

P A P E R S

RELATIVE TO

H O R O W H E N U A .

(Being Return to an Order of the House of Representatives, No. 44, of the 4th October, 1871).

That there be laid upon the Table “Copies of all Correspondence concerning the disputed land claim at Horowhenua, including Reports by Major Edwards and Mr. M. Clark.”

(Mr. Gillies).

WELLINGTON.

—
1871.

PAPERS RELATIVE TO HOROWHENUA.

No. 1.

MR. RICHMOND,—

Horowhenua, Otaki, 12th March, 1869.

I send you herewith a copy of a letter written by Wiremu Pomare.

TE RIRIA TO TE WIITI,—

Remain then, you and your child at Horowhenua; we are about to go thither ourselves, and now, as the matter at present stands, do not be afraid at people trying to eject you. Hold fast, Riria; my loving mother continues to live at Horowhenua, at the place left to you by your brother.

WI POMARE.

No. 2.

W. POMARE to HECTOR McDONALD.

(Sent to the Hon. Mr. Richmond by Akapita Te Tewe.)

Do not you give up your place. You and your old man Tiro-tiro, and Riria also, must steadfastly occupy, and not give up possession, so that we may find you there. We proceed thither in the summer, in November.

To Hector McDonald.

W. POMARE.

No. 3.

TAUTEKA MATENE to the Hon. J. C. RICHMOND.

To MR. RICHMOND,—

Friend,—This is the copy of Wiremu Pomare's letter to Kararaina and myself. Now this is one word to you. We are willing that the surveys be commenced at once; if you disapprove, write to us by Monday's mail.

TAUTEKA MATENE.

To TAUTEKA and KARARAINA,—

Mahurangi, 17th February, 1869.

Friends,—Salutations to you two, the living semblance of our dead parent, Te Whatanui. Friends, your letter has come, in which you speak of our parent who is now parted from us in this world: we will expend our grief in brooding over what comes to us from thence, &c.

This is a word to you about the lands of our ancestors and parent, Te Whatanui; listen to what we two have to say. Be strong in the matter of our lands, lest through ignorance you allow others to take it, for because of Te Whatanui's death trouble will ensue with respect of our lands. Friends, be strong; expect us. As soon as our interests in connexion with the Ngapuhi are settled we intend going thither; this will be next summer. We are going thither because there are a good many persons going with us to Kapiti; therefore do we say, be strong! The pakeha, whom our parent located at Horowhenua, let him not be ejected; leave him still to occupy in the "mana" of Te Whatanui.

Your loving brothers,

WIREMU POMARE.

TE RITI POMARE.

No. 4.

RIRIA TE WHATANUI and others to the Hon. J. C. RICHMOND.

To MR. RICHMOND,—

Horowhenua, 17th March, 1869.

Our parent,—Salutations to you and your runanga. This is a word to you. If you should hear of any persons going thither to get a pakeha to survey Mahoenui, do not let him (the pakeha) come hither. It is exceedingly wrong of certain persons to ask for such a thing. Give heed, we claim on one side of the boundary, and Nerehana to Paea on the other side. If it were our wish to have it surveyed it would be right. This is a fixed word—if it were our wish to have it surveyed it would be right.

But if you see how far this is right or wrong, write.

RIRIA TE WHATANUI,
TE WIITI,
TAMATI MAUNU, and
MUAUPOKO also.

PAPERS RELATIVE TO HOROWHENUA.

No. 5.

Mr. HALSE to RIRIA TE WHATANUI and others.

FRIEND RIRIA,—

Wellington, 3rd April, 1869.

Your letter of the 17th March has been received. Hearken; this is a word from Mr. Richmond. If anybody wants to survey the land, let it be surveyed, and when the person who ordered the survey comes before the Court, you can also there (Court) say what you wish about that land.

H. HALSE,

Riria Te Whatanui, Horowhenua, Manawatu.

Assistant Native Secretary.

No. 6.

HETARIKI MATAO, &c., to the Hon. J. C. RICHMOND.

SIR,—

Horowhenua, 5th April, 1869.

O loving parent, you and our elder brothers the pakeha, listen you to the state of the case regarding these two boundaries (Ngatokowa and Mahoenui). With regard to Ngatokowa we are on one side and Ngatihia on the other side; and with regard to Mahoenui we are on one side and Nerehana to Paea on the other side. The spirits (claimants) claiming to be interested within these boundaries are two—Muaupoko and Riria Te Whatanui. Be quite clear in looking upon this people—the Muaupoko—the spirit within these boundaries. There is no other spirit (entitled). Give heed: the action taken by the wife of Matene Te Whiwhi was this: She came here, and has been chaining the land to ascertain its area. This is wrong—very wrong indeed. It is wrong, inasmuch as she is a spirit coming without right, and claiming to be interested in the land within these boundaries; and in like manner, as regards the boundary, she has traced between these boundaries, Ngatokowa and Mahoenui.

Sirs, very wrong indeed is the action taken by this woman.

These are all we have to say; we have sent persons to tell you of everything else in connection herewith. The names of the persons sent are Peeni Tuari, Heta Te Whata, Te Kerehi Tomo, Te Rangirurupuni, &c.

HETARIKI MATAO, &c.,
And all the people.

No. 7.

RIRIA TE WHATANUI to Mr. SWAINSON and HONE.

TO MR. SWAINSON AND HONE,—

14th April, 1869.

Friends,—Cease your survey work. O Swainson, go away, and you also, Hone, leave off, lest you come to trouble, owing to your wrong work. Wiremu Pomare did not say that Horowhenua was to be surveyed. Tuainuku is also absent. Your work is a robbery. O, Hone, neither your grandchild nor your son said a word to us about surveying the land.

FROM RIRIA TE WHATANUI.

No. 8.

RIRIA TE WHATANUI to the Hon. J. C. RICHMOND.

TO MR. RICHMOND,—

Horowhenua, April, 1869.

Friend,—I have sent a copy of my letter to the people who are making roads at Horowhenua, and also to the European, without effect. Do you send that European away. Friend, Mr. Richmond, trouble will be brought upon us, the Natives, through the work of these women. The Muaupokos are urging to cut up the chain, and will not hearken to my advice to remain at their own village. They are urging to break the chain, to break the theodolite. Friend, if you do not put a stop to the work of these women and the European also, great trouble will come upon us, the Natives,—greater than ordinary troubles. Friend, Mr. Richmond, put an end to this work at once, put an end to this work at once, put an end to it entirely at once.

FROM RIRIA TE WHATANUI.

No. 9.

HETARIKI MATAO and others to MINISTERS.

TO MINISTERS RESIDING AT WELLINGTON,—

Horowhenua, 19th April, 1869.

Friends and Elders,—Salutations to you all, the persons who investigate the wrong and the right, the persons who cause confusion to be made clear. This is a word to you—if Mr. Richmond is again absent do you send instructions to the European, to Mr. Swainson, to go away, because the survey on which he is engaged will bring great trouble on this place at Horowhenua. Be quick in sending your instructions to this European, as it will not be long before the people will lay hands on his chain, his theodolite, and on his person; you will then turn round and condemn us, the Natives, at a future day. This is why we ask you to send instructions to rid us of the European in the midst of our contentions about our boundaries, also these people how are here without authority, making trouble in order that they may claim an interest in the land. Sufficient.

FROM HETARIKI MATAO,
And all the Muanpokos.

No. 10.

WHATENE TE KAHARANGA and others to Mr. McLEAN.

To Mr. McLEAN,—

Horowhenua, 4th October, 1869.

O friend,—Salutations.—This is my word to you. It is about a certain European who is living here at Horowhenua. He is a European who is causing us trouble at this time. His name is Hector McDonald. Formerly he had a lease, now he is simply squatting. His time expired on the 24th of May last, in the year 1869. He is now only squatting. Our desire is to have the land surveyed, and that European tells Muanpoko that the chain for Horowhenua is not to be allowed to be brought here. Therefore I say that you must send some person hither to tell him to go away; for in the event of his not going away, if my hand strikes him I will have done no wrong. Therefore I say to you, send some person hither to tell him to go away lest that European remain here and the trouble increase with us the Maoris; so that the trouble may be left for us, the Maoris, alone, and then it will be right. O friend, Mr. McLean, we have applied to you to send away that European, because through this trouble we are on the point of taking up arms. That European tells the Muanpoko not to allow the chain for Horowhenua to be brought hither, and we wish our land to be surveyed, that it may be brought properly before the Native Land Court. But that European, together with Muanpoko and also Ngatiapa, is making a disturbance about it. If this letter reaches you, reply quickly. Do you hearken. The disturbance about our land is growing into or will result in a great crime. Sufficient. This is a list of names.

From WHATENE TE KAHARANGA.
KABARAINA WHAWHA.
TAUTEKA.

Indeed from all of us,
NGATIPAREBAUKAWA.

No. 11.

MR. G. S. COOPER to Mr. H. McDONALD.

SIR,—

Native Office, 23rd October, 1869.

Complaints have been made to the Government to the effect that you have been inducing the Muanpoko people to obstruct the survey of land at Horowhenua, the title of which is unsettled. I am directed by Mr. Fox to request that you will cease to interfere in this manner, as the execution of a survey is the only way in which the land can be brought into Court, and the title of the opposing claimants settled.

I have, &c.,

Mr. Hector McDonald, Horowhenua.

G. S. COOPER, Under Secretary.

No. 12.

Mr. H. McDONALD to the Hon. W. Fox.

SIR,—

Horowhenua, 25th October, 1869.

In answer to your notes to me about inducing the Muanpokos to obstruct the survey of Horowhenua, it is false. I defy any of the Muanpokos to say that I ever told them to do anything of the kind. I will try and explain to your Honor all about it, as far as I know about the land. I rent a run of the Whatanui, and lived on it for the last twelve years; the Whatanui died last January; as soon as he was dead, two women—Caroline, living with a man named Albert Nicholson, and Tautika Matene, Te Whiwhi's wife—claimed the land and tried to turn me off. Caroline and Tautika were three days at my place, pulled down my fence, and threatened to burn my house down over my head. I wrote to Dr. Featherston about them; he gave my letter to Mr. Richmond, who came up and heard all what the Muanpokos had to say; they, the Muanpokos, say they are owners of all Horowhenua, with Whatanui, and will not admit any one but Whatanui's daughter and her husband to be owners of Horowhenua; Whatanui told me many times before his death that all his things and lands were theirs after his death; his daughter and her husband, Wiremu Pomare, a great chief of Mahurangi, are coming next month to take possession of the land. I have five letters from them to take no notice of these women, the land was theirs, and when they came, I should have the place as long as I liked; no one had any business to turn off the pakeha that Whatanui left on the place. Your Honor, instead of me trying to stop the survey, I stopped the Muanpokos from breaking Mr. Swainson's glasses and chain. Mr. Richmond could tell you all what the Muanpokos said to him about the dispute. Those women and old Matene are angry with me for not acknowledging them as my landlords. Nicholson and old Matene are at the bottom of it all. I can prove that Nicholson told those women to burn my house and kill my sheep, to turn me off and give the run to him. It was Nicholson and Swainson that caused all the row with the Natives, in persisting to have the land surveyed in spite of the Muanpoko.

Your Honor, it is only a few weeks back that those women got a Native, a brother of their mother, to try to turn me off. He claims the land, but the Ngati Hui told him they had a letter from Whatanui's daughter and Pomare to look after me, and to leave me alone till they came: he has said nothing to me since. I hope your Honor will excuse this long letter, but I wish to clear myself of the complaint laid against me, for I defy any one to prove that I ever told a Native anything but what I thought was right, or in any way to obstruct the sale of land. I have always been on the other side, and given what little influence I had with the Natives to Government, and not, like many as I know and heard, doing all they could to stop selling land, the same as at Rangitikei.

Hoping again, your Honor will excuse me, but I am very much put out about this complaint, and I hope your Honor will not believe such a charge as is laid against me. I will also get all the Muanpokos to write to your Honor to clear myself.

I am, &c.,

The Hon. W. Fox.

H. McDONALD.

PAPERS RELATIVE TO HOROWHENUA.

No. 13.

Mr. H. McDONALD to the Hon. W. Fox.

YOUR HONOR,—

Horowhenua, 26th October, 1869.

I wrote to you in haste from Otaki, in answer to a notice from you for getting the Muaupokos to obstruct the survey of Horowhenua. Your Honor, the Ngatiroukawa stopped the women Caroline and Tautiki, from causing a row with the Muaupokos about the land of Te Whatanui. At a great meeting of all the Natives about here, at the Horowhenua pa—Kawana Hunia and Major Kemp were present—it was then that the stop was put to the survey till the proper owner came from Auckland. Your Honor, I cannot think to what purpose any one should lay a complaint against me now, as there has been no survey since then—that was in the beginning of April last—unless this man, Matene, that wanted to turn me off about three weeks ago. If it is he, I shall take no more notice of him, as he was put down by the Ngati Huis at the time; besides, he was turned away from here four years ago, by Te Whatanui, and has just come back.

Your Honor, I should not trouble you, but I do not wish you to think me an ass. It was only when the Land Court sat about Rangitikei that H. McDonald and party wrote for old Apamahama Te Hurahura, who was living close to me with his daughter, the late Whatanui's wife (my landlady); they sent him a coach-order for his passage. He showed me the letter; I asked him if he was going, he said "Yes," he should go. I told him it was wrong, as he was one of the head land sellers; he should not listen to what McDonald had to say, but wait till Mr. Buller and Dr. Featherston sent for him. I and his wife and daughter were at him for some hours before he started to stick, to Mr. Buller, and have nothing to do with the other side.

Your Honor can think as you like of this, but I do not think it looks like any obstruction to the Government. Your Honor, I have enclosed a letter from the right owners of Horowhenua; you will, see what they say. Hoping you will excuse me troubling you again,

I have, &c.,

H. McDONALD.

The Hon. W. Fox.

Enclosure in No. 13.

ATERETI and WIREMU POMARE to Mr. H. McDONALD.

O, SIR; O, HECTOR McDONALD,—

Mahurangi, 11th August, 1869.

Salutations to you, to your children, and your wife, O friend. I have received your letter telling what has been done about the land, Horowhenua, that is to say, the action taken by these women who are disturbing you. This is my word to you: pay no attention to the opinions of these women; remain on that land with your sheep. We will give you a lease of that land for as many years as you like. O, friend, I do not wish it to be surveyed now; wait till I go myself and see the land, and know their intentions. O, friend Hector, show our letters to Mr. Richmond and Te Rauparaha, because Te Tauparaha and I have talked together about Horowhenua, and because I am going in November to see you all. Sufficient.

Hector McDonald, Horowhenua.

ATERETI POMARE.
WIREMU POMARE.

No. 14.

WIREMU POMARE to TAMIHANA TE RAUPARAHA.

O, SIR; O, TAMIHANA,—

Mahuranga, 28th October, 1869.

