

ASSISTANT NATIVE SECRETARY, TARANAKI, TO THE HONORABLE THE NATIVE MINISTER.

New Plymouth,
June 9th, 1862.

SIR,—

I have the honor to acknowledge the receipt of your letter of the 24th ultimo, conveying instructions to me to settle the Chief Hikaka's claim for carrying the Mail, and to report that I have written to Hikaka requesting him to meet me at Mokau heads, to which place I purpose going when I have received his answer appointing the time to meet me.

When I went through this Chief's District in 1859, he complained that no agent of the Government ever visited them, that all he knew of the Government was by name.

Hikaka's rank as a Chief may be understood from the fact of his having been proposed for the first Maori King, a compliment no doubt to the powerful Tribe which he represents (Ngatimaniapoto). Considering his influence, loyalty, and faithful services, during the insurrection, in keeping this Mail-line open whereby we obtained most valuable information from the interior, I trust I may be excused for suggesting for the consideration of His Excellency's Government whether it would not be good policy to offer Hikaka and his nephew, Wetere Ta Kerei, a paid assessorship each.

I doubt if Hikaka would accept it at present, but whether he did or not, I believe it would have a good effect upon him, and secure for the Government his influence in putting down the mischievous interference of Natives who arrogate to themselves authority under the Maori King.

The following occurred a few weeks ago at Mokau :—A native was sent by a European from Waitara with a letter for a European at Mokau. The native not being able to pass the White Cliffs (by the unfinished tunnel) on the Saturday night, travelled from there to Mokau on the Sunday morning. On arriving at Mokau he was threatened by a native named Tipene (who had arrived from Waikato representing himself to be a Maori King's Magistrate) with imprisonment for travelling on a Sunday.

Tipene levied a heavy fine which the Waitara Native was not able to pay. Tipene then seized his horse and took it away some distance intending to take it to Waikato with him, but as soon as Wetere Ta Kerei heard of it he demanded the restitution of the horse to the Waitara Native, which Tipene complied with.

Wetere Ta Kerei's Father (the deceased chief Wetere Ta Kerei) was a paid Assessor of the Government. His son Wetere succeeds him as Chief and is a fit person to succeed him as an Assessor. He is struggling to establish law and order among his people, under the direction of the Government, as shown by his letter to me, copy of which I herewith enclose ; in reply to which I have written to tell him that I will give him advice upon the matter when I visit Mokau ; I gave him a short time ago the only spare copy I had of "Nga Ture." I believe if the Government decided to offer him a paid Assessorship he would accept it, and if his uncle Hikaka did not, I have no doubt he would co-operate with his Nephew.

I have, &c,
ROBERT PARRIS,
Assistant Native Secretary.

The Honorable the Native Minister, Auckland.

Enclosure 1 to No. 28.

Mokau Te Kauri,
May 17th, 1862.

To MR. PARRIS,—

Friend, salutation. Listen to me. This is my account of the wrong doing of Tikipoti to the European, Jim. The cause of the evil was a pig that Tikipoti gave to Jim. The European wished to pay for it but Tikipoti would not consent. This was the real cause (of the evil). This was the commencement. One year had expired when Tikipoti spoke, for the first time, about the pig he had given Jim, and asked for payment. Jim offered twenty sticks of tobacco, but the other was not content, he wanted thirty for the pig he had given. This was the beginning. The next was their fighting, Tikipoti struck first, he sprang at the European Jim, Tikipoti fell, he rose again. The second wrong doing was Tikipoti laying his hands on the things in the house of our man (Jim). The third was his burning the house by fire. The payment (for this) was his land. The payment to Jim, was the food planted on the land this year. Let me see your letter about this evil.

Another evil is by a married man and a married woman. Their names are, that of the man "Teira," of the woman Eliza. This evil is a very great evil. They committed fornication formerly, and now the woman is married to another man. The name of the newly married man is Kerei. This evil is not ended. Listen to my word, I said to let the man that is committing adultery go back to his wife and the woman return to the husband. This is what I said, some men join in this evil and befriend these wrong doers. Explain to me about this evil, and the payment therefore for a married woman who goes with or is taken by another man, and the penalty attached according to the law. Explain these things clearly to me also about any people implicated in the wrong. This is all

From WETERE TAKEKEI,
Of Mokau.