

FURTHER REPORTS

FROM

OFFICERS IN NATIVE DISTRICTS.

(TARANAKI, WANGANUI, AND OTAKI.)

PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY, BY COMMAND OF
HIS EXCELLENCY.

WELLINGTON.

—
1871.

SCHEDULE OF CORRESPONDENCE.

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FURTHER REPORTS FROM OFFICERS IN NATIVE DISTRICTS.

TARANAKI.

No. 1.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 8th August, 1870.

I have the honor to report, for the information of the Government, that fifty Natives arrived yesterday at Waititi from the North, returning with the party which went from Parihaka in May last, to attend the meeting to be held there in September (next month), which meeting is expected to be a very large one.

I enclose a list of the different tribes represented by the fifty coming from the North (forty men and ten women). Hone Pihama informed me that on his arrival from Wellington he learnt that a party was coming from the South (Wairarapa and other places) with the Natives that went from Parihaka to these districts the same time as a party went North, so that it would appear there is a general response to Te Whiti's convention of a meeting to discuss their future policy.

Tribes and numbers of each in the party arrived at Waititi yesterday:—Ngatikinowhaku, 4; Ngatimarua, 6; Waikato, 35; Ngapuhi, 1; Taranaki (returning), 4. Total, 50.

I received a letter from Manuao, which I enclose herewith. He is a Tokangamutu Native, and went up from Parihaka in May.

The Hon. the Native and Defence Minister,
Wellington.

I have, &c.,
R. PARRIS,
Civil Commissioner.

Enclosure in No. 1.

[TRANSLATION.]

TE MANUAO to Mr. PARRIS.

To Mr. PARRIS,—

Waititi, 8th August, 1870.

Friend, we have arrived at Waititi. This is my word to you, do you look out for us. We are fifty in number, including the women and children. This is for your information. Sufficient.

MANUAO.

No. 2.

Mr. COOPER to Mr. PARRIS.

SIR,—

Native Office, Wellington, 15th August, 1870.

I have the honor, by direction of Mr. McLean, to acknowledge with thanks the receipt of your letter dated 8th August, reporting that fifty Natives had arrived at Waititi from the North to attend a proposed meeting at Parihaka in September next, and to state that the Government had received information from Waikato of the movement of this party. As the meeting at Parihaka seems to have been widely advertised among the tribes, and is likely to be attended by many Natives from all quarters, the Government has not thought it right to discountenance the meeting, or to use any influence to deter Natives from attending it, feeling that, whatever may be its results, it is right that Maoris should have the opportunity of expressing their minds, and that the Government should know what they think.

I am to add that the Native Minister will look forward with interest to receive from you a full account of what takes place at the meeting.

I have, &c.,
G. S. COOPER,
Under Secretary.

No. 3.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 7th September, 1870.

In further reference to the Parihaka meeting, I have now the honor to inform you that a few days ago a messenger came in to me from Te Whiti, to inform me that the "korero" is to commence on the 18th instant, which happens to be Sunday; but as their calendar does not agree with ours, it will most likely come off next week.

About fifty Upper Whanganui and Ngatimarua Natives, among whom was Te Rangitake's son Eruera, and some other Manukorihi people, passed through here last Friday, 2nd instant.

The Southern Natives, Ngairo and others (about twenty), arrived at Parihaka last week.

The Ngatiawa will leave this next Monday and Tuesday, and I have arranged to meet the Opunake, Oeo, and Kaupokonui Natives at Te Ikaroa, about three miles south of Warea.

Altogether, I expect to make up from five to six hundred Government Natives, and I purpose taking them up in one body to Parihaka either on Wednesday or Thursday,—a demonstration which I hope will have a good effect.

I have, &c.,
R. PARRIS,
Civil Commissioner.

The Hon. the Native Minister, Wellington.

FURTHER REPORTS FROM OFFICERS

No. 4.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 8th September, 1870.

I have this moment received the enclosed letter from Titokowaru to Ihaia. The mail per "Storm Bird" is closed, but being anxious to forward it, I send it by the steamer without posting. You will see Titokowaru intends being at the Parihaka meeting—an unpleasant position for me, as I cannot avoid seeing him. I think it desirable there should be no movement of the forces in the Patea district, while the meeting is going on; and if you agree with me, perhaps you will send a telegram to Major Noake to that effect.

Please send me a telegram, *via* Nelson or Patea, as to your opinion. I anticipate no danger, unless anything occurs in the Patea district if they hear he is likely to be there. Excuse this haste.

I have, &c.,

R. PARRIS,

The Hon. the Native Minister, Wellington.

Civil Commissioner.

No. 5.

Mr. COOPER to Mr. PARRIS.

SIR,—

Native Office, Wellington, 13th September, 1870.

I have the honor to acknowledge the receipt of your letters of the 7th and 8th instant, upon the subject of the coming meeting at Parihaka, and reporting that Titokowaru has expressed his intention of being present.

Mr. McLean considers that this meeting promises to be important in its results, and he instructs me to say that the Government must rely much on your own judgment and discretion as to the course you may find it expedient to pursue; and you will no doubt be able to ascertain and represent what Titokowaru's intentions really are without committing the Government to any course in reference to him.

No military movement of any kind will be made in the Patea district during the course of the meeting.

I have, &c.,

G. S. COOPER,

The Civil Commissioner, Taranaki.

Under Secretary.

No. 6.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

Parihaka, 22nd September, 1870.

As the mailman will be going on to-morrow, I send this out to the coast road to forward it by him, to inform you how the meeting is progressing.

Titokowaru did not arrive until yesterday, having been detained on the road "tanging" with the few people left at the different places, a custom, I suppose, he could not forego under the circumstances. On approaching the place they fired off their guns. There were eighty of them in the party, all armed, fine able-bodied men, well dressed.

As I shall be sending a full report after returning, I need only communicate the main questions discussed.

Te Whiti, in his opening address, stated that there were several high mountains in the Island which he had put under his foot; the Queen, the Maori king, prophets, and all chiefs. This declaration astonished the Southern Natives with Heremia and Ngairo, and the Northern Natives from Tokangamutu. Aporo, who is the head man of the party from Tokangamutu, replied that *Ihowa* [Jehovah] gave the king the kingdom; as *Ihowa* had taken the kingdom from him, it was well.

This is the sixth day we have been discussing the questions involved in Te Whiti's proposals, and I have pointed out to the meeting that the sovereignty of the Queen, who is represented by the Government, must be supreme; and that it is useless to think of peace on any other basis.

Yesterday I had a very warm day with Titokowaru, who at first was inclined to be rather fast, until I gave him a severe dressing. To-day he has behaved very well, and given great satisfaction to the meeting. He declared, in a very formal manner, that he should remain quiet if not interfered with; that when he returned to Ngatimaru, he should turn his back to Taumatamahoe and Ngatimaniapoto. He also intimated a desire to return to his district, and tried to draw from me my opinion in reference thereto, which I declined to give. He opposed Te Whiti's proposal, and told him no good would come of it.

Heremia, from Rangitikei, has behaved exceedingly well, and made some of the most effective speeches of any one present.

Hostilities have been most emphatically condemned by all, unless forced upon them; and upon this hangs the question as to what they will consider a cause for hostilities.

I propose to remain one more day, but do not expect anything more will be decided. I am anxious to see Titokowaru and his party leave the place to return to Ngatimaru.

I have, &c.,

R. PARRIS,

The Hon. the Native Minister, Wellington.

Civil Commissioner.

