

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

Heoti ano.

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

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

Enclosure 7 in No. 2.

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

KI TE RUNANGA,—

Manawatu, Aperira 14, 1866.

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

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

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

Parakaia te Pouepa,
Henere te Herekau.

[TRANSLATION.]

TO THE ASSEMBLY,—

Manawatu, 14th April, 1866.

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

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

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