

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,