No. 7.

Mr. HALSE to Mr. PARRIS.

SIR,—

Native Office, Wellington, 27th September, 1870.

I have the honor, by direction of Mr. McLean, to acknowledge receipt of your letter of the 22nd instant, reporting the progress made by the Natives at the Parihaka meeting; and to convey to you his thanks for the same.

I have, &c.,

H. HALSE,

Assistant Under Secretary.

The Civil Commissioner, Taranaki.

No. 8.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 27th September, 1870.

I very much regret not being able to send you by this mail my report in full of the Parihaka meeting, which terminated last Friday evening, and on Saturday, 24th instant, the main body of Natives assembled left to return to their respective districts, leaving only the Tokangamutu Natives, and the Southern Natives from the Wellington Province, who intended remaining a few days longer.

I returned to New Plymouth on Saturday evening, and on Sunday I was engaged with Mr. Commissioner Branigan, and with Captain Montgomerie, R.N., up to the time of their leaving.

During my absence at Parihaka, two Natives arrived from Tokangamutu with a second letter from Rewi Manga to Ihaia Kirikumara, inviting him to go there. The two Natives arrived soon after our departure from Parihaka, and have been stopping at Waitara. Ihaia stopped at Ropata Ngarongomate's place at Oakura until yesterday, having on Saturday sent on to Waitara requesting the two Natives to meet him on Monday (yesterday) at my office. The two Natives came in, and the question of Ihaia going to Tokangamutu was fully discussed by a large party, the result of which was a proposal to make up a party from this district (myself included) to accompany Ihaia. I explained to them that Tokangamutu was out of my district, and that I could not go unless ordered by the Government; that with reference to other Natives going with Ihaia, they had better await the arrival of yourself and His Excellency the Governor, reported here to be expected this week for a certainty.

The young chief Pungarehu, whose arrival I reported in my letter of 11th August, No. 209, has remained with us ever since. I had him at my own house, and showed him civility and kindness, and he accompanied me to Parihaka, and kept with us the whole time, although Te Whiti and Aporo invited him to stop with them.

The two last messengers from Rewi were anxious for Ihaia to leave with them at once, as they had been waiting for him a fortnight, and said that as they were leaving Tokangamutu a party of Arawa arrived here. Ihaia stated that he should wait to see if you came with the Governor.

To-day some Parihaka Natives are coming in about some horses which were driven off their run, near Warea, by some Europeans who took advantage of the absence of the Natives attending the meeting, thinking, I suppose, it was a favourable opportunity for taking the property of the Natives. The discovery was made by some Parihaka Natives who went out to the run to catch some horses which they were not able to find, and on looking about they discovered traces of horses with shoes on their feet apparently following others without shoes, and they traced the marks as far as Kaihihi, where they were told by some European children than a party of Europeans had driven five horses past that place towards Tataraimaka.

The Natives returned to Parihaka, and reported what had occurred, which caused excitement and unpleasantness for me, and the next day the young men went out scouting the district.

I wrote to Mr. Halse, requesting him to see the other members of the Native Board, and take immediate action to arrest the offenders, if sufficient evidence could be obtained; but I am sorry to say that, up to the present time, the information is insufficient, although there is strong suspicion against certain individuals.

Since my return I have been besieged by Natives, in reference to the before-mentioned matters, and have been utterly unable to do anything to my report of the Parihaka meeting.

The axe has been laid to the tree, but its fall is problematical. Te Whiti has said there is no longer a King, but will other tribes submit to his dictation? One thing, I think, is certain: it will tend more than anything that has occurred to break up the league, in reference to which Heremai said to me, "Katahi te motu ka puta ki te Kawanatanga" (Now for the first time the people of this Island will acknowledge the Government.)

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

No. 9.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 1st October, 1870.

I have the honor to forward herewith a report of the proceedings of the Parihaka meeting, which broke up on Saturday last, the 24th ultimo, the main body of the natives leaving on that day to return to their respective homes.

The meeting, which was convened by Te Whiti, a young chief of the Patukai Iapu of the Taranaki Tribe, who has for the last three years been exerting his influence to put a stop to hostilities, was expected to be one of importance in reference to the future relations between the two races in New Zealand, and for that reason, as I have already represented to the Government, I was of opinion that

a good muster of Natives who acknowledge allegiance to the Government, would be likely to have a wholesome effect, and I accordingly induced a large number of the friendlies to attend the meeting.

The Ngatiawa passed through New Plymouth on the 12th ultimo, and on the 13th I started myself, accompanied by the young chief Pungarehu, from Tokangamutu. On the first night we encamped at the Taihua, near Mokotuna, where the Ngamahanga joined us; and on the following day, the 14th, we went on as far as Ikaroa, where I had arranged for the Natives from south of that place to meet us. On reaching Ikaroa, we found that Wi Kingi Matakatea had already arrived there with a cartload of potatoes and two pigs, a present of food for my party.

About noon Hone Pihama came up with the Opunake and Oeo Natives, and soon after Wiremu Hukanui (Manaia) arrived with the Kaupokonui Natives. Altogether, my party now consisted of about 700 Natives, who had with them something like 300 horses and ten carts. I distributed the food which I had provided for them, and afterwards made arrangements for encamping for the night.

At daybreak on the morning of the 15th. I aroused the camp, and within an hour we moved off towards Parihaka. On arriving at a place called Kopara, we halted to arrange the order of procession. I put all who were on foot in front, those on horseback next, and the carts behind; and in this order we marched into Parihaka, a village containing about 100 houses.

Some time before the meeting I had complained to the Parihaka Natives of the state of the road to their place, the approach being at that time by a very indifferent track, over which it would have been almost impossible to have taken such a number of horses and carts as we brought with our party. We were therefore much pleased to find that the old track had been replaced by a very decent cart road, and that a heavy cutting had been made at the approach to the river at Parihaka, which enabled us to take our carts across and quite into the village. This circumstance is in itself a strong indication of peaceful intentions on the part of the Parihaka Natives.

On arriving at the place, we were received with enthusiastic demonstrations of welcome, and found piled up in front of the village for the use of our party a large supply of food, consisting of about 2,500 kits of potatoes, kumara, and taro, with seventy-two carcasses of pigs and two sheep. This was supplemented afterwards with a further supply of potatoes and pork, and a quantity of stir-about made of pounded maize, which was served in *kumete*, large troughs formed of solid blocks of wood hollowed out.

On the morning of the 16th, I suggested publicly that all the tribes assembled should meet outside the village, and have the day for general talk amongst themselves, as I should request Te Whiti to commence the business of the meeting the following day. This was assented to.

On Saturday, the 17th, all assembled in an open space in the village which Te Whiti calls his *marae*, when the real business of the meeting commenced, and, although representatives of the tribes from north and south had been there more than a fortnight, no one had the slightest idea what Te Whiti was going to propose, or, to put it more properly, what he was going to decree; for it must be known that this chief outdoes all the other inspired prophets and rulers of the Maori race, actually venturing to identify himself with Jehovah, and giving forth his edicts as the direct commands of God. This strange assumption and delusion renders it most difficult and painful to enter into discussions with him, more especially as he has succeeded in inspiring his followers with an amount of superstitious awe, and with the belief that, if not actually himself divine, he is divinely inspired. As a natural consequence of this, whatever he says exercises over their minds a peculiar influence and power.

