

Now the Court you have asked for has come to you, and it is my turn to complain that Ngatiraukawa are threatening a small tribe. Do not allow this. You are a chief and an assessor, a lover of peace and of law. Forbid Ngatiraukawa to lift up the arms or the voice of violence. Do not let the remnants of the tribes spill one another's blood or threaten one another. Our God, the great maker of the world, works patiently and hates violence. Some think the God of the Hauhau has knowledge, then he too must hate violence, for it brings death to the violent. But love and law are life. Leave these disputes to a just Court.

The Judges know your customs, and love the Maori people. Their eyes are not darkened by greediness of land or money, or by the remembrance of old quarrels.

The Government have sent their judges that the light may be very great.

I have written the same word to Hori Kingi to keep back Whanganui.

Your loving friend,
J. C. RICHMOND.

Enclosure 4 in No. 31.

Mr. ROLLESTON to Captain KEMP.

FRIEND,—

Your letter of the 19th February has been received in which you state that trouble has arisen between the Ngatiraukawa and the Muaupoko, and that you are off to Waingongora and Ngatiruanui, to bring your people who are there back to Whanganui, to come and take care of the Muaupoko lest they be destroyed. Now the word of the Government is, that it will see that Muaupoko are not wronged.

There is a Court appointed to settle who are lawfully entitled to occupy land, and the putting in or pulling down of posts will not decide the matter, or affect the Governor in signing the Crown Grant. Therefore the Government says that no good could come of your going with a number of men as you propose. Leave the law to decide the case.

The Government looks confidently to you as an officer, whose habit has been and whose duty it is to maintain law and order, to stop any Natives who may have come down from Waingongora from going any further.

See no confusion arise.

From your friend,
W. ROLLESTON.

Enclosure 5 in No. 31.

PARAKAIA TE POUEPA to the Hon. J. C. RICHMOND.

To Mr. RICHMOND,—

Otaki, 24th February, 1868.

Salutations; your letter of inquiry on the subject of the Ngatiraukawas provoking the Muaupoko has been received.

It is correct, the people tell us that Muaupoko commenced the provocation.

The Ngatihuias who were at Otaki heard of this, and went to Poroutawhao without either telling Matene or me that they were going for the purpose of taking up the pegs. When the bad news reached us, I sent a letter to Ngatihuia, on the same day, and another letter to Muaupoko, as the excitement was assuming a serious aspect:—"Te Huia you must act properly towards your neighbours, let the boundary be correctly laid down, but do not quarrel." Ngatihuia attended at once, and desisted.

This was the letter to Muaupoko,—"O Hoani Puihi, O Haiuta Kowhai, let your work be good, do not quarrel seriously—if Ngatihuia should attack you, you must run away in order that the rash people may be ashamed, or the people who interfere without right, and get angry in these times."

Muaupoko agreed. Haiuta Kowhai and Manihera Te Rau came to me to ask my advice on the subject of the quarrel. It was proposed that after the Court is over at Otaki, a meeting should be held at that place (Horowenua or Poroutawhao), and then they returned. You have already heard of the fight, we have seen your letter of inquiry dated 22nd February, 1868.

It is well, let the work proceed, quarrelling or fighting will not be allowed.

From your affectionate friend,
PARAKAIA TE POUEPA.

Enclosure 6 in No. 31.

Captain KEMP to the Hon. J. C. RICHMOND.

To Mr. RICHMOND,—

Putikiwharanui, Whanganui, 25th February, 1868.

Salutations. I have received your letter of the 22nd February, in reply to my letter. Your words are good and clear. I have written to my tribe (Muaupoko and Rangitane), advising them to leave the boundary question alone and remain quietly, and wait for Ngatiraukawa to go and molest them in their own settlements and houses. In reply to your word in respect of the law guarding my tribes, the Muaupoko, Rangitane, and Ngatiapa, my word is, that you must take care of them. If any man put to death any man of my tribes, you fight him and take care of our lands; and you also send a Pakeha to look after my tribes and take care of them, lest you say hereafter it was my unauthorized proceeding; and in order also that you may know it was the Hauhaus who commenced this work, (wrong doing)—for at this very moment they are committing murders at Opotiki—are the Government taking care or not doing so? The Hauhaus will have the last of it in the case of this evil work.

But mine is simply anxiety, lest the small tribe be destroyed by the greater; and who is there to take care of their lands after them, for a small tribe can (would) do no violence to any. However, you take care of them; I will not be disobedient to your word.

Your friend,
TE KEPA RANGIHIWINUI.