, and who had afterwards signed a declaration of consent to sell. He had since, however, felt aggrieved by the persistent refusal of the Superintendent to allow the impounded rents to be paid, and he was now prepared to ignore the transaction in which he had taken a part, and to recede from his agreement to sell the land. He called upon the tribes to support him, and challenged the sellers to prove that they had the sympathy of the majority of the people.

Nepia Maukiringutu (a son of the late Nepia Taratoa) then spoke in support of Aperahama, and declared that he could never consent to a sale of the Rangitikei Block, admitting at the same time that he had been one of the most urgent at the meeting at Rangitikei, in 1864, to compel the Superintendent to accept the sale of the block, and to take the quarrel into his own hands.

Ihakara replied in a carefully prepared, well delivered, and very effective speech. He vindicated himself from the charge of inconsistency in having first built pas and attempted to assert his claims by force, and having afterwards offered to sell the land peaceably to the Crown. He expressed his regret that the Ngatiapa had failed to attend the meeting, and repeated his oft expressed conviction that nothing but a sale of the disputed land could bring about a peaceful settlement of the question. The following is an abstract of the speech:—Ihakara commenced by reminding his tribe of the meeting which took place at Manawatu many years ago, when the sale of the Lower Manawatu Block was under discussion. He was opposed at that time by the late Nepia Taratoa, and many of the principal chiefs, but the land was ultimately sold. During the meeting to which he had referred he proposed to sell the whole of the land between the purchased block and the Rangitikei River. This, however, was negatived by the people, and the boundary was eventually fixed at Omarupapako. Had the land been sold at that time there would have been no more trouble. The land had, however, been leased to Pakehas, and rents had been paid, sometimes to one tribe, and sometimes to another. While Nepia Taratoa lived there was no trouble, but after Nepia's death trouble arose between the tribes. Pases were built by the Ngatiapa on the one side, and by the Ngatiraukawa on the other. He had himself built three pases, Tawhirihoi, Hokianga, and Mokowhai. The Rangitane became his allies. The fighting was very near when the Pakehas interfered. He had resolved to keep possession of his land or else to shed his blood upon it. Mr. Buller and Mr. Fox came to him and endeavoured to prevent bloodshed, but he would not listen. Afterwards Dr. Featherston came to him. He was deaf for a time, but he at length yielded, and fighting was thus prevented. After this the Ngatiapa offered the land for sale. He refused to listen to their proposal, but offered to submit his case to arbitration. The Ngatiapa would not consent to this. Thus matters stood for a long time. The fighting was prevented, but the evil was not removed. At length it appeared to him that nothing but a sale of the land to the Queen would bring the trouble to an end. He consulted his brother chiefs and they all consented. He then sent a letter to Dr. Featherston, offering the land for sale. Dr. Featherston came up to Manawatu, and there was a meeting at the Wharangi. There were eight chiefs present besides himself. All were agreed that the land should be sold to the Queen. That offer was formally made, and was accepted by the Queen's Commissioner. He gave up to Dr. Featherston his club known as Rangitikei, in token of the surrender of the land, and the club was still in Dr. Featherston's hands. When the chiefs offered the land for sale they said to Dr. Featherston that the final decision would rest with the people; hence the long delay. The chiefs had been waiting for all the people to consent. The people were now assembled, and if they would at once consent the matter would be soon settled. If they would not consent the matter would be delayed. But so long as Dr. Featherston should retain possession of the club, Rangitikei would remain in his hands. He repeated that he had opposed the proposal to sell when it came from the Ngatiapa. His offer to sell the land to Mr. McLean had not been listened to by the tribe, and he had on that account resolved to retain Rangitikei. He would have continued to oppose the sale of the land had he been able to discover any other way out of the difficulty. There were only two ways open to him. One was to fight the Ngatiapa, and take forcible possession of the soil; the other was to sell the land to the Queen, and to let the Ngatiapa sell also. His own plan was to fight, and either to take the land or to die upon it. His plan had been set aside. His pases were now falling into decay. He did not want to rebuild them. His young men had laid aside their guns and were planting potatoes. He did not want to call them back to the war dance. He was determined now to take the other course, to sell the land. He wanted the Ngatiapa to unite with him in the sale. They had been invited to the meeting, but they had not come. If the Ngatiapa should not join with the Ngatiraukawa the Queen would have to make them a separate payment. Had the title to the block been clear he would probably have asked a million pounds for it! but as it was fighting ground he would ask Dr. Featherston for a very small price, only £21,000. Horomona had proposed that the price to be paid to the Ngatiraukawa should be £20,000. He would add another thousand to this, and ask for this payment on behalf of *all* the tribes concerned. This would show that he was selling, not for the sake of the money, but to prevent fighting. If his share should only be sixpence he would be satisfied. It was the price of peace. He thought more of the blood of his young men than of the Queen's gold and silver. After describing the boundaries of the block, Ihakara concluded by calling on Dr. Featherston to accept his offer and pay the money.

Speeches were then delivered by the following, viz.:—Wiriharai, Tohutohu, Takana, Te Kooro,

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 Toremī 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

in a great measure crushed by the resolute determination of Ihakara and the other leading chiefs to effect a sale of the disputed block.

Towards evening the discussion had virtually worn itself out, and Dr. Featherston was urgently called upon by the whole meeting to declare himself, and to state plainly his intentions.

Ihakara made a final speech to the following effect:—Dr. Featherston, the land is yours. Give me the payment. Here are the people, let them consent. Refuse not, lest there be fighting. Let the tribes have the money—Ngatiraukawa, Ngatiapa, Rangitane, all the tribes. Let my eyes only rest on the money, let the people take it. I don't want the money, let the tribes take it all. You saved the lives of my children, the land is yours. The pas were built, and the people were preparing for war. The ministers of the Gospel came, but we did not listen. The Magistrates came, but we did not listen. You came—our Superintendent, and the friend of the Maoris—then the people listened. They then turned from fighting to planting potatoes (*i.e.* industrial pursuits). "Listen not to the words of my relatives (meaning the opposition). Pay the money and all the opposition will disappear. It was so when the Awahou Block was sold. Rangitikei is in your hands, hold it fast for ever and ever! The people are now waiting for your reply."

Dr. Featherston replied briefly, and to the following effect: He stated that he had listened very attentively to all that had been said, and he expressed his satisfaction at the good humoured and friendly feeling that had prevailed throughout. He said that he felt great difficulty as to the course he should take, especially on one ground, and that was, the absence from this important discussion of one of the tribes principally concerned in the dispute. He was aware that the Ngatiapa had refused to respond to a thrice repeated invitation, and the chief who had convened the meeting might well feel offended at this studied insult. But, looking to the important interests involved, and to their expressed desire for a final settlement of the whole question, he was about to make a proposal which he trusted would meet with their approval. It was true that the Ngatiapa had not acted well in disregarding the invitation, but he would remind Ihakara that it was not long since that the Ngatiapa invited the Ngatiraukawa chiefs to a feast, and killed several bullocks for their entertainment. The Ngatiraukawa chiefs failed to attend on that occasion, and the Ngatiapa were probably now resenting that slight. He would therefore propose, that another and a final effort should be made to bring them to the meeting. His proposal was that a deputation of ten or twelve leading chiefs from the several tribes present should accompany him in person to Rangitikei and exert their influence to bring the Ngatiapa down. He felt sure that the absent tribe would not resist an appeal of this kind.