I have a word to say to you about my land, Horowhenua (to request you), to speak to the people who are making a disturbance about that land. Let it be left till I go yonder; I am very busy now carrying on affairs here. Will you also tell the Minister of that district to write to me, that I may know who he is, and that he may know who I am. Do not forget these words. Convey them to him, and write to me that I may know how the question of that land stands, and who the people are who are disputing about it. Sufficient these words.

Tamihana Te Rauparaha.

WIREMU POMARE.

No. 15.

TE RAUPARAHA to Mr. G. S. COOPER.

(Telegram.)

Otaki Station.

H. McDONALD,—Horowhenua has written to me requesting me to telegraph to the Government that the Ngatetekowhera of Poromawhaoare, with the assistance of Matene, Te Whiwhi's wife and sister, driving off his sheep, and are attempting to force him and family out of their house. I hope this will not be allowed, and that the Government will take some action to prevent the Natives from removing McDonald's sheep, at any rate until the question in dispute is settled. Please to inform me how I should act to prevent the removal of the sheep.

TE RAUPARAHA.

G. S. Cooper, Esq., Under Secretary Native Department, Wellington.

No. 16.

TAMIHANA TE RAUPARAHIA to Mr. G. S. COOPER.

O, MY FRIEND, MR. COOPER,—

Otaki, 15th November, 1869.

Salutations to you. Enclosed is my letter to Mr. Fox; tell your people to translate it, and send it to Mr. Fox. Farewell. I will see you some day. My wife and I are well.

From your loving friend,

To Mr. Cooper, Native Office.

TAMIHANA TE RAUPARAHIA.

No. 17.

TAMIHANA TE RAUPARAHIA to the Hon. W. FOX.

O, SIR; O, MR. FOX,—

Otaki, 15th November, 1869.

The Minister of the Colony of New Zealand,—Salutations to you. I have something to say to you. On this day of the month Hector McDonald, a white-man of Horowhenua, came to me to tell me of his trouble. It is supposed that some Maori has written to you to say that he (H. McDonald) is causing a difficulty with the Muaupoko. In my opinion this accusation against Hector McDonald, white-man, of Horowhenua, is very wrong. The Maoris themselves have invented that false statement. I have received a letter from Wiremu Pomare, the nephew of Te Whatanui, which I enclose that you may see it.

Will you send a word to me in reply that I may be informed.

From me, your loving friend,

TAMIHANA TE RAUPARAHIA.

No. 18.

MR. J. A. KNOCKS to Mr. G. S. COOPER.

SIR,—

Resident Magistrate's Office, Otaki, 10th January, 1870.

I have the honor to report the Natives of this district as quiet. The only occurrence of late is a disturbance of Horewhenua, caused by the Moupoko of that place having burnt some houses belonging to the late Te Whatanui, which has very much offended Te Whatanui's relations, who threaten to burn the whole Moupoko pa. You are no doubt aware there is an ill-feeling existing between the Ngatiraukawa and the Moupoko, proceeding from land disputes, which is the cause of the house-burning. Matene Te Whiwhi has advised his people not to retaliate by burning the Moupoko houses, but to summon the person or persons before the Resident Magistrate's Court, which they say they will do.

I have also to report that Ngawaka Maraenui, a Hauhau chief, and a dissident from Rangitikei, has been sent here by Wi Hapi and other Hauhau leaders to Matene Te Whiwhi, to request that he would let them know what were his thoughts as to how they should act in the Manawatu-Rangitikei question under the altered circumstances. Matene Te Whiwhi informs me that he told Ngawaka Maraenui to inform Wi Hapi and others, that he had no thought on the subject, but would advise them, as it was a land dispute between them and the pakeha, it should be carried on in a peaceable manner, and if they failed to show they were in the right, the land should be given up quietly. Ngawaka Maraenui, after remaining one day and night, returned again to Rangitikei on Saturday last.

I have, &c.,

J. A. KNOCKS.

The Under Secretary Native Department, Wellington.

No. 19.

TAMIHANA TE RAUPARAHIA to Mr. G. S. COOPER.

O FRIEND,—

Ngawakangutu, Otaki, 25th April, 1870.

I forward my report of the meeting at Otaki, on the 5th and 6th of this month. Ngatiraukawa and Ngatiawa were there. Many people came from other places; some from Rangitikei. The Government people were on one side, and the Hauhaus were on the other. There were about 500 or 600; they were not counted. The house in which we held the meeting was the house in which the Court for Rangitikei was held. I made the first speech. "O, all the tribe, salutations to you. I am very glad that all of you Hauhaus have assembled in this house. This is a good sign—a sign of unity—a casting off of the heavy burdens which have been borne during the past years. Now, for the first time, there is only one heap of food for us—the law only. O, friends, I frequently warned you who are sitting here not to take part in that Maori King work, lest we should get into trouble, and lest man should suffer and the land also. You did not give heed, even up to the time when you first got into trouble. You sought out another sort of work for yourselves, and this is it—Hauhausism. The payment you received was death for the people and the land. Now this is your word, which I am always hearing from some of you: it is stated that you yourselves made peace for yourselves. In my opinion, and according to what I have always seen, your work is very wicked;—through Meremere, through Rangariri, including Ngaruawahia and other places; then you came to the rear stern foremost. Do not say that the evils through which the Island has suffered are caused by us, the Government; they are caused by you, yourselves, through your King work and Hauhausism. Through this we have become poorer, and all the Island, and we have not been able to obtain benefits for the body. Now, O friends, return all of you to our one faith—to the Church of Christ—to the one law. By doing this, we, the Maoris and the pakehas, will be greatly benefited, and there will be one love and one law."

The Hauhaus consented that there should be unity, for peace, for love, and for living quietly. I concluded by speaking of Hunia Te Hakeke's meeting about Horowhenua. I said to Ngatiraukawa,

"Do not listen to the words of Hunia and Ngatiapa. They must be driven back to Rangitikei, to the other side of Manawatu. Leave this side of Manawatu as a place on which to light your fires. As for Muanpoko, let them remain on their little piece of land, for the boundaries were settled long ago by Te Rauparaha, Te Rangihacata, and Te Whatanui, many years ago. Let no persons interfere to shift these boundaries, for Ngatiraukawa and the descendants of Te Rauparaha showed much affection for Ngatiapa and Hunia when the Court sat at Otaki in 1868, in March, and in 1869, in July, when the Court sat at Wellington. Now the claims of Ngatiapa are confined to the other side of Manawatu."

Matene then stood up—but you have received his speech.

Wi Tako then stood up, and spoke about a newspaper from England received by Mitai, in which it is stated that the Government of New Zealand make out that all the Maoris are bad. I did not clearly understand those statements; they seemed to tend towards startling the multitude into changing their minds. He also said that the Maoris ought to turn their attention to the selection of some persons for Parliament. I told Wi Tako what was meant by that newspaper of which he spoke in the presence of all assembled. I said, "The Parliament did right in sending for soldiers to protect New Zealand. The Europeans have no idea of killing the Maoris; Kooti and his party are the only ones whom it is wished to kill." I also said to Wi Tako, "You are right in speaking about selecting men for the Parliament, if the Government consent." A great deal was said by various speakers.

The most important word decided by this meeting was, that the Government and the Hauhaus of Ngatiraukawa should be united. This term Government referred to me, to the Government Ngatitoas, the Government Ngatiawa, and Government Ngatiraukawa. I consented. My reason for consenting was, that the Hauhaus of Ngatiraukawa are quite peaceable, for the Ngatiraukawa Hauhaus gave up their young man, Whakamau, to the law. Therefore I consented.

The second word consented to by that meeting was, that a meeting for all the Island [*i.e.*, to be attended by representatives from all the tribes] should be held here at Otaki. I consented to this. Let the Government also consent to give their support to this meeting, then it will be well. That is what I said to all the chiefs of this meeting. That is all. The meeting then came to an end.

On the 18th of the same month another meeting was held at Otaki; some of the Ngatikahungunu, Ngairo, and others, twenty in number, came. The subjects discussed were the same as those discussed at the first meeting. There was a new speech by Mitai with reference to what Wi Tako had stated about the newspaper from England, sent to Mitai. Mitai was called upon to read the copy of that newspaper, and he did so. After he had finished, I spoke, in reply, saying, "Some of the words of your paper are right, some are wrong: it is wrong where it is stated in your paper that the soldiers from India and some other parts of the Queen's dominions are to be sent here to kill all the Maoris of New Zealand; there are also other statements (which are wrong)." I replied also to Mitai, the reader of that paper: "The Europeans have never stated that all the Maoris are to be exterminated, the European gentlemen have great love for the Maoris; but only Te Kooti and his people are the Maoris of New Zealand (who are to be exterminated). For what is the good of saving them when they have done such evil deeds and committed murders. It is through these deeds that we are now suffering and that all the Island is becoming impoverished."

Then Wi-Waka of Ngairo's party stood up and tried to draw over the Government people to that side.

Then Ngairo stood up and said, "It is not through Hauhausism that the Island has suffered, but rather through the Government Natives."

I replied to Ngairo's words: "It was long ago that the companionship with the Europeans commenced: when there was fighting against Te Rangihacata, Wi Tako and others joined the Europeans, to assist them, also Whangarui, Ngapuhi, and Tamati Waka, Nene, even up to the establishment of the King. For the King party said that all the pakehas and half-caste Maoris were to be exterminated; therefore we assembled at Kohimarama; and now the Maoris who are faithful to the Queen are still fighting. That was all that was said, for there was no reply by the Hauhaus. Then Ngairo spoke against the King work, on account of which Wi Tako's house, called "New Zealand," was built at Wellington. That it was through that that the King work was carried on at this end. Then Wi Tako stood up,—“That work was Matene's.”

Matene Te Whiwhi replied, "It was not I, it was your own (work), O, Wi Tako, for you were always in it urging it on; as for me, I was on the European side, living at Auckland and Waikato. I was telling the chiefs of Waikato to abandon that work."

Again, on the 18th commenced the talk about Horowhenua, relative to going there. I said, "I won't go. I have often told Hunia Karaitiana and some chiefs of the Ngatiapa party that I have ceased to have anything to do with them; Rangitikei is done with. If Hunia persists, whatever will be the end of this work? Rather let it be taken before the Court, then it will be clearly settled."

O, friend, here are yet the loving friends working out good for us both, and for those, the people, whose opinions are opposite. Now the thoughts of the Hauhaus are in unison, for peace only.

On the 19th of April the meeting adjourned to Horowhenua; I remained behind to finish what is troubling me—the bridge across the stream at my place, Ngawhakangutu. That is all I have to say, all that I know took place, during the speeches made in our house.

I have written this for all of you to look at, that is to say for you, O, my friend. That is all.

Your loving friend,

TAMIHANA TE RAUPARAH.

Mr. Cooper, Minister,
In the absence of Mr. McLean, Wellington.

No. 20.

Mr. HALSE to TAMIHANA RAUPARAH.

TAMIHANA RAUPARAH,—

Wellington, 9th May, 1870.

Friend,—Salutations to you. Your letter of the 25th April has been received concerning the meetings which are to take place at Otaki. The Government thank you for writing to them. The

Government hope that other Native chiefs will have the same opinions as those expressed by you to those Maoris who have been deceived, by evil-minded men, by such opinions as those. The object which is ardently desired by all the Europeans, namely, that the two races should live together in peace for ever will be accomplished. This is another word, do not let the Maoris think that there is very much in the opinions which are expressed in the newspapers sent here from England, because there are many such persons who write these articles are ignorant of the subject on which they write. Sufficient.

From your affectionate friend,

H. HALSE,

Assistant Native Secretary.

No. 21.

MITAI PENE TANI to Mr. G. S. COOPER.

MR. COOPER,—

Horowhenua, 26th April, 1870.

O, friend,—Salutations to you. I write to inform you that we do not yet know what will be the end of the dispute between Muaupoko and Ngatiraukawa. On the 24th instant, the talking commenced; the men who spoke were Hunia Te Hakeke, Hoari Puihi, and Ihaia of Moupoko; none of Ngatiraukawa have spoken yet: perhaps it will be finished during this week. The runanga are acting properly: they are acting in such a manner as to prevent the desires of malignant men from bringing about evil in this Province. Hunia's real reason for supporting Muaupoko against Ngatiraukawa is not yet clearly known.

Well, perhaps you think I have been absent a long time; I think so myself. If I had known that there was no reason for calling this meeting, I would soon have returned; as it is, Ngatiraukawa have united to resist to the death this encroaching policy of Hunia's. However, when it is all over, we shall know the end of it; if for good, it will be well. That is all.

MITAI PENE TANI.

No. 22.

MITAI PENE TANI to the GOVERNMENT.

TO THE GOVERNMENT,—

Wellington, 7th May, 1870.

This is a report of all the subjects discussed at the meeting held at Horowhenua, on the 21st of April, 1870.

On the 12th of April I left Wellington, and stopped at Waikanae; the Atiawa all assembled in *Te Puka, Otemahitamariki*, to welcome the Ngatikahungunu, twenty-five of whom attended, Ngairo being the principal chief. Speeches of welcome were made in accordance with the old Maori custom. The subject of the speeches was their having been able to keep the peace; even while they belonged to the King party, they never thought of causing any evil in this district, including Wairarapa. The name given to this district was Porti Ririkori (the place in which no fighting should take place); and even up to this day the words spoken in those bygone days hold good—that peace should be adhered to. The same words should also be repeated now, let peace be adhered to. And now it is seen that we should give an attention to searching out some plan by which the dark cloud which now covers this Island may be driven away, let it be carefully sought out, and perhaps relief may be found through this search, for through an earnestness in preserving peace in our district have we seen the good of these days. Also, let the whole skin overcome the disease which is entering into it, so that that part which is diseased may become whole. The meaning of this is, supposing one part of a man's body to be diseased, the disease strives to spread, the whole portion strives to overcome the diseased part, and in the end the part which was diseased becomes whole.

The speeches made by Ngatiawa and Ngatikahungunu at Waikanae were to the above effect.

On the 14th we left Waikanae, and spent Sunday at Katihika, on the 16th we arrived at Otaki. All Ngatiraukawa, Ngatiawa, and Ngatikahungunu assembled there: speeches of welcome were made, similar to those at Waikanae.

Then Ngatiawa and Ngatikahungunu asked Ngatiraukawa about their dispute with Muaupoko respecting their land at Horowhenua. The question put was—"Look here, Ngatiraukawa, are you willing that these tribes should investigate the dispute between you and Muaupoko?" The Ngatiraukawa consented. On the 17th we went to Horowhenua, and waited until the people should arrive. On the 23rd the investigation commenced, and it went on until the 3rd of May. I have written down a report of all that took place during the investigation of that dispute; it is a voluminous document; there was a great deal said.

On the 4th of May the hapus dispersed to their several homes. Muaupoko and Ngatiraukawa expressed themselves pleased with the decision arrived at by the Maori Committee as to what should be done in respect of their dispute.

