

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 Ngatihiaia on the other side; and with regard to Mahoenui we are on one side and Nerehana to Paeca 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.