We were four days talking before the arrival of Titokowaru on Wednesday, the 21st, previous to which I had arranged with Hone Pihama and Manaia to try to induce them to encamp outside the village; for as Titokowaru and his party were all armed, I preferred that they should keep separate from the other Natives.

Early in the morning my men turned to and made ready a place for the new comers outside our encampment, whilst others were killing pigs and preparing food for them. Our scouts reported them only a mile off, decorating themselves for their entrance into Parihaka. All the place was a scene of bustle and excitement, which increased at the sound of the first shot from the approaching party, then about a thousand yards off. As they steadily advanced in single file, firing off their guns in rapid succession, all the Natives in the village rushed out, and began dancing and shouting out *hakas* of welcome, which echoed through the forest. As soon as the first excitement had subsided there was a *tangi*, after which followed exchanges of salutations in which Titokowaru, instead of humbly acknowledging his faults, showed a disposition to bounce, speaking contemptuously of the action of the other Natives in abandoning him, and breaking up the canoe. I should not have said anything to him so early had any of the Natives censured him for the high ground he was evidently inclined to take; but finding none of them did so, I undertook to do so myself, and at this he grew irritated and began charging me with the Pokaikai tragedy and other occurrences, which led to a warm controversy. After a time, however, his anger subsided, and he asked me what I sent a letter to Patea for. It happened that on his way to Parihaka, Titokowaru had met a Native whom I had despatched to Patea with some telegrams, one from Mr. Branigan which he had requested me to forward, and the other from myself. Learning from this man that he was going to Patea with letters from me, Titokowaru suspected that I had sent for Europeans to take advantage of him. I therefore explained the purport of my letter, telling him at the same time that I was not given to treachery.

In the evening Titokowaru shifted his party from the place provided for them, and encamped on the bank of the river at the edge of the forest. The situation chosen was more sheltered than the other, and this was probably the reason for the change; but the move was a cause of suspicion amongst my Natives, and some of them came to my tent in the night to represent their feeling of insecurity, we having no arms to defend ourselves with, whereas Titokowaru's men were all armed and might take advantage of us.

I treated the matter lightly and told them I saw no reason to be apprehensive of danger, but they still said they were thinking of getting away in the morning. I got up and went near enough to see that Titokowaru's party were all quietly lying down. I had no rest for the night thinking the matter over; and seeing that something must be done to dispel the suspicion, I went the next morning at daybreak to Titokowaru's camp by myself. I found him and his people very civil, and no reference

was made to the previous day's proceedings. My Natives soon found out where I was, and began to collect around us, and from that time forward everything went on more agreeably.

On Thursday, the 22nd, the whole of the Natives met Titokowaru's party in Te Whiti's *marae* where a great deal that had been previously gone over had to be repeated, at the request of Titokowaru, who said he had heard on his way what had taken place, but preferred hearing it all before the meeting.

At the close of the meeting, Titokowaru expressed himself disappointed with what had passed, having expected, no doubt, that many questions which were only referred to briefly, in figurative language, would have been fully gone into, such as the land, and the return of his own tribe to their district. There are a great many of the Ngatiruanui who have been living at Parihaka more than two years, and he put a question to Te Whiti as to when he was going to liberate them. Te Whiti evidently wanted something more from Titokowaru as a guarantee for his future good conduct. He reminded him frequently of his going about armed, and of his previous opposition to his (Te Whiti's) peace policy; all that this elicited from Titokowaru was, that he would remain quiet if not interfered with.

Titokowaru put no question to me himself about the land, but some of his people tried to get up a discussion with me about it. One of them said, "If we talk to you about how things are to be settled, perhaps you will say the same as you did at Te Kauwae, when you met us there (in 1865); you then said that there were others behind you to decide those questions." I replied, "Yes, there are those behind me by whom those questions must be decided. I have already recommended that the Government and chiefs should meet to decide them, but you have heard what Te Whiti has said, that he is the only one to do it."

One Ngatiruanui man, Matenga, who lives at Parihaka, said they were like an egg without a nest to get hatched in.

Being ignorant as to what the Government intended to do with respect to the land, I declined to entertain the question.

One figurative saying fell from Te Whiti which admits of different interpretations, and as to the meaning of which my Natives are not agreed. I asked him publicly for an explanation, but his answer threw no further light upon it. The words were "Ko Tangaroa me hoki ki Ruakipouri." During the discussions Te Whiti said the Queen's soldiers had all returned to England, and the Queen should go back too. Whether it was intended to apply to the Queen's authority over New Zealand, or to Europeans on confiscated land, or to unsettled Natives, no one knew for certain.

On Friday evening, the 23rd, Titokowaru addressed the meeting, and intimated that he was disappointed, having come from Ngatimaru in the expectation of hearing something more to the purpose. Such was what he implied, though not in these exact words. His disappointment was manifested by suddenly bidding the assembled Natives farewell, and stating that he should return to Ngatimaru, where he should turn his back towards Taumatamahoe and Tawhana (Tikaokao, the leading chief of Ngatimaniapoto), and keep his eyes upon the approaches from Ngaere and Waitara; that night and day his mind was thinking of the Ngaere and the sea coast; that he should remain quiet if not molested. He then said, "Adieu, ye people. I go to my camp for the night, and in the morning I shall leave to return to Ngatimaru."

Turning to his followers, who were all sitting down, he said, "Rise, let us go," and simultaneously all stood up and walked away to their camp. As they were moving off, Te Whiti spoke to him and asked him if he was *pouri* (vexed) that he left so abruptly; in answer to which he said, "What is there to wait for? I have heard the talk, but do not see the end of it."

During the evening, my natives mixed with them at their camp, and appeared more like one party; in fact, their sympathy for them was more apparent than that of the Parihaka Natives, more especially the Puketapu, of which tribe the Ngaruahine, Titokowaru's hapu, are a branch or section.

The next morning, Saturday, the 24th, we left to return home. I rode in to where Titokowaru and his people were, accompanied by Ropata, Mahau, Tahana, and others. They were preparing to move off with us. Titokowaru requested Mahau and Tahana to visit him at Ngatimaru. I addressed them briefly, requesting them to return quietly through the district on their way home. As I turned my horse to ride away, he called out to me and said, "Ka ronga koe taku raruraru i te takutai, kei pouri koe" (If you hear of any unpleasantness of mine on the sea coast, do not be angry). I asked him what he meant. He said, "Your people have taken a woman from us." I asked him who had taken the woman. He said, "Your people at Opunake." Ropata then explained that it was W. King's people, who live at Nukuteapiapi, inland of Umuroa.

I requested him to try and settle the matter quietly. Heremia, who had just come out of the village, then addressed them, commencing with advising them to keep quiet; but, having moved off, we did not hear all that he said.

I have no hesitation in saying that I believe the Parihaka meeting will prove to be one of the most important ones that has been held by Natives. There are many very good qualities in Te Whiti's character, such as his continued exertions to put a stop to hostilities, his plain and humble mode of living, both as regards food and his personal appearance, and his very gentle manner with his people; but his ideas are too primitive when brought into contact with the progress of civilization.

I believe he means well, but the question for solution is, how to remove the cloud of superstition that envelopes him, and its effect upon others, and to induce him to use his very great influence for good purposes, and not, as hitherto, obstructively.

Aporo of Tokangamutu assured me that Tawhiao had for a long time past been guided by his counsel and advice, and that all the proclamations which have been issued by Tawhiao the last three years emanated from Te Whiti. Aporo further assured me that in his opinion Tawhiao would not oppose anything Te Whiti had done at the Parihaka meeting, and that he would resign the Maori kingship. That, on returning to Tokangamutu, he (Aporo) should go round the Island to the East Coast, and Heremia would go round the Island to the South, to proclaim what has been done at the Parihaka meeting.

