

ascertainment and assessment of the proportionate interest of the contending tribes, is still unaccomplished, or at least has not been communicated to the Natives, or received their assent.

As I still desire to take no step in respect of this vexed question without the knowledge of the Government, I shall do myself the honour of forwarding to you a copy of my answer to Rauparaha.

I have, &c.,

The Hon. the Native Minister, &c.

W. B. D. MANTELL.

Sub-Enclosure to Enclosure No. 2.

Copy of a Letter from TAMIHANA TE RAUPARAHA to Mr. MANTELL.

Ngawhakungutu Wahi o Otaki,

Aperira 25, 1866.

E HOA E MATARA,—

Tena koe, i tae au ki te hui i Manawatu a Ngatiraukawa, a tera ki Manawatu—huihui katoa mai a Ngatiraukawa ki te Kupapa, me e tahi o Ngatiraukawa ki te Kingi, ki te Hauhau; rupeke katoa atu hoki matou a Ngatitōa, me etahi o Ngatiawa, a Muaupoko, a Rangitane, a Ngatiapa, me etahi o Whanganui.

No te 3 o Aperira, 1866, ka rupeke katoa ki te kainga i noho ai te hui, ki te Takapu wahi o Manawatu, no te 5 o Aperira ka timata te korero mo Rangitikei kia hokona atu kei waiho hei take raruraru mo tenei Mokoā ki Rangitikei ki Poneke. a he nui nga korero, ko etahi e ki ana me ruri me whakawa, ko etahi e ki ana me pupuri tonu hei mana mo nga tangata Maori, ka riro te hoko taua Kainga ka ngaro te iwi Maori, he nui noa atu nga korero, kaore e ata marama.

No te 14 o Aperira, 1866, ka whakaotia nga korero ki runga ki te tuku whenua, me te whakaae mai hoki o Takuta Petatone ki runga i nga kupu a matou a nga kai tuku atu i Rangitikei kia Takuta Petatone, ko te nuinga hoki o nga tangata me nga iwi o nga hapu i tenci taha ki te tuku whenua, ko tetahi taha o Ngatiraukawa ko enei i whakaae nei ki te Kingi ki te Hauhau, ko era nga mea i te pupuri i Rangitikei kia mau kei ngaro to ratou mana i te taha Pakeha Kuini hoki.

Na whakaritea ana nga utu, ko etahi i ki, kia rua hereni mo te onepu, kia rima hereni mo nga repo, kia kotahi pauna mo te wahi pai. Kaore i paingia i te nui rawa o enei utu, karangatia ano e etahi atu, kia £50,000 karangatia e etahi kia 60,000 kihai i whakaaetia e Takuta. Ka karangatia ano £40,000, kaore i pai, ka karangatia ano kia 21,000, katahi ka ngawari, otira ka tohea ano e nga tangata ki te £60,000. Katahi ka whakaaetia e Takuta Petatone ki nga mano pauna £25,000, ka whakaae katoa atu matou katoa, ara nga iwi pai ki te tuku atu i Rangitikei kia hokona atu. Te take i hokona atu ai ki era utu, he whenua raruraru, me kua te raruraru o taua whenua ekore e hokona atu, ki te kite koe i etahi pukapuka (a) etahi o Ngatiraukawa e tuhi atu ana ki te Kawanatanga mo taua whenua, kua e whakaaroa mai, e rua nga arero o aua tangata, he hara au i tuhituhi ai kia koe, kua korero taua ki taua Kainga.

Ko nga moni anake tenei kei te whakaarohia e au kia tuhi atu au kia Takuta kia marama te whakahaere ki nga iwi o Ngatiraukawa, kia nui ano nga iwi o Ngatiraukawa, ka koo au me ka tuhi mahi koe ki au. E pai ana te rironga o Rangitikei ki taku whakaaro, hei whakanui i te Pakeha ki roto o Manawatu, hei whakarangatira mo nga tangata Maori, kia tupu ake ai te pai ki nga iwi e rua, ki te Pakeha ki te tangata Maori hoki.

Kia Matara, kei Poneke.

Naku na to hoa aroha,

NA TAMIHANA TE RAUPARAHA.

[TRANSLATION.]

FRIEND MR. MANTELL,—

Ngawhakungutu Wahi, Otaki, 25th April, 1866.

Tena koe. I attended the meeting at Manawatu of Ngatiraukawa. Those living at Manawatu, all Ngatiraukawa, gathered together the friendly Natives who supported the King and the Hau Haus. All Ngatitōa assembled, some of Ngatiawa, of Muaupoko, of Rangitane, of Ngatiapa, and some of Whanganui.

On the 3rd of April, 1866, we all assembled at the village where the meeting was held at the Takapu, a place at Manawatu.

On the 5th of April the talk about Rangitikei commenced. (It was proposed) to sell it, lest it should remain a source of trouble for this district, at Rangitikei, and at Port Nicholson. There was a great deal of talking. Some said, "Let it be surveyed and investigated;" others said, "Let it be held as before for the purpose of maintaining the power (authority or influence) of the Natives; if that settlement is sold, the Maori tribes will be lost." There was a great deal of talking which was not quite clear.

On the 14th of April, 1866, the discussion was brought to a close by agreeing to let the land go, and by Dr. Featherston agreeing to the word of the sellers at Rangitikei. The majority of the people and the tribes and the sections on this side were for selling the land. Some of Ngatiraukawa, those who support Kingism and Hau Hauism, are the things (mea) in favour of retaining Rangitikei, to hold it fast lest their power should be lost by the Pakeha side and the Queen's side. The payment was then talked over. Some said, "Let it be two shillings for the sand, five shillings for the swamps, and one pound for the good places. This was not liked on account of the very high rate. Some other person called out, "Let it be £50,000;" another called out "£60,000." Dr. Featherston did not agree. £40,000 was then asked, but it was not approved; £21,000 was then asked, then for the first time it was easy, but some of the people urged for £60,000. At last Dr. Featherston agreed to give £25,000, and we all agreed, viz., the people in favour of selling Rangitikei. The reason why it was sold for that money is because it is disputed territory; if it were not disputed, it would not be sold.

If you should see some letters written by Ngatiraukawa to the Government about that land, do not give them any attention. Those people have two tongues. I did not write to you because we have talked together about that place. I am now only thinking of the money, and of writing to Dr. Featherston to be clear in settling with the Ngatiraukawa tribe. Let them have a large portion of the money. I shall be glad if you will write to me. The sale of Rangitikei was satisfactory to my mind.