To Dr. Featherston's proposal the whole meeting readily assented, and the several tribes proceeded at once to nominate chiefs for this mission. At Dr. Featherston's particular request the anti-sellers were fully represented in the deputation. As a necessary preliminary, a friendly letter signed by about sixty chiefs of the Ngatiraukawa, Rangitane, and Muaupoko tribes, was forwarded by special messenger to Turakina (the temporary head-quarters of the Ngatiapa), requesting the tribe to assemble at their Rangitikei Pa, on the following Tuesday, to meet the deputation.

The choice of the meeting fell on the following ten chiefs, viz.: Tamihana Te Rauparaha, Peeti Te Aweawe, Heremia Te Tihi, Henare Hopa, Hōhepa Tamaihengia, Wi Tamihana Te Neke, Winiata Taiho, Noa Te Rauhihi, Te Reweti, and Te Rei Paehua.

On the morning of Monday, the 9th of April, Dr. Featherston, accompanied by Mr. Buller and the deputation of chiefs, started for Rangitikei, promising to return to Te Takapu on the following Wednesday. On arriving at Scott's accommodation house, Lower Rangitikei, the special messenger who had been despatched from Te Takapu, on the previous Saturday, met them with an angry letter from Hunia Te Hakeke, ordering the deputation back and refusing to collect his tribe for the purpose named. Dr. Featherston was of opinion that personal influence might succeed where the diplomacy of the Native chiefs had failed, and Mr. Buller undertook to make the attempt. Taking with him Peeti Te Aweawe, he proceeded the same evening to Turakina and thence to Wanganui. The whole night was spent in negotiation, and Mr. Buller returned to the Lower Rangitikei on the following day, accompanied by Hunia Te Hakeke, Tamati Puna (from Wanganui), and the Ngatiapa tribe. Dr. Featherston and the deputation of Maori chiefs were formally received in Hamuera's pa (Parewanui), on the morning of the 11th, and a few hours later the whole party proceeded to the Awahou Pa, on the south bank of the Rangitikei River, where Ratana Ngahina was lying ill, and thence to the Lower Manawatu, where they arrived late in the evening. In order to keep faith with the meeting, Mr. Buller and several of the chiefs proceeded the same night to Te Takapu, arriving there at 3 a.m.

The Ngatiapa were received at Te Takapu with every demonstration of good feeling.

The proceedings of the 12th were of an unimportant character, all the speeches being complimentary to the Ngatiapa guests. The day was principally devoted to the cultivation of good feeling between the hitherto estranged tribes and to the establishment of mutual confidence.

Owing to Dr. Featherstone's unavoidable absence on the 13th, the meeting adjourned at an early hour, with the general understanding that the discussion had well nigh exhausted itself, and that on the morrow His Honor would reply.

14th April.—The utmost anxiety was manifested for a final and decisive reply, and at the appointed time the Natives had assembled, and were waiting eagerly for Dr. Featherston's arrival.

Ihakara called upon Dr. Featherston to reply to the speeches that had been made. The latter invited any of the chiefs present who might wish to address the meeting, before he closed the proceedings, to do so. The discussion was thereupon resumed. Ihakara and the leading selling chiefs were more earnest than before in pressing the sale of the block, while Hunia Te Hakeke openly declared that if the meeting should break up without the sale having been effected, he would return at once to pa-building, and would decide the question of title by a trial of strength with the Ngatiraukawa.

Parakaia again brought forward his scheme for a settlement of the question (by a reference to the Land Court) but the proposal was scouted by the Ngatiapa. The Rangitane and the Muaupoko were unanimous also in opposing any proposed course but that of an immediate sale to the Crown; while among the anti-sellers there appeared to be very few who regarded Parakaia's proposal with favor. It

was tacitly admitted by Aperahama Te Huruhuru and Nepia that although they were now opposing the sale they could not suggest any other way of settling their quarrel with the Ngatiapa.

About 3 p.m., Dr. Featherston rose and made the following speech, which was interpreted to the meeting by Mr. Buller, R.M. After expressing his gratification at seeing, for the first time, all the tribes engaged in the dispute before him, and at the friendly relations that had been established between them, he said that he felt confident, from the opinions that had been expressed, and from the conciliatory spirit with which the discussion had been conducted, that the time had arrived for finally closing the dispute. As long as the tribes refused to meet each other the negotiations would have been indefinitely prolonged. Ihakara and other speakers had given a truthful history of the dispute, and he had little or nothing to add to it, but as there were many present whom he had not met at previous meetings he was anxious that it should be made clear to all how it was that he first came as a mediator between them—how it was that he came to be dragged into this long-standing quarrel. Not one of them dared to assert that he had ever asked them to hand over either the quarrel or the land into his hands. Not one of them dared deny that the three tribes had themselves forced upon him, whether he liked it or not, both the quarrel and the land in dispute. On the contrary, Ihakara and others have declared that he had appeared amongst them only after all other mediators had failed in persuading them to desist from appealing to arms for the settlement of the dispute. But he had not come up of his own accord or uninvited. He came up at the request both of the tribes and of the Government. Why had they invited him? Was it not because during a long period they had ever regarded him as their friend—as one who had ever advocated what he believed to be their true interests—as one in whose justice and integrity they had implicit faith? Why had the Government urged him to undertake such a difficult mission? Simply because they knew that the tribes had confidence in him, and would be more likely to be guided by his advice than by that of any other person. He would now call upon them to say whether by the steps he had taken to stave off the inter-tribal war, and to bring the quarrel to an amicable termination he had done anything to forfeit their confidence. When he arrived amongst them, in January, 1864, he found both parties in a state of angry irritation—hostile passions erected—the red flag flying, nay the very day for the commencement of the strife almost fixed, both parties proclaiming that rather than surrender their claims—rather than admit the slightest claim on the part of their opponents, they would fight and die on the land. He appealed to all present who were then at Rangitikei whether in the ranks of the Ngatiapas, Ngatiraukawas or Rangitanes, whether that was not the true state of affairs. What did he do? For many days he went backwards and forwards between the litigants, proposing various terms, urging them to come to some compromise. He had urged a conference of the principal chiefs of each tribe—he had pressed arbitration upon them—he had urged them to agree to a division of the land—but he had never uttered one word about selling the land to the Queen. Nay, when the Ngatiapas insisted as the only possible solution of the difficulty, upon his accepting the land, he refused to accept more than whatever interest they might be found to have; and, again, when the nine chiefs representing the Ngatiraukawas and the Rangitanes, at Wharangi, formally handed the block to him, he only accepted the land subject to the claims of the Ngatiapas, and to the consent of the people to the sale being obtained.