FURTHER REPORTS FROM OFFICERS

Te Whiti admitted publicly before the meeting that the Queen would be *tuturu* (permanent). Aporo admitted the same.

I have now over a hundred Natives at my office, just arrived from Parihaka on their way home, the Thames, Waikato, Upper Whanganui, and W. King Te Rangitake's Natives; Heremia, Ngairo and party have returned South.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

No. 10.

[TRANSLATION.]

The Hon. D. McLEAN to ROPATA NGARONGOMATE.

FRIEND ROPATA,—

Wellington, 20th September, 1870.

Salutations to you. Hearing that the meeting at Parihaka is going on, I have thought fit to ask you to let me know all that has passed there; I also want to know your opinion as to the proceedings of the meeting. Sufficient.

Your friend,

DONALD McLEAN.

No. 11.

[TRANSLATION.]

ROPATA NGARONGOMATE to the Hon. D. McLEAN.

FRIEND McLEAN,—

Taranaki, New Plymouth, 4th October, 1870.

I have received your letter with reference to the affair at Parihaka. This is to inform you that we were all present at that meeting. As it was, we did not see the finish of the meeting and the words spoken by Te Whiti. But the time that was proper for us to remain there had expired.

Te Manihera Matangi was there, however, to the last, and will give you the particulars.

Now, listen: as far as I am able to judge as to the result of this meeting, I do not think that the proceedings were quite clear. Nevertheless, it is not a wise thing to eat one's food while it is scalding hot; it is better to allow it to become a little cool before it is eaten. By the same reasoning, it would be premature to form an opinion as to the results that may yet spring from the meeting which has now been held.

Your sincere friend,

ROPATA NGARONGOMATE.

No. 12.

[TRANSLATION.]

The Hon. D. McLEAN to ROPATA NGARONGOMATE.

TO ROPATA,—

Wellington, 28th October, 1871.

Friend, Salutations to you. I have received your letter of the 4th of October. I thank you for writing to the Government. I have seen Te Manihera Matangi, and he has informed me of what took place at the close of the meeting.

The expression you made use of is a very proper one, that "it is not a wise thing to eat one's food while it is scalding hot; it is better to allow it to become cool before it is eaten." I quite agree with you there. It would not be right to be too hasty in saying that the results of the meeting will be good or bad; that can be waited for. Sufficient.

Your friend,

DONALD McLEAN.

No. 13.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 8th November, 1870.

I have the honor to report that on Friday last, the 4th instant, Ihaia Kirikumara accompanied by fifteen other Natives of the district and the young chief Pungarehu, left Waiti to proceed to Tokangamutu, by a special invitation from Rewi Manga, brought by Pungarehu, who has been in the district since the early part of September (the time of his arrival), waiting for Ihaia to return with him.

When Aporo and party returned to the North after the Parihaka meeting, twelve of the Ngatimunga Natives who lately returned from the Chatham Islands, and have been living at Urenui, went to Tokangamutu with them; from which place they returned yesterday, and brought back thirteen horses, presents from the Mokau and other Natives whom they visited. They report that Ihaia was well received at Mokau, at which place he and his party arrived on Friday evening, and left the following day to go up the river in canoes.

I requested Ihaia Kirikumara to make but a short stay; and on his return I hope to get some reliable information as to the object of Rewi's invitation to visit them, which I will report to you without delay, after his arrival therefrom.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native and Defence Minister,
Wellington.

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.

FURTHER REPORTS FROM OFFICERS

No. 17.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 29th December, 1870.

I have the honor to report that Ihaia Kirikumara has recently been with a party of Natives to the Ngatimaru district, for the purpose of visiting Wiremu Kingi Rangitake, having been requested to do so (as he states) by Rewi, when at Tokangamutu. Wiremu Kingi Rangitake refused to see them, but all his people met them and were very civil to them, as were also Titokowaru and his people.

It appears there was a deal of talk about the murder of Mr. Todd at Pirongia, in reference to which both Hapurona and Titokowaru are said to have stated that they would take no part should trouble arise out of it.

Hapurona professes to be displeased with Wiremu Kingi Rangitake for keeping aloof so long; his own people also express themselves dissatisfied with him on the same grounds.

I have, &c.,

R. PARRIS,

The Hon. the Native Minister, Wellington.

Civil Commissioner.

No. 18.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 5th January, 1871.

I have the honor to forward herewith, for your information, a statement of two Natives who have lately returned from Mokau, supplied to me by the chief Pamariki Raumoa.

I have, &c.,

R. PARRIS,

The Hon. the Native Minister, Wellington.

Civil Commissioner.

Enclosure in No. 18.

[TRANSLATION.]

STATEMENT by PAMARIKI RAUMOA.

THE Statement of Pirimona and Arapata on arriving from Mokau.

These are the words of importance. Rerenga (Wetere) said: "I have done with this work, which has brought trouble upon me. It was the King who said, 'Rise and kill,' when Mr. Whiteley was slain; let that be upon him. Now, therefore, if Parris comes here, I shall return to my former work (allegiance to the Government)."

Reihana said, in reference to this killing of the King's: "Some time ago, Tawhiao said 'Rise and kill,' and Mr. Whiteley was killed. He then said, 'Put a stop to killing.' I then said, 'Killing has been resumed, let it be continued, when Tawhiao said, 'No, stop it.'"

Now killing is commenced again. I therefore now say, Listen no longer to this sort of work. All have been guilty. If Parris comes, we will recommend him not to go on to Waikato, but to return therefrom.

FROM PAMARIKI RAUMOA.

No. 19.

Mr. HALSE to Mr. PARRIS.

SIR,—

Native Office, Wellington, 11th January, 1871.

I am directed by Mr. Gisborne to transmit the enclosed slips from the *Taranaki Herald*, of 31st December, on the subject of a robbery committed by Titokowaru and his followers, on friendly Natives, at the Matakaha village in October last, and to request you to report whether there is any truth in the statement that, unless the Natives are paid for losses sustained, they intend to seize any property of Titokowaru's that may come in their way.

I have, &c.,

H. HALSE,

The Civil Commissioner, New Plymouth.

Assistant Under Secretary.

No. 20.

Mr. PARRIS to Mr. HALSE.

SIR,—

New Plymouth, 18th January, 1871.

I have the honor to acknowledge the receipt of your letter No. 10-2, of the 11th instant, enclosing a slip from the *Taranaki Herald* respecting the case of sheep-killing by Titokowaru's people at Matakaha, as they were returning from the Parihaka meeting in September last, brought about by the poisoning of some dogs whilst they were stopping at Matakaha, which I reported at the time.

A short time ago, the Matakaha Natives, in retaliation, seized a horse which a Native named Kuru (who was with Titokowaru's party at the time) was riding, which on hearing of, I wrote to them immediately, requesting them to give up the horse and desist from such a course, which would only bring trouble upon them. The horse belonged to a Kaupokonui Native, and Manaia, the chief there, came to Matakaha about it, and the matter was settled.

I have no doubt the Matakaha Natives would like the Government to pay them for their sheep, but I am not aware that they have held out any threats if the Government does not do so, except the threat of reprisals on Titokowaru's people.

