

Title Page

Correspondence Relative to The Manawatu Block. (*Return, to an Order of the House of Representatives, dated 12th July, 1866.*) THAT there be laid on the Table of this House—"A copy of a Letter from Mr. FitzGerald, dated the 11th day of July, 1866, to the Native Minister, with its several enclosures, and with authorized translations of such enclosures." (*Mr. FitzGerald.*) Wellington. 1866.

## Copy of a Letter from Mr. J. E. FitzGerald to the Hon. the MINISTER for NATIVE AFFAIRS.

House of Representatives, 11th July.

SIR,—

I beg to enclose the originals of all the letters which have been sent to me by Natives in reference to the pending purchase of the Manawatu Block.

Most of these letters have been published in the public press.

It is my intention to move that they be laid on the table of the House.

I take the opportunity of stating that I have not answered any of these letters, and have had no communication with the Natives on the subject.

I have, &c.,

JAMES EDWARD FITZGERALD.

The Hon. the Minister for Native Affairs, &c.

## HE PANUI, me ta ki te Karere.

Manawatu, 2 Pepueri, 1866.

Ki a te WHITITERA,—

He korero ta matou ki a koe mo te whenua kei Manawatu nei, me whakaatuatu e matou nga rohe, kia mohia ai koe, ka timata i te Maire, e ahua ana ki runga o Tararua te Maire, rere tonu Otauru, Opapa, Te Iwiomoa, Tewe o Whanaka, Paewhakamarumarua, Oputaati, Otuahu, ka eke ki te hiwi o Tararua, ka heke ki roto o Mongohao, ka rere whakararo ka tae ki te huarahi o Arawaru, ka piki ano ki Tararua, e hoki ana ki Manawatu, ka tae ki Arawaru, ka tutaki ki Te rohe o te whenua i hokona e te Hirawanu ki a te Kuini ka rere i runga i te rohe a te Kuini ka puta ki Mangawharawhara, rere tonu ki roto o Makererua, Ngapukaru, Hingatiraha, ka rere i roto o Manawatu, Te Mai, Parika-wau, Te Kopiro, Titiuha, Mangamahoe, Te Paparewa, Hikaretu, Tokomaru, ka tutaki ano ki Te Maire, ko nga maunga nunui kei roto i tenei rohe, ko te Whakaangiangi, ko Tihipakirakira, ko Kaihinu, ko Taumatawharawhara, Taumatahouhou, ko Te Pohatu, ko Maungaraake, ko Te Paki, ko Tamara. Ko tenei whenua ka u tonu ta matou pupuru, kaore matou e pai kia peke pokanoa mai tetahi tangata ki te hoko, kia mohio tuturu mai koe, ko nga tangata e tohe ana ki te hoko i roto i tenei rohe ko Huru te Hiaro, ko Te Warena Mahuri; no Rangitane raua, ki te puta atu enei tangata ki te Kawanatanga tono moni ai hei utu mo taua whenua, kaua e homai, kauaka rawa atu, kei waiho hei putake kino mo matou, kia tupato rawa te Kawanatanga kei ki koutou kaore i whakaaturia atu e matou kia koutou te kino. Heoti ano.

Hori Kerei te Waharoa, x  
Takerei te Nawe, x

Neri Puratahi,  
Henere te Herekau,  
Te Aomarere te Puna,  
Epiha te Rimunui,  
Nelson te Whare,  
Arapere Tukuwhare,  
Moroawati Kiharoa,  
Hoani te Puna,  
Te Kemara Ahitara,  
Hakopa te Umu, x  
Paramena Pehitawe,  
Kirihipu te Poa,  
Wirihana te Ahuta,  
Nopera te Herekau,  
Taipo,  
Kereama Ngawaka, x  
Te Teira nga Pawa,  
Te Waka Tukahare, x  
Iharaira Pikitia, x  
Karauria te Karangapa, x  
Te Hira Ruatoi, x  
Paneta Haereora, x  
Arama Haereora, x  
Arapata Whanga,  
Mira Tuhera,  
Akatohe Tututahi.

Ki a hohoro tonu to tuku ki te Perehi kia kite nga Pakeha katoa me nga Maori hoki.

## **[TRANSLATION.]A NOTIFICATION; let it be printed in the Press (Karere.)**

Manawatu, 2nd February, 1866.

To Mr. FITZGERALD,—

This is a word to you about the land at Manawatu, here; we will describe the boundaries, so that you may know. Commencing at Te Maire, thence towards the summit of Tararua, from Te Maire to Otauru, Opapa, Te Iwiomoa, Tewe o whanaka, Paewhaka Marumarua, Oputaati, Otuahu, on to the saddle of Tararua, thence going down into Mongohao, thence downwards as far as the Arawaru road, then it goes again up to Tararua, and returns to Manawatu; proceeding to Arawaru it joins the boundary of the land sold by Hirawanu to the Queen, thence along the Queen's boundary to Mangawharawhara, thence going along in the midst of Makererua, Ngapukaro, Hingatiraha, thence along the course of the Manawatu, Te Mai, Parikawau, Te Kopiro, Titiuha, Mangamahoe, Te Paparewa Hikaretu, Tokomaru, here it meets Te Maire (the commencing point.) The great mountains within these boundaries are—Te Whakaangiangi Tihipakirakira, Kaihinu, Taumatawharawhara, Taumatahouhou, Te Pohatu, Maungaarake, Te Paki, and Tamaro. This land we will continue to hold fast to. We do not like that any man should without right offer it for sale; do you be certainly informed the men who are so urgent to sell within these boundaries are, Huru te Hiaro and To Warena Mahuri; they are of Rangitane. If these men go to the Government and ask for money in payment for that land, let it on no account be given them lest it become a cause of evil amongst us; let the Government be very cautious; think not that we will not let you know of the evil.

(Here follow 27 signatures.)

Be quick in sending this to the Press (te Perehi) so that all the Pakehas may see it, and the Maoris also.

Takapu, Whare Houkamau, April, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

KI TE KARERE MAORI,—

Ko ta matou kupu tuturu, ki te kanohi o te Petatone me nga pakeha katoa o nga awa nei, ko te kupu tuatahi, e Takuta Petatone, e hara i te pupuri hou ta Ngatiraukawa i tenei taha o Rangitikei; no mua no Kawana Kerei raua ko te Makarini, na matou i ata whakahoki atu ko tera taha mo te hiahia o Ngatiapa, riro marama atu i a Kawana tera taha; mau marama iho tenei taha; muri iho ko Ma, raua ko Kawana Paraone, ka tohe ano a Herangi kia Ngatiapa, Kaore te Kawana Paraone i rongu ki te reo o Ngatiapa, whakaritea ake e au ko Manawatu ki tenei Kawana, ko Rangitikei kia Kawana Kerei, Kaore he kupu pena a era Kawana me rongu koe ki te reo o Whanganui o Ngatiapa, e he ana E ono tangata rangatira o te iwi nana i whakaputa aua kupu, Kaore he kupu utu a te Petatone mo enei kupu, ko te kupu eka eka o te whenua i utua tera, ko te Kooti whakawa i utua e ia, kaore te mana o era Kawana i whakahokia e ia ki te kupu whakahe ki te kupu whakapia ranei ko nga kupu hou tana i utu mai, ko te Kooti.

Na matou i whakaputa enei kupu.

Parakaia te Pouepa,  
Matene te Whiwhi,  
Paranihi te Tau,  
Wiriharai te Ngira,  
Epiha te Riu,  
Heremia Puke,  
Henere te Herekau,  
Nepia Taratoa,  
Aperahama te Huru.

