

RETURN

OF

CORRESPONDENCE

RELATIVE TO

THE MANAWATU BLOCK.

Return to an Order of the House of Representatives, dated the 21st day of September, 1867.

That there be laid upon the Table of this House “Copies of all Correspondence (Maori and English) relative to an alleged threat that the Land Purchase Commissioner for the Manawatu Block might ultimately avail himself of an offer made by Kawana Hunia or others, of the aid of five hundred armed Natives, to resist the assertion of the claims of the dissentients from the sale of that Block.”

(*Mr. Carleton.*)

WELLINGTON.

—
1867.

I te tau 1862. Ka whakaturia e te Runanga Nui ratou ko te Kawana he Kooti Whakawa hei whakawa i nga whenua Maori, hiahia ana te Kawanatanga o te Porowini o Poneke ki te hoko i to matou whenua—tohe ana ki te Runanga kia whakakorea ake te whakawa ki runga ki o matou whenua kia riro ai i te Kawanatanga o Poneke te hoko i o matou whenua i Rangitikei, whakaae tonu te Runanga.

Kia rongu mai koe, ko to matou whenua anake, ko to Ngatiraukawa, te whenua i whakakorea ai te Kooti Whakawa, kua tae atu ta matou pukapuka ki te Runanga Nui kia whakakorea taua Ture kia whakawakia ai to matou whenua ki te Kooti whakawa—kua tae hoki matou ki a Kawana Kerei whakaatu ai i to matou pouri, tono ai hoki kia whakawakia to matou whenua.

Kua tae hoki matou ki nga Minita o te Kawanatanga tono ai kia whakawakia to matou whenua, a kahore hoki i whakarongo mai.

Tihema 1866, ka hoatu e te Kai-hoko whenua e te Huperetneti o Poneke nga moni ki etahi tangata he whenua ano o ratou kei tetahi taha o to matou, hoatu moni ana hoki ki nga iwi o tawhiti noa atu kahore nei o ratou take ekena mai ki runga ki to matou whenua.

Kua kite nui matou i nga korero o te Huperetene o Poneke ki tona Runanga i te 26 o Aperira, 1867, e ki ana, kua hokoa katoatia e ia to matou whenua ara nga whenua i Rangitikei, i Manawatu—ko tana ki tenei, kua riro katoa o koutou whenua ia te Kuini o Ingarangi. Ka mohio ano matou ehara tenei Ture ia te Kuini. Na te Runanga ano o Poneke i pokanoa ake, Na konei matou ou pononga e hapai tonu nei i ou Ture o te taenga mai ra ano o te Kawana tuatahi, ka inoi atu nei kia koe kia tonoa mai e koe etahi Kai-Whakawa whakaaro marama hei titiro i te tikanga o tenei he.

Ko nga ingoa enei o matou Hapu o Ngatiraukawa,

Ko Ngatipikiahau,

Ko Ngatiwaewae,

Ko Ngatimaniapoto,

Ko Ngatihinewai.

E whitu tekau (71) matahi matau nga tane ki to matou pihi ake o roto o Rangitikei—kahore kau i tango i nga moni o Te Petatone, kotahi anake i tango ko Noa Te Rauhihi ko tona kotahi, tera ano etahi o nga Hapu me o ratou whenua.

Na PARANIHI TE TAU
ERUINI TE TAU.

He Kai-titiro—
MATENE TE WHIWHI.
AKAPITA TE TEWE.

[TRANSLATION.]

TO THE QUEEN OF ENGLAND,—

Otaki, 29th June, 1867.

Here do we, your loving subjects, cry to you out of the midst of the injustice inflicted upon us. We had all heard before the Treaty of Waitangi that you, the Queen, would take care of us and our lands. We now write to you because of a block of land belonging to us, situate at Rangitikei, in the Province of Wellington.

We, the Ngatiraukawa, took that land by force of arms prior to the sovereignty of the Queen having been declared over New Zealand, and we have kept possession of it up to the present time.

In the year 1862 the General Assembly and the Governor established a Court to adjudicate upon Native lands. The Government of the Province of Wellington, desirous of purchasing our land, urged the General Assembly to exclude our lands from the operation of "The Native Lands Act," in order that it might be bought by the Government of Wellington. To this the Assembly straightway assented.

Give heed: Only the land of us, the Ngatiraukawa, has been excluded from the Lands Court. We have sent a petition to the General Assembly, praying that the Act might be disannulled, in order that our claims may be taken through the Court. We have also been to Governor Grey and shown him our troubles, requesting that our claims to the land be investigated. We have also been to the Colonial Ministers and requested to have our title investigated; but they paid no heed.

In December, 1866, the Land Purchase Commissioner, the Superintendent of Wellington, handed over the purchase money to certain persons who own land adjoining ours. He gave money also to tribes dwelling at a distance who had no ground of claim to our land.

We have all seen the speech of the Superintendent of Wellington made in opening the Provincial Council on the 26th April, 1867, in which he stated he had purchased the whole of our lands—that is, the Rangitikei-Manawatu Block. He upon a former occasion made use of these words: "The whole of your lands have gone to the Queen of England." Still we were aware that this law was not made by the Queen, but was made at their own instance by the Assembly at Wellington.

Now therefore we, your subjects, who have always given support to your laws ever since the arrival of the first Governor, pray you to send an investigator of sound judgment to inquire into the particulars of this act of injustice.

These are the names of the Hapu of Ngatiraukawa represented by us: Ngatipikiahau, Ngatiwaewae, Ngatimaniapoto, Ngatihinewai. There are seventy-one men of us, owning our piece of land at Rangitikei, who have not taken Dr. Featherston's money. Only one of our party, Noa Te Rauhihi, he alone took money. There are other Hapus of Ngatiraukawa who claim in the block.

Witnesses to signatures—
MATENE TE WHIWHI.
AKAPITA TE TEWE.

PARANIHI TE TAU
ERUINI TE TAU.

No. 3.

Copy of PARAKAIA'S Petition to the QUEEN.

KI TO MATOU MATUA KI TE KUINI NUI O INGARANGI,—

He inoi tenei naku na Parakaia Te Pouepa, he tangata Maori no Ngatiraukawa kei Otaki Nui Tireni e noho ana.

I te tau 1860. Ka tukua atu ta matou pukapuka tangi atu kia koe mo to matou pouri ki te mahi a Kawana Paraone ki Waitara, kia tukua mai e koe he Kawana hei whakawa i tera he o te Kawanatanga.

Ko tera tangi atu a matou, he tangi atu i runga i te aroha ki nga whenua o nga iwi he o Ngatiawa ki Taranaki.

Ko tenei tangi hoki aku kia koe mo toku iwi mo to matou whenua ake e tangohia ana e Te Petatone.

Na, ko ta matou mahara i nga tau katoa, ko tou ingoa tonu kua tau pai i mua i te tau 1840, ki Nui Tireni i roto i te Tiriti o Waitangi, ko te mana o te motu nei kua tukua atu kia koe i reira, ara e nga Rangatira Maori o Nui Tireni, whai hoki i naianei mau ano ma te Kuini Nui o Ingarangi matou au tamariki e atawhai, e tiaki hoki o matou whenua.

Ko te take tenei i tuhihi atu ai ahau kia koe, ko nga whenua o taku iwi kei waenga o Manawatu, o Rangitikei, kei roto i te Porowini o Poneke—ko taua whenua kua riro noa mai ia matou i te rau o te patu o Ngatirakauwa i te tau 1830 i te mea kahore ano tou mana i tau ki te motu nei, a ia matou tonu taua whenua e pupuri ana a tae noa mai ki tenei takiwa.

Kia rongo mai koe ki to matou aroha ki era Kawana ou i haere mai na i tou aroaro, i te tau 1847, ko Rangitikei ia Kawana Kerei, i te tau 1858 ano hoki ko te Ahuoturanga ia Kawana Paraone, he whenua nui era i hokona paitia ki o Kawana, kua rite atu ano i a matou te hiahia hoko o era iwi o Ngatiapa, o Rangitane o tetahi taha hoki o taku iwi, he poro toenga tenei e puritia nei e matou ko toku iwi.

