

Now we have borne in remembrance throughout all these years now past how that your name was well received in New Zealand prior to the year 1840. By the Treaty of Waitangi the sovereignty over this country was placed in your hands by the Maori Chiefs of New Zealand. It is therefore for you, the great Queen of England, at this time to show kindness to us your children, and to protect us in the possession of our lands.

This therefore is the reason of my writing to you. My tribe have lands between (the rivers) Manawatu and Rangitikei; this land was taken by us, the Ngatiraukawa, by force of arms, during the year 1830; before your sovereignty had lighted down upon this island we were in possession of this land and have continued in possession ever since.

Listen then to the favour shown by us to your Governors who came forth from your presence. In the year 1847 we allowed Rangitikei to be sold to Governor Grey; in the year 1858 Manawatu was sold to Governor Browne; in the year 1858 again another block, Te Ahuaturanga, was sold to Governor Browne. Those were large blocks fairly sold to your Governors. By these acts we had gratified the desires of Ngatiapa, Rangitane, and a portion of my own tribe, to sell land. The block referred to in the present question is what remains, and which is being kept back from sale by my tribe and me.

Give heed, thus far have I shown kindness to those tribes, who, spared by ourselves from being slaughtered by Te Rauparaha, who had expressed it as his intention to slaughter all those tribes.

Rangitikei, a large block of land, I graciously gave back to Ngatiapa. Te Ahuaturanga, a large block of land, I graciously gave back to Rangitane, and now those tribes, together with the Government, come openly to take away my piece remaining; our houses and the cultivations, whence my tribe get their living, are being taken away.

In the year 1862 the Governor and the General Assembly established a Court to adjudicate upon Native Lands. Give heed, the lands of my tribe only were excluded from the operations of that Court.

In the year 1863 Ngatiapa came, with guns in their hands to disturb my tribe; my tribe also rose with guns in their hands, and I sent a request to Governor Grey and the Hon. W. Fox, Colonial Minister, that they might send Mr. McLean to investigate the Rangitikei-Manawatu question. I received a letter from Mr. McLean informing me he was willing to perform that service, but instead of him Dr. Featherston came, in the year 1864; when he came quarrelling was over, and we were waiting for Mr. McLean, whom we wanted to have as investigator: for Dr. Featherston's plan of investigation was to buy the block so as to get the land into his own possession; also, assisting Ngatiapa, and saying falsely that he had brought life to these tribes.

In the year 1865 my tribe sent a petition to the General Assembly praying them to disannul that Act, excluding our land from the Court, but the Assembly paid no heed.

In the year 1866 Dr. Featherston came openly to urge the sale of our land to him, but we were not willing, his words expressed, with a view to intimidate us, were as follows:—"This land I hold in my hand; 800 of Whanganui have agreed to the sale; 200 of Ngatiapa have agreed to the sale; 100 of Rangitane and Muaupoko have also consented to the sale; all these tribes went with me to fight against the tribes who are fighting against the Queen's troops; they have all consented to my taking this land; they are many, you are few; you cannot keep back this land."

When my tribe heard his word of intimidation and slight as regarded us we stood aghast with shame and fear. But, I replied, asking him—Friend, where are the many hundreds of those people you have mentioned who have claims upon this land, the Court only shall put you in lawful possession?

He answered me, "Parakaia, this land will never be taken through the Court."

Upon hearing this word of Dr. Featherston we went to the Governor, to the Assembly, and Ministers, urging that our land claims be investigated according to law; at the first thirty-five of us went; on the second occasion, fourteen; at the third time, twenty-four; some were disheartened, but I persisted alone, yet without their acceding to our request. Then I asked myself, where can the Treaty of Waitangi be that its good results do not appear?

During the month of December, 1866, Dr. Featherston handed over the money in payment for the Rangitikei-Manawatu Block to the sellers, some of my tribe also had some of it, the greater portion of them having no claim to the land. Some of the money also was handed over to distant tribes, having no ground of claim to our land, and then he told my tribe, "The whole of your land has gone to the Queen."

Because of this I, your subject, now pray you to send a person to investigate carefully this injustice, that he may give life to us and our tribe, and raise up again the Treaty of Waitangi, which has been trampled under foot by the Government of New Zealand.

PARAKAIA TE POUEPA.

#### No. 4.

Copy of a Letter from His Honor I. E. FEATHERSTON to the Hon. J. C. RICHMOND.

SIR,—

Superintendent's Office, Wellington, 27th July, 1867.

Adverting to my letter of the 23rd March last, I have now to report, for the information of the Government, that during my recent visit to Manawatu and Rangitikei, I held several meetings with the Ngatiapa and Ngatiraukawa at their respective pas, with a view to a final settlement of the outstanding questions of Back Rents and Native Reserves.

1. *Back Rents.*—The back rents (amounting now to nearly £3000) due by the runholders under the old Native leases were required to be paid up, and it was necessary, in the first place, to ascertain to what particular Natives, and in what proportions these arrears of rent should be paid to the tribes who lately claimed the block.

It will be in your recollection that the payment of the rents was one of the proximate causes of the tribal quarrel which led to my interference on behalf of the General Government in 1863. As I reported at the time, an arrangement was entered into with the runholders, with the mutual concurrence of the tribes interested, for the non-payment of rents, pending some adjustment of the dispute;