Me ata mahi pai, kua e tua muru.

## [TRANSLATION.] To the *Maori Messenger* (Karere Maori.)

Takapu Houkamau's House, April 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

This was our fixed determination expressed in the presence of Dr. Featherston and all the Europeans of these rivers. This was the first word.

Dr. Featherston,—“This holding fast of Ngatiraukawa to this side of Rangitikei is not a new thing; it existed long ago, at the time of Governor Grey and Mr. McLean. We quietly gave up the other side (of Rangitikei) to the desire of Ngatiapa; that went in a clear manner to the Governor. This side was retained in a clear manner. After that time it was Mr. McLean and Governor Browne. Searaneké again urged upon Ngatiapa. Governor Browne did not hearken to the voice of Ngatiapa. I settled about Manawatu to this Governor, and Rangitikei to Governor Grey. There was no such word of those Governor's (as this of yours) if you hearken to the voice of Whanganui and Ngatiapa it will be wrong.”

Six men, chiefs of the tribe, expressed these words. Dr. Featherston made no reply to these words. The

word in respect of surveying the land— that was replied to. The words respecting the Land Court, he replied to. He said nothing either in praise of, or depreciating to, the decision of the other Governors. The words regarding recent measures (such as the Land Court) he replied to.

We gave expression to these words.

(Here follow 19 signatures.)

Let it be done in a proper manner, not in a way resembling a taking by force.

Manawatu, 14 Aperira, 1866.

Ki TE RUNANGA,—

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 tohe 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 tohia nei e koe, he pupuri anake te kupu e man nei, kaore e pai kia hoatu tenei wahi iti ki a koe, ko te kupu tonu tena a Ngatiraukawa ki a 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 Wanganui, e rua rau o Ngatiapa, ko Rangitane, ko Muaupoko, kotahi rau, ko kouton 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 i 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 to moni penei tonu to kupu a nga tangata katoa.

Ngatiraukawa,  
Ngatiwhakaterere,  
Ngatihua,  
Te Mateawa,  
Ngatipikiahu,  
Ngatikahoro,

Ngatiparewahawaha,  
Ngatiterangi,  
Ngatiturerangi,  
Ngatikauwhata,  
Ngatirakau,  
Parakaia te Ponapa,  
Henere te Herekau.

## [Translation.]

Manawatu, 14th April, 1866.

TO THE ASSEMBLY,—

That is the word expressing our intention to hold fast to the land which was publicly spoken to Dr. Featherston. First: This side of Rangitikei I kept back from the hand of Governor Grey and Mr. McLean, that is

to say from Ngatiapa, and I surrendered the other side to that Governor. After that Governor Browne urged (upon us to sell) Rangitikei and Manawatu. I agreed to sell Te Awahou and Te Ahuoturanga; the desires of these tribes were accomplished (in respect of the sale of those lands) to this Governor and that Governor, the desire to sell land to the Queen has ceased. This is my heart's core that you are striving to obtain. "We do not like to give up this small piece to you," that was the constant word of Ngatiraukawa to Dr. Featherston on the 5th of April. The third word was to the effect that the Land Court alone could solve the difficulty attending this land. This is what we are waiting for.

On the 14th of April Dr. Featherston made answer to us. His words were clear to the four tribes. His attaching blame to us was a new word. There are eight hundred of Whanganui, there are two hundred of Ngatiapa, Rangitane and Muaupoko are one hundred; but you O Ngatiraukawa are a half—a small portion. Another word of Dr. Featherston's was—"We went together with these tribes to fight against the rebel tribes upon the authority of the Queen: they have consented to the sale. I have agreed to their (proposal). This land is in my hand." Now we objected to his word: "Your doing is simply taking our land by force. The eight hundred of Whanganui are not present at this meeting. You utter your mysterious words (kupu taurangi) to intimidate us." He replied: "That is all. It is done. I will give the money to the sellers." We answered: "It is wrong. I will hold on to my own land for ever. I will not take your money." This was always the word of all the people.

(Here follow the signatures.)

Manawatu, 16 Aperira, 1866.

Ko nga kupu enei i whakapuakina nuitia kia te Petatone i te 5 o Aperira. Ko nga kupu pupuru tenei a Ngatiraukawa mo Rangitikei. E koro e te Petatone kia ata whakarongo mai kia pai to mahi ki nga tangata i roto i tou Huparitenatitanga i hokona ano e Ngatiapa tenei whenua i mua purutia iho e Ngatiraukawa mau ake tukua atu ana ko tera taha o Rangitikei riro atu i a Kawana Kerei, ka rite te hiahia o Ngatiapa, ka takoto tonu te paenga ko te Awa o Rangitikei. Muri iho ka hokona e Ihakara a Manawatu whakaaetia ana e Ngatiraukawa tana hiahia ka riro atu a Manawatu i a Kawana Paraone whakatakotoria ana te rohe ko Kaiwi rere tonu ki Omarupapako rere tonu ki Pakingahau ka mutu i reira he rohe tuturu tenei. Muri iho ka hokona ano e te Hirawanu a runga o Manawatu whakaaetia ana e Ngatiraukawa ka riro a reira i a Kawana Kerei i tona hokinga tuarua mai ki Niu Tireni ka rite to te Hirawanu hiahia whakatakotoria ana te Rohe ko Mangawharawhara, te Rotopiko, Paripuwaha i runga o Oroua ka mutu he rohe tuturu tenei. Ko tenei whenua e hokona nei e koe e kore e tukua atu e matou, kia hokona e koe kore rawa hei oranga mo matou a konei me ata ekaeka marire ma matou ano e utu te Pakeha, mana te Kapehu e hapai ko matou ano hei hoa mona. Kore rawa i utua e Petatone enei korero a matou.

I te 12 o Aperira ka tu ano matou (Ngatiraukawa) ki te aroaro, o te Petatone, whakapuaki ai i nga kupu nunui rawa.

E koro, e te Petatone, kauaka koe e hoko pokanoa i to matou whenua, kei he koe, me he mea, he raru raru kei to matou whenua, me waiho ki a takato pai ana ma te Kooti Whakawa e mahi, kia pai ai te mutunga iho, no te mea kua rite te Kooti Whakawa mo nga whenua Maori, kauaka e hutia kohamotia e koe, kei hinga kino he mate te tukunga iho. E kore ano hoki to matou whenua e makere kia hokona e koe, kore rawa atu, kaore he mahi i oti i te kino, kia rite ano i nga tangata e noho ana i runga i taua whenua katahi ka oti.

Ka utua mai e Petatone, e 800 rau o Whanganui, e 200 rau o Ngatiapa, kotahi 100, o Rangitane, o Muaupoka, ko nga Iwi enei, i haere tahi matou, ki te Whawhai ki nga iwi kino, kua whakaae nei ratou ki a hokona, kua riro mai i au tena whenua, maku e hoatu te moni ki a ratou.

Ka utua e Ngatiraukawa. Ka purutia e matou o matou whenua ake, ekore matou e tango i to moni.

I te 16 o Aperira, ka puaki ano a matou kupu kia a Petatone.

