

Enclosure in No. 14.

E HOA TENA,—

Wanganui, Mei 7, 1877.

Tena pea kua tae atu ta maua reta whakaatu i to maua mahi—i mea ahau ki a koe, taihoa e tuhituhi mai kia tae atu he pukapuka tuarua. Ka huri tena. Ka tu ano. Kei te matau hoki koe ki aku korero mo nga whenua e hohohia mai na e koutou ara e Ngatiruanui. E hoa, kei a wai ena whenua? He kotahi koe he mano ahau ahakoa toa koe me aha i te horo e pehi ana. Koia au ka mea me ata whakaaro me kaumatua, ahakoa kua wera te koromatua me tukua koia te tinana katoa ki te ahi?

Ko taku whakaako tenei i runga i taku mohio me tukua, tetahi wahi o te whenua ki te Kawanatanga kia u ae koutou te pupuri mo koutou ake nga wahi kahore i tukua, otira he ara tenei kua tupuria e te tarutaru e te tataramoa he maha nga tikanga hei hurihuri.

Me ake te Paremata ka tu he titiro i nga mea katoa o to tatou motu. Ki te turi koutou ki nga mea penei he kore rawa mo amua notemea ko mate te rangatira o te tangata, a ko koe e ngaro awe o tatou, a kei au te whenua ko te mutunga tena.

Ko te pai rawa koutou ko te ora ko te whai rawa na te mea haunga ano te moni puta horo mai, ko te moni e puta mo nga whenua i purutia ina rihitia e koutou he ora rawa tena he ora tonu hoki mo te whenua.

Ki te pai te iwi ki te korero ki au mo runga i tenei tikanga ki te pai ratou kia whakaturia ahau he kai whakahaere mo ratou ki tenei mea e pai ana ahau, kia haere atu kia kite i a ratou. E mara e te Katene, kua mutu aku kupu. Kei te matau koe ki au, ma te roa ma te maha o nga korero ka aha ae ma te mohiotanga o te iwi e titiro. Kahore aku kino kia ratou kahore kia iti. Erangi ko taku tino hiahia kia ora ratou me o ratou wahi me o ratou tamariki. Ka mutu tenei korero naku.

Kia Tuwhakaruru.

Kia marama mai te tuhituhi ki au ina tuhituhi te tangata.

Na to hoa,

Na MAKITANARA,

Wanganui.

[TRANSLATION.]

FRIEND,—

Wanganui, 7th May, 1877.

I suppose our letter explaining what we two are doing has arrived, in which I said, Don't answer until you get my second letter. That ends that. This is something else. You also know my talk about the lands you are disputing about—that is to say, Ngatiruanui. Now, my friend, whose land is that?

You are only one; I am a thousand; and, although you are brave, what of the fall by pressure! Therefore, I say, act as an elder and quietly consider. Although the thumb is burnt, why should the whole body be put into the fire?

This is my teaching from what I know. You hand over part of your land to the Government, that you may hold fast for yourselves the parts not handed over; but this is a road on which have grown weeds and thorns, and there are many things to be considered.

The Parliament will soon meet to look into all matters concerning our island. If you are obstinate in these matters there will be nothing hereafter, because death is the chief of the individual, and you may be the first of us to be lost, and the land will be mine: that will be the end.

You will live and flourish, not because of the money forthcoming at once, but because of the money you will get for the lands you will hold and let. That will be life indeed for you and the land also.

If the people think proper to talk over this matter with me, and appoint me to conduct these matters for them, I will go and see them.

Friend Katene, I have finished. You know me. What of long and much talk? Let the people judge from their own knowledge. I have never done them any harm, not the least, and my great desire is that they should all be saved, their places, and their children. That is all I have to say.

To Tuwhakaruru.

When you write, let your answer be clear.

Translation—W. Rennell, Interpreter.

From your friend,

McDONNELL,

Wanganui.

No. 15.

Mr. R. W. WOON, R.M., Wanganui, to the UNDER SECRETARY, Native Department.

SIR,—

Native Office, Wanganui, 22nd May, 1877.

I have the honor, in compliance with the direction of the Hon. the Native Minister, as contained in your circular letter of the 23rd March last, No. 4, to furnish the annual report upon the state of the Natives in my district.

As to the state of Native feeling generally, much can be said.

Such feeling is liable to constant fluctuations and unsettlement, by the many influences brought to bear upon it from within and without.

The most disturbing element is the all-absorbing land question.