It has always been a difficult question to decide what is best to be done for the protection of friendly Natives against the menacing arrogance of the disaffected. In the Taranaki district, between Stoney River and Waingongoro, a majority of the Natives are decidedly in favour of the Government, but from time to time they have been disarmed, which renders their position a perfectly helpless one when the disaffected are guilty of any lawless conduct towards them, as in the case of sheep-killing by Titokowaru's party, who were all well armed with breech-loaders and rifles taken in our reverses.

I am decidedly in favour of placing a supply of arms and ammunition at Opunake, say 100 stand of arms and 10,000 rounds of ammunition, provided satisfactory arrangement is made for its custody without making an exhibition of it. My reason for this opinion is, I have been informed by Hapurona that it is the intention of Titokowaru to go back to the district between Oeo and Waingongoro this year, about the autumn, to settle there somewhere; and I submit for the consideration of the Government, whether it would not be wise to be prepared for any unpleasantness that might arise out of their presence in the district, in consequence of the ill feeling of the now resident Natives against them for killing their sheep in September last.

There are two considerations involved, and it is difficult to say which is the greatest risk, whether to allow Titokowaru to return to settle in the district with an armed party, and risk any eventualities by leaving Opunake and the Friendly Natives in a defenceless condition, or to place arms and ammunition at Opunake, with a few men on pay to guard it, and risk its effect upon the other Natives when the district is quiet.

I have, &c.,

R. PARRIS,

Civil Commissioner.

H. Halse, Esq., Assistant Under Secretary, Wellington.

No. 21.

The Hon. D. McLEAN to Mr. PARRIS.

SIR,—

Auckland, 12th February, 1871.

I have the honor to acknowledge the receipt of your letter of 18th January, 1871, giving me information as to the proceedings subsequent to the sheep-killing at Matakaha, and also your suggestions for the protection of the friendly Natives against the menacing arrogance of the disaffected.

With regard to the last paragraph of your letter, I deem it advisable that some degree of protection should be afforded to Natives disarmed by the Government on former occasions, and now evincing a friendly spirit towards it.

Under the circumstances, you are hereby authorized to carry out arrangements for establishing a dépôt at Opunake, such as you propose, namely, of 100 stand of arms and 10,000 rounds of ammunition. For the purpose of guarding this, Mr. Patricio Wilson and eight or nine Natives may be employed; the former to receive pay at the rate of £200 per annum; the latter, 3s. per diem, and to ration themselves.

Garrison duty has been performed by Natives in other parts of the Island at a far lower rate; but in this case, the question of pay to the Natives is left to your own judgment and discretion.

It will be, of course, your duty to watch that the knowledge of a reserve of arms being available does not incite the friendly Natives to any overt act likely to produce hostilities.

On no account is a single arm or round to be issued to any Native without your express order, and you will give Mr. Wilson stringent instructions on this subject.

I have, &c.,

DONALD McLEAN.

R. Parris, Esq., Civil Commissioner, Taranaki.

No. 22.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 9th February, 1871.

I have the honor to report, for your information, that a large party of Ngatitama and Ngati-mutunga Natives, who went to Tokangamutu a few weeks ago for the purpose of concluding an agreement with the Northern tribes Ngatimaniapoto and Waikato respecting Poutama, returned therefrom to Urenui on Tuesday last, and from them I have obtained information of what was going on at Tokangamutu up to the 2nd instant. They report that there is a great deal of excitement at Tokangamutu in consequence of reports reaching them that they are to be attacked. That there are about 100 under arms watching the approaches to the place, and that a good number have gone to support Tapihana and party at Pirongia. That on the 1st instant a report was received that Tapihana had fired on a European somewhere near Pirongia, and that the European had a very narrow escape. That there are 300 of the Upper Whanganui Natives, Ngatitu, and Ngatiruru, Topia's tribes, at a place called Ngaruawhaia, near Te Popora. Ngaruawhaia is Reihana Whakahoehoe's place, near the Mokau River, inland.

The Ngatimaniapoto are said to be keeping quiet.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native and Defence Minister, Auckland.

FURTHER REPORTS FROM OFFICERS

No. 23.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 11th February, 1871.

I have the honor to report, for the information of the Government, that the question between the Ngatitama *versus* the Ngatimaniapoto and Waikato, with reference to the district known as Poutama, from which the former were expelled by the latter many years ago, appears to have been settled during the late visit of the Ngatitama to Tokangamutu, when the Ngatimaniapoto and Waikato are said to have agreed to surrender the Poutama district to the Ngatitama, who are now anxious to settle at Tongaporutu.

When the first overtures were made by Ngatimaniapoto to give back Poutama, the Ngatitama declared they would never settle north of the White Cliffs until the Northern tribes had made peace with the Government; but now they say that they are afraid that if they do not take possession and occupy it, the Ngatimaniapoto will consider the agreement void, and re-occupy it themselves.

Rewi is expected soon at Tokangamutu, to formally hand over the district to Ngatitama.

It is very difficult to foresee what the result of their settling north of the White Cliffs will be, whether they will ally themselves to the King confederacy or will maintain allegiance to the Government. If the latter, it would be an advantage and security to the district south of the White Cliffs.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native and Defence Minister, Auckland.

No. 24.

(No. 64.)

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 13th March, 1871.

I have the honor to report, for the information of the Government, that on the 9th instant a Native named Te Kawau arrived by way of Waiti from Tokangamutu, and reports that a large meeting of Waikato Natives, including Tawhiao, Rewi, and all the leading chiefs of the district, was being held at a place called Ripia (better known as Motukaramu), the chief Hikaka Karauti's place, about thirty miles from Mokau heads, up the river.

Te Kawau reports that Tawhiao stated to the meeting, "Moku te ra nei kua kore rawa he ritenga mo nga porewarewa," the interpretation of which is, "The present time is mine to decide what shall be done," no *tohungas* (seers or prophets) shall interfere.

Tawhiao's expression is considered to be a retaliation upon Te Whiti for his declaration at the Parihaka meeting last September, when he said there was no longer to be a King.

The opinion amongst the Natives of my district is, that Tawhiao means hostilities if he can get support from without. I am informed that he has written to Titokowaru, who, you will see by the letter herewith enclosed, is expected with all his people at Mataitawa to-morrow, where I intend going to see them, and shall in all probability hear what they think of the state of things in Waikato.

On Friday next I purpose going to Parihaka to attend a meeting called by Te Whiti. Te Kawau states that as he was leaving Ripia, the question was being discussed by Waikato and Ngatimaniapoto as to whether I should be invited to visit them, and he has said, from what he heard, he thinks I shall be invited to go to see them.

If I receive an invitation from Ngatimaniapoto, I shall go to Mokau to visit them, and it may so happen that whilst I am with the Ngatimaniapoto I may receive an invitation to go to Tokangamutu. I should therefore wish to know what your views are in reference to my going on to Tokangamutu, if invited to do so.

I will report the result of my interview with Titokowaru and the old chief Tamati One Oraukawa, and also of the Parihaka meeting, without delay.

Karepa, the writer of the enclosed letter, is one of Titokowaru's followers.

I have, &c.,

R. PARRIS.

Civil Commissioner.

The Hon. the Native and Defence Minister,
Auckland.

Enclosure in No. 24.

[TRANSLATION.]

To MR. PARRIS,—

Mataitawa, 12th March, 1871.

Friend. The word to you is to come on the 15th day to see our people, Tamati One, and all the elders of the people of Titokowaru. Our messenger arrived on the 11th day, but you listen: they will arrive on the 14th, and be here. You must decide if you will come.