Whakarongo mai e Petatone, kauaka e homai o moni ki nga kai hoko whenua engari ekaekaia te whenua kia kite koe i te whenua o ena tangata e hoko na, katahi to mahi ka tika. Kei hoatu kau o moni i te tuatahi ki te kai hoko whenua, muri iho ka haere koe ki te to i to tini, ki runga i o matou whenua, ekore to tini e tau, ka pana haeretia, riri kau noa iho koe te Pakeha, no te mea ka tango Maori koe i to matou whenua; Purutia atu o moni kei waiho hei whakatupu kino a ka raru nga tangata o konei i a koe.

NA HENERE TE HEREKAU,  
HARE HEMI TAHARAPE.

# [Translation.]

Manawatu, 16th April, 1866.

These are the words which were publicly spoken to Dr. Featherston on the 5th of April. These are the words of Ngatiraukawa, expressing their determination to hold fast to Rangitikei.

Sir, Dr. Featherston, hearken attentively (to what we say); deal fairly by the people within the Province of which you are Superintendent. This same land was sold by Ngatiapa formerly, but it was withheld by Ngatiraukawa, and so kept back; but they allowed the sale of the other side, and it was sold to Governor Grey—so the desire of Ngatiapa was accomplished, the boundary still lay—the river of Rangitikei. After that, Ihakara sold Manawatu. Ngatiraukawa acceded to his wish, and Manawatu was sold to Governor Browne. The boundary was then laid down, from Kaiiwi, thence to Omarupapako, thence to Pakingahau; there the boundary ended. This is a lasting boundary. After this, Hirawanu sold Upper Manawatu. It was agreed to by Ngatiraukawa, and that portion was sold to Governor Grey after his second coming to New Zealand. Te Hirawanu's desire was accomplished, and the boundary laid down from Mangawharawhara to Rotopiko, to Paripuwaha on the Oroua where it ends. This is a lasting boundary; this is the land which you are buying. We will not at all allow it to be sold to you; no, by no means. This is to be a place of residence for ourselves to be carefully surveyed (subdivided). We ourselves will pay the pakeha (the surveyor); he shall carry the compass, and we ourselves will assist him.

Dr. Featherston made no reply whatever to these words.

On the 12th of April, we (Ngatiraukawa) again stood up in the presence of Dr. Featherston, and gave expression to words of the greatest import.

Sir, Dr. Featherston, do not you of your own accord buy our land lest you be wrong. If there is trouble on our land, let it be left well alone for the Land Court to decide, so that it may end well—for a Court has been appointed to adjudicate in questions of Maori land—do not you act in a manner resembling seizing by the back of the head, lest a bad fall be the consequence, and the result be disastrous. Neither will our land be permitted (by us) to be bought by you; no, not at all. No work has been completed which was conducted in an improper manner; but when it has been acceded to by the people who dwell upon that land, then will it be completed.

Dr. Featherston replied: 800 of Wanganui, 200 of Ngatiapa, 100 of Rangitane and Muaupoko— these are the tribes which went together with us to fight the rebel tribes—they have consented to the sale; that land is now in my possession; I will hand the money over to them.

Ngatiraukawa answered: We will hold fast to our own land; we will not take your money.

On the 16th of April, we again addressed ourselves to Dr. Featherston: Harken, Dr. Featherston. Do not you give your money to the sellers of land; rather survey the land so that you may see which land belongs to those persons who are selling, lest you give your money at the first to the land sellers, and afterwards when you go to draw your chain over our land, your chain will not light down upon the ground because of our driving it off; and you, the Pakeha, will be angry, because you are simply taking away our land by force. Keep back your money lest you sow the seed of evil, and the people of this place get into trouble through you.

HENERE TE HEREKAU,  
HARE HEMI TAHARAPI.

30 Aperira, 1866.

KI A WHITITERA,—

Tena koe. Kua kite au i ta matou Pukapuka o te 14 e Aperira, i kite au ki roto ki te Nupepa o Poneke o te 28 o Aperira. E ki ana taua Pukapuka, ko taku waha i nui ki te korero mo te pupuru Whenua ko taku ringaringa kua tuhituhi ki te Pukapuka tuku whenua, he tito rawa tenei korero, o te Nupepa o Poueke; kei runga tonu au o te pupuru whenua, kore rawa taku ringa i mau atu ki te pene kaore i tuhituhi kaore hoki au i kite i taua pukapuka.

Ko tetei kupu hoki o taua Nupepa, e ki ana, kaore ano i mutu nga korero, tuhituhia kautia ta matou Pukapaka, o te 14 o Aperira, he tito rawa tenei kupu o te Nupepa ko te ahiahi tenei o te Hatarei te 14 o Aperira

ko te ra tenei i utua ai a matou korero e te Petatona, whakamutua rawatia nga waha o te pupuru whenua kei hamumu heoti te korero i whakatuwheratia e te Petatona, i taua ahi-ahi ko ta ratou korero ko te tuku whenua kia nui ake te moni kia iti iho ranei kore rawa he korero i toe. E tika ana pea ko a ratou korerotanga ko ana hoa tuku whenua i te Ratapu ko wai hoki matou ko nga tangata whakapono ka rongo atu kaore hoki he ritenga i a matou o tera korero, o te whakari-terite moni kia nui ake ranei kia iti iho ranei, e uru kau atu ai matou ki tera korero. I te ata o te 16 ka pakaru katoa nga tangata. Heoti ano.

NA HENERE TE HEREKAU.

## [Translation.]

30th April, 1866.

TO MR. FITZGERALD,—

Salutations to you. I have seen our letter of the 14th of April. I saw it in the Wellington newspaper of the 28th April. That paper says that my mouth was large to speak in favour of holding the land, but that my hand had signed the paper selling the land. This statement of the Wellington paper is utterly false. I am always upon the anti-selling side; my hand did not grasp the pen; I did not write; nor did I even see that document.

Another word of that newspaper also states that, before all the words had been spoken we wrote our letter of the 14th April. This word of the newspaper is utterly false. On the evening of Saturday, the 14th of April—this was the day on which Dr. Featherston replied to our word—the mouths of all the holders back of the land had been closed, lest they should speak. The only question opened by Dr. Featherston that evening was their word regarding the sale of the land and the amount to be paid, whether it was to be greater or less. There was not one word left unsaid. Perhaps, however, it may have been that he entered into conversation with his friends on the subject of land selling on the Sunday; and how could we, being men of religious tendencies, hear what they had to say. We had nothing to do with that word of fixing the amount of the purchase money that we should join with them in discussing it.

On the morning of the 16th the meeting broke up.

That is all.

HENERE TE HEREKAU.

Otaki, 9 Mei, 1866.

KI A PETATONE,—

Tena koe. Kua kite au i toku ingoa i te Nupepa. E hara i au i tuhi toku ingoa, engari he mea pokanoa na Parakaia, kaore au i kite, kaore au i tuhi ho mea pokanoa toku ingoa ki te Nupepa. Heoti ano.

NA MATENE TE WHIWHI.

## [Translation.]

Otaki, 9th May, 1866.

To Dr. Featherston,—

Salutations to you. I have seen my name in the newspapers. It was not I who wrote my name; rather did Parakaia write it of his own accord. I did not see. I did not write. My name was written without my permission in the newspapers. That is all.

MATENE TE WHIWHI.

11 Mei, 1866.

KI A WHITITERA,—

Tena koe. Kua kite au i te korero o te Nupepa o Poneke o nanahi, e ki ana he tangata waha nui au ki te korero pupuru whenua, e ka tu au ki te aroaro o te iwi katoa kia noho au ki raro ka haere atu ki nga kai hoko whenua ka mea atu au he waha kau taku, kei te tuku ano au i te whenua. Ka hoha au ki te utu i tenei korero whakapaeteka. Kei runga tonu au i te uaua, i te maro, i te kaha i te tohe tonu ki te pupuru whenua, matou tahi ko taku iwi, kaore rawa i puta i au tetehi kupu whakangawari kia tukua te whenua.