What he wished now clearly to ascertain was whether any one of the proposals he made in 1864 to the tribes can be carried out.

It was then proposed to settle the question by arbitration. Arbitration means that each tribe should appoint a certain number of arbitrators; that if the arbitrators cannot agree, they appoint a third party to decide between them. This was a custom constantly adopted by Pakehas, and the decision of the arbitrators or umpire is accepted as a final settlement of the matters referred to them. Now suppose that they had gone, or will to-day agree to go to arbitration, and that the award of the arbitrators had been or will be that the land in dispute belongs to the Ngatiraukawas and Rangitanes, would the Ngatiapas have acquiesced, or will they now acquiesce in that decision? or if the arbitrators decided that the Ngatiapas were the sole owners of the land, will the other tribes assent to give up their claims? (Universal dissent). Unless the three tribes are prepared to pledge themselves to abide by the award of the arbitrators, arbitration is useless, and can only embitter the dispute, and lead to a recourse to arms.

Another proposal was that the three tribes should divide the land—but they objected to this that they never could agree in what proportion the land should be divided—whether each tribe should take a third, or one tribe a half, and two tribes the other moiety; that even if this difficulty could be got over, who was to decide what portion of the land is to belong to this tribe, what portion to the other—who was to decide whether one tribe should not be confined to the sandhills, another tribe to the good land—whether one tribe should not have all the land for which, according to one proposal, he had been called upon to pay two shillings an acre, another tribe all the five shilling land, and the third all the land they were asking £1 an acre for. Can these difficulties, which were pointed out in January, 1864, be now overcome?—is a division of the land now practicable? (Kahore, kahore).

Another proposal had been made during the discussion by Parakaia and others, that they should take the lands into the Native Lands Court, and have the title of the three tribes claiming an interest in it investigated by that Court. But Parakaia had omitted to tell them many things connected with that Court. He had not told them that all the tribes must consent to take the land into the Court—that each tribe must employ surveyors to mark out the boundaries of the land it claimed: that the tribe must be prepared to accept the decision of the Court as final. Were they prepared to comply with any one of these conditions? Would they all consent to go into the Court? (No, no.) Would anyone of them dare to send surveyors on the land, every inch of which they had declared to be in dispute, to be “fighting-ground.” Would they agree to abide by the decision of the Court? (Enough, enough).

He had gone through the proposals for the purpose of ascertaining whether one of them was practicable. Let the tribes say with an united voice that they agree to any one of them—that they will go to arbitration—let them say that they will divide the land—let them say that they will submit their claims to the decision of Judge Parakaia, and he would declare his concurrence in it.

He now gathered that the six tribes assembled before him were all but unanimous in scouting

everyone of these proposals, and were more than ever convinced that the only possible solution of the dispute was, to use their own words, an absolute sale of the whole of the land in dispute to the Crown, and after having for many days patiently heard all they had to say, he had no hesitation in expressing his entire concurrence in that conviction.

During the whole time the discussions had lasted he had refused so take any part in them, or to answer a single question, or to give the slightest inkling of his intention. They had declared that they had said all they had to say, and now formally called upon him to declare, whether or not, as the only means of preventing bloodshed, he was prepared to accept the block and complete its purchase. He knew the responsibility which his decisive answer would entail upon him, but he had not the slightest hesitation in giving it. Matene Te Whiwhi, in one of his speeches, said that the chiefs when they handed over the block to him at Wharangi, in October, 1864, committed a grave mistake in not then and there concluding the sale without reference to the opinion of the tribes—that had the chiefs adopted that course, their people must have acquiesced, and there would have been an end of the matter. He (Dr. Featherston) repeated what he had then and often since said, that he would purchase no land without the consent of the people. But what did he mean by the consent of the people or tribe? He did not mean that the opposition of one man (not a principal chief) should prevent a whole tribe selling their land. Neither did he mean that a small section of one tribe should be allowed to forbid some six or seven tribes disposing of a block which they were anxious to sell. However much he might insist upon having the consent of the tribe, of all the *real* and principal claimants, he would be no party to such a manifest injustice as would be implied by one or two men probably possessing little or no interest in the land, forbidding the tribe selling it, or in a small section of one tribe opposing the wishes of some half-dozen tribes, especially when the carrying out of the decision of the majority was the only means of avoiding an inter-tribal war.

The question then that arose in his mind was whether there was such a consent of the tribes assembled before him to the sale as would justify him in at once declaring his acceptance of their offer. He had hitherto in all the purchases he had made studiously avoided buying a disputed block, and certainly would not do so now. None of the purchases he had made had ever been impugned; they had all been open and above board. Some Natives had undoubtedly complained, not of the validity of the purchase, but that they had not received their fair share of the purchase money. He never had himself distributed the purchase money, and never would. He had always handed over the purchase money to chiefs nominated by the sellers, to be by them distributed; and such would ever be the course pursued by him. The tribes must hold not him but the chiefs appointed to receive and distribute the purchase money responsible for its equitable apportionment. Once the money was placed by him in the hands of the nominated chiefs, his responsibility ceased. But the question was, whether he had such a consent to the sale as would justify him in accepting the block. He would therefore call upon every one of the tribes to declare publicly before this meeting by their chiefs whether or not the tribes consented to the sale.

He would call upon the several tribes to give their answer by the chiefs. He called upon the Wanganui tribe to say whether or not they were agreed to the sale. Tamati Puna at once said, "We are unanimous; all have consented." Dr. Featherston then called upon the Ngatiapa to declare what their decision was. Governor Hunia on the part of the tribe said, "You know our decision; we all insist upon the sale." What say the Muaupoko tribe? Hoani Te Puihi replied on behalf of the tribe, "We are all unanimous in favor of the sale." What is the answer of the Ngatitooa to this question? and he called upon Matene Te Whiwhi, Tamihana Te Rauparaha, and Hohepa, distinctly and severally to reply on behalf of the tribe they represented. The three chiefs, one after the other, declared that the tribe were unanimous. What said the Rangitane? Peeti Te Aweawe replied, "We also are unanimous; all have consented." Lastly, he would call upon the Ngatiraukawa who he knew were divided in their opinions. Ihakara expressed his regret that they were not like all the other tribes unanimous in favour of the sale, but the large majority of them were so determined to sell, especially all the principal claimants, that he insisted upon the purchase being completed. Knowing that those who were at present holding out would soon become consenting parties, he never would listen to any other mode of adjusting the dispute. Dr. Featherston then said that his course was clear. Five of the six tribes were unanimous in their determination to sell, and of the Ngatiraukawa only a small section opposed the sale. Of that section the two principal chiefs, Nepia Taratoa and Aperahama Te Huru, had some time since given their consent, and had repeatedly protested against the delay that had occurred in bringing the transaction to a close. Great chiefs like them were not in the habit of repudiating engagements entered into in the face of the whole tribe. He was certain, therefore, that the present opposition would not be persisted in. Of the other opponents many had already told him that they would abide by the decision of the majority, and would sign the deed of purchase. He felt, therefore, so confident that the deed would ultimately be executed by all the real claimants, that he had no difficulty in publicly announcing his acceptance of the block, and in congratulating them upon this long standing feud being thus amicably settled and finally adjusted. [This announcement was received with great applause, not a few of the opponents exclaiming, "Rangitikei is fairly sold, is for ever gone from us."] Dr. Featherston then reminded them that there were other questions to settle, viz., the price, in what proportion the purchase money was to be divided, and what chiefs were to distribute the money. The two latter might be left till the deed was signed, but the price must be fixed before the meeting broke up. Several amounts had been mentioned, some exorbitant, others not unreasonable. Let the tribes leave this matter in the hands of their chiefs, and they would find him prepared to meet them in a liberal spirit. This was ultimately fixed at £25,000.