On the 5th of May, at Waikanae, a letter was written by all the chiefs of the Maori runanga to Wiremu Pomare, informing him of the manner of the investigation into the dispute concerning their land at Horowhenua; also, informing him in what manner these tribes had sought out some plan by which the evil which envelops our Island might be put an end to. Below is the copy of that letter to Wiremu Pomare, and the subjects discussed by them. One matter spoken of was, that the Hauhau Maoris and the loyal and neutral Maoris should be united, not for evil, or to assist the Maori King, but to drag in those who are Hauhaus, to prevent them from going astray and doing wrong. That is all that took place at this meeting that I know of. Also, these tribes have decided to seek out some plan by which the troubles under which the Island is suffering may be alleviated, and by which peace may be established between the Pakeha and the Maori. Therefore these tribes have considered that all the great tribes of this Island who are living at peace should be invited to assemble, with a view to laying down some plan by which this fighting may be put an end to. Everything is contained in the letter to Wiremu Pomare. That is all.

MITAI PENE TANI.

Enclosure in No. 22.

MAITI PARAONE KAIITI to WIREMU POMARE.

To WIREMU POMARE,—

Waikanae, 5th May, 1870.

O, Sir,—Salutations to you. The Maori runanga who are living at the head of this fish Aotearoa wish to inform you that a meeting about Horowhenua commenced on the 21st April and ended on the 3rd of May. Well, the runanga Maori did not give their decision in respect of the dispute between Ngatiraukawa and Muaupoko about Horewhenua.

The Maori runanga have carefully considered the reason for leaving this matter open. It has been found that you and Hinematiaro are the relatives of Te Whatanui, who were absent from this investigation; therefore the runanga say to you, come, keep this word in mind. This is not a small evil which hangs over your tribes, Muaupoko and Ngatiroukawa, it is a great one. Herein is forwarded the copy of the statement made by the runanga in the presence of Ngatiraukawa and Muaupoko for your information.

The Committee have carefully considered, and what has been arrived at is what is now given forth:—

“O descendants of Te Whatanui, and also you, O descendants of Muaupoko, give heed. The Committee have not acted in a partial manner in the matter of your dispute, but we have acted without any bias in carefully considering, so that both of you may obtain what is right and clear, and that what is right and clear may be done by the Committee. You must also bear in mind that the Committee have been very earnest in carefully listening to all concerning this investigation. Therefore the Committee now state the conclusion they have come to in the matter of the dispute between you.

“This investigation will be left open. Wiremu Pomare and Hinematiaro will be waited for; when they arrive the relatives of Whatanui and the Muaupoko will be assembled again, and then it will be clearly understood how to settle the question of your land. That is all. This word is by all the Committee.”

O, Sir, if you come, bring with you the letters which Te Whatanui wrote to you; also, the letters from Muaupoko, from Hector McDonald, or from any other person, on the subject of Horowhenua. Let not one be left behind when you come. This is a word from the runanga. You must come in the months of February or March, 1871; however, you must consider this if you like before these months. That is all.

This is another matter. Give heed. These tribes, Tamatea, Te Atiawa, Raukawa, and Ngatitōa, have thought deeply, and they find that the head of this fish is well, and that the tail is well, but the middle is diseased. Therefore it has been considered whether those tribes yonder are trying to find out the matter of the health or the sickness of the Island. It is not a searching out with a view to do evil, but rather that something may be discovered which is better than war, and some system by which peace may be established between them both. Therefore it is now said that it is right to assemble the chiefs of each tribe and hapu from Auckland to Ngapuhi, including the Rarawa, and also round to Te Aupouri; from Rangitikei to Otaki, Waikanae to Wellington, Wairarapa to Porangahau—these are the only parts of the Island which are in a healthy condition—with a view to obtaining an expression of wise thoughts, in order to lay down a broad line of policy by which this evil, which is pressing down upon our Island, may be put down.

The action taken by the Parliament of England in respect of what New Zealand has shown them with reference to this trouble, is clearly understood. One plan submitted was this: soldiers should be sent here to exterminate the bad tribes of New Zealand. It is seen in this, that although the Europeans may consider those soldiers are to be sent here to exterminate the bad lot only, yet, according to the Maori view, perhaps through this the whole Island will turn to evil.

That is all that is to be explained. Everything cannot be written just now. O, Sir—O, Wiremu Pomare, you must carry it on to those tribes of yours. Let it reach.

MAITI PARAONE KAIITI.

[Here follow the names of thirteen other chiefs.]

Let us know what you find out. That is all. From all the chiefs of this end of the Island.

[Sent by Wi Tako Ngatata.]

No. 23.

TE WHATENE TE KAHARANGA to Mr. G. S. COOPER.

To Mr. COOPER,—

Horowhenua, 9th May, 1870.

Salutations to you. O friend, this is my second letter to you for a European (to be sent) to see (hear) what Hector McDonald and I have to say. For I went to you at Wellington some time ago, and spoke to you. I said to you, “I am not willing to wait for Pomare.” That is what I said to you when we talked together at Wellington. You told me that you would send Major Edwards to hear what Hector (McDonald) and I would have to say. I waited in vain; you sent no letter to me after the receipt of my first letter by you, even up to the time of the holding of the Maori Court at Horowhenua. Therefore my second word is, that I am not willing to wait for Pomare. The runanga say, leave it until Pomare arrives. I—in fact, all of us—did not consent, for there is no reason why we should wait for Pomare. We, the people who are living here, can arrange with Pomare. You have heard what I said to you, “The children ought not to lay up for the parents, but the parents for the children.” That word is in the Scriptures. I use that word with reference to Pomare; therefore I say that I will not wait for Pomare, because we are the elders, and Pomare is the child. We, the people who have always lived at Horowhenua, have the management. This is another word of mine: Do you hearken. I am driving Hector McDonald off; but send me a letter quickly on receipt of this one. That is all.

Your true friend,

TE WHATENE TE KAHARANGA.

No. 24.

MATENE TE WHIWHI to the Hon. D. McLEAN.

Court House, Otaki, 24th May, 1870.

To Mr. McLEAN,—

We lay this letter before you, the Minister for Native Affairs.

Salutations to you. We now write to you to inform you of our affliction and our distress, on account of the evil acts of Kawana Hunia, who is always defying us and provoking us. He has left the other side of Manawatu, and from thence to Rangitikei, and has come across to this side: he is in the midst of us, stirring up strife and defying us. Now, O you, the Government, consider what this man is doing. The Ngatiapa claims were confined to the other side of Manawatu by the decision of the Native Land Court, which sat at Otaki in February, 1868; also by the decision of the Court at Wellington in July, 1869, the rights of Ngatiapa were fixed to be on the other side of Manawatu.

Now the old boundary at Tauteruru, which was fixed by the old men who are dead, namely, Te Rauparaha and party, and Te Whatanui and party, as the boundary for Muaupoko, has been abandoned (by Kawana Hunia), and Kawana Hunia and Muaupoko are building houses on the land of old Te Whatanui. His wife, Tauteka, lies buried in that very land, Horowhenua.

This is a word from us and from the tribe to you, to request you to do something in the matter of the acts of Kawana and the Muaupoko, so that they may retire to the other side of the boundary, and to their own old pa. Do not allow them to remain on the disputed land, let it be left to be inquired into by the Native Land Court, so that the disputes may be settled.

There is also another important subject for you to consider, namely, the bringing of guns by Kawana Hunia and the Ngatiapa to Horowhenua. They were brought from Rangitikei on the 21st April, 1870. This was done by Ngatiapa and Muaupoko to stir up strife, so that the Ngatiraukawa and Ngatitoa might become engaged. But Ngatiraukawa and Ngatitoa did not act on that evil device of Kawana Hunia and his tribes. The bringing of those guns from Rangitikei by Kawana Hunia and his tribe was seen by many. Those guns belong to you, to the Government. They were issued by the Government to Ngatiapa, Rangitane, and Muaupoko, to be used in fighting against Ngatiruanui. Let an order be issued for those guns to be taken to Wanganui, and deposited in the Government store, for it is through his having possession of those guns that Kawana Hunia is so arrogant.

Those are all our words to you, that is to say to the great Government of New Zealand.

In testimony of the correctness of our writing to you, our names are hereunto affixed.

MATENE TE WHIWHI,
And 36 others.

No. 25.

TAMIHANA TE RAUPARAHA to Mr. HALSE.

To Mr. HALSE,—

Otaki, 23rd June, 1870.

Salutations. Our friend Pomare has come to Otaki; we have this day sent him to Horowhenua, at which place he will meet and talk to the Muaupoko, the descendants of his ancestor Te Watanui. We (*i.e.*, Pomare and the Ngatiraukawa) thought it best that none of the latter should go, lest his party should have the appearance of a common Maori gathering, "ope." Therefore we, the chiefs of Ngatiraukawa, have thought it best that he himself should speak about the land of his ancestor, of Watanui. However, the Hauhaus of Waikanae and Wairarapa are jealous that Pomare should have been sent with such haste to Horowhenua, and they, the Hauhaus, say that they ought to have been consulted before Pomare went. Pomare himself said that his wish was to visit the Muaupoko with as little display as possible, and for that reason he did not wish to be accompanied by a large body of friends. He (Pomare) very wisely says, "All I want is to speak about the boundaries of Tauteruru," the boundary of his ancestor.

It is for you to show this letter to the Government.

From your friend,
TAMIHANA TE RAUPARAHA.

No. 26.

Mr. H. HALSE to TAMIHANA RAUPARAHA.

To TAMIHANA RAUPARAHA,—

Wellington, July 17, 1870.

Friend,—Your letter of the 23rd of June, reporting the arrival of Pomare, has been received. It is well; it was after a great deal of consideration that the Maori Council of this part of the Island asked him (Pomare) to come, owing to the dispute amongst its people of Muaupoko Ngatiraukawa. Sufficient. Mr. McLean thanks you.

From your friend,
H. HALSE,
Assistant Native Secretary.

No. 27.

WIREMU POMARE to the Hon. D. McLEAN.

To Mr. McLEAN,—

Otaki, 4th July, 1870.

Friend,—Salutations to you. I have been to different parts of Waikanae and Otaki, to hear what these tribes had to say about Horowhenua. They have given up the arrangement in respect of that land to me. On the 25th June I went to Horowhenua to see Muaupoko, and to talk with them quietly, that is to say in accordance with the law, so that the boundaries of that land may be properly decided upon. The boundary arranged by Te Whatanui and Tauweki was Tauteruru. That was the

boundary fixed long ago. I said to them, "That is the boundary I consider should be between the tribes." They did not approve of it. I then, to mollify them, shifted the boundary line back four chains. Then they did not approve. They said that when Hunia comes, then it can be settled. To this I agreed; so I am delaying the matter, that an amicable settlement may be arrived at. That is all.

Your loving friend,
WIREMU POMARE.

No. 28.

Mr. H. HALSE to WIREMU POMARE.

To WIREMU POMARE,—

Wellington, 12th July, 1870.

Friend,—Salutations to you. Your letter of the 4th July, about your management of Horowhenua, has been received: it is well. Continue to do this, so that the disputed land may remain quiet, *i.e.*, that no disturbance take place.

From your friend,
H. HALSE,
Assistant Native Secretary.

No. 29.

Major KEMP to the Hon. W. FOX.

(Telegram.)

Wanganui Station, 19th September, 1870.

I HAVE heard that Ngatiraukawa and Ngatitoa are about proceeding to subdivide the land at Horowhenua. Do you write to those tribes not to do so at this present time, lest trouble should arise amongst us, and the negotiations with the King party be interfered with, and that we may be free to define a policy relative to the King movements, either of peace or war.

Major KEMP.

No. 30.

HUNIA TE HAKEKE to the Hon. D. McLEAN.

To Mr. McLEAN,—

Rangitikei, 22nd September, 1870.

Sir,—Salutations to you, and your colleague, Mr. Fox, I wish to tell you that I am very sore because my people are being jumped upon by the Ngatiraukawa at Horowhenua; they have the impertinence to lay off their boundary. Friend, that place will lead to trouble, they are acting as presumptuously as they are at Rangitikei, where they are driving off the Government surveyors. If any man of the Muaupoko is touched by the Ngatiraukawa, Te Kepa and I will turn our eyes in that direction.

Friend, issue a notice warning surveyors not to go to Horowhenua. Leave this dispute to the Maoris, so that when the evil comes to a head, it will be all right, for the evil will be confined to the Maoris. That is all.

Your friend,
HUNI TE HAKEKE.

No. 31.

MAITAI PENE TANI to the Hon. D. McLEAN.

To Mr. McLEAN,—

Wellington, 26th September, 1870.

On the 3rd September I left Wellington, and on the 5th Hohepa, and I arrived at Waikanae. We waited two days, the 6th and 7th, for the Ngatikahungunu. On the 8th the talking commenced on the subject of the settlement of the Horowhenua case. Before it was over a telegram received by Mr. Knocks was communicated to us. It was, that I was to be detained until the arrival of Major Edwards: I wondered why.

I received at the same time a letter from Major Edwards directing me to go to Otaki on the 9th. When Hohepa and I arrived at Otaki, we found that it was in the matter of the investigation into the accusation made against me by Te Rauparaha.

The case commenced that day. On the 10th it was concluded, and on the 12th Hohepa and I, accompanied by three of the Ngatiawa, made a start for Horowhenua, but the weather being very bad we had to stop at Otaki.

On the 13th, we went regardless of the rain. On the 14th, we led the descendants of Te Whatanui to see—along with the Muaupoko—the laying down of the boundary of their land. Six of the Muaupoko went with us when the boundary was pointed out. I have the decision of the Maori ruanga on the subject of that dispute in my possession. It is to be printed and circulated amongst the people.

In our opinion the trouble has not arisen through the work of Muaupoko and the descendants of Te Whatanui: they have been living quietly for many years and during the lifetime of the old chiefs.

It is through Hunia Te Hakeke and some of the Ngatiraukawa who are bouncable that this trouble has arisen. That is all.

MAITAI PENE TANI.

No. 32.

HETA TE WHATAMAOE and others to the Hon. D. McLEAN.

To Mr. McLEAN AND THE GOVERNMENT,—

Horowhenua, 28th October, 1870.

Salutations to you. This is a word of ours to you. Do not pay attention to what Pomare may say about the boundary which he has interfered to lay off through our land at Horowhenua. You

should consider that that man's land is Te Aupouri. We are not willing to accept his ruling with reference to our land. Give heed. We are not willing that our land should be dealt with by the European law, lest the trouble should fall upon the Europeans. Remember Waitara land was the cause of that trouble, and as this land is held under our Maori *mana*, if trouble should arise it will be confined to Maoris. We are not willing that Europeans should come here to survey. That is all.

Your friends,

HETA TE WHATAMAHOE,

And others, and all the Muaupoko.