Kua kite hoki au i tetehi kupu o taua Nupepa e ki ana kaore he whenua o Parakaia i roto i taua whenua e tautohea nei, e rua tonu eka.

Ka utua e au tenei kupu he whenua nui noa atu te whenua o Parakaia ratou ko tona iwi, tera ano e, kitea ka whakama pea te tangata nana tenei kupu. Kore rawa tetehi kia kotahi o te iwi o Parakaia i te tuku whenua, no Parakaia ake ano nui atu pea i te rua mano eka. Heoti ano.

NA HENERE TE HEREKAU.

## [Translation.]

11th May, 1866.

TO MR. FITZGERALD,—

Salutations to you. I have seen the assertion made by the newspaper of Wellington of yesterday's date, to the effect—that I am a man of big mouth to speak on the side of holding back the land when I stand in the presence of the whole people, and that when I sit down I go to the sellers of the land and say to them—"What I say is only mouth, I am really in favour of selling." I am weary of replying to this false accusation. I am still as energetically disposed, and still as strong as ever to hold back the land—myself and my tribe. I did not utter one word favourable to selling the land. I have also seen another assertion made by that paper stating that "Parakaia has no land in that and which is now the subject of dispute, save only two acres." I reply to this, and say that the land of Parakaia and his people is very extensive, indeed. It will be seen hereafter; and perhaps the man who said this may hereafter be put to shame. Not one of Parakaia's people is in favour of selling. Parakaia alone owns land to the extent of perhaps two thousand acres. That is all.

HENERE TE HEREKAU.

6 Hune, 1866.

KI A WHITITERA,—

Katahi au ka kite i nga korero a Tamihana te Rauparaha i roto i te Nupepa e ki nei i te tonono moni au ki a te Petatone mo Rangitikei. He tito rawa tenei korero a Tamihana he piwhi whenua ano ko Eketahuna te ingoa kei Ruamahanga e tata ana ki Wairarapa ko te kai hoko i taua whenua ko Te Peti, ko tenei te whenua i korero ai au ki a te Petatone, kaore i tata mai tera whenua ki Rangitikei e 100 maero pea te roa o tera whenua ki Rangitikei koia tenei te henga o te korero a Tamihana; i tana hokonga pea i Mana, i meatia ranei e ia no Kapiti nga moni? i tana hokonga i te motu o Ngaitahu, i meatia ranei e ia no tenei motu nga moni? Ko Manawatu ki Rangitikei tekau marua maero, i tana hokonga i Manawatu, kaore a Rangitikei i riro, me whakamutu rawa te tito o Tamihana i naianei, e kore ranei e whiu ki te tito. Ko enei korero a Tamihana e hae ana ia ki nga tangata whai Pamū whai reti, o Rangitikei ko tana i whakaaro at me hoko kia rite ai ki a i a kaore nei ona eka i Rangitikei. Heoti ano.

NA HENERE TE HEREKAU,  
Taia ki te reo Maori.

## [Translation.]

6th June, 1866.

TO MR. FITZGERALD,—

I have now only seen for the first time the words of Tamihana te Rauparaha in the newspaper, which say that I have been to ask Dr. Featherston for money for Rangitikei. This word of Tamihana's is utterly false. That is another piece of land altogether. The name of it is Eketahuna, situated at Ruamahanga, near to Wairarapa. The seller of that land is Te Peti. This was the land I spoke about to Dr. Featherston. That land is not near to Rangitikei, it is distant perhaps 100 miles from Rangitikei. This is how the word of Tamihana was wrong. At the time he sold Mana, did he say the money (in payment) was for Kapiti? When he sold the Island of Ngaitahu, did he say he received that money for this Island? Manawatu is twelve miles distant from Rangitikei. When he sold Manawatu, Rangitikei did not go. The lying of Tamihana must cease this day. Will not lying be punished? These words of Tamihana's proceed because he is jealous of the people who have farms, and rented land in Manawatu. He thinks to have it sold, so that all may be like him, who owns not an acre in Rangitikei. That is all.

HENERE TE HEREKAU.

(Print this in the Maori language.)

Pukeketotara, 13 Hune, 1866.

E HOA E WHITITERA,—

Tena koe. He tuhi atu tenei na matou, kia mohio koe ki o matou whakaaro mo te whenua e hokona nei i Hoani Meihana raua ko Tapa te Wata kei te taha ki Oroua o Rangitikei kaore matou e pai nga rangatira me te iwi katoa kia hokona taua whenua, hei wahi tuturu tenei mo matou; ka timata te rohe i Whitirea wahi o Manawatu ka ahua atu ki te moana rere atu i Whitirea, ki te Atatuhi rere atu, ki tupere ka whati i reira te rohe ka tae ki Kaikokopu, rere atu Akahuera, rere atu Omanuka rere atu Puketotara, rere atu te Kawau, Totarataepa, te 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 o 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 o matou whakaaro mau e tuku atu ki tou Runanga kia kite hoki ratou. Heoi ra a matou kupu ki a koe.

Na matou, na nga tangata o, Ngatikauwhata, o Ngatiwehiwehi.

Te Kooro,  
Te One,  
Mukakai,  
Reihana te Piki,  
Reupena Te One,  
Te Horo,  
Te Kipihana Te Wewera,  
Eruera Tahitangata,  
Te Poihipi Te Mohuti,

Hapurona Rongorahi.  
Aterea Te Whena,  
Hoani Te Puke.

## [Translation.]

Puketotara, Manawatu, 13th June, 1866.

O FRIEND MR. FITZGERALD,—

Salutations to you. This is a letter of ours to you so as you may know our thoughts regarding the land which is being sold by Hoani Meihana and Tapa te Whata, on the Oroua side of Rangitikei. We, the chiefs and all the people, are averse to the sale of that land; let this be a lasting possession for us—the boundary commencing at Whitirea (region of Manawatu); thence toward the sea; from Whitirea to Te Atatuhi; thence to Otupere; there the boundary turns off and goes to Kaikokopu, to Kakahuera, to Omanuka, to Puketotara, to Te Kawau, Totarataepa Te Kopuapokororo, Te Puta, Whakamoetakapu, Paeroa, Papauku; there it turns off to Te Umutoi (region of Oroua); thence along the course of Oroua to Te Awahuri; following the course of the Oroua to Puketotara, meeting the starting point Whitirea. We are the holders back of this portion from the sale, that is to say, of the side towards the Oroua and Manawatu. There are also other persons on the side towards Rangitikei who have, perhaps, been to you to let you know their views and their names. When you have therefore seen our thoughts send them to your Runanga, so that they also may see. That is all we have to say.

From us the people of Ngatikauwhata and Ngatiwehiwehi.

From the whole people.

[Here follow 12 signatures.]

(No. 648.)

Native Secretary's Office, Wellington, 27th August, 1866.

SIR—

I am directed by the Hon. the Native Minister to enclose the copy of a letter from the Rev. R. Taylor, of the 6th instant, and to request you to be good enough to explain what action you have taken in the matter referred to.

I have, &c.,

W. ROLLESTON,

Under Secretary.

W. Buller, Esq., R.M.,

Wellington.

## Copy of a Letter from the Rev. R. Taylor to Mr. Rolleston.

Auckland, 6th August, 1866.