Kia rongo mai koe, ko taku atawhai tera ki era iwi, he whakaoranga ratou na matou i mua, i roto hoki i te ki patu a Te Rauparaha kia whakamatea katoatia aua iwi, ko Rangitikei he whenua nui i whakahokia paitia e au ki a Ngatiapa, ko te Ahuoturanga, he whenua nui, i whakahokia paitia e au ki a Rangitane, i naianei ko aua iwi me te Kawanatanga kua pere nui mai ratou ki te tango i ta matou poro toenga; ko o matou whare, me a matou mahinga kai, ka tangohia nei, ko nga orange hoki enei mo taku iwi.

I te tau 1862. Ka whakaturia e te Kawana ratou ko te Runanga Nui he Kooti whakawa mo nga whenua Maori.

Kia rongo mai koe, ko nga whenua anake o taku iwi o Ngatirakauwa i kapea ki waho o taua Kooti whakawa.

I te tau 1863. Ka haere mai a Ngatiapa ki te whakararu i taku iwi, he pu ano ki nga ringa e mau ana, ka tu hoki taku iwi he pu ano ki o ratou ringa, ka tonoa e ahau ki a Kawana Kerei raua ko Te Pokiha Minita kia tukua mai ko Te Makarini hei whakawa mo Rangitikei, i tae mai ano te pukapuka whakaae a Te Makarini ki ahau mana e whakawa a Rangitikei, heoti puta ke mai ko Te Petatone i te tau 1864, tona putanga mai kua mutu te ngangare e noho tatari ana matou ki a Te Makarini ki ta matou i pai ai, hei Kai-whakawa—ko ta Te Petatone whakawa hoki he hoko tonu i te whenua kia riro mana, he awhina hoki i a Ngatiapa, me tana kupu tito nana i ora ai enei iwi.

I te tau 1865. Ka tae atu te pukapuka a taku iwi ki te Runanga Nui tonu ai, kia whakakorea taua Ture tutaki kia whakawakia o matou whenua ki te whare whakawa, kahore te Runanga i whakarongo mai.

I te tau 1866. Ka hoki mai ano a Te Petatone ki te tohe nui i to matou whenua kia riro i a ia, kahore matou i pai, ko ana kupu whakawehiwehi mo matou ko taku iwi i reira, (ko tenei whenua kei toku ringa e mau ana kua whakaae a Whanganui e waru rau (800), no Ngatiapa e rua rau (200), ko Rangitane me Muaupoko kotahi rau (100), ko enei iwi he hoa haere ratou noku ki te whawhai ki nga iwi tutu ki nga hoia o te Kuini, kua ae katoa ratou kia riro i au tenei whenua, he nui ratou he iti koutou ekore tenei whenua e mau i a koutou) te rongonga o taku iwi i tana kupu whakaoho, tawai hoki, a-ningio noa iho i te whakama, i te wehi—ka utua atu e ahau tana kupu. E hoa, kei hea nga rau o ena iwi e whakahua nei koe ki runga ki tenei whenua?—engari ma te Kooti anake ka riro tika ai i a koe, tana whakahoki mai. E Parakaia ekore rawa te Kooti whakawa e uru ki tenei whenua.

No to matou rongonga ki enei kupu a Te Petatone—ka haere nui matou ki Poneke ki a Te Kawana, ki te Runanga, ki nga Minita hoki tohe ai ki a whakawakia to matou whenua ki te tikanga o te Ture. Haere tuatahi 35. Haere tuarua 14. Haere tuatoru 29. Ka ngenge etahi, ka tohe tonu ko ahau anake, me te kahore ano o to ratou whakaae mai ki ta matou tonu—katahi au ka ki. Ha! Keihea ra te Tiriti o Waitangi e ngaro ana?

I te marauna o Tihema 1866. Ka hoatu e Te Petatone nga moni mo Rangitikei ki etahi ano o taku iwi, ko te nuinga o ratou kahore i eke ki runga ki taua whenua, a i hoatu moni hoki ki era iwi o tawhiti, kahore kau o ratou take eke nga mai ki to matou whenua, ki mai hoki ia ki toku iwi kua riro katoa to koutou whenua ia Te Kuini.

No konei ahau tou pononga ka inoi atu nei kia koe kia tukua mai e koe he Kai-whakawa hei titiro marire i tenei he, hei Kai-whakawa hoki ia matou ko toku iwi, hei kai-whakawa ake i te Tiriti o Waitangi kua takahia ki raro e nga wacwae o te Kawanatanga o Nui Tireni.

Otaki, Nui Tireni, Hurae 4, 1867.

PARAKAIA TE POUPEA.

[TRANSLATION.]

Otaki, 4th July, 1867.

To our Loving Parent the Great QUEEN of ENGLAND.

MAY IT PLEASE YOUR MOST GRACIOUS MAJESTY,—

This is the prayer of me Parakaia Te Pouepa, an Aboriginal Native of New Zealand, of the Ngatiraukawa tribe, residing at Otaki, New Zealand.

In the year 1860 we sent our letter to you expressing our grief at the action taken by Governor Browne, at Waitara, and requesting that a Governor may be sent out to investigate that wrong-doing on the part of the Government.

That letter, expressive of our grief, was written because of our sorrow in respect of the lands of the erring tribes of Ngatiawa, at Taranaki. This petition of ours is to pray you to take into your consideration the case of my tribe with reference to our land which is being taken away from us by Dr. Featherston.

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;

one condition of such arrangement being, that I made myself responsible for the ultimate recovery of all the rents so impounded.

At the recent meetings to which I have alluded, the representatives of the three tribes principally concerned, the Ngatiapa, Ngatiraukawa, and Rangitane, united in a request that, before proceeding to any division or distribution of this money, I should on their behalf receive the rents from the run-holders, and that, when the whole amount had been paid up, I should call a general meeting of the tribes to determine its disposal. As the request was unanimous, and as the course recommended by the Natives seemed likely to prevent a further complication of an already difficult question, I readily assented to the proposal, and in that position the matter now rests.

2. *Reserves.*—In my report of 23rd March I described the position and extent of the reserve at Puketotara, which I had set apart for the Rangitane, and I furnished with that report copy of a memorandum of agreement entered into with Kawana Hunia (the representative chief of the Ngatiapa), whereby I guaranteed to him and his tribe 1000 acres at Papakatea, 500 acres at Tawhirihoë, and 10 acres at Te Awahou.

It will be seen by a reference to my notes of the Parewanui meeting in December last, that Ihakara, the Ngatiraukawa chief, in the interests of peace, and in order to conciliate the Ngatiapa, voluntarily surrendered to Kawana Hunia the right which he had to a reserve at Tawhirihoë, in terms of my pledge that I would not disturb the Ngatiraukawa in any of their existing settlements.

While fully appreciating the motive which had actuated Ihakara in making this large concession to a rival tribe, I regretted that he had done so, and I promised his hapu, who evidently felt the humiliation very keenly, that I would do my utmost to recover possession of Tawhirihoë, and to grant them a reserve there—explaining, however, that this could only be accomplished with the concurrence of the Ngatiapa. I am glad to be able to report that I have made an arrangement with Kawana Hunia which places Tawhirihoë again at my disposal. I attach a copy of a memorandum of agreement on the subject. (Enclosure 1.)

The reserves for the Ngatiraukawa tribe have not yet been defined. I have however promised the chiefs that they shall not be required to relinquish any of their permanent settlements, that their burial places shall be held sacred, and that ample reserves shall be set apart for all the resident hapus.

The non-sellers in that tribe having declined to accept of a reserve to the extent of their claims as admitted by the sellers, I have signified my willingness to refer the question to two arbitrators, in order that the extent and position of their actual claims may be determined, and excluded from the purchase; and failing arbitration, I have stated my readiness to leave the settlement of this question to any two Judges of the Native Land Court who may be selected by the Government for that duty. I append (Enclosure 2) a copy of my memorandum in English and Maori, setting forth the conditions of the proposed arbitration.

I have not yet received from the non-sellers any definite reply to this proposal. There would be no difficulty in furnishing an approximate assessment of the claims of the non-sellers, as required in your letter of the 10th November last; but as I have agreed to go to arbitration on the question, it is obviously unnecessary for me to go further into the subject at present.