KAREPA.
MOANUI.

No. 25.

(No. 67.)

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 21st March, 1871.

With reference to the Native meetings reported in my letter of the 13th instant, as being about to be held at Mataitawa and Parihaka, I have now the honor to inform you that on Tuesday, the 14th instant, I went to Mataitawa, where I found about two hundred Natives assembled at Tamati Teito's place, near Kairoa, and among them were the old Ngamahine chief Tamati One Oraukawa,

and Titokowaru with about forty followers, and about twenty of the Pukerangiora Natives under Hapurona.

At this meeting a number of the leading men spoke, and all of them in favour of peace and quietness, and recommending that Waikato should be left to work out their own devices. Several of Titokowaru's men spoke, and said that they wished to live quietly, when I reminded them that they said the same thing at the Parihaka meeting last September, but that on returning from the meeting they behaved very badly at Opunake, when they killed a lot of sheep. Titokowaru got up and explained the whole thing, and how it was brought about by the poisoning of their dogs, which the Opunake Natives refused to pay for, and the withholding of a woman belonging to them. He reminded me of what he said to me at Parihaka about the woman. His explanation was considered satisfactory by the Natives present, but I told him I could not take the same view of it, and that I considered they had acted badly in killing the sheep, and that so long as they continued to be guilty of such lawless acts they could not expect to live quiet and peaceable.

During the meeting Titokowaru received a letter from a Native named Kokiri, who, for some time past has been living with some others at Omururangi, between Oeo and Kaipokonui, having returned from Ngatimaru, and settled there. Titokowaru stood up and read the letter twice to the meeting, and then requested me to explain what it meant. It is stated in the letter that a party of sixty Europeans have commenced bush expeditions in search of Titokowaru and his people, on account of a report that they were intending to return to the district. I enclose herewith a copy of the letter.

As I was returning from Whanganui after the election, the Natives along the coast spoke to me about an armed party of Constabulary going into the bush, and asked me if fighting was to be commenced again, that if they fell in with any Natives they would kill them. Not knowing what else to say, I told them that I supposed they went out for marching exercise.

As the Native Board meets this week to consider this and other matters, I deem it better not to make any remarks myself in this letter, as the Board will in all probability adopt a resolution which will be forwarded to you.

Titokowaru and his people are still in the district, where they have been visiting the Waiongona, Waitara, and Ngatirahiri Natives, all of whom have evidently strong sympathy in his favour. At the Mataitawa meeting, the settlers of the district mixed up with them, and the meeting passed off quietly.

I have, &c.,

The Hon. the Native and Defence Minister,
Auckland.

R. PARRIS,
Civil Commissioner.

Enclosure in No. 25.

[TRANSLATION.]

To WARU (TITOKOWARU) and HEKE,—

Omururangi, 11th March, 1871.

This is a word of explanation to you two. We met Harawira seaward of the earth camp. The reason of his coming was on account of Europeans having gone into the bush to look for you, you having said that we were all returning here. Mr Parris reported it here. Our word, therefore, to those who intended to come is, that they had better not come yet, as things are very unsatisfactory.

This report is true; they have been to Turangare, and are going to Te Ngaere soon. We therefore advise you two not to let any one come. The Europeans were sixty in number. Mr Parris said that, as they have no work, they went out to march.

The information is from Takiora.

From KOKIRI.
From NUKU.

No. 26.

The Hon. D. McLEAN to Mr. PARRIS.

SIR,—

Grahamstown, Thames, 25th March, 1871.

I have the honor to acknowledge the receipt of your letters of the numbers and dates quoted in the margin, with reference to the Native meetings held at Motukaramu and Mataitawa, at the latter of which you were present. As regards the letter read by Titokowaru, respecting the bush expeditions recently made by parties of Armed Constabulary, you were quite right in the answer you gave to the Natives, viz., that the men were merely exercising in marching. While anxious, however, that the force should do all that is necessary to keep up their efficiency, I will issue instructions to the Officer Commanding the District to discontinue the practice referred to, as I do not wish in any way to unnecessarily provoke a hostile feeling in the minds of the Natives.

R. Parris, Esq., Civil Commissioner, New Plymouth.

I have, &c.,
DONALD McLEAN.

No. 27.

MR. PARRIS to MR. HALSE.

SIR,—

New Plymouth, 30th March, 1871.

I have the honor to forward herewith for approval an account for medicines which were required by Assistant-Surgeon O'Carroll for the treatment of sick Natives in the out-districts, under an arrangement made with the authority of the Hon. the Native Minister in January last. The arrangement has had a good effect upon the Natives, who appear very much pleased with the Assistant-Surgeon's visiting them, and readily submit to any orders he gives them for the treatment of patients.

FURTHER REPORTS FROM OFFICERS

I took him with me to Parihaka, for the first time on the 18th instant, and, on returning, he told me he should require some medicines, when I requested him to write me a report on the state of health of the Natives and the medicines he required.

I enclose herewith a copy of his report, which might be of some interest to the Government, as it explains the superior condition of Natives who have been alienated from us for a number of years, as compared with those who have had the privilege of intercourse with Europeans for the same time.

H. Halse, Esq., Assistant Under Secretary,
Wellington.

I have, &c.,
R. PARRIS,
Civil Commissioner.

Enclosure in No. 27.

Assistant-Surgeon O'CARROLL to Mr. PARRIS.

SIR,—

Taranaki, 20th March, 1871.

I have the honor to report for your information that, in pursuance of orders, I visited Parihaka, the residence of Te Whiti, on Friday, the 17th instant. The pa is situated about six miles from the beach, and is about midway to the mountain (Egmont) from the beach. The position is a naturally strong one, chosen, I should say, for the threefold advantages it has:—Of defence, being surrounded, as all the tracks leading to it are, by dense bush. Of water, having a large stream running through the village. Of wood, being surrounded by rata, pine, rimu, and miro trees, some seventy feet high. It has, however, the disadvantage of being placed in a hollow, which, if the pa were not kept as clean as it is, would engender fever.

As the visitant of the pa advances, for a mile before he rises the hillock under which the pa is situated, he finds the track on each side fenced by the well-known Maori pig fence. About ten yards to the right is the stream that runs through the village. In all, I should say that about fifty acres were either under cultivation, or the undergrowth has been cut in order to commence cultivation.

The pa itself is divided into two parts, one-third being on the south-east bank, the remaining two-thirds being on the north-west. On the former bank are situated twenty-nine whares, on the latter are situated one hundred and twenty-four whares, counting the good substantial cookhouses with which each whare is provided, it being detached. It is the cleanest pa I have ever visited, either in Tauranga, Waikato, or Taranaki. The inhabitants are the finest race of men I have ever seen in New Zealand. It contains, I am told, one hundred fighting men, seventy women, and upwards of one hundred children. I counted fifty-three children myself in one group.

Pigs, potatoes and apples were in abundance; no peaches, carts, oxen, cows or ploughs.

Speaking in my own department, I was glad to find that no cases of syphilis or gonorrhœa were here to be found—the scourge of the civil Maoris of Oeo and Opunake. The prevailing diseases are itch and rheumatism. Scrofula I saw none affected with.

I would most earnestly urge the propriety of sending the enclosed quantity of medicine for the relief of the above diseases. I enclose also a list of medicines for patients requiring immediate relief, and for whom I had not the medicine required with me.

I have received a pressing invitation from all to return and visit them again, which I intend to do, subject to your and Major Stapp's approval.

Major Parris, Civil Commissioner,
New Plymouth.