SIR,—

I have just received a letter from Whanganui informing me that Mr. Buller, R.M., has obtained the signatures of my wards, the two sons of the late chief John Williams Hipango, to some paper purporting to be a surrender of their interest in certain lands in the Rangitikei Block. Of these two boys, the elder is about fourteen, and the younger eight years of age.

Directly after John Williams lost his life in defending the Whanganui District against the Hau Haus, his relatives appointed Hakaraia Korako and myself guardians of the children and of their lands and property, and we have been acting as such ever since. As no application has ever been made to me by Mr. Buller on this subject, and as I am also in possession of a document given to me by John Williams Hipango during his lifetime, with a rough plan of this piece of land, and an expression of his intention to retain the same, I beg to enter my protest against Mr. Buller's proceedings and also to request that you will cause this protest to be brought under the notice of the Hon. the Native Minister.

I have, &c.,

RICHARD TAYLOR.  
W. Rolleston, Esq.,

Under Secretary for Native Affairs.

## **Enclosure 11 in No. 1. Copy of a Letter from Mr. Buller to Mr Rolleston.**

Wellington, 30th August, 1866.

SIR,—

I have the honor to acknowledge receipt of your letter of 27th instant (No. 648), enclosing copy of a letter from the Reverend Richard Taylor of Wanganui, and requesting me to report thereon.

In reply, I beg to state that, so far as I am aware, only one of Hoani Wiremu Hipango's sons has signed the Manawatu deed of cession.

In obtaining the consent of the various tribes concerned in the Rangitikei land dispute to the final extinguishment of their Native Title, my proceedings were ruled by Maori custom in such matters, rather than by the distinctions of our own law, and I usually left it for the tribe to determine whether any lad who came forward to sign the deed was old enough to take part in the tribal surrender.

In this case the Native guardians of Hoani Hipango's sons brought the lad forward to sign the deed; and had I been at the time aware of Mr. Taylor's alleged relation to him, I could not under the circumstances have recognized his right to interfere.

I have, &c.,

WALTER BULLER, R.M.

W. Rolleston, Esq.

Under Secretary for Native Affairs.

# Enclosure 12 in No. 1. Copy of a Letter from Mr. Rolleston to the Rev. R. Taylor.

(No. 471.)

Native Secretary's Office, Wellington, 20th September, 1866.

REVEREND SIR,—

I am directed by the Hon. Mr. Richmond to acknowledge the receipt of your letter of the 6th ultimo, stating that you had received information that Mr. Buller had obtained the signatures of your wards, the two sons of John Williams Hipango, to a paper purporting to be a surrender of their interest in certain lands in the Rangitikei Block.

On inquiry, the Government is informed that the signature of one of Hoani Hipango's sons has been so obtained, and that in this case the Native guardians of the boy brought him forward to sign the deed. Mr. Richmond directs me to state that the practice of obtaining the signatures of infants to deeds of sale has been generally adopted, and the Government do not see their way to upset an arrangement made, as they are informed, with the consent of the Native guardian of the boy, to secure a reserve for the benefit of Hipango's sons, and will be obliged to you if you will furnish them with a copy of any map or plan in your possession showing their claims, and point out the spots where such a reserve had best be made.

I have, &c.,

W. ROLLESTON,

Under Secretary.

The Rev. R. Taylor, Wanganui.

# Copy of a Letter from the Lord Bishop of Wellington to Mr. Rolleston.

Bishop's House,

Wellington, 13th September, 1866.

Sir,—

The letter enclosed herewith has been sent to me signed by Nepia Taratoa, of Rangitikei, but whether it is his writing or not I cannot say. Therefore I should have taken no notice of it, nor thought it my duty to forward it to the Native Office, had not Hohepa of Porirua, and Horomona of Otaki, (both of whom are desirous to sell the Manawatu Block,) come to me on Monday last to say that they were afraid of mischief, as they and Ihakara had been urged by Mr. Buller, acting as interpreter for Dr. Featherston, to interrupt the survey. The words they quoted were "me unu nga pou."

The (surveyor) pegs must be taken up.

They further said that Ihakara was bent upon doing so, but that they strongly dissuaded it as almost certain to create disturbance. I recommended them to make their communication to the Native Office.

I now feel it my duty to forward the letter I have received on the same subject.

I have, &c.,

W. ROLLESTON, Esq., Native Secretary.

C. J. Wellington.

## **Sub-Enclosure to Enclosure 13 in No. 1.**

Ki a te Pihopa,—  
Matahiwi, 9 o Hepetema, 1866.

E hoa kua whakahau a te Petatone kia tangohia te tini a te Pakeha, rougo tonu nga tangata a te Petatone, ka haere mai ki te pana i a matou, katahi ka karanga kia puhia te pakeha. Mau ano e ui atu ki te Pakeha.

NA NEPIA TARATOA.

### **[Translation.]**

To the Bishop,  
Matahiwi, 9th September, 1866.

Friend Dr Featherston has given directions to have the chain of the Pakeha taken away and Dr. Featherston's people have done so accordingly. They came to drive us off; then they called out for the Pakeha to be skot, You ask the Pakeha.

NEPIA TARATOA.

## **Enclosure 14 in No. 1. Copy of a Letter from the Hon. E. W. Stafford to the Lord Bishop of Wellington.**

(No. 466.)  
Colonial Secretary's Office,  
My Lord  
Wellington, 14th September, 1866.

I have the honor to acknowledge the receipt of your Lordship's letter of the 13th instant, to the Under Secretary for Native Affairs, transmitting a letter purporting to be signed by Nepia Taratoa, relative to the purchase of the Manawatu Block, and to thank your Lordship for the information conveyed in that letter.

I have, &c,

The Lord Bishop of Wellington.

E. W. STAFFORD.

## Copy of a Letter from Parakaia te Pouepa, Tokoroa to His Excellency the GOVERNOR.

Ki a. Kawana Kerei,—  
Otaki, 14. Hepetema, 1866.

E hoa tena koe. E hoa he tika ano to kupu kore mo te Petatone, he tika ano; otira kaore hoki e ata tika to noho puku, akuanei ka pehia to noho puku e te he a te Petatone. E hoa hamumu to reo. Ka raru Ngatiraukawa, kua akiaki a te Petatone kia tu a Ngatiapa ki te tutu mo Rangitikei, mau e ki te ki mona, Ka haere atu ahau ki a koe tohe ai i te 17 o Hepetema. Heoi ano.

Na to hoa aroha,

Ki a Kawana Kerei

NA PARAKAIA TE POU EPA TOKOROA.

### [Translation.]

To Governor Grey,—  
Otaki, 14th September, 1866.

Friend, salutations. Friend, your silence is right in reference to the doings of Dr. Featherston. It is right; but it is not quite right that you should remain silent; your silence will be stopped by mischief caused by Dr. Featherston. Friend, let your voice be heard. Ngatiraukawa have got into trouble. Dr. Featherston has urged Ngatiapa to stand up to do mischief on account of Rangitikei; but do you speak the word in respect of this matter. I will go to you on the 17th September, and will urge. That is all.

Your friend,

PARAKAIA TE POU EPA TOKOROA.

