

Ko Nepia Taratoa,  
 „ Aperahama te Huruhuru,  
 „ Te Keremihana Wairaka,  
 „ Paranihi te Tau,  
 „ Wiriharai te Angiangi,  
 „ Te Ara te Tahora (he wahine),  
 „ Takana te Kawa,  
 „ Hoeta te Kahuhui,  
 „ Ahitana Hukarahi,  
 „ Te Miratana Rangitakahirua,  
 „ Te Kereama Taiporutu,  
 „ Katene te Waiho,  
 „ Pumipi te Kaka,  
 „ Te Whatanui,  
 „ Rawiri Wanui,  
 „ Te Kepa Kerikeri,  
 „ Rota Tahiwī,  
 „ Tohutohu,  
 „ Harehemi Taharape,

Ko Arapata Whioi,  
 „ Paora Taraotea,  
 „ Te Roera Rangiheuea,  
 „ Hare Reweti Parearua,  
 „ Pataropa te Nge,  
 „ Te Roera te Tiaki,  
 „ Wereta te Huruhuru,  
 „ Meihana te Nge,  
 „ Matenga Tuoi,  
 „ Manahi te Mo,  
 „ Porokoru te Kauru,  
 „ Rewi Pariarua,  
 „ Roera Hukiki,  
 „ Hoani Whareiaia,  
 „ Nerehana te Paea,  
 „ Pitihira te Kuru,  
 „ Te Hemara te Mataaho,  
 „ Nikora te Utahi,  
 „ Parakaia te Pouepa.

Ko nga tau i noho ai matou ki runga o Rangitikei, ka 31 matahi.

Kaore he ahi a Ngatiapa e ka ana i runga o Rangitikei tae noa mai ki enei ra.

Na konei ta matou ki i tu ai, te tuatahi—Ko Kawana Kerei—tuarua, ko Kawana Paraone—te tuatoru ko Kawana Kerei ano, mau tonu te matou kupu pupuri ekore e mutu. Ka huri.

[TRANSLATION.]

To CAPTAIN RUSSELL (Native Minister),—

House of Matene,

Otaki, 30th April, 1866.

What we have said is true. Neither Ngatiapa, Rangitane, nor Muaupoto have anything to do with it (the land.)

(This is) the truth, on our arrival they were all killed or beaten by Te Rauparaha. The authority of the land had also departed, and they remained slaves.

Again, Te Rauparaha was continually slaying the people who had murdered his children. On account of our long residence amongst them, at last Rauparaha ceased slaying them, and then they lived.

The word of Te Rauparaha went forth: Let the land remain for Ngatiraukawa as far as Rangitikei and as far as Otaki.

By this we obtained authority over these lands, and by this our withholding the land is just. Again, we have been living on it for many years.

The people of Ngatiraukawa who have joined in the sale of the land and Ngatiapa, these people are jealous on account of the small pieces of land belonging to them: another (reason) is that they have no influence amongst the people who have large pieces of land at Rangitikei.

Now these are the people who possess the authority and the greater portion of the land.

(Here follow the signatures.)

We have lived on the land thirty-one years.

The fire of Ngatiapa has not been kindled up to the present day.\*

This is why our speech has been put forth: first, Governor Grey; second, Governor Browne; third, Governor Grey again.

Our determination to hold fast to the land is fixed and will never cease.

Enclosure 4 in No. 5.

Copy of a Letter from APERAHAMA TE HURUHURU and others to all the RUNANGA.

Otaki, 30 Aperira, 1866.

Ki nga Runanga katoa o Poneke, o Pokupa, Ahuriri, o Akarana, Ingarangi, o nga wahi katoa o Kuini,—

E hoa ma, ka haere atu matou ki Poneke, ko te take tena o nga tangata o Rangitikei, o Roua, o Manawatu, o Poroutawhao, o Otaki, kahaere atu nei ratou ki Poneke, he panga mai no te mamao ki o ratou ngakou, he nui rawa no te pouri, o nga mahi a Te Petatone ki nga taringa o enei iwi. Te tuatahi, ko a matou reta o mua, ko te Makarini hei Kai-whakawa mo Rangitikei, ko te kai hoko ia o te whenua nei i mua, koia te kai pupuri o nga kupu a nga iwi i mau ai tenei taha, kua whina ketia atu ki a Ma raua ko Kawana Kerei ko tera taha o Rangitikei, kua rongo raua kua kite raua i te maunga o te wahi e pupuri nei ratou, koia hoki te iwi i tohe ai kia Kawana Kerei raua ko Te Poki, ko Te Makarini ano hei Kai-whakawa mo nga pu a Ngatiapa raua ko Ngatiraukawa, Ko te Kai-whakawa tera i pai ai nga iwi nei hei mahi. Heoti whakaritea ake e koutou ko Te Petatone hei Kai-whakawa mo te matou raruraru, kaore i marama, i purua e ia nga reti, a pouri iho, na he Kai-whakawa i ki ta koutou whakarongo, kia matou ia, he kai puru ia i nga waha o te iwi, pouri iho i reira. Koia matou i tohe ai i era tau kia whakawakia. Kia tukua mai he kooti whakawa, kaore nga Runanga i pai, i tohe ano matou kia puritia atu ia, kaore koutou i pai, i naiane kua tae mai ia ki te tono i Rangitikei, kaore i marere Rangitikei ia Nepia, ia Aperahama, kua raruraru matou, he Kai-whakawa ano ia ki ta koutou whakarongo, ki ta matou ia he kai muru taonga ia, he kai whakatika ia i nga reo ke o tahaki, whakahengia iho e ia te kupu pupuri a nga tangata tuturu, tau iho te pouri ki nga tangata ata mahi.

\* Meaning that Ngatiapa has not occupied the land.