No. 33.

Mr. H. HALSE to HETA TE WHATAMAHOE.

To HETA TE WHATAMAHOE,—

Wellington, 28th November, 1870.

Salutations to you. Your letter of the 28th October, respecting Horowhenua, has been received. It is right for you to tell your troubles. That is all.

From your friend,

H. HALSE.

No. 34.

TAMIHANA TE RAUPARAHU to Mr. H. HALSE.

FRIEND MR. HALSE,—

Horo, at Otaki, January, 1871.

Salutations. Now I have a reason for writing to the Native Minister. On the 25th instant, Ngatiraukawa assembled at Manawatu to see Aperahama Te Kuru, who died on the 23rd. He died an old man and in the faith. Ngatiraukawa, from Rangitikei, and Orona were not there. On the 26th, after 6 o'clock, he was buried. Many followed him to the grave. Everything went off quietly. In the evening (after he was buried) we assembled in a large house to talk according to Native custom. The subject brought before the meeting was the damage committed by Muaupoko to Nerihana and others at Mahaenui. Some proposed rewarding him with evil, but I proposed their not being in a hurry, and we would write to the Government and let them decide about Muaupoko's work. It is said that Major Kemp and Hunia recommended Muaupoko to arouse Ngatiraukawa.

Look at Nerihana's letter of January, 1871. All he says is quite correct. Reply to this quickly.

From your loving friend,

TAMIHANA TE RAUPARAHU.

No. 35.

Mr. H. HALSE to TAMIHANA TE RAUPARAHU.

To TAMIHANA RAUPARAHU,—

Wellington, 27th February, 1871.

Salutations to you. Your letter of January about Horowhenua has been received. It is well for you to write to the Government. Do not quarrel about it.

From your friend,

H. HALSE,

Assistant Native Secretary.

No. 36.

NERIHANA TE PAEA to the Hon. D. McLEAN.

Otaki, 27th January, 1871.

THIS is what Nerihana Te Paea has to say about the breaking of the fence, the pulling up of the seed of Nerihana and others who live at Mahaenui.

In December, 1870, the clearing was set on fire; it was planted and fenced at the same time; there are about four acres of it; it has not been measured. On 11th January, when the plants had grown about 6 inches from the ground, Muaupoko came early in the morning, about 3 o'clock a.m., and broke down the fence; twenty men of the Muaupoko came with sticks and hatchets in their hands; they found Ropia and Tuapeti there; they pulled up the potatoes.

Ropiha said, "Do you wish to teach us that sort of work?"

Muaupoko replied, "What is that to Muaupoko." But we have repaired the damage to the potatoes, and they are growing again; but if they return, trouble may arise, for we may not be able to keep our tempers from year to year, as they are constantly trying us.

This is to warn the Government, so that it will not be able to say that we acted hastily. This is all.

From your loving friend,

NERIHANA TE PAEA.

Witnesses—

Tamihana, Te Rauparaha, Kaperiere, Te Mahirohi.

No. 37.

Mr. J. F. KNOCKS to Mr. G. S. COOPER.

SIR,—

Resident Magistrate's Office, Otaki, 29th June, 1871.

I have the honor to forward a letter received by Matene Te Whiwhi to-day from Te Watene, with translation, who complains about his house at Horowhenua having been set on fire and burnt by Hunia and others. Matene Te Whiwhi expresses himself to be anxious about the action taken by

Hunia and party, fearing that the Ngatiraukawa will lose their temper and come to blows with the Ngatiapa and Muaupoko. He, Matene Te Whihi, says, "That he believes that if the Government would place surveyors on the ground to survey it at the expense of the Maoris, with the view of taking the dispute into the Native Lands Court, the question would then be finally settled.

There has not yet been sufficient time for the Ngatiraukawa to be informed of the action taken by Hunia and party. I am not therefore in a position to inform you of the general feeling on the subject.

The Under Secretary, Native Department, Wellington.

I have, &c.,

J. F. KNOCKS.

Enclosure in No. 37.

Horowhenua, 28th June, 1871.

TO OHAU, WAIKAWA, OTAKI, and to all the NGATIRAUKAWA,—

Friends,—Salutation. You hearken. On the 28th of the present June, my house at Te Kartaroa was burnt. We were in that house, also Tamati, Heteriki, and Rawiri, and their wives and children. We were dragged out of the house. It was Te Keepa who set fire to the house, with Hunia and Mohi, also the Muaupoko, ten in number. The war party were armed with guns. We were dragged out, which is the reason of our being alive to-day. Well now, friends, on the 28th we were dragged out and saved. On the 29th, on to the 30th, and continuing on to July, Hunia may be setting on fire, when I shall be burnt in my house.

Under these circumstances, friends, what am I to do concerning this kind of injury from man? Hasten your word to us at an early day, as Hunia remains to continue his work. That is all.

From your friend,

TE WATENE TIWAEWAE.

No. 38.

Mr. W. BULLER to the Hon. W. Fox.

(Telegram.)

Wanganui Station, 30th June, 1871.

JUST received telegram from Ihakara of Manawatu, of which the following is a translation:—"Your men, Kemp and Kawana Hunia, have arrived at Horowhenua; they have burnt down the houses of ———; Ngatiraukawa and the Ngatiapa have gone back to fetch guns. Send word to the Magistrates of Manawatu to stop the guns, lest there be trouble.—From Ihakara, Tukumara."

W. BULLER, R.M.

No. 39.

MATENE TE WHIWHI to the Hon. D. McLEAN.

(Telegram.)

Otaki, June 30, 1871.

THIS is a word to you. The house belonging to Te Watene and his companions has been burnt by Hunia and Te Keepa, at Horowhenua. They come there with their guns. The persons who were in the house were only saved by being dragged out. This matter has made the Raukawa very much distressed. What is to be done? Please send us word.

MATENE TE WHIWHI, Otaki.

REPLY.

TO M. TE WHIWHI, Otaki,—

30th June, 1871.

It is natural that you should feel distressed on account of this work of burning the house. I think the matter should be taken before the judicial tribunal, so that the proceedings of Hunia and Te Keepa may be properly inquired into.

DONALD McLEAN.

No. 40.

MATENE TE WHIWHI to the Hon. D. McLEAN.

(Telegram.)

Otaki Station, 1st July, 1871.

FRIEND,—Salutations to you. Your two letters have both arrived here, and it is agreed that the crime of (Hunia) and them, in setting fire to a house at Horowhenua, shall be dealt with before a Judge, according to law.

MATENE TE WHIWHI.

No. 41.

The Hon. D. McLEAN to the Hon. W. Fox.

(Telegram.)

Napier Station, 1st July, 1871.

I HAVE a telegram from Matene Te Whiwhi saying, they will submit the matter of house-burning at Horowhenua, to the law for decision. I have not yet heard from Kemp or Hunia.

DONALD McLEAN.

No. 42.

Mr. H. HALSE to Major EDWARDS.

SIR,—

Native Office, Wellington, 1st July, 1871.

I have the honor, by direction of the Acting Native Minister, Mr. Bell, to request you to be good enough to proceed to Horowhenua as early as possible, for the purpose of inquiring into a land

dispute there, between the Ngatiapa and Ngatiraukawa. Mr. Bell feels assured that your intimate knowledge of the West Coast Natives will enable you to induce them to submit the dispute to the proper tribunal, in order that it may be satisfactorily and finally concluded.

Mr. Knocks, interpreter, has been instructed to accompany you, and to render you every assistance in his power. You are requested to keep the Government regularly informed by telegraph of your proceedings in this matter.

I have, &c.,

H. HALSE,

Assistant Native Secretary.

No. 43.

The Hon. D. McLEAN to Mr. J. A. KNOCKS.

(Telegram.)

Napier Station, 2nd July, 1871.

CAN you tell me where Kemp and Hunia are, and what are the Muaupoko doing at Horowhenua?

DONALD McLEAN.

No. 44.

Mr. J. A. KNOCKS to the Hon. D. McLEAN.

(Telegram.)

Otaki Station, 2nd July, 1871.

KEMP and Hunia, I am informed, are still at Horowhenua. A part only of the Muaupoko are taking part with Hunia and Kemp, the other side more or less with the Ngatiraukawa. Hunia has a strong determination not to allow the Ngatiraukawa to have any claim to the Horowhenua district, and is prepared to prevent occupation of the disputed land by force of arms. They have built a war pa, and keeping military guard. I do not think anything serious will come of it.

J. A. KNOCKS.

No. 45.

The Hon. D. McLEAN to MATENE TE WHIWHI.

MATENE,—

Napier, 2nd July, 1871.

I have written a letter to Te Kepa and Hunia, telling them that they are not to fight. I am waiting for their answer. I want to know where they are living, whether at Horowhenua or elsewhere. Be clear in managing this dispute.

DONALD McLEAN.

No. 46.

The Hon. D. McLEAN to METE KINGI.

METE,—

Napier, 3rd July, 1871.

Salutations to you living at our house. I have received Rihiri's telegram relating to you both going to the meeting at Maraekowhae. It is well. Let your thoughts be clear (good) at the meeting. This is a word respecting the trouble at Horowhenua; let me know your opinion about it.

DONALD McLEAN.

No. 47.

Na PARAKAIA TOKOROA to Mr. HALSE.

TO MR. HALSE,—

Otaki, 3rd July, 1871.

Friend,—Salutation. I and Ihakara have been to inquire concerning Kawana Hunia's house burning. Te Keepa informed us that Kawana Hunia was the cause of that house burning; but the building of the war pa was by his (Te Keepa's) direction.

Our word to Te Keepa and others (present were), the Ngatiraukawa will not submit quietly to injury. When you actually kill a person, perhaps they will submit, but this kind of offence will be placed in the hands of the law to look into.

Na PARAKAIA TOKOROA.

No. 48.

Major EDWARDS to the Hon. D. BELL.

(Telegram.)

Otaki, 4th July, 1871.

MUCH ill-feeling between Ngatiapa and Ngatiraukawa. The latter have determined to bring the case of house burning against Hunia and Te Horo before the Resident Magistrate in Wellington. Hunia boasts he will take the land and hold it by force of arms. I hope to be able to persuade them to refer the matter to the Native Land Court, as the only successful way of settling the difficulty.

J. T. EDWARDS.

No. 49.

Major EDWARDS to the Hon. D. BELL.

(Telegram.)

Otaki Station, 6th July, 1871.

NGATIAPA consent to the question of the land boundary being referred to a runanga, to be presided over or assisted by one or two Europeans appointed by the Government; in the meanwhile, neither tribes to occupy or enter upon the disputed block. The decision of the runanga to be binding on both

tribes. Matene Te Whiwhi approves this proposal. I hope Ngatiraukawa will also. I shall probably know this evening. Burning the houses is to come before a Resident Magistrate. There is no danger of a collision between the tribes at present; they are thoroughly afraid of one another. Ngatiraukawa caused the armed demonstrations of Hunia and Kemp, by threatening to keep off, by force of arms, any of their opponents who should attempt to occupy the disputed block.

J. T. EDWARDS, R.M.

No. 50.

The Hon. D. McLEAN to Major EDWARDS.

(Telegram.)

Napier, 6th July, 1871.

THE course proposed of referring the dispute to a runanga appears to be the best mode of settlement, and I hope it will be adopted.

DONALD McLEAN.

No. 51.

Na MEIHA and others to Major EDWARDS.

To EDWARDS,—

Horowhenua, 6th July, 1871.

Salutation. Your letter has been received. Well, you need not have any anxiety about my intentions, because you have heard our thoughts expressed. Rather we will continue to wait for the consent about the boundaries—that the disputed boundaries are to be left unoccupied. Enough, we will be steadfast in our thoughts, we will not act contrary to the talk we had together. Enough.

From your friends,

Na MEIHA.

KEEPA TE TAITOKO.

KI TE URU.

Na HUNIA HAKEKE.

A word omitted. If the Ngatiraukawa do not consent to the arrangement about the boundaries, I suppose that will put an end to the purpose you came for.

Forwarded for the information of the Hon. the Native Minister.

J. T. EDWARDS, R.M.

No. 52.

The Hon. D. McLEAN to Major KEMP.

Napier, 8th July, 1871.

It will be right for both you and Kawana Hunia to respect the law, so that the people may be saved.

DONALD McLEAN.

No. 53.

The Hon. D. McLEAN to MATENE TE WHIWHI.

Napier, 8th July, 1871.

I HAVE telegraphed to Te Keepa and Hunia to leave it for the law to settle this dispute, that is for the chiefs of the Maori and pakeha. Be strong, so that the people may be saved.

DONALD McLEAN.

No. 54.

NOTES of a Conversation Mr. M. Clarke had with Wi Tako Ngatata.

I WAS at Wi Tako's house talking to him when he received the letter attached. After reading it to himself, he read it aloud for the benefit of those assembled. After talking about it some time, I told him that Major Edwards had gone up to Otaki to settle this dispute. In reply, he said he did not believe that he would succeed, for they had already arranged this dispute, but Hunia wanted to fight. He had advised Ngatiraukawa to leave it to the law, for Hunia and Kepa had committed a criminal offence, and that they ought to be tried in the Supreme Court; that if the Government would not settle it, and would promise to leave them alone, they would settle it; but he was afraid the Government would support their Generals, as they had done at Taranaki. He said the Government did not care how much they killed each other, but if they killed an European it was murder, and the murderers must be brought to justice. He complains that Government rifles and ammunition should be used for Native purposes, but still if the Government would not interfere they would not mind the rifles. I told him to tell Ngatiraukawa to wait quietly until Mr. McLean returned from Napier.

He replied that he had already recommended that course, but that if Ngatiapa returned the bodies of Whatanui and others, and threw them into the river as they had threatened to do, he could not vouch for the consequences.

M. CLARKE.

8th July, 1871.

Enclosure in No. 54.

WIREMU POMARE to MITAI PENETANI.

To MITAI PENETANI,—

Otaki, 9th July, 1871.

Father,—Salutations to you. Hearken you; I have been to Otaki, to Ngatiraukawa. I have made known my thoughts in the midst of Ngatiraukawa about Horowhenua, and to request them to allow me to go alone and see Muaupoko. Ngatiraukawa consented to this request of mine.

On the 25th of June, I reached Horowhenua, to see Muaupoko, and talk amicably; that is to say, to arrange the boundary already made by Watanui, namely, Tauateruru. I made known to them that boundary when I rose to address them: they did not consent; they wished Mahoenui to be the boundary, and that the spirits (descendants) of Watanui and Muaupoko should unite on their land.

I said to them it would not be right, because Watanui had plenty of descendants. I again said to them,—Friends, this is mine (boundary); let it be at the other side of Keepe, so that you may have within your boundary your ancestor. They did not agree to this; their word to me was, if they alone had the disposing of the land, they would have handed over their portion to me. Kemp and Hunia were absent. Parent Mitai, I have decided on the boundary line to be on the other side of Kupe. This is my regard or love to the spirits (descendants) of Watanui and Muaupoko. Parent Mitai, this is a word to you. It is for you to consider the contents of that letter, and you can also tell Kemp the contents of my letter, that he may know my arrangements with our tribe. Friend, come, that you may assist me in this trouble (confusion.) Sufficient.