For the information of the Government I beg to forward herewith (Enclosure 3) a list of Natives of the Ngatiraukawa tribe, who allege claims to the Rangitikei-Manawatu Block, and who have not signed the deed of cession.

I beg to furnish also (Enclosure 4) a brief sketch, by Mr. Buller, of the migration and conquest upon which the Ngatiraukawa claims chiefly rest.

In conclusion, I have the honor to recommend, that if the non-sellers should reject the proposals I have made to them, His Excellency the Governor should be advised to appoint a special Commission to inquire into the claims of the dissentients, and to determine their extent, in order that they may be excluded from the Government purchase.

The Hon. J. C. Richmond.

I have, &c.,

I. E. FEATHERSTON.

Enclosure 1 in No. 4.

MEMORANDUM.

4th July, 1867.

IN consideration of my getting sole possession of the Pakapakatea Reserve of one thousand acres, I agree to surrender to Mohi Mahi, on behalf of the Ngatiapa tribe, my claim to a reserve of five hundred acres at Tawhirihoë.

Witness—W. BULLER, R.M.

his
KAWANA x HUNIA.
mark

MEMORANDUM.

4th July, 1867.

ON behalf of the Ngatiapa tribe I agree to relinquish the claim to a reserve at Tawhirihoë, save and except ten acres to be selected by Dr. Featherston, in consideration of my receiving from the Government a reserve of five hundred acres at Te Kawau in the Rangitikei-Manawatu Block.

Witness—W. BULLER, R.M.

his
MOHI x MAHI.
mark

Note in Explanation.

THE original arrangement with the Ngatiapa was that Kawana Hunia should have 500 acres at Tawhirihoë, and 500 acres at Pakapakatea, and that there should be a tribal reserve of 500 acres adjoining Kawana Hunia's at Pakapakatea. Mohi on behalf of the tribe has lately been anxious exchange the 500 acres at Pakapakatea for a reserve of similar extent at Te Kawau.

The present arrangement is practically this: Kawana Hunia exchanges his personal reserve of 500 acres at Tawhirihoë for the tribal reserve of 500 acres at Pakapakatea, and Mohi, on behalf of the tribe, accepts a reserve of 500 acres at Te Kawau in lieu of the Tawhirihoë Reserve.

Enclosure 2 in No. 4.

MEMORANDUM by Dr. FEATHERSTON.

I AGREE to refer the claims of non-sellers in the Rangitikei-Manawatu Block to arbitration, subject to the following conditions:—

1. Two arbitrators, either Pakeha or Maori, to be appointed, one by the non-sellers, the other by the Land Purchase Commissioner, such arbitrators being entirely disconnected with the land or with the disputants, and wholly disinterested in the question at issue. The arbitrators to appoint an umpire, or the arbitrators and umpire to be appointed by His Excellency the Governor.

2. The arbitrators to be appointed within one month from the present date, and the arbitration to take place at Rangitikei.

3. All non-sellers of whatever rank to prove their individual claims to the satisfaction of the arbitrators, having previously signed a paper assenting to the proposed arbitration, and pledging themselves to accept as final the decision of the arbitrators as to the nature and extent of their claims.

Rangitikei, 4th July, 1867.

I. E. FEATHERSTON.

Enclosure 3 in No. 4.

MANAWATU-RANGITIKEI BLOCK.—Resident Ngatiraukawa, alleged claimants, who have not signed the Deed of Cession:—

Takana Te Kawa,	Ornaa	Tiaki Te Pakarau	Papakiri
Te Ara (a woman)	"	Wiriharai Te Angiangi	Taikoria
Hoeta Te Kahuihui	"	Wirimu Kingi	"
Kerehana Tauranga	"	Tohutohu	"
Kooro Te One	"	Paranihi Te Tau	"
Erina Taurua (a woman)	"	Eruini Te Tau	"
Rahira Kahuihui (a woman)	"	Tiniwata Tekerunga	"
Parakaia Te Pouepa	Papakiri	Pumipi Te Kuka	Rangitikei
Nirai Nape	"	Te Keremihana	"
Te Roiro Kamara	"	Miritana Te Raki	"
Pitihira Te Kura	"	Wireti Te Rea	"
Roera Hore	"	Naera Te Angiangi	Taikoria
Kipa Te Whitu	"	Te Reihana	Orona
Hakopa Te Tehe	"	Repuma Te Oreie	"
Hemara Te Mataaho	"	Te Warihi	"
Ihaka Te Mataaho	"	Horopapera	"
Arapata Te Wharemakatea	"	Reweti Te Kohu	"
Pineaha Mahauariki	"	Pini	"
Paratene Hakaraia	"	Matiu	"
Heta Ngatuhi	"		

Enclosure 4 in No. 4.

A brief sketch of the MIGRATIONS of the NGATIRAUKAWA from Taupo to Cook Strait, and of their wars with the resident tribes (Native account).

LONG anterior to the occupation of this country by the Pakeha, the Ngatitooa tribe, led by Te Rauparaha and Rangihacata, migrated down the West Coast from Kawhia to Cook Strait. After leaving Taranaki their progress was not opposed by the tribes on the coast, and the Ngatitooa journeyed in peace till they came to the mouth of the Manawatu River. Here Te Rangihwinui, at the instigation of the Whanganui tribes, had planned a treacherous attack on Te Rauparaha, with whom he was professedly friendly. Hostilities were, however, precipitated by the aggressive and unauthorized act of a party of Te Rauparaha's men. Finding, on their arrival at the Manawatu River, that the canoes had been hidden, apparently to prevent their crossing, they retaliated on the river tribe (the Maaupoko) by killing one of their women.

Fighting with the Maaupoko immediately followed, and the neighbouring tribes were successively drawn into it. This warfare was kept up for more than two years with varying success, the Ngatiapa, Ngarauru, Whanganui, Rangitane, and Ngaitahu, who afterwards emigrated to the Middle Island, all taking part in the struggle. The Ngatitooa were eventually the victors, and located themselves at Kapiti, and on the mainland opposite.

At a later period a party of Ngatiraukawa from Taupo, numbering about eighty men, and led by Taratoa and Hukiki Te Ahukaramu, paid a ceremonial visit to the Ngatitooa at Kapiti. They came down through the gorge of the Rangitikei River, and their visit is remembered as "Te Kariritahi." On their return a second party, numbering about 100, consisting of Ngatihui, Ngatikauwhata, and Ngatiparewahawaha, paid a similar visit, which is distinguished as "Te Heke Whirinui." These parties came armed, but their passage was not opposed in any way by the resident tribes, who were unprovided with firearms. On their return to Taupo with a favourable account of the country they had visited, the Ngatiraukawa decided on migrating as a body to the coast. Accordingly about the year 1830 the tribe came down in large force, and entered the district by the gorge of the Turakina River. They attacked and overpowered the Ngatiapa at their settlement on that river, capturing a number of women and boys. They came out at the Turakina Heads, and proceeded down the coast, fighting the Ngatiapa along their line of march. A party of 200, which had detached itself from the main body at Kokakotahi, in the Upper Turakina, took an inland route along the course of the Oroua River driving the Ngatiapa before them. This party consisted of the following hapus, viz., Ngatikauwhata, Ngatitehihi, and Ngatikahou; on arriving at the mouth of the Oroua, they made a raid up the banks of the Manawatu River (of which the Oroua is a tributary), and attacked the

Rangitane at Hakione, overpowering them and carrying off some of their women. Proceeding a little further they came upon another Rangitane settlement, occupied by Te Panau and his people. This village was attacked, but its inmates all escaped. The invaders pursued the fugitives for some distance, but, failing to overtake them, they took possession of the Rangitane canoes, and descended the Manawatu River. Finding a small Rangitane settlement on the river bank opposite Puketotara they landed, and the villages mistaking them for friendly visitors welcomed them ashore. The war party killed some and took others prisoners. Rota Tarehe and Arapata Takahu (both now living) being among the latter. Peropero, a Rangitane chief of high rank, was among the killed on this occasion. The war party then proceeded down the river to its mouth, and thence spread themselves along the coast. Many Ngatiapa women were captured by this war party, all of whom were afterwards restored to their tribe.

