

## 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 Horowhenua.

The Maori runanga have carefully considered the reason for leaving this matter open. It has been found that you and Hinematiore 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 Hinematiore 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 Ngatitooa, 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.