On the following Monday morning, 16th April, a formal announcement was made of the terms on which the sale had been concluded. A memorandum of agreement affirming the sale and describing the boundaries of the land to be ceded was then prepared, and was afterwards signed by upwards of two hundred of the principal claimants. The majority of the chiefs present then urged that an instalment of the purchase money should be at once paid; but as Hunia and a few others objected, Dr. Featherston refused to pay a single farthing without the consent of all, and until the deed of purchase was executed.

Shortly after the conclusion of the proceedings at Takapu, a small party of the claimants proceeded to Wellington, to record their protest against the sale. On the return of these Natives to Otaki, they had an interview with Mr. Buller and three Wanganui chiefs. A report was made to Dr. Featherston of what passed at this interview, and a translation thereof appended.

See Sub-Enclosure.

The deed of purchase has been prepared with due care, and is now being executed in the district by the several tribes claiming the land. The deed will be signed by over a thousand Natives, and on its completion the purchase money will be handed over to certain chiefs, as in the case of the Upper Manawatu and other purchases, to be nominated by a general meeting of the tribes at Parewanui (Rangitikei), of which sufficient notice will be given. The chiefs will divide and distribute the money in such manner as may be agreed on among the tribes sharing it; and it is not anticipated that any difficulty will arise.

Superintendent's Office,
Wellington, 30th June, 1866.

I. E. FEATHERSTON.

Sub-Enclosure to Enclosure 6 in No. 6.

Copy of a Letter from TAMATI PUNA and others to His Honor I. E. FEATHERSTON.

KI A TAKUTA PETETONE (Huperetene),—

Poneke, 17 Mei, 1866.

E Hoa. Kia rongo mai koe ko nga korero tenei o to matou taenga mai ki Otaki, o te matou kitenga i a Parakaia ma, i kite matou i te hunga i hoki mai i Poneke, i tu ta matou korero mo Rangitikei i reira.

Ko nga korero tenei a Tamati Puna e Hoa ma Aperahama e Nepia Taratoa, Wiriharai, e Pia Parakaia me wakakotahi ta tatou mahi i tenei rangi me tuhituhi o koutou ingoa ki te Pukapuka tuku o Rangitikei kati te pupuri, ka ki mai ratou e pai ana.

Kua tae matou ki Poneke me a matou korero pupuri, ka ki atu a Tamati me haere ano etahi o koutou, hei Hoa mo matou ki Poneke, hei whakarongo i to matou korero, ka ki mai ratou kaore matou e tae atu, engari haere koutou kawea ta koutou korero ki a Te Kawana ki Te Runanga o Poneke.

Ki te oti mai i runga i ta koutou e pai ana. Ka uia e Tamati ki te riromai i a matou nga moni ka pehea koutou, ka whakararuraru ranei koutou ka ki mai ratou kaore o a ratou whakaaro pena, ka uia ano e Tamati ka mau tonu pea ta koutou pupuri i runga i te mahi kua oti. Ka ki mai ratou ki te oti ki ta koutou e pai ana ma tatou tahi nga moni. Ko te kupu a Parakaia kia kawea atu ki Poneke whakawai nana anake tana korero na Parakaia anake te korero i pakeke kaore matou i whakaaro ki taua tangata kaore hoki he tikanga i a ia, ko Aperahama ma ta matou i whakaaro ai ko Nepia hoki ko Te tama a Taratoa i whakaae mai a Nepia kia matou i te kinga atu a Tamati kia tuhia tona ingoa ka ki mai ia hei Rangitikei tuhituhi ai.

Ko tenei kia rongo mai koe e Te Petatone kua oti rawa inaianei te korero tuku mo Rangitikei. Kia tere to mahi kia hohoro ai nga moni te takoto. Ka mutu.

Na Tamati Puna,
„ Aperaniko Rangihikitia,
„ Wirihana Puna.

(Na nga Iwi o Whanganui matou i tuku mai ki Poneke.)

[TRANSLATION.]

TO DR. FEATHERSTON (Superintendent),—

Wellington, 17th May, 1866.

Friend, listen. This is an account of our visit to Otaki, and of our interview with Parakaia and party. We saw them after their return from Wellington. We had an interview with them respecting Rangitikei. These were Tamati Puna's words: "Friends, Aperahama, Nepia, Taratoa, Wiriharai, Epiha, and Parakaia, let us be united in our work to-day. Let your names be written in the paper [Memorandum of Agreement] consenting to the sale of Rangitikei. Let the opposition cease."

They replied: "It is well. We have been to Wellington with our words of protest." Tamati Puna then said: "Let some of your number accompany us to Wellington, in order that you may hear our words." They replied: "We shall not go; but go you and take your words to the Governor and to the Council at Wellington. If it should be settled according to your pleasure, it is well." Tamati then asked: "If we should receive the money, how will you act then? Will you cause trouble in this our joint work?" They replied that they had no thought of that kind. Tamati again asked: "Will you persist in your opposition when the matter is settled?" They replied: "If it be settled in your way, it is well: we will share the money together."

The word of Parakaia (Te Pouepa) about taking the matter to Wellington and having it investigated there was only a proposal of his own. The only man who spoke hard words was Parakaia; but we gave no thought to him, because the matter does not rest with him. We rather gave thought to Aperahama and party—also to Nepia, the son of Taratoa. Nepia consented when Tamati asked him to sign his name. He said that he would sign at (*i. e.* on his return to) Rangitikei.

Now, then, listen, Dr. Featherston. The consent to sell Rangitikei is now fully agreed to. Therefore make haste with your work, in order that the money may be paid quickly. Ended.

Tamati Puna, x
Aperaniko Rangihikitea,
Wirihana Puna.

(The deputation sent by the Wanganui tribes to Wellington.)

No. 7.

Copy of a Letter from Te Kooro Te One and others to His Excellency the GOVERNOR.
E HOA E KAWANA KEREI,—

Puketotara, 13 Hune, 1866.

Tena koe! He tuhi atu tenei na matou kia mohio koe ki o matou whakaaro mo te whenua e

hokona nei e Hoani Meihana raua ko Tapa te Whata kei te taha ki Oroua o Rangitikei, kaore matou e pai nga Rangatira me te iwi katoa kia hokona taua wahi, hei wahi tuturu tenei mo matou.