Peace was at length established between the invaders and the Ngatiapa; and the Ngatikauwhata, a section of the Ngatiraukawa, with the concurrence of Te Kokiri Hamuera (Hamuera Te Raikokiritia's father), located themselves on the banks of the Oroua. When, at a later date, Te Rauparaha arranged a division of the lands claimed by conquest, the Ngatikauwhata chief Te Whata (father of the present chief Tapa te Whata), claimed to be the possessor of all the Oroua Plains, and that claim was tacitly recognized by all the other sections of the tribe. Te Rauparaha allotted Waikawa to the Ngatiteihihi, Ohau to the Ngatipare, and Horowhenua to Te Whatanui, who allowed the conquered Muaupoko* to remain in joint possession. The Manawatu-Rangitikei country was not allotted, Manawatu River being the limit of Te Rauparaha's tribal partition of the land. The territory north of that boundary was left to the occupation of any sections of the Ngatiraukawa who might choose to locate themselves there as joint occupants with the Ngatiapa.

After peace had been established with the Ngatiapa, Te Rauparaha made war on the Rangitane and defeated them signally at Hotuiti, their strongest pa.

At a later period again, the Ngatiraukawa sent a war party to Whanganui to avenge the death of Ruamaio, one of their chiefs, who with his whole party had been treacherously murdered when on their way to visit their friends at Kapiti. The Ngatitoo and Ngatiawa warriors joined the expedition, and the Ngatiapa, headed by Te Hakeke (father of the present Kawana Hunia), made common cause with the Ngatiraukawa in this invasion of the Whanganui country. The expedition is said to have numbered 1,200 men. The Whanganui tribes accepted a challenge at Putikiwharanui (opposite the site of the present town of Whanganui), and were defeated with great loss. On the evening of the day of battle the pa surrendered. They received little or no quarter. A large number of them were killed and eaten, and others were taken captive to Kapiti. The Ngatiapa returned in company with the Ngatiraukawa, and re-occupied the coast. Te Hakeke and a few of his immediate followers accompanied the force to Otaki, where they located themselves for a short time, ultimately returning to Rangitikei.

Prior to the Ngatiraukawa invasion, the Rangitane and the Ngatiapa were alternately friendly and at war with each other.

When the Ngatiawa and Ngatiruanui, in 1839, made war on the Ngatitoo and Ngatiraukawa, the latter sought the aid of the neighbouring tribes with whom they had then established friendly relations. Besides the Ngatiapa allies, the Whanganui sent a contingent of 200 men, under Pehi Turoa; the Ngatituharetoa (Taupo) sent 140 men, under Te Heuheu; the Ngatimaniapoto sent 200 men, under Taonui and Tariki; the Ngatiteupokoiri (a section of the Ngatikahungunu) sent 100 men, under Te Whaikau; and a few Rangitane chiefs joined the expedition. A section of the Ngatitoo, under Te Hiko-o-te-rangi, made common cause with the enemy. Before the arrival of reinforcements, the Ngatiraukawa and the Ngatitoo had defeated the invaders in four successive fights, known respectively as "Maringi-a-wai," "Haowhenua," "Te Rereamanuka," and "Te Pa-a-Te Hauataua." Three more battles were afterwards fought, the combined forces acting under Te Rauparaha and Rangiheta, and the result was the utter defeat and rout of the enemy. After this permanent peace was established among the Coast tribes.

The following hapus of the Ngatiraukawa located themselves on the Rangitikei-Manawatu Block: the Ngatiparewahawaha under Nepia Taratoa and Taiaho; the Ngatikauwhata, under Te Whata; the Ngatiteihihi, under Te Whetu and Te Kohu; and Ngatipare, under Te Matenga and Te Kiharoa; the Patukohuru, under Taikapureia; and the Ngatirakau, under Ngaturia.

The Ngatiwhakatere, a section of the Ngatiraukawa, assert claims to the Rangitikei-Manawatu Block, although they have never actually resided upon it. During the early tribal wars, the Ngatiwhakatere, acting in concert with the Ngatitarua (who afterwards migrated across the Strait), sent a large war party, under the Chiefs Te Puoho, Te Mahuehue, Te Purangi, and Te Momona, to avenge the death of Te Rauhiti, a Ngatiraukawa chief, who had been treacherously killed when on a visit to Taranaki. They defeated the Ngatiapa on frequent occasions, and took many prisoners, among whom were Wi Mokomoko and Kaewha (the mother of Kawana Hunia). On the re-establishment of peace the prisoners were liberated.

Wellington, 26th July, 1867.

WALTER BULLER.

No. 5.

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

SIR,—

Superintendent's Office, Wellington, 2nd August, 1867.

I do myself the honor to enclose two letters addressed to the Judge of the Supreme Court at Wellington, which have been sent to me from certain Natives resident at Manawatu, and which I shall be obliged by your forwarding to their destination.

I have, &c.,

The Hon. J. C. Richmond.

I. E. FEATHERSTON.

* At a very remote period the Muaupoko were occupants of a part of the Rangitikei-Manawatu Block, and they still assert claims there.

No. 6.

Copy of a Letter from the Hon. J. C. RICHMOND to Mr. Justice JOHNSTON.
(No. 409.) Native Secretary's Office,
Wellington, 3rd August, 1867.

SIR,— The enclosed letters from certain Natives resident in the Manawatu District have been forwarded to me for transmission to your Honor. I have caused translations to be attached to them.

I venture to express a hope on the part of the Government that your Honor will be able to accede to the request of the Natives, and will act as arbitrator for them in the matter under dispute.

His Honor Mr. Justice Johnston,
Wellington.

I have &c.,
J. C. RICHMOND.

Enclosure 1 in No. 6.

Copy of a Letter from WIRIHARAI TE ANGIANGI and others to His Honor Mr. Justice JOHNSTON.
Ki Te Tiati Hupirimi Kooti o Poneke,—

Tena koe. He inoi atu tenei na matou ki a koe kua whakataua koe e matou hei Kai-whakawa mo matou ko te Petatone, ki te ritenga o te Nupepa i roto i te reta na.

E hoa kei turi koe ki ta matou inoi, no te mea kua tutakina e te Petatone a matou nei Pakeha i mohio ai. Na ehara i te mea i mohiotia e matou ko to tinana; engari ko ta matou i rongu ai ko to ingoa Tiati i mohio hoki matou kei a koe te tika.

Na Wiriharai Te Angiangi,
,, Hoeta Te Kahuhui,
,, Reweti Te Kohu,
,, Takana Te Kawa,
,, Te Ara Te Pahora,
,, Karehana Tauranga,
,, Henare Te Waiatua,
,, Karehana Te Whena,
,, Te Kooro Te One.

[TRANSLATION.]

Awohuri, Orona, 29th July, 1867.

To the Judge of the Supreme Court of Wellington,—

This is a request of ours to you. We have chosen you as arbitrator between ourselves and Dr. Featherston, in accordance with that which is set forth in the newspaper enclosed.

Friend, do not refuse to act for us, for Dr. Featherston has prevented those Europeans we know of from acting for us. We do not know you personally, but we hear you spoken of as Judge and know that justice is with you.

WIRIHARAI TE ANGIANGI, and others.

Enclosure 2 in No. 6.

Copy of a Letter from TE KOORO TE ONE, and others to His Honor Mr. Justice JOHNSTON.
Ki a Te Tiati Hupirimi Kooti,—

Awahuri, Orona, Manawatu, Hurae 29, 1867.

Tena koe. Ma Ariki Makitonore e whakamarama nga ritenga i whakaae ai matou ki tenei whakawa. Ki te whakaae koe hei Kai-whakawa mo matou, whakaaturia mai ki a Ariki Makitonore kei Whanganui, mana e whakaatu a matou ritenga katoa ki a koe.

Na Te Kooro Te One,
,, Henere Te Waiatua,
,, Reweti Kohu,
,, Te Karehana Te Whena,
,, Wiriharai Te Angiangi,
,, Hoeta Te Kahuhui,
,, Karehana Tauranga,
,, Takana Te Kawa,
,, Te Ara Te Tahora.

