

Enclosure 1 in No. 31.

Captain KEMP to the GOVERNMENT.

To the GOVERNOR and His MINISTERS,—

Putiki, 19th February, 1868.

Salutations to you all. We have heard a report and received a letter informing us, and also have seen a man, who was an eye witness of the evil, that on the 11th of February, 1868, the Ngatiraukawa first took action by sending to Muaupoko inviting them to proceed to their old inter-tribal boundary, and talk with them—but when they got there they found the intention of Ngatiraukawa was to take all their land. Heta then erected a post on the old boundary, this was pulled down by the Ngatiraukawa. Heta set it up again, then one of the Ngatiraukawa, Hohaia by name, being a Hauhau, struck with a reaphook at Heta's head; he moved his head away from within the hook, and the man's weapon passed harmlessly by. So then the Ngatiraukawa stood quietly looking on. There were forty of the Ngatiraukawa, and only four of Muaupoko. After this Ngatiraukawa proposed they should meet on Monday with guns, and fall on the boundary. They then sent a messenger to the Ngatiraukawa, at Otaki, that tribe at Mr. Hadfield's and Matene's accordingly came to fight with guns in their hands. Then Aperhama Te Ruru came to them and told them they did wrong in doing so, but they paid no attention to the word of this chief, so Aperhama went back to Otaki.

On the 17th of February, the day named by Ngatiraukawa, being Monday, as the day for fighting between themselves and Muaupoko upon their boundary, early in the morning, the Muaupoko arrived upon the ground; when these were perceived by the Ngatiraukawa, they advanced towards them, first two men, then after them forty men, and behind them thirty men. When these drew near to their opponents they started, apparently as much moved by fear as a timid horse when he starts badly. However, they did not carry their intention into effect but acted quietly.

However my friends, since such bad news as this has reached me, respecting Ngatiraukawa causing my people the Muaupoko to be excited—we are also excited—this is therefore to inform you that I am off to Waingongora and Ngatiruanui to bring my people who are there back to Wanganui, and also to bring together my people from all the settlements, so that we may be altogether, having the benefit of the united counsels of all to watch the proceedings of those people; for I am very much annoyed at my people being treated in this manner, and so I send to my people in the Ngatiruanui country, to come and take care of the small tribe, Muaupoko, lest they be destroyed.

That is all, be quick in sending a reply to this letter; be quick so that your reply may find me still here.

From your friend,
TE KEPA RANGIHIWINUI,
(Capt. Kemp.)

Enclosure 2 in No. 31.

The Hon. J. C. RICHMOND to HORI KINGI.

FRIEND,—

Wellington, 22nd February, 1868.

Word has come to the Governor that trouble is likely to arise about the claims of Ngatiraukawa, Ngatiapa, Rangitane, and Muaupoko, and that Whanganui—that is to say, Kemp and the Militia—are preparing to go with arms to share in the evil. The sorrow of the Government is great. They desire that the remnant of the Maoris who have escaped wars among themselves and with the Queen should not be wasted in these vain quarrels, but should remain as men to carry down the good qualities of the tribes to future days. The law will protect Muaupoko, and Rangitane, and Ngatiraukawa, one against the other, if you will continue as you have ever done to maintain the law.

The Government look to you as the chief and father of your tribes to stay this evil.

What if Ngatiraukawa pull out a peg, or Muaupoko pull one out; does that give them the land in dispute, does that oblige the Governor to sign Crown Grants? He will never do so except according to the decision of his Court, which has no leaning to one side or another, and where men preside distinguished by long acquaintance with the habits of the Maoris and love for that people.

Use your authority as of old.

What is chieftainship if it is not asserted. Do not let the tribes pour out each other's blood. Do not let even words of violence pollute the Court or its neighbourhood.

By violence we can but earn death, but by imitating the justice of God we live.

Those men ought not to quit their kaingas at all. Leave to me to deal with Ngatiraukawa.

From your loving friend,
J. C. RICHMOND.

Enclosure 3 in No. 31.

The Hon. J. C. RICHMOND to CHIEFS of NGATIRAUKAWA Tribe.

To Parakaia and the Ngatiraukawa, those who have not consented to sell lands at Rangitikei. FRIENDS,—

I have learned that evil is likely to arise respecting the Rangitikei lands, and that Ngatiraukawa are the cause.

That they have pulled up the land-marks put in by Muaupoko, and threatened that small tribe with a reaping hook and with guns. Perhaps this is not true; but if it is so, listen to me. Have not I told you again and again, "No man shall lose his land by the hand of the Governor who desires to retain it. Be not disturbed at surveyors or their pegs; can they remove the land? And their marks are of no avail unless the Government are satisfied that all owners are content." Have I not said to you, "Wait though it be for ten years. Violence may delay justice, but cannot kill it. The Governor will detain his Crown Grant till he is satisfied of its justice, and will not be satisfied without investigation."