Ka timata te rohe i Whitirea wahi o Manawatu, ka ahu atu ki te moana, a rere atu i Whitirea ki te Atatuhi, rere atu ki Otupere ka whati i reira te rohe, ka tae ki Kaikokopu, rere atu Kakahuara, rere atu Omanuka, rere atu Puketotara, rere atu Te Kawau, Tatarataepa, Kopuapokororo, Te Puta, Whakamoetakapu, Paeroa, Papauku. Ka whati i reira, ka rere atu ki te Umutoi wahi o Oroua, haere mai i roto o Oroua a Te Awahuri, rere tonu mai ano i roto o Oroua a Puketotara, a ka kati ano ki Whitirea. Ko matou nga kai pupuri o tenei wahi, ara o te taha ki Oroua, ki Manawatu. Tera ano etahi tangata kei te taha ki Rangitikei e pupuri ana, kua tae atu pea ratou kia koe, ki te whakaatu i o ratou whakaaro, me o ratou ingoa. Heoi ka kite iho koe i to matou whakaaro mau e tuku atu ki te Runanga kia kite hoki ratou.

Heoi a matou kupu kia koe.

Na matou na nga tangata o Ngatikauwhata, o Ngatiwehiwehi.

Na Te Kooro Te One,

„ Mukakai,

„ Reihana Te Piki,

„ Reupena Te One,

„ Te Horo,

„ Te Kipihana Te Wewero,

Tenei te ahua o te whenua hei titiro iho ma koutou.

Na Eruera Tahitangata,

„ Poihipi Te Motuiti,

„ Hapurona Rongorahi,

„ Aterea Te Whena,

„ Hoani Te Puke,

„ Na te iwi katoa.

[TRANSLATION.]

O FRIEND GOVERNOR GREY,—

Puketotara, Manawatu, 13th June, 1866.

Salutations to you! This is a writing to you from us, so that you may know our thoughts respecting the land which is being sold by Hoani Meihana and Tapa Te Whata. It is situated between Rangitikei and Oroua. We, the chiefs, and all the people are averse to the sale of that land. This is to be a lasting possession for us. The boundary commences at Whitirea, in the region of Manawatu, thence toward the sea by way of Te Atatuhi to Otupere; the boundary turns off there, and goes to Kaikokopu, thence to Kakukuera, Omanuka, Puketotara, Te Kawau, Tatarataepa, Kopuapokoro Te Puta, Whakamoetakapu, Paeroa, Papauku; there it strikes off, and goes to Umutoi on the Oroua, Te Awahuri, thence following the course of the Oroua to Puketotara, meeting the formed boundary at Whitirea. We are the proprietors of this tract, that is to say, of that portion of the block towards Oroua and Manawatu. There are also some persons dwelling on the side towards Rangitikei, who are holding on to it. Perhaps they have been to you to explain their views, and to let you know who they are; so therefore, when you have seen our thoughts, do you send them on to the Runanga, so that they may also see.

That is all we have to say to you. From the men of

Ngatikauwhata,

Ngatiwehiwehi,

Te Kooro Te One,

Mukakai,

Reihana Te Piki,

Reupena Te One,

Te Horo,

Kipihana Te Wewero,

Eruera Tahitangata,

Poihipi Te Motuiti,

Hapurona Rongorahi,

Aterea Te Whena,

Hoani Te Puhe, and the whole people.

Enclosed is a sketch map of the piece of land in question for you to look at.

No. 8.

Copy of a Letter from TE KOORO TE ONE and others to His Excellency the GOVERNOR.

E PA E TE KAWANA KEREI,—

Puketotara, 13 Hurae, 1866.

Tena koe! Kua tae mai a Te Pura ki Puketotara nei, e mea ana ia, kia tuhituhia o matou ingoa ki te pukapuka hoko o Rangitikei, o Oroua, heoi kaore matou i whakaae atu, kahore hoki matou i pai kia hokona to matou wahi, kua tae atu na ta matou reta me te Taati kia koe i te 13 o nga (ra) o Hune, 1866, he whakaaro tuturu tena no matou, ake tonu atu.

Heoi mau e tiaki ena reta, me te Taati ano hoki.

Heoti ano.

Na matau Na Ngatikauwhata, Na Ngatiwehiwehi.

Na Te Kooro Te One,

„ Mukakai,

„ Reihana Te Piki,

„ Reupena Te One,

„ Kipihana,

„ Epiha Te Moanakino,

„ Te Poihipi,

Na Te Erina Te One,

„ Ema Te Rangiotu,

„ Aterea Te Whena,

„ Te Horo,

„ Hoani te Puke,

„ Hori.

[TRANSLATION.]

O FATHER THE GOVERNOR,—

Puketotara, 13th July, 1866.

Salutations to you! Mr. Buller has come to Puketotara here, and has desired us to sign our names to the document disposing of Rangitikei and Oroua, but we did not consent to do so, for we are not willing to sell our land. Our letter, and chart also, was sent to you on the 13th June, 1866. That is our fixed determination for ever. Do you then take care of the letter and the chart also.

That is all from us.

Ngatikauwhata,

Te Poihipi,

Ngatiwehiwehi,
Te Kooro Te One,
Mukakai,
Reihana Te Piki,
Reupena Te One,
Te Kipihana,
Epiha Te Moanakino,

Erina Te One,
Ema Te Rangiotu,
Ateria Te Whena,
Te Horo,
Hoani Te Puke,
Hori.

No. 9.

Copy of a Letter from the Hon. the NATIVE MINISTER to His Honor I. E. FEATHERSTON.
(No. 362.)

Native Secretary's Office,
Wellington, 17th July, 1866.

SIR,—

In reply to your letter of 30th ultimo, enclosing notes of your proceedings in connection with the Rangitikei-Manawatu Block, I have to express my regret that my absence from Wellington until yesterday has prevented its reaching me at an earlier date.

I have not yet had time to read the notes with the attention they deserve, but I observe in the concluding paragraph you state, "The deed will be signed by over a thousand Natives, and on its completion the purchase money will be handed over to certain chiefs, as in the case of the Upper Manawatu and other purchases, to be nominated by a general meeting of the tribes at Parewanui (Rangitikei), of which sufficient notice will be given. The chiefs will divide and distribute the money in such manner as may be agreed on among the tribes sharing it, and it is not anticipated that any difficulty will arise." May I request that before you make any payment you will be so good as to refer to the Hon. Colonel Haultain's letter of the 3rd May, 1866, enclosing, with other papers, an extract from a memorandum in this office respecting outstanding land purchases, which memorandum requires that, beyond the payment of such instalments as may be actually and immediately due, no further action should be taken until a report, therein described, had been furnished to the Governor through the Native Minister.

I lose no time in informing you that I have not yet received, for the purpose of laying before His Excellency, such a report as is required by the memorandum transmitted by the Hon. Colonel Haultain for your guidance.

His Honor I. E. Featherston,
Land Purchase Commissioner.

I have, &c.,
A. H. RUSSELL.