I have, &c.,
P. J. O'CARROLL,
Assistant-Surgeon,
Medical Officer in charge Taranaki and
Egmont Districts.

No. 28.

Mr. PARRIS to the Hon. D. McLEAN.

SIR,—

New Plymouth, 10th May, 1871.

I have the honor to report, for the information of the Government, that on Friday last I left New Plymouth to go to Mokau, accompanied by Mr. Kelly, M.H.R., and about twenty of our Natives, amongst whom were Hone Pihama, of Oeo, Ruakere, of Parihaka, Ropata, Tahana, and Ihiaia. We stopped at Waiiti on Friday night; and on Saturday morning, before we left, three Natives arrived from Te Kuiti with a message from Rewi for Ngatitama and Ngatimutunga Natives, warning them to meet him at Mokau next week, when Poutama is to be formally handed over to them. The messengers stated that they were instructed by Rewi to tell the Ngatitama Natives that he wished for the meeting with them not to take place at the same time as the meeting with himself; for what reason was not explained, but in consequence thereof the only one that went with me was the young chief Pamariki.

We arrived at Mokau Saturday evening after sunset, and remained on this side of the river for the night. They sent across the river some potatoes for us; and the next morning they sent across two canoes for us to cross over in; and on our landing on the other side they fired off some guns, and, according to their custom, a lot of women came out to meet us, and retired before us to a place prepared for our reception. After the *tangi* was over, they began speaking; and the purport of all their speeches, except Wetere Te Kerei (Rerenga), was a friendly welcome.

Te Rerenga entered fully into the question at issue between Tawhiao and the Government. He said that Tawhiao and the King league demanded a discontinuance of road-making, telegraph wires, gold-seeking, and surveying land. That the Government continues to carry those works on, and Tawhiao gives instructions to stop them; and when the instructions were carried out, those who did it were blamed for the whole, and said to have acted on their own responsibility. That this state of things is the cause of all the evil works. That is the cause of the trouble at Taupo, at Te Aroha, at

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

reply. The chief Tahana Turoa accompanied said messengers to town, and I have been able to glean the following facts from them:—

"We left Te Ramarama on the 11th instant, and arrived at Te Kuiti on the 20th, where we found Rewi and gave him Topia's letter, which he read and took to Tawhiao's and Manuhiri's house at Kohonui village. Rewi returned to us, and asked us if we had heard any talk since we came; and he then said the word I brought from Ramarama to Waikato, to give up the murderers, was not agreed to by them. They held a runanga to consider said word, and they determined that all communication from the interior outwards to the Europeans, and *vice versa*, should cease. Waikato and Maniapoto consented to this proposal, which came from Hauauru, a relative of Rewi's, and 500 of the Waikatos and Maniapoto confirmed it. Rewi then got up and opposed this policy, and informed them that if they persisted in their determination, he should detach himself from them and go over to the European side. The tribes then relented, and the proposed embargo was abandoned.

"A second meeting was then called by Rewi at Kuiti, one thousand persons being present. Rewi arose and said, 'Listen Waikato! give up Nuku (the murderer of Todd) to me.' The Waikato tribes (to whom Nuku belongs) replied, 'He will not be given up.' Rewi then repeated the demand, which was repeatedly refused, twenty chiefs having got up and opposed his demand. Another chief then arose and asked Rewi what he meant, and at the same time threw a stick towards him, saying, 'Here is Nuku; take him.' Rewi picked up the stick and placed it at his side, when Te Area, a Waikato chief, stepped forward, and picking up the stick, said to Rewi, 'Nuku will not be given up.'

Hauauru, a chief of Ngatimaniapoto, then got up and said, "Give up Nuku into the hands of Manga (Rewi).

Rewi himself then arose, and picked up a number of sticks, and after giving them each a name, calling one Titokowaru, another Tawhana (Mr. Whiteley's murderer), another Te Kooti, another the roads, another the leasing of lands, and another the selling of lands: he placed them together in a particular spot, which he designated as the place opposed to war. He then took up another stick, which he called Nuku, and said to the meeting "Look at him"—when he put the stick behind his back, and held it with his arms crossed, signifying thereby that Nuku should be bound and delivered over to the Europeans to be tried.

The meeting then broke up without giving Rewi any answer to this demand of his.

Tahana here informed me that Rewi meant by this mode of procedure that Nuku ought to be given up to be tried by law, and that his conduct and procedure in this matter were confirmatory of what he said he should do, when at Te Aomarama, when he consented to Nuku's being tried for his offence.

I cannot conclude this report without bringing under the notice of the Government the conduct of Tahana Turoa, who is, I am happy to say, in conjunction with his brother Pehi, and nephew Topia, doing all in their power to promote a peaceable solution of the present difficulty.

I have, &c.,

Henry Halse, Esq.,
Assistant Under Secretary.

RICHARD WATSON WOON,
Resident Magistrate, Upper Wanganui.

No. 31.

MR. HALSE to MR. WOON.

SIR,—

Native Office, Wellington, 1st February, 1871.

I have the honor, by direction of Mr. Sewell, to acknowledge the receipt of your letter dated 29th January, reporting the return of the Native messengers, who were sent by Topia to Waikato.

I have &c.,

R. Woon, Esq., R.M., Upper Wanganui.

H. HALSE.

No. 32.

MR. WOON to MR. HALSE.

SIR,—

Native Office, Rutland Hill, Wanganui, 25th February 1871.

I have the honor to report, for the information of the Hon. the Native and Defence Minister, the results of my first magisterial visit to that portion of my district extending to the Upper Wanganui settlements. I am happy to say that a considerable amount of business was got through in a very satisfactory manner; the litigants and Natives generally showing every disposition to conform with the rules of the Court, and to abide by its decisions.

The natives at all the principal settlements placed their large runanga houses at my disposal as Court Houses, including the now famous Aomarama, and it was highly satisfactory and assuring to see the people gathered together to take part in upholding the Queen's laws, and the administration thereof, at settlements (particularly Pipiriki and Ohinemutu) which but a few years back were the scenes of bloodshed and strife, and the strongholds of a determined and dangerous enemy. At Te Aomarama I met a large body of Natives, men, women, and children, belonging to Tamati Waka's tribe, viz., the Patutokotoko, one of the most turbulent and warlike tribes on the river, and lately rank Hauhaus and supporters of the King, and most hostile towards the Government, having fought through all Waikato engagements and at Ngatiruanui. I recognized many of their faces as being those of old friends and acquaintances of mine in former years, before the rebellion broke out, and they all seemed most delighted to see me. They presented me, in the name of their chief Tamati Waka (who was absent up the river at the time on a visit to his relative Matuahua), with two *papa huahua's* boxes of preserved birds, highly decorated with feathers, &c., and which I have brought down with me for exhibition in the Native Office at Wanganui. They had previously held a meeting at Te Papatupu, in the Manganiotao River, a branch of the Wanganui, and had decided to give in their adhesion to the Government.

and invited me to visit their principal kainga Papatupu, and are anxious that some of their chiefs should be appointed as assessors, and that the laws should be duly administered for the future in their district. I would venture to recommend the names of three chiefs as assessors for this important branch of the Wanganui people, viz., Tamati Waka, Taka, and Poui, at such rate of pay as the Government may deem fit to fix. I had a large meeting of these Natives and others in the Aomarama meeting house, on the 22nd instant, at the conclusion of the Court business, and Tahana, Topia, and other chiefs addressed the meeting, and the burden of the speeches was the desirability of the Wanganui tribes being again united as one people, under the protecting shadow of the Queen. Three other principal chiefs, viz., Epiha Heketua, of Pipiriki, formerly an assessor at Waikato, and lately a King magistrate, Ihaia Tataraimaka, also of Pipiriki, and one of the survivors of Hori Patene's party, killed by the 57th regiment at Tataraimaka, and an escaped prisoner from the hulk at Wellington, an aged and influential chief; and Te Rangihuatau of Tieke, Wiremu Pakau's place, leader of the King's forces against General Cameron at Nukumarū, and a very shrewd and intelligent Native, lately introduced to Hon. W. Fox, at Wanganui, were unanimously elected by the meeting as Native assessors for the Upper Wanganui District.

