

No. 14.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 8th November, 1870.

I have the honor to report for your information that during my absence on my late visit to Wellington, a Native meeting was held at Mataitawa on the 21st October, at which there were about one hundred and fifty Natives assembled from the district north of New Plymouth, together with thirty of Titokowaru's Natives from Ngatimaru.

The meeting, which was convened by Tamati Te Ito, is said to have been very favorable for peace and quietness; but so far as I can learn, it was got up to assert an independence of Te Whiti, which I submit is so far satisfactory, for too much influence in one Native is not desirable, and it is to be hoped quiet and orderly checks upon his far-stretched assumption will have a beneficial effect.

Titokowaru's people explained to Ropata the unpleasantness which took place at Opunake in the matter of killing some sheep as they were returning from the Parihaka meeting.

Another meeting was held on the 31st October by the whole of the Ngamahanga Tribe at Taua-mona, between Stony River and Warea for a similar purpose. The Ngamahanga have been divided into two parties; the largest party under the principal chiefs have been loyal for years, and have been of late working at road work in their district. The other party, under Te Motu, has been allied to Te Whiti up to the time of the last meeting at Parihaka, after which Te Motu proposed to the other section of the Ngamahanga to have a meeting to reunite as one hapu.

Ropata Ngarongomate attended the meeting (being himself a Ngamahanga Native) and speaks very favourably of the meeting, especially the part Te Motu took.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

No. 15.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, November 22nd, 1870.

In reference to the visit of a party of the Ngatitama and Ngatimutunga Natives to Tokangamutu, from which place they have recently returned, I have now the honor to inform you, that it is reported that the Northern tribes have consented to restore to the Ngatitama the long-disputed territory known by the name of Poutama, from which they were ejected many years ago for the murder of the chief Rangihapainga. The proposal emanated from Reihana Whakahoehoe (who is a descendant from Rangihapainga), and was supported by Tawhiao, Rewi, and other chiefs, without enjoining any conditions more than a voluntary surrender of the land to the original owners; but Tikaokao (Tawhana) proposed that they should be united as one people, as a condition of the surrender of the land to Ngatitama.

To further confirm the proposal, a woman of rank named Ruriruri, sister of Hone Pumipi Tuhoro, came to Urenui with the Ngatitama when they returned from Tokangamutu, for the purpose of making known the decision of the Northern tribes in the matter according to Native custom. I saw the woman Ruriruri on Saturday last at Urenui, where she remains until Ihaia Kirikumara and party return from the North, after which she will return to the North, accompanied, most likely, by a party of Ngatitama, that being the custom of Natives on such occasions when they wish for such a proposal to be concluded, as no doubt the Ngatitama do, for they have been very desirous for a long time to repossess themselves of Poutama.

I questioned the late returned Natives from the Chatham Islands, with whom I had a meeting last Friday, as to their view of Tikaokao's proposals to join the Northern tribes, in answer to which they all repudiated anything of the sort, and stated that until the position of the Ngatimaniapoto in relation to the Government was satisfactorily defined, they should not go beyond the White Cliffs. It appears that Reihana Whakahoehoe wanted to come so far as the White Cliffs with the Ngatitama, and to send for me to go and see him there; but he was prevailed upon not to come until it was known whether I would agree to see him or not.

Reihana Whakahoehoe is the son of the late Ngatimaniapoto chief Huatari. He has been a violent leader of a section of that tribe during the war since 1862; before that he was well disposed towards the Government, and took a prominent part with Hikaka in opening the road for the overland mail from Rangiaowhia to Mokau.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native and Defence Minister,
Wellington.

No. 16.

Mr. HALSE to Mr. PARRIS.

SIR,—

Native Office, Wellington, 27th December, 1870.

Adverting to the third paragraph of your letter of November 22nd, No. 274, I have the honor to state that Mr. McLean is not aware of anything against Reihana to preclude a compliance with his request; at the same time, he wishes you to use your own discretion in the matter.

I have, &c.,

H. HALSE,

Assistant Under Secretary.

The Civil Commissioner, Taranaki.