From your loving son,
WIREMU POMARE.

No. 55.

Major EDWARDS to the Hon. D. McLEAN.

SIR,—

Wellington, 10th July, 1871.

I have the honor to make the following report relative to the land dispute at Horowhenua:—

On my arrival at the Muaupoko Runanga House I met the disputants, and after listening to their complaints, I proposed the matter should be referred to the Native Land Court. Against this course I found a strong feeling, which I was unable to dispel.

Finally, both parties agreed to submit the matter to a runanga, to be presided over by two Europeans to be appointed by the Government, and to be held at Otaki or Horowhenua.

I would suggest this meeting should be held as soon as may be, that the European members of it should be men in whom the Maoris have faith, and who have knowledge of Maori tenure.

The burning of the house can only be settled by an appeal to the law, and the case will probably be brought before the Resident Magistrate in Wellington; the idea of the plaintiff being, that there will be less chance of collision between the adverse parties there than if the case were heard in the Native district.

That Ngatiapa is much better armed than Ngatiraukawa, added to the wish of the latter to keep the peace and trust to the law alone for protection, has been the cause of their remaining passive under the great provocation they have received.

Prior to leaving the district the opposing parties promised me they would neither occupy the disputed block nor take any action with regard to it until the matter had been referred to the runanga, as proposed above.

In conclusion, I would respectfully suggest that if the Hon. Mr. McLean were to see the disputing Natives and give them his views as to the merits of the case, a final solution of the difficulty would be rapidly and peacefully arrived at.

The Hon. the Native Minister, Wellington.

I have, &c.,
J. T. EDWARDS, R.M.

No. 56.

TE WATENE to OHAU and others.

Horowhenua, 10th July, 1871.

To OHAU, to Waikawa, to Pukekaraka, to the Town of Otaki, to Katihiku, to Waikanae, indeed to all the Runangas. Hearken; this is new information for you. On the 10th of this month Rawiri Te Hutukawa came to see us and told us what they (Kemp and Hunia) had decided. In the first place, they requested Major Edwards to tell us to go away; next, they spoke to Wiremu Pukeko; and next to Hector McDonald, requesting that we should be told to leave. To-morrow Ruta Hunia will come. This will be the last message; when she returns, then the muzzle of the gun will be used. This is what Kemp and Hunia have decided to do, because they state the law will not be able to condemn them should they stay those with whom they are disputing—the dispute being about a main boundary line. This is the ground upon which they work. Sufficient on that point. This is a word of ours, what are you going to do? I think that the time for trying to arrange the matter has gone by. I now request you to send us some men, this very night. Send them quickly, and send them to-night. Sufficient.

TE WATENE TE KAHARUNGA.

No. 57.

RAMERA TE IHO and others to the Hon. W. Fox.

To MR. FOX,—

Masterton, 10th July, 1871.

Salutations. We have received a letter from Huru Te Hiaro, telling us of the troubles between Muaupoko, Ngatiapa, and Whanganui; it also tells us of the pa built to fight Ngatiraukawa. We are very sad (dark) about this truth, arising in these good times.

If the Government are as sad as we are about this trouble, they would go and suppress the trouble of these people, and have it placed under the law, lest this evil should draw all the people into it. The people of Wairarapa are willing to go and work at this evil, and bring it under the law.

From your friends,
RAMERA TE IHO,
And others.

No. 58.

Mr. J. A. KNOCKS to Mr. G. S. COOPER.

(Telegram.)

Otaki Station, 11th July, 1871.

A NATIVE special messenger came down last night with a letter to Ngatiraukawa and Ngatiawa from Te Watene at Horowhenua, to come to his immediate assistance, as the Ngatiapa are threatening to murder him. With considerable difficulty Matene has prevented Ngatiraukawa from going to Horowhenua. I go this morning to inquire as to the truth.

J. A. KNOCKS.

No. 59.

The Hon. D. McLEAN to Mr. H. HALSE.

(Telegram.)

Napier Station, 11th July, 1871.

MAJOR EDWARDS should go down to Otaki and act as mediator. The presence of a Government Officer is necessary.

I expected a report from Major Edwards by "Nevada;" none has come.

DONALD McLEAN.

No. 60.

The Hon. D. McLEAN to Major EDWARDS.

(Telegram.)

Napier, 12th July, 1871.

HOPE you will proceed at once to West Coast, and induce both parties to leave their difference to arbitration.

DONALD McLEAN.

No. 61.

MATENE TE WHIWHI to the Hon. Mr. McLEAN.

Otaki, 12th July, 1871.

NGATIRAUKAWA are living peaceably, they are forbearing throughout all their boundaries.

MATENE TE WHIWHI.

No. 62.

THE Hon. D. McLEAN to His Lordship the BISHOP of WELLINGTON.

(Telegram.)

Napier, 12th July, 1871.

I WILL leave for Wellington immediately the "Luna" arrives from Auckland, or sooner, by the "Rangatira," if I possibly can. I hope you will kindly urge the Natives to abstain from coming to a collision. I have telegraphed to Matene Te Whiwhi and Kemp, and will do so again this morning.

DONALD McLEAN.

No. 63.

The BISHOP of WELLINGTON to the Hon. D. McLEAN.

(Telegram.)

Wellington, 13th July, 1871.

I THINK it very desirable that you should instruct Major Edwards to remain in the disturbed district till you come.

O. WELLINGTON.

No. 64.

The Hon. D. McLEAN to the BISHOP of WELLINGTON.

(Telegram.)

Napier, 13th July, 1871.

MATENE telegraphs that Ngatiraukawa are all quiet. Would the intervention of chiefs from here have a good influence? Renata and Noa are coming to see me to-day on the subject. Your telegrams and replies will be free.

DONALD McLEAN.

No. 65.

The BISHOP of WELLINGTON to the Hon. D. McLEAN.

(Telegram.)

Wellington, 13th July, 1871.

I THINK it would have a good effect if you had the assistance of chiefs from where you are. It might finally settle the question. Matene wishes for peace, but a very little would bring on a disturbance.

O. WELLINGTON.

No. 66.

The Hon. D. McLEAN to the BISHOP OF WELLINGTON.

(Telegram.)

Napier, 13th July, 1871.

THANKS for suggestion to send Edwards to remain in disturbed district. It will be acted upon. I will let you know presently if the leading chiefs of this place will go. Renata has just come in.

DONALD McLEAN.

No. 67.

RENATA KAWAPO and NOA TE HUI to MATENE TE WHIWHI.

(Telegram.)

Napier, 13th July, 1871.

WE have heard that you are disputing with Ngatiawa. Mr. McLean has asked us both to go there. Do not allow this trouble to take place, but let it be settled by the Court, because we now conform to the laws of the European and have given up our fighting customs.* Persist in your forbearance.

RENATA KAWAPO.

NOA TE HUI.

No. 68.

Mr. J. A. KNOCKS to the Hon. D. McLEAN.

(Telegram.)

Otaki, 13th July, 1871.

THE excitement occasioned by some bouncing language used by Kawana Hunia to a Muaupoko man named Mana, who was not willing to go into his pa, has subsided. The words used were expressive of hostile intentions to the Ngatiraukawa, which are now denied by Te Keepa and Hunia; as also the Ngatiraukawa state they are willing for a runanga to be held of Queen's and pakehas to settle the dispute, and are anxious that you should be one of the Europeans for both sides, and wish it to be held as soon as possible.

J. A. KNOCKS.

No. 69.

WI TAKO NGATATA and others to IHAIA PORUTU.

To IHAIA PORUTU,—

Waikanae, 11th July, 1871.

Friend,—Salutations to you and your relatives. This is to inform you that an attack by these men, Hunia and Te Keepa, upon Ngatiraukawa, is imminent. At 2 o'clock this morning a messenger came to us. We had no sleep all night. In the night the Ngatiraukawa started for Horowhenua. Do you give heed: these tribes will suffer. Not to-day (Tuesday), but probably on Wednesday the Ngatiapa, Whanganui, and Ngatiraukawa will fall.

Friend, the Ngatiraukawa have borne a great deal. You will be furnished with further information. Let your relatives and the Government see and, together with your European friends, decide upon some plan, and let us know it. The proposal of Ngatiraukawa to have a judicial investigation into the case has not met with favour at the hands of Kemp and Hunia, and so now it has been agreed to fight. Last night Horowhenua was full of the Ngatiraukawa.

That is all the information we have to give you, the runanga of Ngatiawa.

WI TAKO NGATATA,
And others.

No. 70.

Mr. H. HALSE to the Hon. D. McLEAN.

(Telegram.)

Wellington, 13th July, 1871.

WI TAKO writes to Ihaia Porutu (date of letter, 11th July) stating that an attack by Hunia and Te Keepa upon Ngatiraukawa is imminent. On night of 11th, Ngatiraukawa started for Horowhenua. He says the Ngatiraukawa have borne a great deal; that their proposal to have a judicial investigation into the case has not met with favour at the hands of Kemp and Hunia, so now it has been agreed to fight. Last night, Horowhenua was full of Ngatiraukawa. Ihaia brought the letter to Native Office this morning. Te Watene also writes on same subject, and says that efforts have been made to settle the dispute, and believes that the muzzle of the gun will be used by Kemp and Hunia, who say that the law will not be able to condemn them should they slay those with whom they are disputing. The dispute being about a Maori boundary line, asks for assistance in men.

By order.

H. HALSE.

No. 71.

METE KINGI to MATENE TE WHIWHI and others.

To MATENE (TE WHIWHI), KARANAMA, AND TAMIHANA,—

Putiki, 15th July, 1871.

Friend,—Salutations to you who are living at your kaingas. This is a question I ask you. What do you think about the work of Hunia and Te Keepa? Let me know; because we have received a letter from Te Keepa (saying) that it will not be long before Ngatiraukawa will fire upon them. Friends, this is my word to you: work it by the law; turn to the Government; do as you did in the Rangitikei case, when we consumed the money and you got back the land. Do not fight. I will now

* Telegram repeated to Kawana Hunia and Meiha Keepa, Horowhenua, as far as the part marked thus (*).

tell you what our intention is. Wanganui and Turakina do not intend joining in the work of Te Keepa and Hunia. Aperahama is in the forest, cultivating. If they fight, these people will not join. This is my letter.

METE KINGI.

No. 72.

Mr. J. T. EDWARDS to the Hon. D. McLEAN.

(Telegram.)

Otaki, 18th July, 1871.

I HAVE been to Horowhenua. Kemp and Hunia, with twenty-five armed followers, are still there. Ngatiraukawa are amusing themselves by building a pa at Poroutawhao. Fever has not ceased to exist in Otaki since it first broke out. I will inform the doctor as to medical comforts.

J. T. EDWARDS, R.M.

No. 73.

The Hon. D. McLEAN to to Major KEMP.

FRIEND MAJOR KEMP,—

Wellington, 19th July, 1871.

I am trying to find out what your and Kawana Hunia's intentions are in remaining at Horowhenua. My opinion is that all the people should return to their respective homes. You and Kawana Hunia come here to Wellington, so that this trouble may be discussed. It is not right to talk about fighting.

From your friend,
DONALD McLEAN.

No. 74.

Major KEMP to the Hon. D. McLEAN.

To Mr. McLEAN,—

Horowhenua, 22nd July, 1871.

Salutations to you. I have received your letter dated the 19th instant. I wish you to know there are no people of Ngatiapa or Wanganui here—there are none—not one. There are only twenty-six men (here), besides the old men, the women and children, and those men, those old men, those women and those children belong to this place. John Knocks saw them on his second visit to this place. There are only the two of us here, that is to say Major Kemp by Tanguru* of Muaupoko, who fought against Te Rauparaha, Ngatiawa, Ngatiwhatua, Ngatimaru, Wai-kato, and other tribes, and Kawana Hunia, by Kaewa, and we are both of Muaupoko. The messengers, whom you sent with your letter to me, have seen us, and you can ask them if they saw many men there. That is all about that.

Mr. McLean do not give heed to the false statements which may reach you. They (the Raukawa) have given us this offence, and that accounts for our badness towards them. Their offence was in taking our place. The Raukawa have built their pa at Poroutawhao, and also they are living upon the disputed boundary.

Is this course a right one? We do not think that it is right that the disputed boundaries should be occupied. We object to it; we do not like to see them on the boundaries of our place walking about armed at night. Were they to come close to our pa, they would be fired upon, and so evil would result. As it is, we are acting in accordance with Major Edwards' word to us, and were we to see a proper opportunity for going to you, we would go; at present we will not go. There is great trouble, and soon it will come to the worst. Sufficient.

MAJOR KEMP, Rangihiwini.

No. 75.

TE WATENE TIWAEWAE to the Hon. D. McLEAN.

To Mr. McLEAN,—

Horowhenua, 22nd July, 1871.

Salutations to you, the man to whom were expressed the thoughts of all the chiefs who are dead and of those who are still in this world, for it is through you that our condition has been improved during the past years and up to the last year. In this year, 1871, this affliction has come upon me through the acts of these people, Kemp and Hunia. Friend, hearken, I am in great distress of mind on account of my houses having been burnt. I thought that had these houses belonged to Europeans the offender would have been imprisoned. According to the old custom of our ancestors, were a house to be burnt, a man would be taken in revenge: this was our old custom. Now we are under your law. However, perhaps, these are Maori houses and so not thought much of. Give heed, as although ours might be very indifferent houses, in former days a man was taken always (when one was burnt). Now, under your law our old custom no longer exists.

I wish you to know that if you come to Otaki, I will not go there. I want to see you here at Horowhenua: we are waiting for you here, I and my friends Tamati Maunu and Hetariki of Muaupoko. These men support me on account of the course pursued by Kemp and Hunia. Sufficient.

Your true friend,
TE WATENE TIWAEWAE.

No. 76.

Mr. J. A. KNOCKS to the Hon. D. McLEAN.

SIR,—

Resident Magistrate's Office, Otaki, 24th July, 1871.

I have the honor to report that, relative to the Horowhenua land dispute, although the Natives in this district are disturbed, all excitement has disappeared, and they are quietly waiting for

* I think Tanguru was Kemp's uncle.—J. E. T.

an inquiry into the question. I am informed that letters have been dispatched to the leading chiefs of each of the hapus between this place and Rangitikei, to attend a meeting to be held at Otaki on the above-named question. It is not stated when the meeting is to take place.