[TRANSLATION.]

To the Judge of the Supreme Court,—
SIR,—

Awahuri, Orona,
Manawatu, 29th July, 1867.

Alexander McDonald will explain to you all the circumstances in connection with our having consented to this arbitration. If you consent to act as an arbitrator for us, inform Alexander McDonald, who lives at Whanganui, he will let you know all connected with our side of the case.

TE KOORO TE ONE, and eight others.

No. 7.

Copy of a Letter from His Honor Mr. Justice JOHNSTON to the Hon. J. C. RICHMOND.
SIR,—

Judge's Chambers, Wellington, 7th August, 1867.

I have the honor to acknowledge the receipt of your letter of the 3rd August, along with which you forwarded me two letters from certain Natives in the Manawatu District (with translation), and in which you express, on behalf of the Government, the hope that I shall be able to accede to the

request of those Natives to act as their arbitrator relative to their claims concerning the Rangitikei-Manawatu block of land.

In answer, I have the honor to inform you that I have considered the matter of this application with some anxiety to find a justification for acceding to the request of the Natives, and fulfilling the hope of the Government, as I am desirous on all proper occasions, and in fitting manner, to impress on our Native fellow subjects the conviction that the European Judges of the Colony are always ready to make justice as accessible to them as possible; and as I am rather afraid that the result of certain proceedings in the Supreme Court relating to some portion of the land in question, which were premature, and which, as far as I know, have not been followed up by any fresh action in the Court, may have led the Natives to erroneous conclusions respecting the power or the disposition of the Supreme Court to give them redress.

On the whole, however, I have been forced to the conclusion at which I have arrived, with some regret, that I ought not to accede to the request of these Natives.

I think that the position of an arbitrator nominated by one of the litigant parties, who is to act along with another arbitrator nominated by the other side (the decision in case of difference between the arbitrators being left to an umpire), is one in which a Judge of the Supreme Court ought not to allow himself to be placed; unless, indeed, it had been expressly stipulated that both the arbitrators and the umpire were to be selected from the Judges of the Court, and even in that case I can see several objections to see such a course of proceeding.

I believe cases have occurred in England in which a Judge has consented to act as (sole) arbitrator at the request of all parties interested; but there would be inconveniences arising from such a practice in New Zealand, which cannot arise in England.

For instance, the validity of the award of the Judge arbitrating might have to be decided upon by the Supreme Court represented by one Judge only.

I think, moreover, that my acceptance of the office of arbitrator for these Natives would be a dangerous precedent, and might tend to give the Native population very mistaken and mischievous notions of the duties, powers, and position of the Supreme Court and its Judges.

I shall feel obliged if you will cause a translation of my answer to you and of the enclosed letter directed to the Natives to be forwarded to them.

In conclusion, I would assure you of my regret that I am unable to assist in the way suggested in the settlement of a dispute, the satisfactory and prompt determination of which I doubt not is most desirable for the interest of both races.

I have, &c.,

ALEXANDER J. JOHNSTON.

Enclosure in No. 7.

From the JUDGE of the SUPREME COURT of New Zealand, at Wellington. To Wiriharai te Angiangi, Hoeta te Kahuhui, Reweti te Kohu, Takana te Kawa, Te Ara te Tahora, Karehana Tauranga, Henere te Waiatua, Karehana te Whena, Te Kooro te One.

FRIENDS,—

I salute you: I have received your two letters of the 29th July; I have thought much about your request; I wish that I could grant it. But the work of a Judge of the Supreme Court is fixed by law. He hears matters in dispute between this man and that, or between the Queen and private men. He is equally Judge for both. He must hear and decide according to the law, and to the rules of the Supreme Court, and not otherwise. He must not be Judge for one man or set of men only against others.

In the Court he tells both parties at once what the law is. He applies the law to the facts, if the facts are disputed the truth about them must be first determined.

In the Supreme Court the jury ordinarily determines what is the truth of the facts. Then the Judge says what the law is which is to be applied to the facts, and what is to be done in order that the law shall have force.

It would have been another thing if the Land Purchase Commissioner and you, and all persons who are interested in the land, had agreed that I should judge finally between you.

But even that might have been wrong if done otherwise than according to the ordinary practice of the Court.

I am always anxious to explain to Maoris the meaning of our English laws, and to show them that the desire of the regular law Judges always is to treat the Maori and the Pakeha exactly alike according to the law.

If Pakehas had asked me to do what you ask I must have refused their request, and I am therefore obliged to refuse yours.

I am sorry I am unable to be useful to you in this way in this matter, because I greatly wish that such disputes should be ended, and that both Maoris and Pakehas should be satisfied according to what is just and equal.

From your friend and well-wisher,

ALEXANDER J. JOHNSTON,

Judge of the Supreme Court of New Zealand.

Wellington, 5th August, 1867.

No. 8.

Copy of a Letter from the Hon. J. C. RICHMOND to His Honor Mr. Justice JOHNSTON.
(No. 419-1.) Native Secretary's Office,

SIR,—

Wellington, 9th August, 1867.

I have to acknowledge the receipt of your Honor's letter of the 7th instant, in which you

inform me of the grounds on which you feel yourself unable to accede to the request of the Natives conveyed in the letters which I had the honor of forwarding to you on the 3rd instant.

In accordance with your request, your letter to the Natives shall be forwarded to them, with a translation, and also a translation of your reply to my letter.

It only remains for me to thank you for the trouble and consideration you have given to this subject.

His Honor Mr. Justice Johnston, Wellington.

I have, &c.,

J. C. RICHMOND.

No. 9.

Copy of a Letter from Archdeacon HADFIELD to the Hon. J. C. RICHMOND.

SIR,—

Wellington, 5th July, 1867.

I have the honor to forward to you an extract from a letter written from Manawatu by Henere Te Herekau to Mr. T. C. Williams, which I have just received, and which the writer wished me to see. I feel that I cannot be responsible for withholding this from the Government.

I have, &c.,

The Hon. J. C. Richmond,
Native Secretary's Office.

OCTAVIUS HADFIELD.

Enclosure in No. 9.

I HOKI mai maua ko Te Moroati i Rangitikei I te 29 o Hune ka huihuia e Te Petatone ona tangata tango moni ki Tawhirihoe Rangitikei, ka whakapuakina nuitia te kupu a te Petatone kia huihuia mai etahi tangata kia rima rau, ki a rima rau hoki nga pu, kia haere ki te roherohe i nga paenga o te whenua kua hokona nei e au, mo te uru noa mai o nga tangata whakararu i taku mahi, heoti ano kahore oku he, nana hoki i pokanoa ki te whakararu i taku mahi, ko matou ko nga tangata mo tera mahi mo te whiuwhiu tiini ka nui te matakau. Tena ra tukua atu tenci korero kino ki o taua Roia ki te ture hoki, a ki nga Pakeha katoa kia rongu i tenei mate mo matou, me whakaatu hoki ki a Te Harawira, ki te kitea he kupu marama mo tenei mahi kino mau e tuhituhi mai ki au no te mea kanui te whakamomori tonu atu o Ngatiraukawa ki roto ki te mahanga kua oti nei te hanga e Te Petatone.

[TRANSLATION.]

Moroati and I returned from Rangitikei on the 29th June. Dr. Featherston held a meeting with the people who had had his money, at Tawhirihoe, Rangitikei, at which Dr. Featherston openly expressed his word for to "have 500 men assembled with 500 guns, and then to go and lay off the boundaries of the block of land which I have bought, so that in case any people come and obstruct my work, it will not be my fault, but his own in having, without right, presumed to obstruct my work." We the persons set apart for obstructing the survey (flinging away the chain) are in great fear.

Now therefore, send this evil report to our lawyers, to the law also as well as all the Europeans, in order that they may hear of this trouble which has come upon us. Tell this also to Mr. Hadfield.

If you can find out anything to throw light upon this evil doing, write and let me know, for the Ngatiraukawa are constantly imperilling themselves by going into the snare set for them by Dr. Featherston.

