

[TRANSLATION.]

1. MARCH the year of the Lord.

2. March the year of the Lamb.

3. March the year for a general reconciliation.

This day is the day for uniting and joining as one—the King, the Government, and all chieftainships, to be as one body, one spirit, and one administration.

This is one word of these three of this day of Parris and Te Whiti, as they stood in their garden or enclosure at Pariaka, and took the oath both of them in their sacred garden at Pariaka in the presence of the elders of small and great. This oath sacred in itself will not be broken but will flow on and produce growth.

This is something else, Te Whiti has given the road into the hands of Parris and also the Island, and Parris has given Te Whiti the town (access to the town) by this oath of allegiance. That is all of that.

This is something else. If I were to tie (stop or oppose) the rays of the sun and moon, the sea coast would become obstinate. (A figurative expression intended to convey some obscure meaning of the writer).

If you should not comprehend what this means, ask me when I arrive at your office, and I will explain what I mean.

To Mr. Parris.

From PIRIPI KIORE.

No. 21.

Mr. PARRIS to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, April 30th, 1870.

I have the honor to inform you, that the old Warea chief Aperahama Te Reke arrived in town yesterday from Pariaka, with about twenty followers; a much larger party would have come with him, but for the reason that another party of Pariaka natives have gone to Otumatua to cry over the old chief Nopera Tamure, who is dead.

The party is going through the district so far as Urenui on a friendly visit to the different native places. Aperahama proposed to go as far as Mokau, but I advised him not to do so, for I considered it would be much better that they should not go beyond our outpost at Waiti.

During their stay at my office, I gave them some food and had a long talk with the old chief about the Southern road, which question was discussed at some length at the meeting at Pariaka last week; and also Piripi Kiore's letter, which was sent to me after the meeting held on the 18th March, together with the question of the young chief Ruakere, son of Aperahama Te Reke, becoming a policeman. In fact these were the only questions broached at the meeting.

Aperahama te Reke, Ruakere, and Piripi Kiore were accused of being leagued together in those matters, which they did not deny, but passed it off in good humour. Ruakere is with his father and party, and on the 1st May he takes employment as a Native policeman, with the understanding that he is to be chiefly employed in the Taranaki district, as his friends object to his being employed as a common policeman in the town. This, I hope, there will be no objection to, for my chief reason for recommending him to you when in Auckland last month, was that I thought it would be good policy to take him on, for from his rank as a first-rate chief so employed, I have no doubt that good results will follow.

No definite understanding has yet been arrived at for the road to be taken through the district between Warea and Umuroa, as the natives have not unreservedly given their sanction, which will only be done by their agreeing to do the work, the necessity of which I shall constantly urge upon them, with the caution necessary in the matter. They are suspicious that when the road is made the land will be taken, and upon this question hangs many difficulties.

I have, &c.,

The Hon. the Native and Defence Minister,
Auckland.

R. PARRIS,
Civil Commissioner.

No. 22.

Mr. PARRIS to the Hon. the NATIVE MINISTER.

SIR,—

New Plymouth, May 19th, 1870.

I have the honor to report that on the 5th instant, as the Waitara natives were entertaining the southern natives from Pariaka (the party with the old Warea chief Aperahama Te Reke as reported in my letter No. 110, April 30th), two natives arrived from Tokangamutu, and as there was to be a large gathering of natives at Waitara that day, I deemed it my duty to be present myself.

On arriving there I found there had been no communication with the two natives from Tokangamutu and the Southern natives. They were sitting down apart from each other in an open space in the Hurirapa village.

It was intended to be a day for talking, and the opportune arrival of a deputation from Tokangamutu was an additional reason for making it so, and I was requested by Mahau and others to welcome Waikato, as a preliminary to the business of the day.

I addressed them as Tawhiao, Manuwhiri, and Rewi, and welcomed them to Waitara, and told them that the meeting that day (although accidental so far as they were concerned) of natives who represent all the tribes from the White Cliffs to Patea (for such was the case) was a very pleasing event, and one which I hoped would result in producing a good effect, which I told them I should be better able to judge of when I had heard what advices they had brought from Tokangamutu.