

persons of the Ngatiraukawa tribe, who had returned from Wellington, from seeing Mr. McLean. Parakaia and Karananea spoke falsely to Mr. McLean, that Te Watene should come back to Otaki, and give up his dwelling place, which Ngatiraukawa had occupied for fifty years (Horowhenua). But I think that Hunia and Keepa should return to Rangitikei, to Wanganui. They are the cause of the disturbance. They came on the 1st day of July, 1871.

Parakaia and Karanania did not keep back their children (young men), at Katihiku, but they sent them to carry guns to Poroutawhao for Horowhenua.

Te Watene and party are the descendants (or remains of) Te Whatanui. Are they to be turned off? This is to flatter (deceive) Mr. McLean) Native Minister.

Friend, Mr. McLean, the right course in my idea is, to send Hunia and Keepa, the persons who are creating the disturbance, away from Horowhenua. It is not right that the persons living peaceably on the land, should be sent away, owing to the disturbance of these men. The whole of Ngatiraukawa think this now, that these men should go away. Don't you rely upon the quietness of Ngatiraukawa; it is only from respect to you and the Government that they are so quiet.

That is all I have to say to you, my (chief) master.

From your affectionate friend,
TAMIHANA TE RAUPARAHĀ.

No. 96.

Mr. CLARKE to the Hon. D. McLEAN.

(Telegram.)

Otaki Station, 26th August, 1871.

I HAVE just returned from Foxton; there are only two pas: one at Horowhenua, the other at Poroutawhao, which were built before I came into the district. Watene is building a large house, which I believe is intended for a pa, but I think I have succeeded in stopping its completion. There is not so much excitement as there was a week ago. If I could only get Watene to leave Horowhenua the Natives would quiet down, as he is a cause of irritation to Hunia and Kemp.

M. CLARKE.

No. 97.

TE WATENE TE KAHARANGA to the Hon. D. McLEAN.

To Mr. McLEAN,—

Horowhenua, 28th August, 1871.

Friend,—Salutations to you. I have heard that you have received a letter from Kawana Hunia, asking that I should be sent away from Horowhenua. Listen! I shall not go away from Horowhenua, as I am not a new claimant for that land, neither am I an evil-disposed man. I am a peaceable person, and I do not want to have anything to do with the work of Te Keepa and Kawana Hunia. Friend Mr. McLean, that is all on this subject.

This is another subject. After you received my letter about the burning of the houses at Koutouroa, Kawana Hunia came to you, and handed the land over to you, so that it might be investigated. Hearken! I have lived for several years at Horowhenua, and there is no cause why this land should be investigated. All that I wish to have investigated are my houses alone, those burnt by Te Keepa and Hunia.

This is all I have to say to you.

From your friend,
TE WATENE TE KAHARANGA.

No. 98.

HOUATE TE RUIRUI to the Hon. D. McLEAN.

To Mr. McLEAN, NATIVE MINISTER,—

Otaki, August 28th, 1871.

Salutations to you. This is a word to you, in reply to what you asked: namely, that Te Watene should come from Horowhenua (*i.e.* go away) Now this is the word of all Ngatiraukawa. It will not be possible to move Te Watene from Horowhenua; let him remain there. Let Muaupoko also remain on their portion at Horowhenua. But the right thing is for Hunia and Te Keepa to go away from Horowhenua. It is not right for these mischievous persons to remain at Horowhenua. But let the Government be strong in asking these persons, who carry guns, build pas, burn houses, and cause all evils by their thoughts, to move.

From your people,
HOUATE TE RUIRUI.

No. 99.

Mr. M. CLARKE to the Hon. D. McLEAN.

(Telegram.)

Otaki Station, 28th August, 1871.

MUAUPOKO complain that they cannot go on to Ngatihuia Run to look for cattle, on account of *aukati*. Ngatihuia have promised to remove *aukati*. I propose, with your approval, writing to Kemp, telling him to let three or four go to look for cattle, provided they go first to inform Ngatihuia; secondly, neither are to carry arms; third, in case of dispute, to refer to me. Ngatihuia like this plan. I propose writing to them to the same effect.

M. CLARKE.