It is generally stated by the Natives here that Kawana Hunia and Major Kepa refuse to move from Horowhenua for the purpose of holding an inquiry elsewhere on the boundary question, stating that they had committed themselves by house burning, and feared the Ngatiraukawa; that whatever is done in the matter must be done at Horowhenua. They continue quiet, and are acting on the defensive, keeping guard near and in the neighbourhood of their fighting pa. It is also stated that the Ngatihua Natives of Poroutawhao have completed a fighting pa, in imitation of the Muaupoto.

There has no alteration taken place in the temper of the Ngatiraukawa since Major Edwards was here.

Matene Te Whiwhi started for Wellington this morning.

I have, &c.,
J. A. KNOCKS.

No. 77.

The Hon. D. McLEAN to METE KINGI.

FRIEND METE,—

Wellington, 26th July, 1871.

Salutations to you. I am very much grieved at the news of the death of your son.

Friend, it is right for Te Kepa to return to Wanganui, to see the departure of Topine; it is not right for him to remain at Horowhenua. I do not approve of his goings on.

DONALD McLEAN.

No. 78.

The Hon. D. McLEAN to Major KEMP.

FRIEND, MAJOR KEPa,—

Wellington, 29th July, 1871.

I am trying to find out the reason of you and Hunia remaining at Horowhenua. My opinion is that all of you should return to your respective homes. You and Kawana Hunia come here to Wellington, so that we can talk over the cause of wrong; it will not do to talk about fighting. That is all.

From your friend,
D. McLEAN.

No. 79.

IHAKARA TUKUMARU to the Hon. D. McLEAN.

TO MR. McLEAN,—

Tererengaohau, 29th July, 1871.

Salutations to you. Friend, it will be good for you to come and settle this dispute, and also to speak to these persons, Hunia and Te Kepa, who are living in the midst of Ngatiraukawa, and causing trouble amongst the Ngatiraukawa. You have perhaps forgotten your word about the Ngatiraukawa Reserve. Friend, take away the arms belonging to the Government, do not leave them in their possession to do evil with; they do nothing but curse Ngatiraukawa. You have heard the curse of Te Peeti for the chiefs of Ngatiraukawa. The curse is, that the bones of Te Whatanui should be dug up and thrown into the Horowhenua Lake. You understand the Native custom relating to curses. You have these persons tried by the law; do not leave them here to bring about war, and sin against God. That is all.

From your affectionate friend,
IHAKARA TUKUMARU.

No. 80.

Major KEMP to the Hon. D. McLEAN.

(Forwarded through Mr. Woon, R.M.)

RICHARD WOON,—

Horowhenua, 30th July, 1871.

Salutations to you. I have arrived at my home at Horowhenua. Upon my arrival I found that the Ngatiraukawa had taken possession of this place—that is to say, Te Ropiha, Te Matene, and Te Whiti. They have left Mahoenui. This is another place in dispute; this place is three miles from Horowhenua, but now they have come to the Horowhenua Lake, and are taking it away. Hunia, seeing this, sets fire to our houses. The reason Hunia set fire to the houses was owing to his anger respecting our land, which he wanted to take away from us. I endeavoured to prevent Hunia from this, but he would not listen to me. Owing to this, I am remaining quiet during these days, waiting to see what steps Ngatiraukawa are going to take. I shall not come. I have sent word to Hunia to return, but he will not listen. Sufficient. You send my words to Mr. McLean.

From MAJOR KEMP.

No. 81.

Major KEMP to the Hon. D. McLEAN.

TO MR. McLEAN,—

Horowhenua, 2nd August, 1871.

Friend,—Salutations to you. Hunia is coming to see you about this trouble, in compliance with the letter which you wrote. I am going to remain behind to look after our people. I should have liked to have come also, but I am unable to do so. I am waiting to see what I heard come true, namely, that you were coming at the request of Ngatiraukawa. My word to you is, do not go to Otaki, but to

Hokio, so that you can see the boundaries in dispute between us, and which will enable you to settle the dispute about Horowhenua. Come, lest trouble arise in this district. These days are yours. That is all.

From your sincere friend,
MEIHA KEEPA.

No. 82.

Major EDWARDS to the Hon. D. McLEAN.

(Telegram.)

Otaki Station, 4th August, 1871.

HUNIA and Kemp have not gone down by coach. From what I hear, I think they do not intend to go to Wellington. I saw neither of them the last time I went up the coast. I will go up in the morning.

J. T. EDWARDS, R.M.

No. 83.

The Hon. D. McLEAN to Major EDWARDS.

(Telegram.)

Wellington, 4th August, 1871.

I PRESUME that the reason that Hunia would not come down has been that the Wanganui Natives, whom he wished to accompany him, have not agreed to do so. I should like to know Hunia's reasons for not coming. I have no fresh proposals to make at present. My desire is that they should go back to their places, and have the matter decided by arbitration, at Wellington or some other convenient place.

DONALD McLEAN.

No. 84.

APERANIKA TAIAWHIO to the Hon. D. McLEAN.

To MR. McLEAN, Native Minister.

Pukenu, Wanganui, 9th August, 1871.

Friend,—Salutations to you, who are engaged in working for the prosperity of both races, the Europeans and the Maoris. The people living on this river Wanganui have nothing to say with reference to what Kemp and Kawana Hunia are doing, except that it should be decided by the law, both small things and great. The matter is now in your hands, for you are our parent and the parent of all the people of this Island. Do not say that we take any interest in what Kemp is doing. No. Your tribe, the Wanganui, are quiet; the subject of thought is the meeting of your man Te Mamaku.

Perhaps Rewi will come to that meeting, and if you like to come we shall be glad. The day is not yet fixed; the river is bad, owing to rain and floods.

Your friend,
APERANIKA TAIAWHIO.

No. 85.

The Hon. D. McLEAN to MATENE TE WHIWHI.

Wellington, 10th August, 1871.

HUNIA has come, and we have talked over matters; he is agreeable to have the difference settled by the Court, but you all tell Ngatihua to return to their settlements. The investigation will take place by and by, in October or November. I am trying to make Kawana and Te Keepa return to their homes.

DONALD McLEAN.

No. 86.

NA HEMA TE AO and others to the Hon. D. McLEAN.

FRIEND MR. McLEAN,—

Otaki, 10th August, 1871.

Salutations to you. This is a word from us all to you, to the head of the Native Department. Our prayer to you is, that you be quick; do not delay in settling the trouble caused by the evil work of Te Keepa and Hunia in the midst of us; let them be sent away; let them return to Rangitikei and Wanganui, so that you can clear up the affair in relation to Horowhenua. Do not leave them there, lest evil soon commence, as these people (Ngatiraukawa) are living in idleness, owing to the works of Te Keepa and Hunia. The people have not the hand or the heart to commence useful works (*i.e.*, to plant food) for their bodies. The heart is sad at our living in this manner. It is for you to settle this, that is, the sadness caused by the evil works of these men. You listen to our prayer. That is all.

From your loving friends under the one Government,

NA HEMA TE AO,
And 81 others.

No. 87.

The Hon. D. McLEAN to Mr. CLARKE.

SIR,—

Native Office, Wellington, 11th August, 1871.

I have the honor to direct you to proceed from Wellington to Otaki on special service. It will be your duty to take up your residence for a short space of time in the vicinity of that place, and to frequently traverse the country, visiting settlements like Horowhenua, Manawatu, &c., and make yourself acquainted with the Native inhabitants.

You will lose no opportunity of arriving at the real views held by those on the questions at present affecting them, more especially the Horowhenua dispute, and the disposition they feel to refer this matter to arbitration.

Kawana Hunia has already expressed himself in favour of this course, and I should like to ascertain the general feeling of the rest of the contesting parties. You will take care to keep me fully supplied with any information you may acquire.

I have, &c.,
DONALD McLEAN.

No. 88.

KAWANA HUNIA to the Hon. D. McLEAN.

To Mr. McLEAN,—

Wellington, 11th August, 1871.

Salutations to you. Upon my return to my room after our conversation, I thought of what I now write. I agree to chiefs from Hawke's Bay adjusting the dispute between us about Horowhenua. This is for Renata and Te Hapuku to act as arbitrators to settle this dispute.

With respect to your word about Ngapuhi, I do not consent to their coming to settle this dispute. I might not object to the descendants of Hongihika coming to do it, as I dare say they have heard from their ancestor about my descent from Te Ahura, whose present descendant is Te Hakeke Te Rangihautu. There might be some amongst the Rarawa who could, perhaps, decide between us, or amongst the descendants of Te Kauia or Takirau. I do not approve of Waikato, as they are our enemies. I do not approve of persons of low birth trying to settle the dispute about Major Keepa's and my land. Kemp and I are willing to have this difference settled according to the plan proposed by you. Mr. McLean, I am agreeable that the under-mentioned persons should compose a court for the investigation of this case, namely, the Hon. Mr. Bell, Judge Maning, Major Edwards, R.M., and Mr. McDonald.

This is another word: I want to know what steps you are going to take about my people's cattle destroyed by Ngatihiua. I think the Government should pay for them, as Major Edwards, an officer of the Government, prevented me from taking steps for their recovery at the time of their seizure. I want you, Mr. McLean, to stop Ngatihiua from committing any further outrages upon us. If they continue to aggress us in this manner, I shall be bound to withdraw my consent to our agreement about leaving the Horowhenua dispute to be settled by arbitration. Kemp is coming to Wellington, accompanied by thirty chiefs of the Ngatiapo and Wanganui tribes, to lay their grievance about Horowhenua before the House of Representatives, but I shall not come to Wellington; but I shall go backwards and forwards between Horowhenua and Wanganui, to watch over ever everything that is going on.

I want the investigation for Horowhenua to take place at that place, during the time the Parliament is in session, and after the adjournment of the Land Court at Rangitikei, which is advertised to take place in September.

I want the Government to supply some food and blankets for this gathering, which will take place at the time of this investigation. We will provide pigs and potatoes, and I will go at once and arrange with my people about it. That is all.

From your friend,
HUNIA.

No. 89.

The Hon. D. McLEAN to MATENE TE WHIWHI.

Wellington, 11th August, 1871.

I HAVE received a letter from Hunia to-day, asking me to allow this trouble to be decided by Maori chiefs and Europeans. You ask Ngatiraukawa to name the chiefs they wish to compose this Court. If you like to ask Te Watene, Nerehana, and Te Wiiti to come to Otaki, you can, as Te Keepa and his people are returning. Send word to Ngatihiua not to kill the cattle of Muaupoko: I have heard that they are doing so. All these troubles are to be settled by the Court. This Court to take place in October or November; but you decide this when the chiefs come, and also the warm weather. Sufficient. Te Keepa and Hunia are agreeable to consent to our talk about the Court. See that Raukawa and Ngatihiua conduct themselves properly.

DONALD McLEAN.

No. 90.

Mr. WOON to the Hon. D. McLEAN.

(Telegram.)

Wanganui Station, 16th August, 1871.

KAWANA and Tarawhia back from meeting at Kakariki. Hapi and other Hauhan chiefs have written to you, placing Horowhenua in your hands. Hapi says his party will not interfere with quarrel between Government Natives. Metehaimona Taiawhia and people will obey only your commands.

RICHARD W. WOON.

No. 91.

APERAHAMA TIPAE and others to the Hon. D. McLEAN.

To Mr. McLEAN,—

Kakariki, Rangitikei, 15th August, 1871.

Friend,—Salutations to you. This is to inform you of our views. On the 14th August, 1871, we assembled together at Kakariki, Rangitikei, that is to say, the chiefs and people of Wanganui, the chiefs and people of Ngatiapa, and the chiefs and people of Ngatiraukawa, to find out whether the work of Ngatiraukawa, and Maaupoko is right or wrong. The decision of the assemblage was—that the

decision of the Horowhenua affair was to be left entirely to you, and not the Native people. So that the country may be quiet; lest persons be killed, owing to this bad work.

That is all we have to say to you.

From APERAHAMA TIPAE.
KAWANA PAIPAI.
METE KINGI.
BATANA NGAHINA.

No. 92.

TAMIHANA TE RAUPARAHÄ to the Hon. D. McLEAN.

MY FRIEND, MR. McLEAN,—

Horo Poma, Otaki, 19th August, 1871.

Salutations to you. To-day I went to Otaki, and saw Mr. Clarke, and we spoke about his visit to Horowhenua, to Poroutawhao, and to the settlement of Ngatihuia. I said that I was going there to see them. I went to Manawatu: I have for a long time wanted to see the people Poroutawahao, the Ngatihuia, in order that I might urge upon them to hand over to the Government this district. No one asked me to do this, but I did it through love. It is seven years since I was at Poroutawahao, and Manawatu; but owing to this trouble I went, in order that I might teach my relations to live peaceably, and not allow themselves to be led away by feelings of indignation towards those persons who are throwing sand in their eyes, but to hand over to you the settlement of this dispute, so that you can inquire into and settle it, so that the sun may shine and warm the persons who are living in the cold at present, and so that peace may rule over all. This is all I have to say to you, to my father of times gone by.

From me, your ever affectionate friend,

TAMIHANA TE RAUPARAHÄ.

No. 93.

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

(Telegram.)

Foxton Station, 24th August, 1871.

EVERYTHING is quiet. I think I have succeeded in getting the Ngatihuia to remove the *aukati* from their run, so as Muaupoko can look for their cattle. I am trying to remove Watene from Horowhenua, and hope to succeed.

M. CLARKE.

No. 94.

Mr. J. A. KNOCKS to the UNDER SECRETARY, Native Department.

SIR,—

Resident Magistrate's Office, Otaki, 24th August, 1871.

I have the honor to report that Native matters in this district continue quiet, and that they, the Natives, are returning to their several occupations; mostly in preparing timber for the repair of their flour mills, and thrashing wheat.

The Horowhenua excitement is gradually dying out. Tamihana Te Rauparaha to-day tried to get the Natives to assemble this evening to again discuss the Horowhenua question, with the view of getting them to join with him in a request to the Government to cause an early inquiry into the Horowhenua dispute, but they refused to attend, stating that as Moihi Tarapuhi, brother of Te Watene, would be here to-morrow, when a general meeting would take place, they thought it would be useless to hold any meeting this evening; that whatever he intended to say could be stated to a more numerous meeting to-morrow.

The Ngatiraukawa here at Otaki, appear to be anxious to hear Moihi Tarapuhi's opinion relative to the Horowhenua dispute.

I have, &c.,

J. A. KNOCKS.

No. 95.

TAMIHANA TE RAUPARAHÄ to the Hon. D. McLEAN.

FRIEND MR. McLEAN,—

Otaki, 24th August, 1871.

Salutations to you. On the 18th day of the month, I went to Poroutawahao, to see the Ngatihuia, who are living in fear of the angry designs of Keepa and Hunia. A pa is finished: what else could they do, lest these evil-disposed persons burn them out? I advised them to remain quiet, and not to be frightened. I asked them about the cattle said to have belonged to Muaupoko, killed by them; Ngatihuia replied to me that these cattle were their own, and that if Muaupoko summoned them, they would attend the Court, and if they were in the wrong, they would pay. I told them that this was right, and that they were to abide by the law, and if Muaupoko came on to your land to search for their beasts, let them come, drive all the animals into the fence, and those you know that belong to them, let them drive away to their land. If you see any person of Muaupoko carrying firearms on your land, send him back to his pa at Horowhenua. Another thing I told them was (Ngatihuia), to leave the management of this district to Mr. McLean, lest you get weary and think of something else.

