

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. Muanpoko 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.