

Na Te Matenga, x
 „ Parao, x
 „ Rana, x
 „ Takana,
 „ Hoeta,
 „ Te Karehana,
 „ Hitana,
 „ Matiu,
 „ Te Koro,
 „ Epiha, x
 „ Te Wetini, x
 „ Te Waka,
 „ Hone te Tihi, x
 „ Moihi Tarapuhi,
 „ Marino,
 „ Kapita,

Na Tarikama,
 „ Hamapiri,
 „ Himiona,
 „ Pumipi,
 „ Hopa,
 „ Eruini,
 „ Teni,
 „ Rimi,
 „ Hiriwetere,
 „ Makerini,
 „ Paramena,
 „ Te Peina Tahapara, x
 „ Riahana te Potaua, x
 „ Rewi Karaka,
 „ Hare Pere,
 „ Herikuiha. x

[TRANSLATION.]

FRIEND,—

You will send our word (request) to Port Nicholson, to Mr. Russell, and Mr. Russell will forward it to the Runanga of Port Nicholson, to withhold Mr. Featherston. Do not allow him to come and disturb us, as we do not (now) intend to sell Rangitikei; this is the decided word (expression) of the whole tribe.

Rangitikei, 25th February, 1866.

(Here follow the signatures.)

Mr. Edwards, Resident Magistrate.

Enclosure 3 in No. 1.

Copy of a Letter from HUNIA HAKEKE and others to the Honourable the PREMIER.

KI A TARAPATA UPOKO RUNANGA,—

Turakina, Maehe 23, 1866.

E hoa, tena koe, e hoa he ui ritenga atu tenei ki a koe, na matou ko toku iwi ko Ngatiapa, kei te kimi noa iho o matou whakaaro ki te tu o te mahi a Takuta Petetone, e mahi nei i to matou whenua i Rangitikei, ka nui to matou pouri, kahore hoki i te marama, ia matou tona tikanga, he kimi haere nei ia i te tikanga a tetahi iwi ke atu, kahore nei o ratou putaketanga ki runga ki to matou whenua, na matou ano i hoatu te whenua ki a ia, nana hoki i haere mai ki te pehi i te whawhai a Ngatiapa raua ko Ngatiraukawa, hoatu ana e matou te pu maungarongo ki tona ringaringa, ki atu ana matou, kia raua ko te Kawana te whenua, me hoko mai ki a matou, kei a matou te whakaaro ki etahi iwi atu, ka ki mai ia e pai ana; ka ki atu matou i ta matou tino kupu ki a ia. “Ki te whakarongo koe ki te reo o Ngatiraukawa, ara o Ihakara i muri iho o tenei hoatutanga kia koe, ko te tupu ano tenei raruraru;” kahore enei kupu i huna ki a ia i te timatanga o te korero o te whenua kia ia. I roto i tenei tau hou e hipa ana matou i te whawhai ki Patea, e tukuna ana e ia tetahi pukapuka whakaae kia tangohia e Ihakara tetahi £100 pauna o Rangitikei, o te whenua ano hoki i te raruraru, i whakaae pono matou ki nga moni o nga reti ki a ia tiaki ai, ara kia te Petatone, ki ana mai ia, ae, mana e tiaki ekore ia e hoatu ki tetahi tangata ke, i naianei kua he tana kupu, kahore o matou kanohi i kite i taua tukunga moni, no konei matou ka whakaaro, akuanei mau tonu ai te maminga o te Petatone ia matou, me tana karanga Runanga puta ke ki Manawatu, i naianei e te runanga o Poneke, kua kore matou e whakarongo ki tana tikanga. Ka puta ke koia te mahi a Petatone me pehea koia matou? Me whakahe ano matou ki te tikanga e puta ke ana, no konei matou ka whakaatu ki te Runanga pakeha. Ko te Petatone pea e maminga nei ia matou, ko te Kai-whakamaori pea. E hoa ma ehara i te whakaaro iti to matou whakaaro pakeke ki to matou whenua ake, he nui noa atu, ki ana mai a te Petatone, mana e tiaki, mana e tiaki, no reira matou ka whakaae, ko tenei ritenga kei te tinihangatia matou, ko te puta ano he raruraru mo matou mo nga Maori, ki te he ake matou e pai ana, e he ana ko to matou whenua, ki te pokanoa hoki tetahi tangata ki runga ki te whenua Pakeha ka tupu ano te raruraru.

E hoa e Tarapata me tou runanga, kei te mohio koutou, kua kite tuturu koutou i te whenua o Ngatiraukawa i Maungatautari, kua tuku panui ratou, kia tino mohio ai koutou nga Pakeha ko to ratou whenua tera, ki te he mai i a koe me tou Runanga nga korero o to matou pukapuka tuhituhia mai tetahi tikanga marama, me haere mai etahi o koutou ki Whanganui nei korero tahi ai tatou, ko te Petetone, kia kimihia tona he. Heoi ano tena ra koutou.

Na Hunia Hakeke,
 „ Mohi Mahi,
 „ Wiremu Mokomoko,

Na Hamuera,
 „ Ratana Ngahina,
 „ Matene te Matuku.

[TRANSLATION.]

TO MR. STAFFORD, PREMIER,—

Turakina, 23rd March, 1866.

Friend, salutations! Friend, this is a question to you from us and our tribe Ngatiapa. We are vainly endeavouring to understand the object of Dr. Featherston's proceedings relative to our land at Rangitikei. We are very sad because we do not understand what he is about. He goes about inquiring the sentiments of a stranger tribe, who have no claim whatever to our land. We gave him the land when he came to prevent hostilities between the Ngatiapas and Ngatiraukawas. We placed the gun of peace in his hand, and told him and the Governor to buy the land from us, and that we would arrange with the other tribes. He replied it is well. We then told him our decision. If you listen to the voice of Ngatiraukawa, viz., to Ihakara, after this concession to you, trouble will spring up. This warning was not concealed from him at the commencement of the talk about the land.