No. 10.

Copy of a Memorandum by His Honor Dr. FEATHERSTON.

13th July, 1867.

THERE is not a word of truth in this statement. Previous to my arrival at Rangitikei, Governor Hunia had boasted of his intention to muster a force of 500 armed men to cut the inland boundaries of the block, and for this purpose had solicited the assistance of the Natives of Turakina and Whanganui. I at once put my veto upon any such movement; prevented the Natives coming from Turakina and Whanganui, and issued positive orders that no Native was to go on to the block with arms. The tribes, as usual, cheerfully acquiesced in these orders, promising to do nothing without first obtaining my formal sanction. At the meeting at Tawhirihoe, Noa Te Rauhihi asked whether the real object of Hunia's proposed muster of 500 men was not to apprehend his brother Ngawaka, who is deeply implicated in the rebellion. On receiving my assurance that the Government had no such intention, Ngawaka came to me, and in the presence of several chiefs gave in his submission. He has since written a letter to the Governor, asking permission to visit Wellington and Wairarapa, a request which I hope will be granted. Henere Te Herekau is, I believe, a Missionary teacher, and thoroughly untrustworthy.

The Hon. J. C. Richmond.

I. E. FEATHERSTON.

No. 11.

Copy of a Letter from Mr. ROLLESTON to Archdeacon HADFIELD.

(366-1.)

Native Secretary's Office,

VENERABLE SIR,—

Wellington, 20th July, 1867.

I have the honor, by direction of Mr. Richmond, to acknowledge the receipt of your letter of 5th July, transmitting an extract from a letter written from Manawatu, by Henere Te Herekau, to

Mr. T. C. Williams, on the subject of an alleged threat by His Honor Dr. Featherston, at a meeting held on the 29th June last.

In reply, I am to inform you that the statements of Henere Te Herekau are absolutely denied by Dr. Featherston, who states that he prevented armed Natives going on the land.

The Venerable Archdeacon Hadfield,
Otaki.

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

No. 12.

Copy of a Letter from Archdeacon HADFIELD to Mr. ROLLESTON.

SIR,—

Otaki, 1st August, 1867.

I have the honor to acknowledge the receipt of your letter of the 20th ultimo, in which you inform me that "the statements of Henere te Herekau are absolutely denied by Dr. Featherston." As I placed implicit reliance on Henere Te Herekau's veracity, I forwarded those statements to the Government. I have now desired time to obtain a written statement from Pumipi and Moroati, who were present at the meeting at Tawhiriho, on the 29th June. In the meantime I enclose a statement from Rawiri Te Wanui, who heard all the particulars from them. I am aware that this is only secondary evidence, but the other shall be forwarded as soon as possible after its receipt by me.

It would appear that a very important question is now raised as to the accuracy of Mr. Buller's interpretations, Dr. Featherston's denial being absolutely contradictory to what several trustworthy Natives affirm they heard from Mr. Buller's own lips, while professing to interpret for Dr. Featherston.

W. Rolleston, Esq.,
Under Secretary, Native Secretary's Office.

I am, &c.,
OCTAVIUS HADFIELD.

Enclosure in No. 12.

Hurua 31, 1867.

Ko aku korero tenei i rongu ai au ki a Pumipi i tona taenga mai i Rangitikei ki Otaki nei, ko nga korero enei a te Petatone, ko te Pura te kai-whaka-maori, ko nga kupu i puta mai i te waha o te Pura ko ia enei. Ko nga iwi e haere ki te whakatakoto i te rohe tapahi mai o te taha ki uta o Rangitikei Oroua, ko Ngatiapa ko Whanganui, ko te Paneiri, ko Ngatikahuhunu, ko Rangitane kia rima rau (500) tangata kia rima rau (500) pu; mo te haere atu o nga kai-whakararuru ki te whakararuru, kahore ona ritenga. Tuarua o aku rongonga, na te Moroati, ko raua hoki ko Pumipi i rongu tonu ki aua korero a te Pura ki a Ngatiraukawa tuku whenua, e ki ana a Pumipi raua ko te Moroati he tika nga korero a te Pura ekore e taea te whakakahore, tika rawa, tika rawa.

NA RAWIRI TE WANUI.

[TRANSLATION.]

31st July, 1867.

THESE are the words which I heard from Te Pumipi upon his return to Otaki, here, from Rangitikei. These are the words of Dr. Featherston as interpreted by Mr. Buller. The words which proceeded from the mouth of Mr. Buller are these:—"The tribes who go to lay down the outer boundary from Rangitikei to Orona, are the Ngatiapa, Whanganui, Te Paneiri, Ngatikahuhunu and Rangitane, in all numbering 500 men, and having 500 guns, so that when the troubles go to trouble (obstruct the survey) it will not be their fault."

The second time I heard it from Te Moroati, for he and Te Pumipi themselves heard Mr. Buller telling the Ngatiraukawa land sellers. Pumipi and Te Moroati say it is quite correct that Mr. Buller said so, and it cannot be denied, it is quite correct, quite correct.

RAWIRI TE WANUI.

No. 13.

MEMORANDUM by Mr. BULLER on Archdeacon HADFIELD'S Letter, 1st August, 1867.

THE statement alleged to have been made by Kiharoa and Pumipi to Rawiri Te Wanui is untrue.

Kiharoa and Pumipi (both of whom have opposed the sale of the Manawatu-Rangitikei Block) were present at the Tawhiriho meeting on the 29th June last. There were upwards of twenty other Natives present.

At the close of the meeting, and in reply to a question from Noa Te Rauhihi Dr. Featherston stated (through me) that Kawana Hunia had offered to go with 500 men to cut the inland boundary of the ceded block, but that he had refused to sanction any step of this kind at present, being extremely anxious to get the question of reserves and dissentients' claims disposed of first. Noa then asked whether the party would go armed. His Honor replied that Kawana Hunia had distinctly stated his intention of going armed, alleging that this was necessary for his own protection, in consequence of the threats of a section of the Ngatiraukawa. His Honor repeated that he would not send them at present, and that when they did go they would be accompanied by himself and Mr. Buller.

Noa then said that he had asked this question at the request of his brother Ngawaka, who, on hearing the report, had been greatly alarmed, believing that although the ostensible object was the cutting of the boundary line, the real one was the capture of himself and followers for the part they had taken in the late war.

Dr. Featherston assured Noa that Ngawaka's fears were entirely groundless, and that the Government had no intention whatever of authorizing or permitting his seizure. He stated, that on the

contrary, if Ngawaka would come in and make his submission, the Governor's pardon would be extended to him, and the past would be forgotten.

Dr. Featherston then reminded the meeting of the arrangement entered into by the assembled tribes at Parewanui in December last, which required that the Ngatiapa and their allies should cut the inland boundary without any assistance from the Ngatiraukawa.

Noa expressed himself entirely satisfied with the explanation, and a few days afterwards Ngawaka met Dr. Featherston by appointment at Rangitikei, and formally tendered his submission.

I must express my regret and surprise that Archdeacon Hadfield, on the mere hearsay evidence of a Maori, and one in whom probably no one but himself places "implicit reliance," has ventured to cast very grave imputations on my honor and integrity as a public officer. I respectfully submit, that as a Christian gentleman he is bound either to substantiate or withdraw them.

Wellington, 12th August, 1867.

W. BULLER.

No. 14.

Copy of a Letter from PUMIPI TE KAKA to the Hon. J. C. RICHMOND.

KI A TE RITIMONA,—

Otaki, Akuhata 12, 1867.

Kua rongo au e whakakore ana a Te Petatone i tana kupu mo Ngatiapa, mo Whanganui, mo Rangitane, kia rima nga rau tangata kia rima hoki rau pu hei haere ki te ruri i te rohe, ko nga pu hei tiaki mo ratou mo te haere atu o nga tangata whakararururu, kia rongo mai koe, ko etahi o nga korero a Te Petatone kaore i mohiotia atu e matou heoti ano nga kupu i rongo matou i puta atu i tona waha ko tana whakahuatanga ia Ngatiapa, ia Whanganui, ia Rangitane, ia Ngatikahuhunu ka whakamaorititia mai e Te Pura katahi ka rangona te rima rau tangata me te rima rau pu, he tika enei korero tika rawa, ki te aro whakawakia ka oatitia rawatia enei korero.