I did not understand this word, which they said; let it be investigated. There is one Court, and that is, the one laid down by the General Assembly, namely, the Native Land Court. But the only work for Mr. McLean is to send back these men, to take away from them their guns, their powder and bullets. It was these people who gave these life-destroying articles to the Kingites, to the Hauhaus, who are opposing the Queen. That the destruction of Watene's house, by fire, by Hunia and his people, be investigated. They said they were satisfied with what I had said, and agreed to it; all the Ngatiraukawa, as far as Manawatu, said the same. I did not go to Rangitikei. We heard from some

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.

No. 100.

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

(Telegram.)

Otaki Station, 28th August, 1871.

MATENE WHIWHI desires me to tell you that Ngatiraukawa will not agree to remove Watene, but that he is not to touch anything about the place. I believe they are writing a letter to you on the subject. Last week Watene removed some timber claimed by Muaupoko, which irritated them a good deal. It is these trifles that keep up the excitement. Both sides make mountains of mole-hills.

M. CLARKE.

No. 101.

Mr. R. W. WOON to the Hon. D. McLEAN.

(Telegram.)

Wanganui Station, 29th August, 1871.

MEETING at Putiki last night; unanimous that Horowhenua dispute be left in your hands for settlement. Strong feeling expressed that Watene, as well as Kemp, should move off disputed land. Kemp's claim to land upheld here. Dawson, Topia, Wiremu, Paku, present.

R. W. WOON.

No. 102.

The Hon. D. McLEAN to Mr. R. W. WOON.

(Telegram.)

Wellington Station, 29th August, 1871.

I HAVE no objection to Topia and Heketoa coming down, but the time is rather inconvenient during the press of House business, and I would prefer going up to see them after the Session is over. Glad that the Natives are willing to leave the Horowhenua dispute to the Government.

DONALD McLEAN.

No. 103.

TE REIMANA to the Hon. D. McLEAN.

To MR. McLEAN,—

Native Office, Wanganui, 31st August, 1871.

Friend, the father of these people, of Wanganui, of Ngarauru, and of Ngatiapa,—Salutations to you.

This is to inform you, with respect to the thought of these people of Wanganui, and of Ngarauru, with respect to Horowhenua; this is the decision of the assembly, that this land be left in your hands to be settled according to law. This is a sincere word to you, in order that peace may reign over the earth. That is all.

From TE REIMANA.

That is from the whole people.

Friend, Mr. McLean, if you coincide with the goodness of these words, write. That is all.

No. 104.

Mr. M. CLARKE to Mr. H. HALSE.

SIR,—

Otaki, 31st August, 1871.

I have the honor to enclose herewith a Report relative to the Horowhenua land dispute.

I have, &c.,

H. Halse, Esq., Assistant Native Secretary.

M. CLARKE.

Enclosure in No. 104.

REPORT relative to the LAND DISPUTE at HOROWHENUA.

UPON my arrival at Otaki on Monday, 14th August, I met a messenger with a letter to Major Edwards from Major Kemp, informing him that Ngatihuia had driven away and killed some of their cattle. On receiving this information I determined to proceed to Horowhenua as soon as possible.

Early next morning I started, accompanied by the Native policeman. We had scarcely left Otaki when we heard that some of the Ngatiraukawa were building a pa at Waiwiri; this proved to be a false report. When we arrived at the Muaupoko runanga house (Keepe), which is about three-quarters of a mile on this side of Major Kemp's pa, we were stopped by the Natives. They told us that no one was allowed to enter the pa excepting the Natives belonging to it and Mr. H. McDonald. Under these circumstances I thought it better to remain and do as the Natives desired me, than run the risk of either being sent back again, or entering the pa contrary to the wishes of the Natives.

After waiting a short time Major Kemp and party came over to see us. I asked him if he had received a letter from Mr. McLean? He said, "Yes, but that he had not brought it over with him." I told him that I had seen his letter to Major Edwards, reporting that Ngatihuia had driven off and killed some of their cattle. He told me that some of his men had seen Ngatihuia driving up their working bullocks with some of their cattle amongst them, and that when they approached the drivers they found them armed with guns. They were invited by the Ngatihuia to go and inspect the cattle; they saw two of theirs standing close to the pa, but were afraid to go for them, because the others were armed. I asked them if they had any proof that their cattle had been killed? In reply,

he told me that some Natives from Napier were there when the cattle were killed, for they helped to eat them. He said that his people were very sore about it, and wanted to go and look for their cattle and horses; but he would not allow them to go until Hunia returned from Wellington, and then they would decide as to what was to be done. He also informed me that the Ngatihuia had threatened to shoot any of them that crossed the boundary. He told me that he would not allow his men to carry arms for fear lest they should quarrel with Ngatihuia and lose their guns. The policeman, after we had had some food, proposed taking our horses back to Mr. McDonald's, and returning with them in the morning. When he had left the Natives began to speak plainly, narrating how treacherously they had been treated by Ngatiraukawa in old times, and how it was that Te Whatanui came in possession of Horowhenua; they also warned me not to believe anything Ngatihuia said, for they were a bad lot. Major Kemp invited me to go and sleep in the pa, which I did.

The next day we visited the Ngatihuia Pa at Poroutawhao, which is about four miles in a direct line from Major Kemp's Pa. We were very well received, and, after the usual speeches of welcome, I told them I had been sent by Mr. McLean to watch their proceedings; that I was a perfect stranger, and knew nothing about the land dispute, and therefore my mouth would be shut on that subject. I told them that the Muaupoto had accused them of having driven off and killed some of their cattle. Upon hearing this they became very excited, denied having killed any cattle belonging to the other party, and that the cattle the Napier men helped them eat were their own, and killed for the Manuwhiri. Hunui (they say) has broken the law by burning Watene's house; and wishes to excuse his conduct by charging them with committing an illegal act.

They admit that they went about armed with loaded guns; justifying their conduct by stating that Kemp's men carried revolvers. They also informed me that spies came out at night to inspect their position and to ascertain their numbers, and that was why they built a pa.

Tuesday, 22nd August.—I again visited Horowhenua, in company with Parakaia, whom I overtook on the road. When we arrived at Te Watene's place we found him busy building a large house, which I believe he intended for a pa: the floor is excavated two feet below the surface.

Parakaia commenced by telling them all that had transpired in Wellington between Mr. McLean and themselves. He wound up by telling them that it was Mr. McLean's wish that Watene should leave Horowhenua for a short time.

Watene replied that he was quite willing to do so, provided the Muaupoko moved back to their old pa. He promised to think over it; he also told us that Major Kemp had sent a messenger to inform him that he was not to cut, fell, or remove any timber from the adjoining bush. This order was given in consequence of his having removed some timber from an old cultivation which he and Muaupoko had once occupied.

Upon our arrival at "Kupe" (the Muaupoko runanga house) we were met by Hunia, and were shortly after joined by Kemp and party.

Parakaia made a long speech, reciting all that had been done at Wellington, Te Watene's place, and elsewhere; concluded by saying that he had nothing particular to say to them.

Major Kemp replied by repeating all that he had said and done from Major Edwards' first visit to the present time.

Kawana Hunia followed, and, while addressing me, used anything but complimentary language; he spoke in an excited manner.

I first replied to Major Kemp's speech. I then addressed Hunia, telling him in plain language that I was not accustomed to his complimentary speeches, and that as I had been sent up by Mr. McLean, he was not abusing me, but the person who sent me.

Kemp then spoke to me about their cattle. He said that he had taken a memorandum of the number of their cattle and horses, thereby implying that, if they could not recover their stock, the Government would pay for them.

Hunia then made a very quiet speech. He told us that he and Major Kemp were going to leave the district, but that "their spirits would be at Horowhenua." He then asked me who was to pay for their stock? I told him that I had no authority to deal with such questions. He then asked, if, when he Kemp left the district, and one of their men were killed by Ngatiraukawa, what then? In reply, I told him that if the Ngatiraukawa were the aggressors, and murdered some of his people, that it would then become a Government question. He also asked me if he had not better send three of his men with me in the morning to go and look for their missing stock? I told him that they had better wait until I had been to the other pa. He said that he thought it was quite right, and that the reason why he used such strong language at the commencement of the evening was, to see how brave I was.

During the evening we heard the report of some guns in the direction of the other pa, which caused some excitement. It was generally supposed to be the arrival of reinforcements.

The Muaupoko complain about Te Watene's moving the timber from the disputed land.

Early next morning we went on to the Poroutawhao Pa. After breakfast was over, and Parakaia had narrated all that had transpired, I asked them if they would remove the *aukati*, so as Muaupoko might go and look for their missing cattle. When they had considered the question for a short time, they agreed to do so; but they said they would not allow them to come within their enclosures.

I told them it would be better to allow them to go over all their plantations or they might be accused of concealing horses or cattle in their cultivations, and that one of them might go with them. To this they all agreed. I then recommended that, for the future, whenever they wished to go over the Muaupoko run to look for stock, or the Muaupoko wished to go over their run for the same purpose, one should go and inform the other, so that one could go with the party and see what stock were removed. Also, that neither one nor the other were to carry weapons, and if any dispute arose to let me know, and I would try and settle it for them. This plan they highly approved of.

I rode on to Foxton, to try and get the Natives in that district to use their influence to remove Watene from Horowhenua. This they agreed to, and wrote a letter to Te Watene, advising him to leave his place for a short time.

On Saturday morning I returned to Otaki. Matene Te Whiwhi came over to see me, and to him

I narrated all that had been said at Horowhenua. He told me that Watene was in Otaki, and Ngatiraukawa were then holding a meeting, to take into consideration the advisability of removing Watene from Horowhenua. I told him that I should like him to hear what they had to say, but would not go without an invitation. Shortly after, Watene came to see me, and while talking to him, received an invitation to go to the meeting.

Tamihana Te Rauparaha commenced the proceedings by relating all the gallant deeds his father had done; that the Muaupoko were a lot of slaves. He spoke strongly against Watene's removal. He denounced the tardiness of the Government measures, and warned the people against bribery. He implied that the Government were afraid to prosecute Hunia for breaking the law.

In reply, I told Tamihana that he knew the reason why the Government could not attend to them just now, and that as soon as the Session was over, that Mr. McLean would inquire into it. That, with regard to prosecuting Hunia for burning Watene's house, the probability is that he would plead that the land was not Watene's, and so the question of ownership would be brought up; and that, if they wished the Government to settle it, they ought to give it up without reservation, and that I thought the best proof of this would be by removing Watene for a short time from Horowhenua; that I knew it was a hard request to comply with, but it would remove all excuses for Kemp and Hunia remaining in the district.

Te Teira, from Napier, then spoke. He said that he had heard Kemp say that he was going to reconquer their old possessions: that is, from Horowhenua to Porirua.

Several other chiefs spoke in the same strain as Tamihana Te Rauparaha. I found that it was useless pressing Watene's removal, as they had already made up their minds. Watene complains that the Government have taken no notice whatever of his letters, and if his removal had emanated entirely from Mr. McLean, and had not been suggested by Hunia, that he would leave without reference to Ngatiraukawa.

My reasons for pressing Te Watene's removal are, that almost everything he did was considered by the Muaupoko as done in defiance of themselves. Watene has been in the habit of corresponding with Otaki, Manawatu, and other places, and giving exaggerated accounts of what the other party had said and done: by this means keeping up a constant excitement. However, the Ngatiraukawa have told him that he is to remain quietly, and do nothing to offend the other party.

I have endeavoured to give the Government a full and faithful report of my visits to the Ngatiraukawa and Mauapoko. The Natives have always behaved well to me. I have always visited both parties, and tried to "pour oil on the troubled waters;" at the same time offering no opinion upon the land dispute.

At present, the Natives are quiet; there is less excitement now than there was a fortnight ago, but I do not wish the Government to infer that perfect peace is restored in the district. I believe that the Natives are remaining quietly, but very impatiently, for the Government to settle this dispute.

The Ngatiraukawa appear determined not to give way to Muaupoko and Ngatiapa, and rather than do so will resort to arms. They will remain quietly at present, unless provoked by the other party, and if once fighting commences, it will be impossible to foretell the consequences. On the other hand, Kemp does not wish to be the aggressor. If Ngatiraukawa will commence fighting, he is quite willing to prosecute a vigorous war.

M. CLARKE.

No. 105.

Mr. A. McDONALD to the Hon. D. McLEAN, Wellington.

(Telegram)

Waipawa Station, 5th September, 1871.

I AM here, but Mr. Clarke appears to have settled the Horowhenua dispute, pending your further action. Rangitikei Natives have called a meeting for the 14th instant, and have asked me to attend, and communicate result of my visit to Wellington. Will you allow Mr. Clarke to attend the meeting with me? I could not overtake the coach this morning, and so missed the mail.

A. McDONALD.

No. 106.

PARAKAIA TE PONEPA to the Hon. D. McLEAN.

FRIEND MR. McLEAN,---

Otaki, 11th September, 1871.

Salutations to you. The reason of my writing is the detention of Te Watene since my departure. On the 23rd August Mr. Clarke and I went to Te Watene. I told him what Kawana and Kepa had said, namely, that Te Watene was to go away; you are to leave, so that your companions can do so also. This is the word of Mr. McLean to his friend Matene, and to your friend (Te Watene) to Karaniana. You are not to go away, because you have no right to be there, but because you are told to do so. Te Watene coincided with this, and said that the word of Mr. McLean was right.

These are my words to him and what I really thought. I said, carry out the word of Kawana and Te Kepa and the word of Matene and Tamihana, so that Kawana and Te Kepa may go also. This would be a good course, so that the word of both may be satisfactory and the law satisfied, so that you may do the same as me. Tuwhakatupoa was my dispute. The word of Wanganui and Ngatiapa was, that I should go to Papakiri, and that Rangitane should return to their settlement. It was not the same as us, we are persons; but Ngatiapa only sent a letter. We listened to the letter, and this disturbance ended quickly. That is ended.

Te Watene is perhaps detained by Tamihana and his companions; they are perhaps the cause of Horowhenua not being settled. But, Mr. McLean, I have asked Tamihana the conclusion regarding Te Watene, which they had had left out. Te Tamihana said—and so did all of them—that Mr. McLean

should settle it. I said, "Very good; you and your companions, who have transgressed against the law, keep the disputants quiet."

From your humble servant,
PARAKAIA TE PONEPA.

No. 107.

Mr. R. W. Woon and others to the Hon. D. McLEAN.

(Telegram)

Wanganui Station, 15th September, 1871.