No. 10.

Copy of a Letter from RAWIRI TE WANUI and others to the Hon. the NATIVE MINISTER.

KI A TE RATANA, MINITA O NGA TANGATA MAORI,—

Otaki, 19 Hurae, 1866.

Tena koe! E hoa kua rongo matou e haere mai ana a te Petatone ki te kawae mai i te moni mo Rangitikei. E hoa kia rongo mai koe ko to matou whenua i Rangitikei kaore matou e pai ki a peke kau mai nga iwi ke me nga tangata ke ki te hoko, he tika koia ki a peke kau atu tetahi tangata ki runga ki te whenua whare ranei a tetahi tangata hoki ai? Kaore ra taua tangata e pai ma te tangata ke he hoko. He tika koia ki ta te ture tenei tu mahi e mahia nei e te Petatone ratou ko ona hoa, e tika ana koia ki ta koutou titiro te mahi a te Petatone? Ki ta matou e ho ana, kaore e tika ki ta te ture. E he ana, me whakahe hoki e koutou. Kaua e tukua mai a te Petatone kia haere mai ki te whakararuraru haere i waenga i a tatou, engari mahia ki te ritenga o te ture, whakawakia matou me te Petatone ratou ko ona hoa hoko i to matou whenua. Whakaaetia mai tenei e koutou tukua atu te whakawakanga ki Poneke.

Na Rawiri Te Wanui,
,, Te Kepa Kerikeri,
,, Pita Pukeroa,
,, Rota Tahiwi,
,, Wiremu Wharewhiti.

[TRANSLATION.]

To COLONEL RUSSELL, Native Minister,—

Otaki, 19th July, 1866.

Salutations to you! O Friend, we have heard that Dr. Featherston is coming to bring the money for Rangitikei. O Friend, give heed, as regards our land at Rangitikei, we are not willing that other tribes and other men leap on to it and sell it. Is it right that a party not interested take upon himself to sell land, or a house, belonging to some one else? No, that person would not agree to it, for another man to sell it, in that way. Is such doing in accordance with the law, that which Dr. Featherston and his colleagues are doing? Is that which Dr. Featherston is doing correct in your estimation? To our mind it is wrong; it is not according to law, it is wrong; do you also condemn it. Let not Dr. Featherston come here, and go on disturbing the (relations which exist) between you and us. But rather carry it out in accordance with the law. Let the Court decide between Dr. Featherston and his friends, the sellers of our land on the one part, and us on the other part. That is all.

Rawiri Te Wanui,
Kepa Kerikeri, x
Pita Pukeroa, x
Rota Tahiwi, x
Wiremu Wharewhiti.

No. 11.

Copy of a Letter from Mr. ROLLESTON to Major EDWARDS, R.M.

(580.)
SIR,—Native Secretary's Office,
Wellington, 20th July, 1866.

From information which has been received by the Government there is reason to believe that the surveyors employed by Parakaia will be fired upon if they attempt to carry on the survey on the Rangitikei-Manawatu Block, Colonel Russell desires that you should take instant steps to inform them accordingly, and if you find it necessary, to restrain them. I am to request you to report your own opinion of this matter without delay.

I have, &c.,
W. ROLLESTON,
Under Secretary.

The Resident Magistrate, Otaki.

No. 12.

Copy of a Letter from Major EDWARDS to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, 20th July, 1866.

I have the honor to acknowledge the receipt of letter No. 580, relative to the probability of the surveyors employed by Parakaia being fired upon.

I will at once act in accordance with the instructions given me, but I may remark that I do not think the information is correct.

I have, &c.,
J. T. EDWARDS, R. M.

The Hon. the Native Minister, Wellington.

No. 13.

Copy of a Letter from the Hon. the NATIVE MINISTER to His Honor I. E. FEATHERSTON.

(364.)
SIR,—Native Secretary's Office,
Wellington, 20th July, 1866.

From information which has reached me this day it appears that any attempt to survey, or in any way to interfere with the Rangitikei-Manawatu Block, on the part of the Government, will lead to armed resistance.

I have the honor to request that you will instruct all persons acting under your directions to carefully abstain from any act of survey or occupation of which the Government has not been previously informed, and to which it has not assented.

This is especially necessary at present, as any steps not authorized by Government might result in war.

I have, &c.,
A. H. RUSSELL.

His Honor I. E. Featherston.

No. 14.

Copy of a Letter from His Honor I. E. FEATHERSTON to the Hon. the NATIVE MINISTER.

SIR,—

Superintendent's Office, Wellington, 23rd July, 1866.

I have the honor to acknowledge the receipt of your letter of the 20th instant, in which you state "that from information which has reached me this day, it appears that any attempt to survey, or in any way to interfere with the Rangitikei-Manawatu Block on the part of the Government, will lead to armed resistance."

In reply I have simply to observe that in all my reports on the Manawatu dispute, I have invariably recorded my opinion that any attempt to survey any portion of the block, whether by Government or Natives, would inevitably lead to an inter-tribal war. I am therefore not surprised to learn that the tribes engaged in this dispute have threatened armed resistance to the survey attempted by Parakaia, and I would venture very respectfully to suggest the expediency of the Government intimating to Parakaia that they will not permit the survey unless he first obtain the consent of all the tribes who have claims upon the block.

I have, &c.,
I. E. FEATHERSTON,
Superintendent.

The Hon. Colonel Russell.

No. 15.

Copy of a Letter from Major EDWARDS, R.M., to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Otaki, 21st July, 1866.

I have the honor to inform you that Mr. Hughes passed through this place, *en route* for Wellington, on Wednesday last, having completed the survey of Parakaia's land in the Rangitikei-Manawatu Block. My authority for this statement is a Mr. White, a surveyor, now up here, who saw Mr. Hughes, and spoke to him as he passed through Otaki. Several Manawatu Natives have arrived here within the last day or two, but they know nothing of the report that the survey was to be stopped. The report may have arisen from a speech said to have been made by Ihakara (who is a paid assessor) of the Rangitane, to the effect that "it was very well for the surveyors to survey Parakaia's land, but if they attempted to survey land outside his boundary they would be driven off."

When I spoke to Matene Te Whiwhi about the report he laughed, and said, "some one has been hoaxing the Government; I have heard nothing about such a report, though I have seen some leading Manawatu men who have just come down." It was not at all probable that the Ngatiraukawa would interfere with a man employed by one of their own tribe, and the Ngatiapa certainly would not, as it would probably involve them in a war with the former tribe. I will endeavour, on Tuesday next, when at Manawatu, to discover the origin of the report. I may add that had any intention to interfere with the survey existed, I should most certainly have heard of it. Wi Hapi continues quiet, and I think has no intention of being otherwise; if he wants a fight he will go into some other part of the country, as he has always said he did not wish to bring war on the places where his own tribe were dwelling.

I have, &c.,

The Hon. the Native Minister, Wellington.

J. T. EDWARDS, R.M.

No. 16.

Copy of a Letter from NOA TE WHATA to His Excellency the GOVERNOR.

