

Pirongia, at Taranaki. That at Pirongia, Manukau (Todd) was thirty-six yards outside our boundary line, and was warned twice to desist, but would not. We have only to stop these works, and then it will be peace, and the country and the people will all be ours.

That is the substance of what he said, and all that is necessary to report. Other desultory talking was carried on during our stay.

In replying to him, I told him I had come to Mokau after repeated invitations from him, and had heard what he had said; but that it was not what I had expected from him, because he talked as a boasting man talks, instead of showing signs of repentance for his evil deeds. That I had not come to deceive him or to flatter him. That with reference to land which had been taken and occupied, I told him "Tangaroa would not return to Ruakipouri;" neither could they exhume what has been buried, and raise it to life again. That the people at Waiti would not leave that place unless ordered by the Government to do so. His manner was not offensive, but argumentative—a characteristic of the race, especially one of his rank as a chief. There was sufficient evidence of his readiness and desire to establish friendly relations with us; and I was informed whilst there that that is known at Kuiti, and has been the cause of ill feeling between them. His elder brother Reihana, and about sixty men, women, and children, live with him at Mokau, and these were all we saw there; but Rewi is expected soon with a large party for the purpose before mentioned. It is only for about three days at spring tides that the White Cliffs can be passed with a horse; and not wishing to be shut up there for a fortnight, and wishing to avoid hasty friendly overtures from a lot of people who committed the massacre at the White Cliffs (most of whom were present, including the European Cockburn), I deemed it the better course to cut short the interview without shaking hands, or doing anything else which would encourage them to come in amongst our settlers before the Government has sanctioned such a course. To avoid any such entanglement, I called upon my party to leave very suddenly, by rising up and merely saying, "E noho e haere ana matou" ["Farewell; we are going"], which very much surprised them. They said, "E horo pea he matakū" ["You have run away because you are afraid"].

We crossed the river about 4 o'clock p.m.; got our horses, and, being low water, we succeeded in passing the White Cliffs, where I and others got a ducking, but got safely round the cliff, and arrived at Waiti about 8 o'clock.

The general impression amongst the Natives of this district is, that Rewi's aim in handing over Poutama to the Ngatitama is to ally them to the Tokangamutu league; but so far as I understand the late returned Ngatitama from the Chatham Islands, they only desire to repossess themselves of the territory they were expelled from by Waikato; and once settled at Tongaporutu, if the section of the Ngatimaniapoto living at Mokau seceded from the Tokangamutu league (which there is a strong desire to do at present), they and the Ngatitama occupying the district between the White Cliffs and Awakino, on satisfactory terms with the Government, would be the most satisfactory arrangement that could be effected for that part of the Province.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

No. 29.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 30th August, 1871.

I have the honor to report that a party of Waikato arrived at my office on the 28th instant, under the young chief Iriwhata, nephew of the late Wiremu Tamihana Tarapipipi.

From information I obtained from these Waikato, it is evident there is a division amongst the leading men at Tokangamutu: Tawhiao and Manuhiri against Rewi, Wahanui, and Tawhana—that is, Waikato against Ngatimaniapoto. The latter proposed that the September meeting for the Island (which has been called by Te Whiti at Parihaka) should be held at Tokangamutu, and that it should be a Council of chiefs, Maori and Europeans. This is what Wahanui said he should do at a meeting held at Tokangamutu in June last. Tawhiao supported the meeting being held at Parihaka, and those who have come were sent by him. When they left, Ngatimaniapoto were preparing for a meeting, having sent invitations through Waikato and Hauraki; but it is considered doubtful if many would attend in opposition to Tawhiao's wishes.

It is impossible to say what the result of the divisions amongst them will be—whether it will tend to break up the federation of the different tribes, or whether it will precipitate further complications, by one party or the other rushing into hostilities. The action of the Ngatimaniapoto chiefs is in opposition to Te Whiti, but it may be nothing more than jealousy of his influence.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native and Defence Minister.

WANGANUI.

No. 30.

Mr. WOON to Mr. HALSE.

SIR,—

Resident Magistrate's Court, Wanganui, 29th January, 1871.

I have the honor to report for the information of the Hon. the Native and Defence Minister, that the messengers Riki and Paewhenua, despatched by Topia to Waikato, have returned from Te Kuiti, where they saw Rewi, to whom they delivered Topia's letter, and from whom they brought a