To Governor Grey,

## Enclosure 16 in No. 1. MEMORANDUM by His Honor I. E. Featherston

So far from instructing the chiefs Aperahama Te Huruhuru, Horomona, and others to interrupt Parakaia's

survey, I cautioned them against taking any step likely to create a disturbance. Their reply was, that while they would not allow any surveyor on the block, "as every inch of it was fighting ground," they would be responsible for the preservation of the peace. The annexed letters will show that they have executed this threat, but apparently without using any violence. It will be remembered that in my reply to Colonel Russell's letter of the 20th July, I suggested the expediency of the Government instructing Parakaia that they would not permit the survey unless he obtained the consent to it of all the tribes who have claims upon the block.

I don't know whether Nepia Taratua's letter to the Bishop is genuine, but when he was last in town he signed the deed of cession in my office.

I. E. FEATHERSTON.  
18th September. 1866.

The Honorable E. W. Stafford.

## Copy of a Letter from Hunia Te Hakeke and others to His Honor I. E. Featherston.

Ki a Te Petetone,—  
Turakina, 1 Akuhata, 1866.

E hoa Tena koe. Kua tae mai to pukapuka ki a matou, to pukapuka o te 26 nei. E koro ka pai koe, e nui ana to matou whakahari mo nga korero o to pukapuka kia matou, kua Kite iho matou i tau whakaatu i te mahi o nga tangata tokorua o Ngatiraukawa kaore matou i kite i tana mahi roherohe, kei te mahi tahae noa atu ia i te koraha, kaore e tika kia mahi whakatakoto rohe mana ki Omarupapako, e he ana tana mahi, kaore ona whenua i konei, tera ano nga rohe o tona tupuna kei Maungatautari hei mohiotanga mana ki te mahi pena. Ko to matou whenua kaore e pai kia riro i a ia tetahi wahi iti nei, he mea Panui ki nga iwi katoa nei ta matou hokonga atu i to matou whenua ki a koe, ko te mahi a Parakaia e mahi tahae ana kaore matou e kite ana i ana roherohenga atu kaore matou e pai kia mahue tetahi wahi ki tana ringaringa, kua oti ia matou te whakaae ki a koe nga rohe nunui.

E hoa Petetone kua oti ta maua mahi ko Te Pura, tuhituhi i nga ingoa o nga, tangata. E hoa kei a koe te whakaaro ki te whakatata mai i nga ra mo te huihuinga ki Parewanui i roto i nga Ratapu o tenei marama e tu nei, hei aha- ma tatou te whakarararuru a tena tangata a Parakaia—ki te kaha ia ki te whakararuru i roto i nga iwi Maori nei, he mate no tona tinana kei muri iho, kua rite katoa nei aku iwi tuturu ki te whakaae mo taku mahi kia koe. He oti ano.

Na to hoa,

Na Hunia Te Hakeke,  
" Aperahama Tipae,  
" Hapurona,  
" Mohi Mahi,  
" Wiremu Makomako,  
Na Hamuera,  
" Ratana,  
" Rihimona,  
" Matene te Matuku.

[Translation.]

Turakina, 1st August, 1866.

FRIEND,—

Salutations to you. We have received your letter of 26th of last month. O sire, good are you! Great is our joy for the words of your letter to us. We have seen your words, showing us the works of the two men of Ngatiraukawa. We have not seen his work, cutting boundaries; he does it clandestinely in the bush. It is not right for him to cut boundaries at Omarupapako; his work is wrong; he has no land here. The boundaries of his forefathers are at Maungatautari, where he can do such work of his. Our land we do not like him to take the smallest portion of. Our selling of the land to you has been proclaimed to all these tribes. Parakaia's work is that of a thief; we have not seen his boundaries. We do not wish that the smallest piece be left in his hands; we have completed the consent of the large boundaries.

Friend, Dr. Featherston, mine and Mr. Buller's work is at an end—the writing the names of the people.

Friend, the thought is with you to draw near the day for the meeting at Parewanui, in the weeks of this month. What do we care about that man Parakaia causing trouble; if he is able to cause trouble among the Native tribes his body will see death, as it has been settled by all the tribes, the consent of my work to you. That is all.

From your friend,

Hunia te Hakeke, and eight others.

To Dr. Featherston.

## Copy of a Letter from Wiremu Pukapuka to His Honor I. E. Featherston.

KI a Te Petatone (Huparitene o Poneke),—  
Maramaihoea, 6 Hepetema, 1866.

E koro Tena koe, koutou ko to Runanga. Ko taku kupu i whakaputa atu na kia koe i te Tari, ara mo te mahi a Parakaia kua tika, tae mai maua ka timata te eka eka, ko te whenua i tukua atu nei ki tou ringa (ringa) kua pau katoa te eka eka e Parakaia raua ko Nepia. E koro ko Parakaia te tangata whakakaha i te Hau Hau kia kaha te to i te tini i runga i te whenua no te 9 o nga (ra) ka kite pu ahau e to ana te tini a Nepia raua ko tana Pakeha i te taha o toku kainga, ka puritia e au te tini heoi ka hoki ratou me te Pakeha, i taua ra ano ka pa te ringa o Ngatiapa ki nga pou a taua iwi wea whenua nei a te Hau Hau, ko taua mahi ekore e mutu, he mahi tuturu tenei na Parakaia raua ko Nepia me ta raua Pakeha hoki i te whenua o nga iwi e toru o Ngatiraukawa, o Ngatiapa o Rangitane, e mea ana a Parakaia koia hei mana mo te whenua. Heoi ano.

NA WIREMU PUKAPUKA.

[TRANSLATION.]

Maramaihoea, Rangitikei,

To DR. Featherston (Superintendent of Wellington),—  
6th September, 1866.

Father, salutations to you and your Runanga. My word which I put forth in your office (that is) concerning the work of Parakaia is correct. When I arrived he had commenced his work acreing the land given over to you. It is all surveyed by Parakaia and Nepia.

Father, it is Parakaia who is strengthening the Hau Haus to be strong in dragging the chain over the land. On the ninth I saw Nepia and his white man dragging their chain alongside my place of residence. I seized the chain; then they returned on that day. The hands of the Ngatiapa then laid hold of the poles of that surveying party of Hau Haus. That work will not cease. It is a permanent work of Parakaia's and Nepia's, with their European, also to survey the land of the three tribes of Ngatiraukawa, Ngatiapa, and Rangitane. Parakaia says he is the (Mana) power of the land. That is all.

WIREMU PUKAPUKA.

## Copy of a Letter from Nepia and others to Rawiri and Rota.

Ki a Rawiri, ki a Rota,—  
Matahiwi, 8 Hepetema, 1866.

E hoa ma. Tena koutou, kia rongo mai koutou, tenei te kupu kua tae mai ki a matou, ko te take o taua kupu Na Te Pura, ko taua kupu he whakahau Na Te Pura ki a Ngatiapa kia tikina nga pou kia unuhia a tatou pou, ko te take o te kupu Na Te Petatone. E ki ana, unuhia nga pou ki te rere mai nga tangata ata whakahokia atu, ki te kaha mai ehara ia koutou tena he, kaore ona ritenga rongo tonu Ngatiapa, katahi ka whiti mai ki tenei taha, katahi ka unuhia nga pou i Omanuka, tae-mai ki Kakanui, Hokianga, Makohai, ka hoki mai Ngatiapa, ka tae mai ki Maramaihoea, katahi ka ki Ngatiapa, mo te Rahoroi ka tikina nga pou i Pakingahau ka unuhia, ko nga tangata kei muri ia Ngatiapa. Ko te Wiremu raua ko Ihakara, ko nga tangata tenei nana nga kakai, Tenei ta matou kupu, ko to matou pouri, nui atu mo enei hamumu, kei a koutou te whakaaro mo enei kupu katoa ki te kite iho koutou kia tere mai ta koutou reta kia matou, tukua atu hoki ta koutou reta ki Poneke, kei mea koutou he mea rongo na matou ki te tangata, kaore na matou ano i rongo ki te waha o te Pura e hamumu ana. Ka huri.