E HOA E TE KAWANA,—

Poneke, Hurae 20, 1866.

He tuhituhi atu naku ki a koe—i te rohe pupuru i toku whenua o Horowhenua, kei Urihamama kei te taha ki tai, rere tonu puta noa atu, Mahoenui, ka pakaru ki roto ki te Awa ki Ohau, rere tonu ki Hatimanga, tutaki tonu ki te rohe o te Kuini—te Whangapuakorero.

Ko te taha tenei ki te raki, kei Ohau te rohe o tetei taha, rere tonu, Ngatokorua ka eke ki te Arapaipai, rere tonu atu ki runga ki te maunga tutaki tonu ki te rohe o te Kuini, ka mutu atu taku kupu i konei mo te rohe o taku whenua.

E hoa e te Kawana mahia e koe i te pukapuka, ka waiho kia takoto ana ia koe, tetei kia homai ki au he tiaki mo te ngaro o te mea ia koe, ko te mea i au e ora ana. Ka mutu.

Na to hoa aroha,

Na NOA TE WHATA, Kei Horowhenua.

[TRANSLATION.]

O FRIEND THE GOVERNOR,—

Wellington, 20th July, 1866.

I write to you to define the boundaries to keep my land at Horowhenua, commencing at Urihamana by the sea side, thence right on to Mahoenui down to the Ohau River along to Hatimanga, joining the Queen's boundary Te Whangapuakorero; this is the boundary on the north at Ohau, Ngatokorua on to Te Arapaipai, thence right up to the mountain joining on to the Queen's boundary. My word to you about the boundary of my land ceases.

O friend the Governor, do you have it drawn out on paper and let it lay by you, and give me a duplicate lest the one you keep be lost, so that the one I have be still in existence. That is all.

Your loving friend,

NOA TE WHATA, Horowhenua.

No. 17.

Copy of a Letter from APERAHAMA TE HURUHURU and others to His Honor I. E. FEATHERSTON.

KI A TE PETITONE Huparitene,—

Rangitikei, Hurac 26, 1866.

E hoa, tena koe. Kia rongo mai koe. Kua whakaae ahau ki to mahi hoko mo Rangitikei inaianei. Ko te take i whakaae ai ahau he kitenga noku i te he o te pupuri, katahi ano a Rangitikei ka tino riro rawa atu ia koe, kaore rawa he tangata hei pupuri i Rangitikei, kei whakaae koe ki te mahi a Parakaia kaore he ritenga, kua kite ahau i te he, kua tuhituhi ahau i taku ingoa ki te pukapuka o Rangitikei i tenei ra, matou ano ko aku tamariki, i tuhia ano ki te aroaro o Te Pura raua ko toa hoa pakeha, me nga Rangitira ano o Ngatiraukawa.

He kupu ke tenei ki a koe, kua riro katoa nei te whenua ia koe, me aroha mai koe ki a matou ko aku tamariki ki tetahi pihi whenua mo matou i Mingiroa, me homai e koe i runga i te Karauna Karaati. Kia kore ai he raruraru i runga i taua wahi. Ka mutu.

Na tou hoa aroha,

Na APERAHAMA TE HURUHURU, &

Naku i tuhituhi,

Na IHAKARA TUKUMARU.

[TRANSLATION.]

TO DR. FEATHERSTON, Superintendent,—

Rangitikei, 26th July, 1866.

Friend, salutations. Hearken. I have now agreed to your purchase of Rangitikei. I have consented because I have seen the wrong of withholding (the land). Now for the first time Rangitikei has fully and absolutely passed over to you. There is no one now to oppose the sale. Give no thought to the work of Parakaia: it is of no account. I have seen the wrong. I have signed my name to the Rangitikei deed to-day, both I and my children. We signed in the presence of Mr. Buller and his pakeha companion (Mr. Freeth, interpreter,) and in the presence of the Ngatiraukawa chiefs.

Here is another word. Now that the whole of the land has passed over to you, show your affection for me and my children by giving us a piece of land at Mingiroa. Give it to us under a Crown Grant, in order that there may be no trouble hereafter respecting that piece. Ended.

From your friend,

From APERAHAMA TE HURUHURU, &

Written by me,

IHAKARA TUKUMARU.

No. 18.

Copy of a Letter from APERAHAMA TE HURUHURU to His Excellency the GOVERNOR.
KI A TE KAWANA KEREI,— Whare-whakawa i Rangitikei, Hurae 30, 1866.

E hoa, tena koe. Kia rongo mai. Kua hoko matou ko aku tamariki i te whenua, kei mea to whakaaro he tito naku, kaore he pono tonu, ko tenei kua uru nei ano au ki te hoko, kauaka e whakaroina te homai o te moni o Rangitikei, e kiia ana hoki naku i roa ai te moni o Rangitikei, inaianei kua uru au ki tētuku. Heoi ano, ka mutu.

Na APERAHAMA TE HURUHURU.

[TRANSLATION.]

TO GOVERNOR GREY,—

Court House, Rangitikei, 30th July, 1866.

O friend, salutations to you. Do you give heed. My children and I have sold the land. Think not that I am falsely informing you. It is quite true; and now I have myself joined the sellers. Do not longer delay giving the money in payment for Rangitikei, for it has been said that the delay was owing to me, but I am now amongst the number of the sellers. That is all.

APERAHAMA TE HURUHURU.

No. 19.

Copy of a Letter from PARAKAIA TE POUÉPA and others to the GENERAL ASSEMBLY.
KI TE RUNANGA NUI,— Tari Maori Poneke, 9 Mei, 1866.

E hoa ma, Whakarongo mai, kua puritia matou e Te Huparitene o Poneke, kua tae matou ki tona whare ko tana kupu, ko te ingoa o Aperahama Te Huruhuru, ko te ingoa o Nepia, ko ta raua utu, na Te Pura i tuhi noa, kaore toku ringa i pa ki te pene, Nau i pupuri i nga moni o aku reti, koia maua i hoki ai ki te pupuri, ka mutu.

Ko te kupu a Te Petatone, ko te hui nui mo tatou ki Rangitikei, whakahengia atu e matou, ko ta matou kupu ki a ia, hei Poneke to hui, kia rongo katoa ou hoa Pakeha i a au kupu, ki a rongo hoki nga Runanga o Poneke i a tatou korero, ka mea ia, kei a koutou tena.

E hoa ma, kua mohio rawa matou ki nga whakaaro o te Huparitene, kaore ia e pai kia rongo nga Pakeha o Poneke i a matou korero, me korero ngaro matou i a matou korero. Kua tae mai na nga pukapuka ki nga Runanga o Poneke, kua tohe matou ki Poneke nei matou korero ai, me tohe koutou ki a ia ki Poneke matou Whakawa ai.

Na te Runanga i tae mai ki Poneke.

Heoi ra ka mutu.