Naku,

NA TE PUMIPI TE KAKA.

[TRANSLATION.]

TO MR. RICHMOND,—

Otaki, 12th August, 1867.

I have heard that Dr. Featherston denies his words respecting Ngatiapa, Whanganui, and Rangitane, that there were to be five hundred men with five hundred guns to go to survey the boundary—the guns for a protection to them when the people disturbing (the survey) went there.

Give heed: We could not understand all that Dr. Featherston said. The only words we caught proceeding from his mouth were in his repeating the names of Ngatiapa, Whanganui, Rangitane, and Ngatikahungunu. When, however, it was interpreted by Mr. Buller, then, for the first time, we heard it was in relation to five hundred men and five hundred guns.

These words are correct—perfectly correct. If it were desired to investigate the matter, these words might be sworn to.

PUMIPI TE KAKA.

No. 15.

Copy of Statement made by RAURETI NGAWHEUA.

Manawatu, Akuhata 27, 1867.

I TAE ano ahau ki Tawhirihoē wahi o Rangitikei ki te hui a te Petatone i rongo ano ahau i te whakapuakanga o ana korero, ko te Pura te Kai-whaka Maori. Te kupu tuatahi ko te whakariterite i nga porotaka whenua mo nga tangata Maori, tana kupu tuarua ko te whakaritenga i nga iwi mona, ko Ngatiapa, ko Whanganui, ko Ngatikahuhunu-kia 500 tangata kia 500 hoki nga pu hei kawē i a ia ki te whakatakoto i te rohe o Waitapu, te take i haria ai nga pu, he tupato ki te Hau Hau, tetahi mo te whakararururunga a Ngatiraukawa i te Porotaka whenua o Rangitane i Puketotara ko te take nui tenei i haria ai nga pu, ka tae au ki Waitapu, ka tae atu ano hoki te kai whakararururu kia toru takotoranga o taku tini, ka tangohia ano e nga kia-whakararururu, heoti ano e hara i au te he—ki te pai te kai-whakawa kia oatitia e au enei korero ki tana aroaro e pai ana ahau. Heoi ano.

NA RAURETI NGAWHEUA.

[TRANSLATION.]

Manawatu, 27th August, 1867.

I WENT to Tawhirihoē, Rangitikei, to Dr. Featherston's meeting. I heard his words. Mr. Buller interpreted.

The first word was in reference to setting aside the reserves for the Maoris.

The second word was in reference to arranging about the tribes to assist him, viz., Ngatiapa, Whanganui, and Ngatikahungunu, to be in number 500 men, armed with 500 guns, for the purpose of escorting him to lay down the boundaries at Waitapa. The guns were to be taken partly as a protection against the Hau Haus, and partly because Ngatiraukawa disturbed the laying off of the reserve for Rangitane at Puketotara. But this is the principal reason why the guns were to be carried: "when I arrive at Waitapu, and when the disturbers also arrive, and my chain shall have been laid down on the ground three times, and (each time) taken by the disturbers, sufficient, it will not be my fault."

If it be desired by a Magistrate that I state this upon oath in his presence, I am quite willing to do so. That is all.

RAURETI NGAWHEUA.

No. 16.

Copy of a Letter from Archdeacon HADFIELD to the Hon. J. C. RICHMOND.

SIR,—

Otaki, 28th August, 1867.

I have the honor to enclose certain extracts from letters received by Matene Te Whiwhi relating to the threats alleged to have been made by Dr. Featherston at Tawhirihoë, on the 29th June.

Matene Te Whiwhi also informs me that Mete Kingi, of Whanganui, recently told him and others that Major McDonnell had given notice that a body of armed men would be required at an early date to act in the Rangitikei Block.

The Hon. J. C. Richmond, Wellington.

I have, &c.,

OCTAVIUS HADFIELD.

Enclosure in No. 16.

1. From Letter by PARANIHI and others.

“Tahauti, Rangitikei, Hurae 13, 1867.

“Tetahi take ko te kupu a Te Petatone e ki ana ia kia tukua mai e ia nga rau e 500 me a ratou pu ano hei ruri i Rangitikei.”

2. From Letter by HEREMIA TE TIHI.

“Tahauti, Hurae 15, 1867.

“Ko te kupu a Te Petatone he tika rawa tena kupu i rangono [e] koutou i putu tonu i Tona waha i te huihuinga ki Tawhirihoë a Na Te Pura i hamumu ki Orona tana kupu ronga katoa a Ngatikauwhata ko tenei kupu kua tukua atu ki o korua ringaringa.”

3. From Letter by TOPI TE KAHUWHARA.

“Puketarata wahi o Taupo, Akuhata 3, 1867.

“Kua ronga ahau kia Te Kepa Te Hurinui kua tae mai te whakahau a Meke Tanara* kia te Arawa kia haere atu ki Rangitikei ki te whawhai ka haere atu ranei kaore ranei.”

[TRANSLATIONS.]

1. From Letter by PARANIHI and others.

“Tahauti, Rangitikei, 13th July, 1867.

“Another matter is this: the word of Dr. Featherston. He says he will send five hundred (500) men with their guns to survey Rangitikei.”

2. From Letter by HEREMIA TE TIHI.

“Tahauti, 15th July, 1867.

“About the word spoken by Dr. Featherston. What you have heard is perfectly true. It proceeded from his own mouth on the occasion of the meeting at Tawhirihoë; and Mr. Buller spoke that same word at Orona, and all the Ngatikauwhata heard it—this word which has been sent to your hands.”

3. From Letter by TOPI TE KAHUWHARA.

“Puketarata Taupo, 3rd August, 1867.

“I have heard from Te Kepa te Hurinui that a command from McDonnell has been received by the Arawa directing them to go to Rangitikei and fight. They may possibly go, and they may not.”

No. 17.

Copy of Letter from Archdeacon HADFIELD to Mr. BOLLESTON.

SIR,—

Otaki, 29th August, 1867.

I have the honor to acknowledge the receipt of your letter of the 20th instant, written by direction of the Hon. Mr. Richmond, and the accompanying Memorandum by Mr. Buller, of the 12th instant.

In your letter of July the 20th, in reply to one from me enclosing an extract from a letter by Henere Te Herekau, stating that Dr. Featherston had, on the 29th of June, at a meeting of Natives at Tawhirihoë, threatened that 500 armed men should go to protect the survey of a portion of the Rangitikei Block; you say, “that the statements of Henere Te Herekau are absolutely denied by Dr. Featherston.” With my letter of 1st August I forwarded a statement from Raweri Te Wanui, who affirmed that he had heard from Pumipi and Morcati precisely the same account of what was said by Dr. Featherston on the occasion already referred to. I then made the following remark: “It would appear that a very important question is now raised as to the accuracy of Mr. Buller's interpretations, Dr. Featherston's denial being absolutely contradictory to what several trustworthy Natives affirm they heard from Mr. Buller's own lips while professing to interpret for Dr. Featherston.” Mr. Buller now says, “The statement alleged to have been made by Kiharoa and Pumipi to Raweri Te Wanui is untrue.” He further proceeds to say that I, who was the medium of communicating these statements to the Government, am “bound either to substantiate or withdraw them.” It seems almost incredible that Mr. Buller is unable to see that the statements contained in his own Memorandum so far from being contradictory to the charges brought by Henere Te Herekau and Raweri Te Wanui altogether confirm them. Mr. Buller says they are “untrue,” but when he goes on to explain what was said at the meeting, his own statement (omitting the scarcely pertinent matter which he has unnecessarily

* This is, I believe, Major McDonnell.

introduced) is not only a virtual admission of the accuracy of their statements, but is absolutely identical with them. The charge brought was that Dr. Featherston had threatened that 500 armed men would be sent to protect those persons who would be employed to cut a boundary. Dr. Featherston, you tell me, has "absolutely denied" the truth of this. Mr. Buller indeed says that it is "untrue," but then adds, in reply to a question from "Noa Te Rauhihi, Dr. Featherston stated (through me) that Kawana Hunia had offered to go with 500 men to cut the inland boundary of the ceded block, but that he had refused to sanction any step of this kind at present, being extremely anxious to get the question of reserves and dissentients' claims disposed of first. Noa then asked whether the party would go armed, His Honor replied, that Kawana Hunia had distinctly stated his intention of going armed. His Honor repeated that 'he would not send them at present.'"