Na Nepia,  
Na Wiriharia,  
Na Tohutohu.

## [Translation.]

To Rawiri to Rota,—  
Matahiwi, 8th September, 1866.

Friends, salutations to you. That you may hear, here is the word that has reached us; the foundation of that word is from Mr. Buller. That word is the telling the Ngatiapa by Mr. Buller to go and draw up our posts. The cause of the word is from Featherston, who says: "Draw up the posts, and if the people interfere, put them quietly away, if they persist, the fault will not be yours, there is no consequence." The Ngatiapa immediately obeyed. They then crossed on this side, then drew up the posts at Omanuka, on to Kakanui, Hokianga,

Makohai. The Ngatiapa then returned, and on arriving at Maramaihoea the Ngatiapa said that on Saturday they would go to the posts at Pukengahau and draw them up. The persons who are behind the Ngatiapa are Te Wiremu and Ihakara. They are the instigators.

This is our word. Our darkness is very great about these utterances. With the whole of you is the matter concerning all these words. If you see (a remedy) hasten your letter to us; also send your letter to Wellington. Do not suppose this is hearsay from other people. No, we heard it from the mouth of Mr. Buller uttering it. The end.

Nepia,  
Wiriharai,  
Tohutoho.

## Copy of a Letter from Tamihana Whareakaka to His Honor I. E. Featherston.

Maramaihoea Wahi o Rangitikei,  
9 Hepetema, 1866.  
Ki a te Petatone (Huparitene),—

E koro Tena koe—He kupu atu tena naku kia koutou ko tou Runanga, ko te mahi a Parakaia te Pouepa kua tu, ko te tu ra tenei kua roherohe i Rangitikei, puta noa ki Oroua tae noa ki ona wahi katoa, ko matou me Ngatiapa kua tu ki te unuunu i nga pou a Parakaia raua ko Nepia Taratoa, i to maua taenga mai ko Te Wiremu Pukapuka ka kite maua ia Nepia ratou ko ona hoa me ta ratou Pakeha wea, e wea ana i roto i o matou kainga e to ana i tana tini, katahi ka tangohia te tini a taua Pakeha ratou ko aua Maori ko Nepia ma.

E koro, kia rongu mai koe, ko te ingoa o taua Pakeha (ko Iui) tautohe tonu iho matou ko Nepia, katahi ka ki atu a Te Wiremu Pukapuka ki taua Pakeha me hoki koe kua koe e haere mai ki konei whakararuru ai, engari kaore a maua kupu kino mo taua Pakeha, i whakahoki pai ano maua i taua Pakeha, ko te take o ta maua whakahoki i taua Pakeha, he pokanoa nona ki te ruri i runga i te whenua kua hoatu e nga iwi e toru, e Ngatiraukawa e Ngatiapa, e Rangitane, kua hoatu pono ki tou ringaringa—Otira ehara i a ia te he, tana he ko te whakarongo ki nga kupu a Nepia raua ko Parakaia.

E koro, kia rongu mai ano koe, e tae atu taua Pakeha na ki kona korero ai he kupu kino a maua mona, he tito—kei whakarongo koutou ko tau Runanga ki nga korero a tena Pakeha—I te mutunga o te whakahoki i taua Pakeha, katahi ka haere ki nga Pakeha o Rangitikei nei tito ai he kupu kino ano a maua mona—E koro katahi ano te Pakeha tito rawa, ko wai te tangata o kaha ki te hoatu kupu kino mo tena Pakeha—kia rongu mai koe ki te kupu a taua Pakeha, he mea tuku mai ia na to Koroni o Niu Tireni, ki te mahi i te papa whenua i tukua atu nei e matou ki tou ringaringa—E koro, ko Parakaia ano te kai akiaki ki te Hauhau, ko tenei tangata ko Parakaia hei whakakino—no te mea kua uru ia ki te Hauhau, no te mea nana ano tenei mahi e mahi nei te pupuru whenua.

Heoi ano na tou hoa pono,

NA TAMIHANA WHAREAKAKA.

## [Translation.]

Maramaihoea, Rangitikei,  
To DR. Featherston (Superintendent),—  
9th- September, 1866.

Father, salutations. This word of mine is to you and your Runanga. The work of Parakaia is commenced, he has divided Rangitikei through to Oroua and all its parts. We and the Ngatiapa have got up to pull down the poles of Parakaia and Nepia Taratoa. When Wi Pukapuka and I arrived we saw Nepia, his companions and Europeans, surveying inside our places, and dragging their chain The chain of the white man and his Maori friends (Nepia and Co.) was taken away.

Father, hearken. The name of that European is Hughes. We and Nepia began to remonstrate. Wiremu Pukapuka then ordered the white man away: "Do you return; do not come here and cause trouble;" but we said no evil words to that European, our returning him was good. The cause of our returning the Pakeha was, because he had taken the liberty to survey the land given to you by the three tribes, Ngtiraukawa, Ngatiapa, Rangitane. It has been truly given into your hands, but the error is not his; his error is hearkening to the works of Nepia and Parakaia.

Father, do hearken. If that Pakeha comes to town, and says we used evil words towards him it is untrue. Do not you and your Runanga hearken to him. After the Pakeha had been sent away he went to the Europeans of Rangitikei telling them lies,—we used evil words towards him.

Father, we never saw a greater liar than this European; who is the man able to give bad words to that Pakeha ? Do you hearken to the words of that Pakeha ? He has been sent here by the Colony of New Zealand to work out the foundation—the land that we have given into your hands.

Father, it is Parakaia who urges on the Hau Haus. This man Parakaia, who is causing (or exciting) evil, because he has joined the Hau Haus; and this is his own work to withhold the land.

That is all. From your true friend,

TAMIHANA WHAREAKAKA.

## Copy of a Letter, from Mohi Mahi and others to His Honor I. E. Featherston.

Parewanui, Rangitikei,  
Ki a Petatone me te Runanga—  
10 Hepetima, 1866.

E koro Tena ra koe, me to Runanga katoa, kia rongu mai koe kua hinga nga pou roherohe a te Hauhau a Parakaia te Pouepa i runga i te whenua i tukuna paitia e matou ki a koe, ara o nga iwi katoa, no te whitu o nga ra o Heptema, 1866, i te tekau o nga haora, ka tikina e tetahi tino kaumatua o Ngatiapa nga pou a Parakaia me te Hauhau i runga i to matou whenua kua riro nei i a koe, ko aua pou i unuhia paitia e matou, i taua ra ano i te tekau matahi o nga haora, ka tutaki (ki a) a Wiremu Pukapuka a Nepia Taratoa me te Hauhau me te Pakeha e wea ana i runga i taua whenua, ka tangohia e Wiremu Pukapuka te tini i a Nepia Taratoa, muri iho ka whakahokia atu e Wiremu te tini kia Nepia me te Hauhau, ko taua iwi Hauhau e rua tekau, mehemea ko taua tino kaumatua nei ko Wiremu Mokomoko i kite i a Nepia Taratoa me te Hauhau, anei kua riro mai te tini i a ia.