I would here take the liberty of drawing the attention of the Government to the importance of securing the adhesion of these tribes at the present juncture, as their detachment from the King movement is likely to check and weaken the further development of that movement, now on the decline, and to add corresponding strength to the Government party; and an increased expenditure in this direction I look upon as money well spent, and is part of a system that should have been adopted long ago, and at a period when by so doing we might have secured the adhesion of a far larger section of the Maori people to our cause than we did, and have thus avoided much expenditure of both life and money.

I expect to meet Topine, Te Ngarupiki, Parata, and Ihau, and their followers and adherents at Maraekowhai early in April, and the Hon. the Native Minister will recognize said names as being those of some of the most important and influential chiefs in the Island, and second to none in the country.

Amongst the Natives I met at Aomarama, was Toko, one of Topine's chiefs, and he asked me what reward would be given for the capture of Te Kooti. He told me he quite expects his return to the head of this river some day, as he received succour and aid from Topine's people when in distress; and further that he, Te Kooti, said to Toko that it was his intention to return. It is just possible that that wily savage may not be aware of Topine's people being likely to join the Government, and he may even now be on his way back; and therefore if a reward is still out, I should like to know, as Toko has promised to take Kooti if he turns up, and he was asking me what reward would be given for Kooti if taken dead or alive.

I find the feeling in favour of starting a school is gaining ground, and a large meeting will shortly be held to take that and other matters of importance into consideration. I am very sanguine in the matter, and hope ere long to report something definite having been done to accomplish this most important and desirable object.

Topia Turoa I am glad to say, seems most willing to assist me in every way.

I have, &c.,

Henry Halse, Esq., Assistant Under Secretary.

RICHARD WATSON WOON, R.M.

No. 33.

Mr. WOON to Mr. HALSE.

SIR,— Resident Magistrate's Office, Rutland Hill, Wanganui, 2nd May, 1871.

I have the honor to report that I returned on Saturday evening last from my tour up the Wanganui River as far as Topini's place, Maraekorohai, whither I proceeded on the 20th ultimo, said chief, on learning of my return from Utapu, having at once despatched a number of Natives with a canoe all the way to town, a distance of about 150 miles, to fetch me; and intimating at the same time that if I met with any hindrance from the weather, some twenty more of his natives would be sent on to assist the others, so as to insure my reaching my destination.

I felt highly flattered at the attention shown towards me by the chief Topine on this occasion, and, putting aside other business, responded without delay to his request, and, after a most prosperous journey, arrived at Maraekowhia on Tuesday, the 25th of April. The reception I met with was most gratifying, as all the Natives expressed the greatest delight at seeing me, and gave vent to their feelings in the most expressive manner. On the Thursday evening following, upon the arrival of all the Natives living in the immediate neighbourhood, I held a meeting in the large runanga house, and addressed them at some considerable length, dwelling more particularly on the importance of friendly relations being again established between the races, and the desirability of the Wanganui tribes becoming a united people, and the advantages to be gained by the restoration of peace throughout the country, whereby the interests of both races would be promoted. I further took occasion to bring under their notice the subject of schools, the encouragement of local industries, and other matters that would tend to benefit them, and raise them in the scale of civilization, and at the same time assured them that the Government had their welfare at heart, and would ever be willing to assist them in any attempts they might make to better themselves, and in any effort having for its object their happiness and prosperity as a people.

I have great pleasure in stating that Topine and people heartily concurred in my remarks, and signified their approval of the same in the most unanimous manner, and expressed an earnest wish that I should visit them again soon, and extend my circuits to their settlements, and hold periodical sittings of my Court in their neighbourhood, which I promised to do in the summer months.

Topine informed me that they had been directly influenced by what had transpired at Waikato, in the steps now taken by himself and people, to again open up communication with the Europeans at Wanganui, whereby friendly feelings might be restored, and rendered binding for the future. I am much encouraged by what occurred during my late visit, and trust that our friend Topine's wishes, as expressed by him to the Hon. William Fox, may be fully realized in the future, viz., that the Wanganui tribes may once more become a united people under the Queen.

I have, &c.,

H. Halse, Esq., Assistant Under Secretary,
Wellington.

RICHARD WATSON WOON, R.M.

OTAKI.

No. 34.

Mr. KNOCKS to Mr. HALSE.

SIR,—

Resident Magistrate's Office, Otaki, 15th May, 1871.

I have the honor to report that Native matters in this district are going on in a most quiet manner, and that their tone is favourable to the Government.

On Monday, the 9th instant, during the night, while Wi Hapi was at Waikawa, about thirty Kingite Natives from Oroua, Ohau, and Waikawa came to Pukekaraka, Otaki, where they formed a ring round the Kingite flagstaff representing Tainui, going through a certain form of incantation indicating why the Tainui portion of Kingism had failed, and returned to Waikawa the same night, in the most secret manner. It has since been rumoured about, and understood by the Natives here, that the failure of Tainui, as a supporter of Kingism, is to be attributed to their not joining in the war against the Pakeha.

Wi Hapi, Heremia Te Tihi, Ngawaka, and about ten Hauhau followers, arrived at Otaki on Thursday evening, after a stay at Ohau and Waikawa for a few days. They appeared to be much quieter in tone, the late surliness of manner seems to have been cast aside, and they offer to be friendly.

Shortly after their arrival, Matene Te Whiwhi invited me to go with him to a meeting called on the occasion of the arrival of the above-named Natives, for the purpose of hearing Matene Te Whiwhi relate his impression of Native matters during his visit to the Northern tribes with the Hon. the Native Minister. Matene stated to the meeting that the tone of the Kingite Natives in the North was quite subdued, that they were very poor, and begging of the Hon. the Native Minister to supply them with food and clothes, dwelling particularly on what was said between himself and Rewi Maniapoto: that he, Matene, had reminded Rewi Maniapoto of having shown a desire for peace, and that he requested him to marry himself to peaceable purposes, and that Rewi Maniapoto promised that he would. Ngawaka, the only Hauhau that spoke at the meeting, said, "Yes, Matene, what you have stated is correct; Kingism is changing; we all wish for peace."

I was present with Matene Te Whiwhi when he informed Ngawaka that he (Matene) had been requested by the Hon. Mr. McLean to write to Rawiri Te Koha to desist from opposing the survey at Rangitikei, and that he had telegraphed to Rawiri to come and meet him at Otaki, while the Rangitikei people were here.

Ngawaka said that their opposition to the survey was not intended as a real obstruction to the survey, but that they objected to the road passing through their houses.

Matene Te Whiwhi appears to be very sanguine that the Natives will shortly give in a general submission to the Government.

The Under Secretary, Native Department, Wellington.

I am, &c.,

J. A. KNOCKS.