The only matter at issue has now been conceded by Mr. Buller. No question was raised as to the origin of the suggestion that 500 armed men should be sent to protect the survey, whether it came in the first place from Kawana Hunia (who was not present at the meeting of 29th June), or from Dr. Featherston, but only as to the threat having been made by the latter, and now Mr. Buller fully admits this.

It cannot be necessary that I should make any further comment on Mr. Buller's Memorandum. It must be perfectly clear to Mr. Richmond that I have nothing either to substantiate or retract. There is really no difference between the statement made by Henere Te Herekau, and the facts as admitted by Mr. Buller himself. It now only remains for him to reconcile these with Dr. Featherston's alleged denial.

I have already forwarded a statement from Pumipi Te Kaka corroborating what was said by Henere Te Herekau. I had similar statements from five or six other Natives who were present at the meeting, but I accidentally left them at Manawatu: they shall be forwarded to you. I may as well add that Ihakara has on several occasions detailed all that was said by Dr. Featherston, and ridicules the attempt made to deny it. Mr. Richmond will have learnt from my letter of the 25th instant that the subject has attracted considerable notice.

W. Rolleston, Esq., Native Secretary's Office.

I have, &c.,

OCTAVIUS HADFIELD.

No. 18.

Copy of a Letter from Archdeacon HADFIELD to Mr. ROLLESTON.

SIR,—

Otaki, 5th September, 1867.

I have the honor to enclose a statement from Patoropa comprising the charges referred to in my letter of 29th August. You will observe that he mentions four hundred, but I am told that both numbers were mentioned during the discussion that was carried on at the meeting of 29th June.

I have, &c.,

W. Rolleston, Esq., Native Secretary's Office.

OCTAVIUS HADFIELD.

Enclosure in No. 18.

Ko Hune te marama i hui ai maua ki Tawhirihoe i te 29, 1867. Ki a Te Petatone raua ko Te Pura—ko maua e toru tekau ka puta i reira te kupu a te Huperetene, e wha rau tangata e wha rau hoki o nga pu hei whakatakoto mo te tini ki Waitapu, ko aku kupu enei i rongo atu ai ki tona waha, engari ekore e taea te huna, ko Te Pura ano te kai-whakamaori.

NA PATOROPA.

[TRANSLATION.]

It was during the month of June that we met at Tawhirihoe, on the 29th June, 1867, to see Dr. Featherston and Mr. Buller. There were thirty of us. It was then that the Superintendent gave utterance to his word—that there should be four hundred men with four hundred guns to lay down the chain at Te Waitapu.

These are the words which I heard from his own mouth, but it cannot be kept back. Mr. Buller was the interpreter.

PATOROPA.

No. 19.

Copy of a Letter from Mr. ROLLESTON to Archdeacon HADFIELD.

(No. 486-1.)

Native Secretary's Office,

VENERABLE SIR,—

Wellington, 9th September, 1867.

I have the honor, by direction of Mr. Richmond, to acknowledge the receipt of your letter of the 28th ultimo, enclosing extracts from letters received by Matene Te Whiwhi, relating to threats alleged to have been made by Dr. Featherston at Tawhirihoe on 29th of June, also of your letter of the 29th August having reference to Mr. Buller's Memorandum, and of your letter of the 5th instant, enclosing a statement by Patoropa on the same subject.

In reply, Mr. Richmond directs me to state that there can be no doubt that the statement made to Noa Te Rauhihi, as reported by Mr. Buller, was an equivocal one, and much to be regretted. The Government is now taking means to bring the claims of the Manawatu dissentients before the Lands Court; and under these circumstances it is considered that it would answer no useful end to prolong the discussion of this particular question.

I have, &c.,

W. ROLLESTON,

The Venerable Archdeacon Hadfield, Otaki.

Under Secretary.

No. 20.

Copy of Memorandum by Mr. BULLER.

REFERRING to my Memorandum of 12th ultimo on Archdeacon Hadfield's letter of 1st August, I beg now to forward for the information of the Government, the following papers, namely—

1. A statement by Ihakara Tukumarū and fourteen others, who were present at the Tawhirihoē meeting on the 29th June, with translation.

2. A letter from Te Wiremu Pukapuka, a Ngatiraukawa chief, with translation.

3. A letter from Peeti Te Aweawe, a Rangitane chief, with translation.

Wellington, 18th September, 1867.

W. BULLER,
Resident Magistrate.

Enclosure 1 in No. 20.

[TRANSLATION.]

Rangitikei, 19th August, 1867.

WE were present at the Tawhirihoē meeting on the 29th June. We heard the words of Dr. Featherston as interpreted by Mr. Buller.

This is what we heard respecting the (proposed) going of the Ngatiapa to cut the Waitapu line (*i.e.*, the inland boundary). The message was from Ngawaka, and it was conveyed through Noa, who said that he (Ngawaka) was alarmed about the 500 men, fearing that it might be a force for his capture. Dr. Featherston, in reply, said that there was no object of this kind in the proposal, that it simply had reference to the cutting of the line, and that Ngawaka had dothing to fear; also, that the Governor had no intention of the kind respecting Ngawaka. But he stated that he had kept back the Ngatiapa, and that they would not go till the season of peach blossom (meaning Spring); that the object of this was to get the reserves and the matter of rents settled first, and that when all was clear the line would be cut. Noa then asked about the guns referred to by Ngawaka. Dr. Featherston replied, this is what Kawana Hunia says: They will take their guns with them for their own protection, because he knows not the thoughts (or intentions) of the Ngatiraukawa non-sellers who are continually causing difficulty; referring to the Ngatiraukawa interference with the proceedings of Te Peeti and of Kawana Hunia.

Dr. Featherston did not say that he had agreed to the proposal of the Ngatiapa to take guns. No word of that kind came from Mr. Buller's lips. The word we heard from Mr. Buller was that both he and Dr. Featherston would go in charge of the party of line cutters. Ended.

Ihakara Tukumarū,
Kereopa Tukumarū,
Arona Te Haua,
Natana Taowaroro,
Te Rereama Te Waharora,
Henere Waiatua,
Kerekeha Paehua,
Te Wiremu Pukapuka,
Keremeneta Puritia,
Hohepa Te Haua,
Miratana,
Renata Roherohe,
Pouto, his ✕ mark.
Hamarite, his ✕ mark.
Tiahiratua, his ✕ mark.

Enclosure 2 in No. 20.

[TRANSLATION.]

To Mr. BULLER,—

Maramaihoē, 21st August, 1867.

Friend, salutations to you and the Superintendent; long may you live under Heaven's protection. Henere Te Herekau has come to me to question me about the guns. I told him that the proposal about bearing guns emanated from the Ngatiapa and Whanganui tribes, that this thought was not Dr. Featherston's, but Kawana Hunia's. The end of that.

Write me a letter. Ended.

TE WIREMU PUKAPUKA.

Enclosure 3 in No. 20.

[TRANSLATION.]

To Dr. FEATHERSTON and to Mr. BULLER,—

Tiakitabuna, 5th September, 1867.

Friends, salutations. This is the report which has reached me: Dr. Featherston is accused of having ordered the Ngatiapa, to the number of 400, to carry guns when they go to cut the boundary at Waitapu. I was asked, What were Dr. Featherston's words at the Tawhirihoē meeting which were head by you?

I then spoke as follows:—The words I heard from the lips of Mr. Buller at Tawhirihoē were these: The word of Kawana Hunia and all the Ngatiapa was that the 400 should take their guns with them in cutting the Waitapu boundary, not for the purpose of shooting people, but as a precaution against the Hau Haus—against any sudden surprise, attack, or anything of that kind.

Dr. Featherston did not give this order to bear guns. That is ended.

From TE PEETI TE AWEAWE.

