

Te Whiti: The conduct of your father has been opposed to me. I made the world for mankind to live on. The world was not made for such works as these, but was made for man. I was made Lord to give life to the spirit of man. If a man presumes to lick my food when my hands are whole, it is not the food or raiment that has fled, but that the man has fled. The spirit is full of life, and all food is for the body. I am Elama, standing in your presence. I am Lord of the things of Egypt, of the food that giveth life to man. Who is able to stop the breath of man? Let the works of men be correct. Do not let the bait be detached from the hook (deception). This is my day for forgiveness of offences. There will be no remitter of sins come after me, neither is there one in my presence. This talk is not from heaven which is proceeding from my mouth this year, but it is upon earth, it is being talked of in your large houses, in your ornamented houses. Your proclamations are being issued from all your houses. This is mine, a day to blot out offences. This is all I have to say to you,—there is to be no more discord among you from this day in my presence. It is finished to-day.

Tamati Teito: Discontinue driving away the plebeians, lest they run away to Egypt or Canaan. This is what was said on the 18th June.

No. 26.

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

SIR,—

New Plymouth, 5th July, 1872.

I have the honor to report, for your information, that during my late journey to Ngatiruanui, whilst I was at Kaupokonui, on the 22nd June, a party of Natives arrived there from Ngatimaruru, being, I am informed, the last of the refugees who retired to that district from the West Coast during the hostilities of 1868-69. The party was chiefly Ngatihines, a section of the Pakakohi tribe, who formerly resided at Manutahi, inland of Manawapou; the chief man with them was Paraone, who, in addressing me, said they were going back to Manutahi to settle. I told him they must do nothing of the sort without the sanction of the Government. I learnt they were coming in so far as Parihaka, but where they will settle down is at present uncertain, and with so many of the Natives who belong south of Waingongoro hovering about in the district north of that river, the difficulty of settling the land question on the West Coast is increased.

I have, &c.,

R. PARRIS,

Civil Commissioner.

No. 27.

REPORT by Mr. BUSH of NATIVE MEETING held at Putiki, Whanganui, on the 30th November, 1871.

Aperaniko addressed the Governor, saying: Salutations to both you and Mr. McLean. Return the prisoners of Ngatihine, now at Otago, to me, and I will take charge of them.

Te Mawae: Return the Ngatihine prisoners to me, as I was the person who took them. Do not give them to Ngatiawa.

Kawana Paipai delivered an address of welcome to His Excellency the Governor and the Hon. Mr. McLean.

Paora Poutini said: Welcome, O Governor and Mr. McLean; salutations to you. Harken; return to me my people (Ngatihine). If you do not return these people to me I shall not know whether you are my father or not; return my people, so that I may know that they will reside here for the remainder of their days. Listen, I also want the people to be returned to their land at Waitotara, namely, the Ngarauru. Salutations to you for coming to see us, and for coming to open the bridge.

Wi Pakau. After this speech Wi Pakau, an influential blind chief from the interior, who had strong sympathies with the king party, recited an old song, used only on important occasions, such as making permanent peace.

Tuhana Turoa: Welcome, salutations to you; according to the word of our ancestors you, the Europeans, are an elder branch of the Maori people. Salutations to you, O Governor, welcome to Whanganui. I have been an evil man, and fought against you; but now I have obtained life in peace. Welcome, come and listen to what we have to say. I agree with what has been said by the old man, by Mawae, namely, that the Ngatihine be returned here to this place, Putiki; and let them be placed in charge of the people who took them prisoners. You and Mawae fought on one side. I therefore again request that those people may be sent here; it is for you to consent.

Mr. McLean: The Governor said yesterday that he would have explained to you in Maori what he said yesterday in English. When the Governor has spoken I will say a few words. Mr. Woon will translate the Governor's address to you.

Hakaraia Korako: Listen, O Governor, I have a word to say to both you and Mr. McLean. You have come here and approved of that good work, the bridge. Your words of approval have been spoken in the presence of both Europeans and Maoris. I am now addressing you in the presence of Whanganui. My word to you is "Horowhenua;" let that dispute be settled in the same manner as you have settled matters about Whanganui. I have nothing to say about Ngatihine prisoners; that is a matter which concerns Europeans and Maoris alike. My wish is that everything may go on as smoothly at Horowhenua as it does here. I am a man of Horowhenua, and if trouble arises I shall go there. This is all I have to say. Salutations to you.

Mr. Woon here read the Governor's address, in Maori, in reply to that presented by Major Kemp on the previous day:—