Parakaia Te Pouépa,
Henere Te Herekau,
Aperahama Te Huruhuru,
Epiha Taitimu,
Nepia Taratoa,
Paranihi Te Tau,
Rota Te Tahiwi,
Arapata Te Whioi,
Katene Ngawhanga,
Hare Reweti Rongorongo,
Pitihira Te Kuru,
Roera Rangiheuea,
Roera Herua,
Wereta Te Huruhuru, x
Rena Te Wharepakaru,
Eruera Te Whioi,

Pataropa Te Nge, x
Timiua Taiporutu, x
Kereama Taiporutu, x
Winiata Taiaho,
Ahitana Hukarahi,
Kerekeha Paehua,
Wiriharai Te Angiangi,
Ririmu Te Rangihirawea,
Pumipi Te Kaka,
Takana Te Kawa,
Te Ara Te Tahora (Wahine a Takana),
Hoeta Kahuhui,
Te Naera Te Angiangi,
Henere Hopo,
Heremia Te Tihi,
Rawiri Wanui.

[TRANSLATION.]

TO THE GREAT RUNANGA,—

Native Office, Wellington, 9th May, 1866.

O Friends, hearken! We have been detained by the Superintendent of Wellington. We went to his house (office.) This was his (our) word. The name of Aperahama Te Huruhuru, the name of Nepia, and their payment has been written by Mr. Buller* (not by them.) My hand did not touch the pen. You kept back the payment of my rents, therefore went we back to hold on (to the land) that was all. The word of Dr. Featherston was this, that the great meeting for us take place at Rangitikei. This we did not agree to (said it was wrong). Our word to him was, let your meeting take place at Wellington, so that all your Pakeha friends may hear your words, and so also that the Runanga of Wellington may hear the words of us all. He replied, that rests with you.

O friends, we have become well aware of the thoughts of the Superintendent. He is not willing that the Pakehas of Wellington hear our words, but that we speak our words secretly. The letters (our letters) have reached the Runangas of Wellington. We have urged that we speak here at Wellington. Do you urge upon him that we inquire into the matter at Wellington. That is all.

From the Runangas which came to Wellington.

Parakaia Te Pouépa,
Henere Te Herekau.

[Here follow 30 other signatures.]

No. 20.

Copy of a MEMORANDUM by Mr. BULLER.

MEMORANDUM,—

In a letter addressed by Parakaia Te Ponepa and others to the Great Council (General Assembly) dated 9th May, 1866, I observe the following statement:—"Kua puritia matou e Te Huparitene o Poneke kua tae matou ki tona whare, ko tana kupu ko te ingoa o Aperahama te Huruhuru, ko te ingoa o Nepia ko ta raua utu, na te Pura i tuhi noa, kaore taku ringa i pa ki te pene."

Translation.—"We are detained in town by the Superintendent of Wellington. We have been to his house. His words had reference to the name of Aperahama Te Huruhuru and to the name of Nepia. Their reply was, 'Mr. Buller wrote of his own accord; my hand did not touch the pen.'"

It has never been asserted that Nepia Taratoa signed the document consenting to a sale of the Rangitikei-Manawatu Block, but Aperahama Te Huruhuru certainly did. Being unable to write he requested to have his name written, and made the usual mark, in the presence of several witnesses. This occurred in September, 1864.

Aperahama Te Huruhuru afterwards met Dr. Featherston at the Manawatu Ferry House (October, 1864) and, in the presence of myself and a number of Native chiefs, repeated his offer of sale, urging the Superintendent to purchase the disputed block as the only means of settling the Rangitikei quarrel.

At a later date (November, 1865) Aperahama Te Huruhuru, in his speech at the Maramaihoia meeting, intimated to Dr. Featherston that he had withdrawn from his agreement to sell, in consequence of his Honor's refusal to relax the restrictions on the payment of rent money.

More recently, however, jointly with the assessor, Wiremu Pukapuka, who shared his views, he addressed a letter to Dr. Featherston, distinctly repeating the offer of sale. In this letter he urges the Commissioner to take the whole of the block, and to allow of no reserves being made, alleging that "reserves" would be a "constant source of contention between the tribes, because the whole of the land from the Rangitikei River to the Manawatu River is fighting ground."

At the Takapu meeting in April last Aperahama Te Huruhuru again shifted his ground, and led the opposition!

On examination of the certified copy of Parakaia's protest, furnished to me by the Native Office, I observe that there is no mark opposite the supposed signature of Aperahama Te Huruhuru. As it is known that he cannot write, it is fair to conclude that in this instance "his hand did not touch the pen," and that Parakaia himself is responsible for the statement in question.

Wanganui, 4th July, 1866.

WALTER BULLER, R.M.

No. 21.

Copy of a MEMORANDUM by Mr. BULLER.

MEMORANDUM,—

In continuation of the Memorandum relative to Parakaia's protest, which I had recently the honor to forward to the Native Minister, I have now to state that Aperahama Te Huruhuru has this day signed the Manawatu Deed of Cession, in the presence of a number of witnesses.

Rangitikei, 27th July, 1866.

WALTER BULLER, R.M.

No. 22.

Copy of a Letter from NEPIA TARATOA and others to His Excellency the GOVERNOR.
KI A TE KAWANA KEREI,—

Henepuhiawe, Rangitikei, 31 Hurae, 1866.

E hoa, Tena koe, kia rongo mai, ko nga Kai-whakawa i whakaturia e koe, ko tana mahi he tito ki nga taringa o nga rau e whitu, ko Aperahama Te Huruhuru te Kai-whakawa i tito ki a koe, ko tana kore, kaore ia i whakaae ki te hoko i Rangitikei, i mua kua whakaae ia, i muri iho, kua kore, kua hoki ki te pupuri i te whenua, i naianei kua hoki ano ki te hoko i Rangitikei—he mahi kino rawa tenei na nga Kai-whakawa i whakaturia nei e koe, ko Aperahama Te Huruhuru he tito kia koe, ki nga rau e whitu, engari me whakaaro iho e koe, ko matou kaore e pai ki te hoko i Rangitikei.

Heoti ano,

Na Nepia Taratoa,
„ Te Katene Ngawhanga,
„ Hare Reweti Rongorongo,
„ Te Kereama Taiporutu,

Na Keremihana Wairaka,
„ Pumipi Te Kaka,
„ Miratana Te Rangi.

Kia Kawana Kerei.

[TRANSLATION.]

To GOVERNOR GREY,

Henepuhiawe, Rangitikei, 31st July, 1866.

Friend! Salutations! Give heed. The assessors which you have appointed are continually speaking falsely in the ears of the seven hundred. Aperahama Te Huruhuru is the assessor. He lied to you. He said he was opposed to the sale of Rangitikei; formerly he consented to it. Afterwards he was opposed to the sale, and was for holding on to the land, and now he is again for selling Rangitikei. This is very bad behaviour on the part of magistrates which have been appointed by you. Aperahama Te Huruhuru has lied to you and to the seven hundred, but do you take thought. We are opposed to the sale of Rangitikei. That is all.

Nepia Taratoa,
Katene Ngawhanga.

To Governor Grey.

[Here follow 5 other signatures.]