

FURTHER REPORTS FROM

it was suggested that Mr. Kemp, who knew nothing of the transaction previously, should decide; this dispute has been reported and disposed of. I have nothing further to add to this short letter, than that the Natives in this district have always expressed themselves content with the treatment they have received from the Government.

I have, &c.,
J. ROGAN,
Resident Magistrate.

No. 25.

The CIVIL COMMISSIONER, New Plymouth, to the Hon. the NATIVE MINISTER, Wellington.
SIR,—

New Plymouth, 3rd July, 1872.

I have the honor to forward herewith a copy of Te Whiti's address, with translation, to a Native meeting held at Parihaka, on Monday the 17th June, when there were about 200 present, Ngatiawas, Taranakis, and Ngatiruanuis.

It was not my intention to attend the monthly meeting, as it is not considered of so much importance as the half-yearly meeting; but having been detained by the weather a week after I had arranged to go to Ngatiruanui, I did not leave until the 16th June, and finding there were more Natives about to attend the monthly meeting than usually did, and that they were all in expectation of some great event, and full of the belief that there was to be some supernatural presentation in some shape or other, or some final decree which would affect the future action of his followers, I decided to attend the meeting merely to hear what took place, as I have been advised by William King Rangitake, and others, not to enter into argumentative controversy with Te Whiti, as they are of opinion that it only makes him worse.

His speech conveys all that was said, and, as usual, was most pacific, but coupled with a good deal of painful superstition, but not so bad as some of his addresses to former meetings.

William King Rangitake has been living at Parihaka since the March meeting, and from what I hear he is likely to continue to live there.

They were all exceedingly kind and civil, and begged of me to visit them oftener, but with my work in prospective, I see but little chance of doing so.

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

[TRANSLATION.]

18th June, 1872.

THIS is the day of the meeting of Te Whiti, assembled at Parihaka. This is the day on which his spiritual talk ends. He now turns his attention to earth. All have seen, both great and small.

The food was laid in the enclosure as a sign of welcome to the people.

Te Whiti then stood up and said: We have assembled here to day at my desire. I do not see either King, Prophet, or Queen, in my presence; these are far from me. There is no one able to remit sins in my presence; the striver is still striving in his place. This is my word—all the strife is ended to-day; the thrones (emblems) of the King, Queen, Prophets, Chiefs, and strong ones are ended. None of these things are in my presence. There is no day for remission of sins in my presence—one only absolver of sins on earth, I only.

Here ended his talk, and the food was divided. When it was consumed,

Te Whiti stood up and said: Friends, pay attention—this is my insanity, and ours also this day. I do not see any throne standing in my presence. If I were a scholar of the King, I should do as he wishes. No one can keep back what has been thrown open (revealed) by me. If there were a throne standing in front of me then my teaching might be ineffectual. If I were under the Queen's teaching, I should do as instructed. These are the dictates by which I am guided. If you are willing, turn your hearts this day. We are a blind people; this cannot be hidden. We have discussed all these things in the years that are past. To-day is a day for worldly affairs, our spiritual talk is ended. That has been explained; the talk at present is about your several wishes, our striving is ended. It is for the King party to seek out what they want, and those on the side of the Queen must look to their side of the question. Should the Queen's sovereignty be laughed at, quietly consider the matter, and not encourage it. There are no thrones in my presence—each party asserts what pleases itself. The King party, the Queen party, the Prophets, and chiefs are all distant from me. The measure of the earth is laid bare—this is not the first day I have told you these things. I told you in days gone by. I now say it is ended. I do not see any thrones in my presence. We are all illegitimate, the land, and the food, and all things. I am the chief of these things on the land. It was not that I took it upon myself, but you said, friend be quick and take the land. It is so now. The Queen party is working out peace and forgiveness of offences—this action of the Queen party is from me. The King is also working to clear away evil—this action also of the King party is from me. They cannot escape it (implying that both parties are inspired by him in the good work.)

Tahana: If I were a man like you and clear in such talk, I should be able to express myself. I am not the one to converse with him, it is for the Europeans to do that. I am not a man of knowledge. I leave the King party to talk to you.

Te Whiti: The only thing about the child is, that he is of his father, and therefore the father teaches the son his work. All the father's works are understood by the son—so also have I instructed both Europeans and Maoris. This is also the folly of you and Mocahu, which is proceeding from my mouth.

Tahana: I will not withhold the information received from my father.