E koro kia rongu mai koe, he pokanoa te mahi a Parakaia no te mea ko tona arero he arero teka, me tona ringaringa matau rite tahi ki tona arero. E koro, kia rongu mai koe, me to Runanga, ko te ringa mau i o Parakaia kei te mohiotia mai e koe me te Runanga ko tona ringaringa matau, me ana whakaaro kei te Hauhau. E koro, tukua mai tetahi whakaatu kia matou mo tena reta ka tukua atu nei e matou kia koe.

Heoi ano ka mutu,  
Na Mohi x Mahi,  
" Wiremu x Mokomoko,  
" Matene x te Matuku,  
" Hakaraia x Rangipouri,  
" Henare Kaukawa,  
" Kihimona x Tu Hawhea,  
" Te Ropiha x te Awahi,  
" Te Waitere Marumaru.  
Otira Na te iwi katoa o Ngatiapa.

## [Translation.]

Parewanui, Rangitikei,  
10th September, 1866.

TO DR. FEATHERSTON AND THE RUNANGA—

Father. Salutations to you and your Runanga. Do you hearken, the poles put up by Parakaia and Hau Haus as boundary marks are down upon the land that has been given over quietly by us to you (*i.e.*) by all the Tribes.

On the seventh of September, at the hour of ten, one of the very great men of Ngatiapa went and fetched the poles of Parakaia and Hau Haus on our land, that you now have, those poles were taken out in good order.

On that same day, at the hour of eleven, Wiremu Pukapuka met with Nepia Taratoa, Hau Haus, and European, surveying on that land. Wiremu Pukapuka took away the chain from Nepia Taratoa. Afterwards Wi Pukapuka returned the chain to Nepia and Hau Haus; the number of that Hau Hau tribe are twenty.

Had that great man Wi Mokomoko seen Nepia Taratoa and the Hau Haus, he would have taken the chain away.

Father. Do you hearken. This work of Parakaia is liberty taken of his own accord, because his tongue is a lying tongue, and his right hand is the same.

Father. Do you hearken, and your Runanga. The left hand of Parakaia is known by you and Runanga. His right hand and thoughts are in the Hau Hau. Father, send us some instructions for this letter we now send to you. That is all. Ended.

[Here follow eight signatures.]

But from all the Tribe of Ngatiapa.

## Copy of a Letter from Aperahama Te Huruhuru to His Honor I. E. Featherston.

Ohinepuhiawe, 10 Hepetema, 1866.  
Ki a te Petatone,—

E hoa, tena koe, kia rongu mai koe, kua tae mai ahau ki konei kua rongu ahau kua maunu i a Te Wiremu raua ko Tamihana nga pou a Nepia raua ko te Pakeha, a i pana e raua taua Pakeha—ka tohe ka tohe, katahi ka ki a Te Wiremu mehemea ka tohe koe, ka patua koe e ahau, ka ki hoki a Tamihana me mutu, kaore te Pakeha i rongu tohe tonu te Pakeha ratou ko ana Maori, e puta atu te reta a te pupuri whenua ki a koe kei whakarongo koe ki ta ratou reta—ko ta ratou mahi he whakahe i a korua ko Te Pura me o korua hoa Maori hoki.

Ka mutu,

NA APERAHAMA TE HURUHURU.

## [Translation.]

To Dr. Featherston,—  
Ohinepuhiawe, Rangitikei, 10th September, 1866.

Friend! Salutations to you. Do you hearken ? I have arrived here, and I have heard that the poles put up by Nepia and the European have been taken down by Wiremu and Tamihana To Whareakaka, and the European sent away. He persisted and persisted on. At last Wiremu said, "if you still persist I will strike you (or kill)." Tamihana then said, "let it end." The white man would not hear; the white man and Maoris still persisted.

If you should receive a letter from the withholders of land do not heed it: their work is to obstruct yours, Mr. Buller's, and your Maori friends. Ended.

APERAHAMA TE HURUHURU.

## Copy of a Letter from Rawiri Te Wanui to Major Edwards.

E hoa e te Erueti,—  
Otaki, 14 Hepetema, 1866.

Tena koe. Tenei te pukapuka nei ka tukua atu nei kia koe he pukapuka no Rangitikei, mau e tuku atu ki te Kawanatanga, mau e titiro iho ki nga kupu, he pukapuka ki mai ki a matou ko nga pou rohe o to matou whenua i Rangitikei kua unuhia he ahakoa kaore matou e pouri kei te whakawa te tikanga, no te mea e mahi ana ratou i te aroaro o te Ture, me matou hoki e mahi ana i te aroaro o te Ture, ma te Ture e titiro te tika o ta ratou me te he, te tika o ta matou me te he, no te mea kua riro te moni i te kairuri. Heoi ano.

Rawiri Te Wanui,  
Te Kepa Kerikeri,  
Rota Tahiwai.

## [Translation.]

Friend Edwards,—  
Otaki, 14th September, 1866.

Salutations to you. Here is this letter now sent to you, a letter from Rangitikei for you to forward to the Government; you will look at the words, it is a letter informing us that the boundary posts of our land at Rangitikei have been drawn out. It is of no consequence, we will not be dark (sad); the decision is with the Court, because they are working in the presence of the law, as also ourselves, we are working in the presence of the law. The law will see (decide) the right or wrong on their part, also the right or wrong on our part, as the money has gone to the surveyor. That is all.

[Here follow three signatures.]

**Enclosure 24 in No. 1. Copy of a Letter from Mr. Strang to the Hon. the NATIVE MINISTER.**

Supreme Court Office, Wellington, 17th September, 1866.

Sir,—

In the absence of His Honor Mr. Justice Johnston (a letter, of which the enclosed is a copy) has been received by me, and as it refers to matters connected with the Natives, who have improperly addressed the Judge, regarding proceedings in the Court, it is my intention to inform them of the irregularity of the course they have adopted.

I think it advisable to inform you of the circumstance.

I have, &c.,

ROBERT R. STRANG, Registrar.

To the Honorable the Native Minister.

## Copy of a Letter from Te Ratana Ngahina to Judge Johnston.

Parewanui, Rangitikei, 10 Hepetema, 1866.

Ki a te Tiati Whakawa o Poneke,—

E koro tena ra koe te mahi na i nga ture o to tatou Kuini. Ki a rongo mai koe ko nga pou a Parakaia te Pouepa me ona hoa Hauhau kua turakina e matou ara e Ngatiapa i poua nei e ratou ki runga o to matou whenua i Omarupapako i Oteatatuhi i Himatanga i Paepae puta noa i Rangitikei i Oroua.

He mahi pokanoa no ratou ki runga i to matou whenua i hoatu nei e matou i te awatea ki te ringaringa o te Huparitene te whenua.

E hoa kua koe e whakarongo ki nga korero tito a Ngatiraukawa ara a Parakaia ma. Ka mutu.

Te Ratana Ngahina,

Huria te Hakeke

Hamiora Taumaruru,

Ntiku te Angi.

## [Translation.]

Parewanui, Rangitikei,

To the Judge of Wellington, Sir—

6th September, 1866.

Salutations to you carrying out the law at that place, the laws of our Queen. Do you hearken. We, that is, Ngatiapa have thrown down the poles of Parakaia and his Hau Hau friends, which they placed on our land at Omarupapako, Oteatatuhi, Himatangi, and Paepae, as far as Rangitikei, and Oroua. It was in consequence of their meddling with our land which we gave in the light of day to the hand of the Superintendent.

Friends. Do not listen to the words of Ngatiraukawa, that is to say, of Parakaia and his friends.