

In meeting such a Native as Te Whiti it is necessary, in a great measure, to have recourse to the same kind of weapons as he uses himself. Although I do not profess to be such an adept as he is in quoting scripture and using figurative language, and as a great part of the argument between us was conducted in that way it is not necessary to embody all that took place in this report, but more particularly what questions of importance were discussed.

Te Whiti asked to be informed what were the intentions of the Government with regard to Titokowaru and his people, and when they were to be allowed to return to their own districts? To which I replied, that they were living quietly and no one was interfering with them; but as regards their returning to their own district, I could say nothing about that. (There are a number of Titokowaru's immediate followers—Ngaruahine, besides the Ngaere Natives, Ahitana's people, living at Pariaka at the present time.)

He then asked what was doing in Te Kooti's case, and whether hostilities would be discontinued, to which I replied, that I could not inform him upon that subject, and in answer to that he said, "If it is to be peace it must be peace for all. All have sinned, let all be forgiven."

I explained to him that if he really desired to see peace and order restored to the country, that the first duty incumbent upon him was to purify his own district, which having done he would then be free to advise others. He asked me what there was for him to do in Taranaki more than he had done; that for two years weapons of war had been laid aside, and that I had been road making and building flax mills in Taranaki, and what more did I want. In reply I told him I wanted to come to an understanding about making a road through the district, as I wanted his people to do the work, the same as Wiremu Kingi, Hone Pihama's, and Manaia's people, were doing in their respective districts. Here he interrupted me by rising and warning the meeting to be cautious lest they should be left without land, and become as illegitimate children. He asked me if the road was all I wanted, and did I not want a great deal more, and why was I withholding my thoughts from him. He said he wanted a mill himself. I told him that I was afraid to talk about mills before the road was made, and urged him to give me an answer whether they would agree for the road to be made, and for their people to do the work. He replied in the affirmative and said, "Take the people with you, make the road, take them to town, let them have access to everything, and if they steal or get drunk, mind you do not imprison them. The road and town are both alike, yours and mine."

This last sentence was delivered in a manner which my own natives considered ironical and not sincere; and this and his obscure and mysterious manner has left some doubt upon their minds as to what he really means in reference to the road.

They are also of opinion that until something is done to settle down the Ngatiruanui tribe, who are now wandering about from one place to another, that nothing will be satisfactorily settled, a condition of things which renders it difficult for such men even as Te Whiti to manage, and he is shrewd enough to know that so long as a number of Natives belonging to other tribes and to other districts take refuge under him, that he must shape his course accordingly, lest, if by making unreserved concessions himself to the Government, before they are settled, he should coerce them to renew hostilities.

The Ngamahanga tribe, under the chiefs Ihairaira, Pirinihi, Paora, and others, are willing to make the road through their district South of Stony River so far as Waiweranui, a distance of about five miles; that before doing anything in the matter I purpose finishing the contracts between Waingongoro and Umuroa, and build the bridge over Stony River, which the contractor commences at once; and in the meantime I shall endeavour to reconcile Te Whiti's party to the necessity for the road to be taken through their district.

I returned from Pariaka last Monday evening, after having been there four days, during which time we received every civility, and on leaving Te Whiti requested me to visit him frequently, which I promised to do.

Last evening I received a letter from one of the chiefs, an elderly man, Piripi Kioere, which I forward herewith for your information. The impression conveyed in Piripi's letter is, that they understand that the road is to be made, and as I am sure to get further information soon as to what Te Whiti really means, I will then report further on the subject, and keep you informed of what takes place.

I have, &c.,

The Hon. the Native and Defence Minister,
Auckland.

R. PARRIS,
Civil Commissioner.

Enclosure in No. 20.

1. MAEHE tau ariki.

2. Maehe tau o te reme.

3. Maehe tau o te whakaara i nga tupapaku.

Ko tenei ra te ra o te Kotahitanga o te Kingitanga raua ko te Kawanatanga me nga Rangatira-tanga i te Ao Katoa, Kotahi tinana kotahi wairua kotahi whakaoranga. He kupu kotahi tenei no enei tokotoru, ko te ra tenei o Parete raua ko te Whiti i tu ai i to raua marae i Parihaka i whakaoatitia tenei e raua i to raua marae tapu i Parihaka ki runga ki nga tumuaki o te iti o te rahi, na ko tenei whakaoati na te tapu o nga tapu ekore e whati, whanake me ona whakatupuranga.

Tenei ano tetahi kua tuku a Te Whiti i te ruri ki te ringa o Parete me tona motu, wai hoki, ko Parete kua tuku i te taone ki a Te Whiti, no te kotahitanga tenei whakaoati, ka mutu tenei. Na tenei ano tetahi, na ka herea e ahau nga hihi o te ra o te marama, na ka turia te takutai o te moana, na kia rongo mai koe, mehemea ka kore tenei e mohiotia e koe mau e ui ki au, maku e haere atu ki to tari maku e mea ki taku e mea ai.

Ki a Parete,

NA PIRIPI KIOERE.