

No. 29.

Mr. R. PARRIS, Civil Commissioner, to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, 3rd July, 1872.

With reference to the proposal of the Ngatimarua to sell a block of land to the Government, I have now the honor to inform you that five Natives of that tribe came in on the 28th ultimo with a request for me to go to the district, reporting that since they returned from the meeting held at Oropuriri, the opposition have modified their opinions, and manifest a willingness for the land to be ceded to the Government, and will meet me on the ground to talk the matter over amicably. Hapurona has been here with them the whole time, and is also favourable to the negotiations being brought to a close, and recommends me to go to the district for that purpose.

Tahana, Porikapa, Ropata, and Hone Pihama, were here on Saturday, and interrogated the Ngatimarua, after which they also advised me to go. I have, therefore, arranged to start on Friday next, weather permitting, and Hone Pihama and Ruakere, from Parihaka, have promised to accompany me.

In the event of the negotiations terminating satisfactorily, which seems probable, the Natives will most likely return with me to complete the sale, and in the meantime I shall be glad to be informed whether any particular form of deed of cession of land to the Government is now used for that purpose under the "Immigration and Public Works Act," and if so, to be furnished with the proper form of deed.

I presume there will be sufficient time after my return for the money for the purchase of the land to be sent by telegram to my credit at the bank, as the amount will depend on the size of the block of land, which can only be arrived at after the boundaries have been settled.

The Hon. the Native Minister, Wellington.

I have, &c.,
R. PARRIS.

No. 30.

Mr. R. PARRIS, Civil Commissioner, to the Hon. the MINISTER for PUBLIC WORKS.

SIR,

New Plymouth, 6th August, 1872.

In further reference to the negotiations for the land offered by the Ngatimaru Natives, I have now the honor to report for the information of the Government that on the 8th July I left this to go to the district, and in consequence of the Waitara and Manganui rivers being flooded, I went by a track on the north side of Waitara through the Tikorangi settlement to Pukaikuri.

The first night we slept in the bush at a place called Rewauhakapa and after we had made a fire for the night and taken food, two Natives who had followed us from Waitara (Rewiri and Hotene) to accompany us to Ngatimaru stood up and called upon us to listen to the latest news from Ngatimaru, brought therefrom by a Native, Rota, and received at Waitara just as they were leaving that place to follow us, to the effect that the opposition had decided to kill the two principal sellers (Rangihekeiho and Mango) and myself on arriving at Ngatimaru. This information led to a serious discussion with the three Ngatimaru Natives who were with me and the Waitara Natives as to the precaution necessary on getting near the kainga of the opposition (Kauwau) on the following day, and they proposed that two should go on ahead to ascertain the truth or otherwise of the report. I requested them to manifest no uneasiness about myself, stating that I would not consent that any one should go on ahead, but that I would go straight to the Kauwau myself. The next day we struck the Waitara River about five miles below the Kauwau and walked along its bank for about three miles, where we found a canoe which I got into with three Natives and went up the river, and just before we got to the Kauwau some women who were washing potatoes ran away to the village and announced our approach. I landed and walked through a clearing to the village when they all turned out and gave me a very cheerful reception, and bade me welcome to their district. The Kauwau, where the few who had been in opposition live, is on the south bank of the Waitara River, and the Kopua where the sellers were to assemble, is on the north bank, a little further up. I cautioned the sellers not to take any notice of any ebullition of feeling which might be manifested by the opposition in discussing the question of the sale of the land. The discussion lasted about two hours, and amongst other matters the hostile position and threatening language of Te Amo and Rangawhenua at the large meeting at the Oropuriri in May last, were referred to. Te Amo explained that then he was not aware that all the claimants were for selling, but that on discovering afterwards that such was the case he decided not to offer any further opposition so long as his own claims were not interfered with. Te Ngohi, one of the opposition, made a fiery speech, accompanied with flourishes of a *mere pounamu* which he had in his hand, which was too much for one of my party Tukirikau, who entered the ring for a combat, but I interfered at once and requested Tukirikau to sit down and do as I had requested him not to take any notice of anything others might say in letting off steam; and just at this time a party of women emerged from the cooking houses with food which they brought for my party. This ended the discussion.

I decided to remain at the Kauwau myself for the night thinking that by so doing I might dispel or improve the feeling, which it was obvious had grown out of the proposal to sell land in a district which was so recently a refuge for the disaffected, whom the sellers themselves have succoured and assisted for the last twelve years. On naming my intention to stop at the Kauwau for the night to those of the sellers with me, they urged me to go across the river with them to the Kopua, and reluctantly went without me.