LEFT Horowhenua on the 3rd instant; arrived here on the 13th. On arrival found Wanganui and Ngarauru Natives had returned home, except some chiefs. Were some time on the road calming minds of Natives, as directed by you. We have settled about going to Wellington: meeting of Wanganui, Ngatiapa, Mongawhero, Ngarauru, and Apokoiri have agreed to this. On Meti's return from up river, principal chiefs will be chosen to go to Wellington, thirty or forty in number. Will the Assembly be long sitting? When will it be over? Please reply to-day for my consideration.

From KAWANA HUNIA.

MAJOR KEMP.

R. W. WOON, R.M.

The Hon. D. McLean, Wellington.

No. 108.

The Hon. D. McLEAN to Mr. R. Woon.

(Telegram)

Wellington Station, 15th September, 1871.

RECEIVED Kemp and Hunia's telegram. Will you tell them that the Assembly is not likely to be over for more than a month? I cannot say precisely how much longer I may take. There are a great many Natives here at present, and I could not give twenty chiefs from Wanganui the attention during the sitting of Parliament that I could by visiting Wanganui and spending some days there. Ask them to write to me, and let me know if they have matter to represent. I will give the subject every attention.

DONALD McLEAN.

No. 109.

Mr. R. W. Woon and others to the Hon. D. McLEAN.

(Telegram.)

Wanganui Station, 15th September, 1871.

YESTERDAY saw Karanana Whahakeke and Okapita Te Tewe's letter, to effect that Watene would be kept at Horowhenua by Matene Te Whiwhi and 200 of the Ngatiraukawa. By this our minds are disturbed and disordered. You said you would be strong to remove Watene from off disputed land. Ngatiraukawa are trampling on you, and your word is set at naught.

From KAWANA HUNIA.

MAJOR KEMP.

R. W. WOON, R.M.

No. 110.

The Hon. D. McLEAN to Mr. R. W. Woon.

(Telegram.)

Wellington Station, 15th September, 1871.

I WILL telegraph at once to Ngatiraukawa in reference to Horowhenua, and will find out the truth of the report about Watene. I do not believe this to be true.

DONALD McLEAN.

No. 111.

The Hon. D. McLEAN to MATENE TE WHIWHI.

(Telegram.)

Wellington, 15th September, 1871.

I HAVE received a letter from the Wanganui, who say that you consented to 200 of the Ngatiraukawa keeping Te Watene at Horowhenua. This work is wrong if it is true. It is wrong because it was agreed to allow this dispute to be settled in accordance with the law. But you tell Ngatiraukawa not to increase Te Watene's party, but let him return to your side.

DONALD McLEAN.

No. 112.

Mr. R. W. Woon to the Hon. D. McLEAN.

(Telegram.)

Wanganui Station, 18th September, 1871.

STATEMENT about Watene and 200 Raukawas remaining at Horowhenua was made by Karanania and Okapita in a letter to Kawana Paipai, and taken up river by Mete before I could get a copy. Kemp is not anxious for so many chiefs as twenty to accompany him to Wellington: it is the wish of Mete and other chiefs. Karaitiana has sent an affectionate letter to Kemp and Hunia, to which they have both replied. They seem to understand one another. Kemp has also had an interview with Renata.

R. W. WOON, R.M.

No. 113.

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

SIR,—

Otaki, 21st September, 1871.

I have the honor to report that yesterday I visited the Horowhenua and Poroutawhao Pas. The principal object of my visit was, to try and ascertain who set fire to a house belonging to

Ngatihuia. The house in question was about fifty yards of the Ngatihuia cultivations and a mile by road from the pa. It was a very common hut, but said to contain a great number of eel pots and other fishing gear greatly prized by the Natives. The fire occurred (I think) last Friday evening, and first seen by Ngatihuia soon after dark. The next morning they found the tracks of two people going from the fire across a swamp in the direction of the Horowhenua Pa.

The Ngatihuia accuse the Muaupoko of having committed this outrage, and are very indignant because some of the Ngatiraukawa tax them of having done it themselves for the sake of precipitating matters. They say that they prize their fishing gear too much to burn it for nothing. They also threaten to shoot any one they find prowling about at night.

The Muaupoko declare that they knew nothing about the fire until last Monday, and then they heard it from Mr. H. McDonald. They say it is a false accusation, and laugh at the idea of their going over to burn houses.

It appears that some time ago a Ngatihuia Hauhau prophet told his people that some of the Muaupoko had been to a place named by him during the night, and they would find their tracks. Accordingly some of the believers went early next morning to look for the tracks (as directed by the prophet) and found nothing; consequently he was accused of being a false prophet.

Some say that the same prophet foretold that this house would be burnt by the Muaupoko. With regard to the burning of the house, he has proved himself to be a true prophet. If it is correct that the prophet foretold this, I am inclined to think that he knows more about it than any one else.

I have, &c.,

M. CLARKE.

No. 114.

The Hon. D. McLEAN to Major KEMP.

Government Buildings, 28th September, 1871.

(Telegram.)

I HAVE spoken to Matene Te Whiwhi and Tamihana about Te Watene. Matene will go to see Ngatihuia and Watene, and will urge Watene to leave the disputed land till it is settled by a runanga of chiefs as proposed. Ngatiraukawa agree to my request about Watene, but Tamihana Rauparaha does not; but I feel sure that the differences can be settled when the matter is fairly discussed. In a fortnight's time I would be better able to see you and the Wanganui chiefs.

DONALD McLEAN.

No. 115.

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

Government Buildings, 29th September, 1871.

(Telegram.)

USE your endeavours with Ngatiraukawa for Te Watene to remove from Horowhenua for a time. Matene promised to use his influence. Tamihana is *hikaka* in the other direction. Let me know from you if there is anything going on.

DONALD McLEAN.

No. 116.

The Hon. D. McLEAN to Major KEMP.

Wellington, 29th September, 1871.

(Telegram.)

I WISH you to leave the Horowhenua matter in my hand until it is adjudged, and that you come here in a fortnight.

DONALD McLEAN.

No. 117.

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

Otaki, 30th September, 1871.

(Telegram.)

TAMIHANA has called a meeting for to-day, which I shall attend. Invited to another on Monday at Waikanae. Everything quiet at present.

M. CLARKE.

No. 118.

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

Otaki Station, 4th October, 1871.

(Telegram.)

JUST returned from Waikanae. General feeling expressed at meeting is of good tendency, but they are not inclined to move Watene. If you approve I will see Watene, and ask him to go to Wellington and see you. I believe he will do anything *you* ask him. Shall proceed to Rangitikei on Monday, unless you wish me to go immediately, as I would like to visit Horowhenua and Poroutawhao first.

M. CLARKE.

No. 119.

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

Otaki, 5th October, 1871.

(Telegram.)

NGATIRAUKAWA have at last appointed arbitrators, namely, myself, Paerawa, and Hone Peti. Letter to you notifying choice has been signed by principal chiefs, and is being sent round for signature. Difficulty about Watene will vanish.

M. CLARKE.

No. 120.

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

Wellington, 6th October, 1871.

(Telegram.)
I AM glad that Ngatiraukawa have agreed to elect you and three Native chiefs to arbitrate in the Horowhenua dispute, and hope you have arranged about Watene's coming down here, or leaving the place till the matter is decided. The arbitration will take place in December next. I should like you to exert yourself in visiting Orona, Manawatu, and other places; and if you have a good horse this can be done expeditiously. Ngawaka is here from the Upper Rangitikei, and I have arranged with him about his reserves. Advise Hone Te Tue and the Orona Natives that they should not interfere with the surveys; they can do themselves no good by doing so, if they have any intention of doing so.

DONALD McLEAN.

No. 121.

IHAKARA TUKUMARU to the Hon. D. McLEAN.

Foxton, 6th October, 1871.

HEARKEN! I have shut up the mouth of the Manawatu against Te Kepa and Hunui, lest they come over to our side. The reason I did this was, because they were coming in large numbers with arms, and as no day had been appointed by you for the investigation of Horowhenua.

IHAKARA TUKUMARU.

No. 122.

The Hon. D. McLEAN to IHAKARA.

Wellington, 6th October, 1871.

It is owing to the press of business in the House of Representatives that a day for the investigation of Horowhenua has not been named; but we will say next December. Te Kepa and Hunui have returned, in compliance with my wishes, to their homes. I also wanted Te Watene to come, so that the land might be left alone until the investigation; some of the Ngatiraukawa were agreeable, and others were not. This is the reason that Te Kepa and Hunia are coming. That is, if they come, but perhaps they will not come.

D. McLEAN.

No. 123.

IHAKARA TAKUMARU to the Hon. D. McLEAN.

Foxton, 6th October, 1871.

I HAVE received your word. If Te Kepa and Hunui do not come and molest us during these days, it will be good, and there will be no objection to the inquiry taking place in December.

IHAKARA TUKUMARU.

No. 124.

The Hon. D. McLEAN to Mr. R. W. WOON.

Wellington, 6th October, 1871.

(Telegram.)
Is Major Kemp at Wanganui? Have you any Native news? The Ngatiraukawa have agreed to three names to be appointed to investigate the Horowhenua dispute. I have sent for Te Watene.

DONALD McLEAN.

No. 125.

Mr. R. W. WOON to the Hon. D. McLEAN.

Wanganui, 7th October, 1871.

(Telegram.)
KEMP is at Putiki; he will be over this morning, when I will translate your telegram to him and get him to reply. No Native news here. Topia writes me from Aourarama—the whole of the river united now for peace. Kemp is very *pakeke*. I will use all my influence with him to comply with your requests. He purposes leaving for Wellington next Thursday.

R. W. WOON, R.M.

No. 126.

The Hon. D. McLEAN to Major KEMP.

Government Buildings, 6th October, 1871.

(Telegram.)
I have arranged that the arbitration about Horowhenua is to take place in December. Ngatiraukawa have selected one European and three Natives to act for them in the matter. I have also sent for Te Watene. It is reported that you are coming back again to Horowhenua with guns. This I do not believe; but I think it right to tell you, as I have already told Kawana Hunia, that I disapproved of fighting about Horowhenua altogether, and that I was much disappointed at Government arms having been taken there. As an officer and a Major you must be aware that this is wrong. The arms belonging to the Government were issued to you for the Government service, the same as to European Militia, subject to be returned into the Government store when required. My advice to you is, not to

go to Horowhenua at all, and leave as you and Kawana Hunui have already agreed to; the matter to be settled by arbitration. When you come to Wellington the question will be more freely discussed.

DONALD McLEAN.

No. 127.

Major KEMP to the Hon. D. McLEAN, Wellington.

(Telegram.)

Wanganui, October 7th, 1871.

I AM stopping at Putiki just now. You were wrongly informed respecting Government arms having been taken to Horowhenua, such was not the case; the only Government arms at Horowhenua were those in possession of Muaupoko, which were served out by Colonel Whitmore at Orotaki, where Amtakowhac, of Muaupoko, was killed. Rangitane also have some Government arms. You seem to harp upon this question of the arms. If you require the guns to be given up, say so, and it shall be done. You cannot say that any root of evil has originated with me, which is more than can be said of Matene Te Whiwhi, who was a prime mover in the Taiporohenui matter, from whence evil spread over the land. Your word about the arbitration is good, but first secure the removal of Watene.

MAJOR KEMP,
PER R. W. WOON.

No. 128.

The Hon. D. McLEAN to Major KEMP.

(Telegram)

Government Buildings, October 7th, 1861.

YOUR reply is clear and satisfactory. I always felt that you would willingly do whatever the Government requested. As the officer to whom the Government arms were issued, I should like you to make a list of them, and place them, in store under Major Turner's care until they are required. I will see that Watene removes. Would you give the names of the persons you would like to act for you. Hunia and Muaupoko? The names of those selected by Ngatiraukawa are, Mr. Clarke, Paerama, and Hone Peti.

DONALD McLEAN.

No. 129.

The Hon. Mr. McLEAN to MATENE TE WHIWHI.

Wellington, 7th October, 1871.

FRIEND MATENE TE WHIWHI,—The word respecting the guns in the possession of Te Kepa is settled, namely, that they be returned into the Government store. Let what you said about Te Watene be carried out.

DONALD McLEAN.

No 130.

TUKA ORANGI and others to the Hon. D. McLEAN.

To MR. McLEAN,

Putiki, Wharanui, October 8, 1871.

Friend,—Salutations to you who are working with the Parliament for the benefit of this Island of New Zealand, and for the good of the two races, the European and the Maori. God taught you, the people who know the law, for prosperity; that is the reason that you, the Ministers of the Parliament, work every year. Our word to you all is, that you all come to Wanganui, both European and Maori chiefs—never mind whether they be members or otherwise. Come all of you. The reason that you are asked to come to Horowhenua is, that the inquiry can take place here, as you would not like 400 of the Wanganui to come to Wellington; this is the reason we ask you to come here. We are collecting food for you. Do not have Horowhenua investigated at Wellington. Major Kepa is coming to Wellington; he will tell you to come on the day upon which the Wanganui Bridge is to be opened. This is all we have to say to you all.

From TUKA ORANGI, from all the Council of Wanganui.

[Here follow 13 signatures.]

No. 131.

Major EDWARDS to the Hon. D. McLEAN.

(Telegram.)

Otaki, October 12th, 1871.

ALL the Ngatiapa have left Horowhenua, and the Muaupoko are very busy fencing and cultivating, and quieter than they have been for months. This information is reliable.

J. T. EDWARDS, R.M.

No. 132.

The Hon. D. McLEAN to Mr. R. W. WOON.

(Telegram.)

Government Buildings, October 14th, 1871.

MATENE and Neriha are here discussing the Horowhenua case.

DONALD McLEAN.

No. 133.

The Hon. D. McLEAN to Mr. R. W. Woon.

Government Buildings, 14th October, 1871.

(Telegram.)

MATENE agrees to leave Horowhenua till the arbitration is over.

DONALD McLEAN.

No. 134.

Major KEMP to the Hon. D. McLEAN.

Wanganui, 15th October, 1871.

(Telegram.)

I HAVE received your telegram about Watene agreeing to remove from Horowhenua till arbitration is over. This is good, his submitting to your requests. I am waiting to see Hunia, and discuss matters with him.

MAJOR KEMP,

Per R. W. Woon, R.M.

No. 135.

Mr. R. W. Woon to the Hon. D. McLEAN.

Wanganui, 16th October, 1871.

(Telegram.)

I HAVE sent for Kemp, to whom I will translate your two last telegrams, and get him to reply. I think he expects a further communication from you as to when you wish him to go to Wellington.

R. W. Woon, R.M.

No. 136.

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

Otaki, 17th October, 1871.

(Telegram.)

NOTHING of any consequence took place at meeting on Saturday. Tamihana informed them about his petition to H. G. A. I am afraid they are very *pakeke* about Te Watene.

M. CLARKE.

