

# FURTHER REPORTS

FROM THE

## CIVIL COMMISSIONER, TARANAKI,

RELATIVE TO THE

TREATMENT, BY THE TROOPS, OF WIREMU KINGI MATAKATEA AND OTHERS.

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PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY, BY COMMAND OF  
HIS EXCELLENCY.

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WELLINGTON.

—  
1866.



## CORRESPONDENCE RELATIVE TO WIREMU KINGI MATAKATEA, ETC.

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### No. 1.

Copy of a Letter from Mr. R. PARRIS to the Hon. A. H. RUSSELL.

SIR,—New Plymouth, 7th February, 1866.

I have the honor to inform you that having received several messages from the Natives living north and south of Opunake, who tendered their submission to the Government in June and July last, requesting me to visit them, and wanting to pay the Natives for hutting the troops at Opunake, I intended to have availed myself of the opportunity of going there the same time as the troops under the Major-General were passing through the district, and as they left New Plymouth on Saturday, the 27th ultimo, I started the following day, Sunday, and joined them at Stoney River. On arriving there I reported myself to the Major-General, who received me very kindly, and would insist on me taking some refreshment. I told him I wanted to go through the district, so far as Opunake, and asked him if he had any objection to my going with him. He replied, that he would have no objection whatever. He asked me whether it was possible to get any information about the rebels inland of Warea. I told him that as Captain Corbett with a company of Military Settlers and Natives had taken up a post at Tipoka, about five miles from Warea, he was likely to be in communication with the Manihi Natives, and might have some information. The Major-General then requested me to try to get Captain Corbett to meet him at Warea the following morning. I rode on to Warea, and sent two Natives after sunset for Captain Corbett, who came to Warea about 10 o'clock the same night. On the Major-General arriving at Warea the following morning, to my astonishment I received written orders to return at once to New Plymouth, copy of which I herewith enclose. Of course I raised no objection, deeming it better not to do so, although I was convinced that he had been advised in the matter, and that it did not originate with him to order me back.

It is now reported that the detachments at the different outposts have instructions from the Major-General to go wherever they like, and do whatever they like, in any part of the district; and the seizure of cattle and other property of friendly Natives has already commenced, which I am very much afraid will be the cause of new complications and difficulties. If a friendly Native claims anything taken in this way and it is refused him, his only course will be to take it before the Resident Magistrate.

In January, 1865, a party of the Ngamahanga Natives tendered their unconditional surrender of everything they possessed to the Government, and from that time they were living at Tukitukipapa, near Tataraimaka, until September last, when, in terms of instructions which I received from the Government, I located them on some of their own land between Warea and Stoney River. These poor Natives have been in great distress for want of food, not having commenced planting before December. They have built themselves some houses, and erected some palisading and earthwork around them; and this day a complaint has been brought to me that two officers of the 43rd Regiment came there from Warea on Monday last, and threatened to burn the place, under the authority before mentioned.

I am informed by Natives who have returned this day from Opunake, that very serious complaints will be forwarded to the Government by the two chiefs William King Matakatea and Adam Clarke.

I have, &c.,

R. PARRIS,  
Civil Commissioner.

The Hon. the Native Minister.

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### No. 2.

Copy of a Letter from Mr. R. PARRIS to the Hon. A. H. RUSSELL.

SIR,—New Plymouth, 17th February, 1866.

Adverting to my letter of the 7th instant, in which I anticipated new difficulties in the Taranaki district, I have now the honor to report, for the information of His Excellency's Government, that the forces have been engaged the past week in attacking William King Matakatea's places, and burning and destroying his property. The reason assigned for doing it is said to be because he and his people had gone over to the rebels. I have not heard yet what proof there was of his having done so, but on hearing of the report I sent off Ropata Ngarongomate to try to communicate with him, and to recommend him to come in and refer his case to the Government. Up to the present time I have not heard from him, and as they were attacked again on the 15th, I am afraid there is but little chance of his being reconciled. In the absence of reliable information respecting this untoward occurrence, I must abstain from making any remarks, further than stating that he was never implicated in this last war, and was always proverbial for kindness to European travellers; and since Opunake has been occupied he has been very civil to the detachment stationed there. I enclose herewith a *Taranaki Herald*, containing a short article upon the subject, together with a detailed report of the movements of the troops the past week.

Horses are now being brought in, in large numbers, some of which have been claimed by friendly Natives. I enclose herewith copies of two letters which I sent to the auctioneer who was employed to

sell the horses, together with his reply. Captain Mace and his men refused to give up their horses, stating they were authorized by Major-General Chute to take any horses they saw. I beg also to enclose copy of a letter from J. Reddy, interpreter at Opunake, about the same horses.

To show how arbitrarily things are being carried on at the outposts, I herewith enclose a statement of Mr. W. Carrington, interpreter at outpost. The Natives there spoken of were three old men who had supplied guides for Captain Corbett's company, and were, at the time, away with him.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

### Enclosure 1 in No. 2.

Copy of a Letter from Mr. R. PARRIS to Mr. J. C. SHARLAND, New Plymouth.

(44)

SIR,—

New Plymouth, 13th February, 1866.

I have the honor to inform you that two Natives, named Heta and Hona, came to my office this morning to prefer a complaint to eight (8) horses which they informed me they saw in your enclosure by the south road this morning, and supposing these are some of the horses you have advertised for sale to-morrow, the duty devolves upon me of informing you that the person or persons who have put the horses claimed by Heta and Hona into your possession for sale will be held liable for them, until otherwise decided in a Court of justice.

J. C. Sharland, Esq., Auctioneer, &c., &c.,  
New Plymouth.

I have, &c.,

R. PARRIS,

Civil Commissioner.

### Enclosure 2 in No. 2.

Copy of a Letter from Mr. R. PARRIS to J. C. SHARLAND.

(48)

SIR,—

New Plymouth, 16th February, 1866.

Adverting to my letter of the 13th instant, I have now the honor to request that you will furnish me with the name or names of the person or persons who instructed you to offer for sale at auction the horses referred to and which were claimed by certain Natives on the day of sale.

I have, &c.,

R. PARRIS,

Civil Commissioner.

J. C. Sharland, Esq., Auctioneer, New Plymouth.

### Enclosure 3 in No. 2.

Copy of a Letter from Mr. J. C. SHARLAND to Mr. R. PARRIS.

SIR,—

New Plymouth, 17th February, 1866.

In reply to your letter of the 16th ultimo, I have to inform you that I was instructed by the Mounted Corps (of this place) to sell some horses brought in by them, and I accordingly sold such as they indicated were for sale.

With reference to those horses which, you stated in your letter, were claimed by Natives, I did not sell them, nor can I give you any information relative to their disposal.

I have, &c.,

J. C. SHARLAND.

The Civil Commissioner, New Plymouth.

### Enclosure 4 in No. 2.

Copy of a Letter from Mr. JOHN REDDY to Mr. R. PARRIS.

SIR,—

Camp Opunaki, 13th February, 1866.

I beg to report for your information that some horses were captured from the friendly Natives on or about the 11th instant, by Captain Mace and some of the Mounted Corps on their way from Wanganui to this post, and several of the horses being claimed by the Natives, I at once acquainted the officer commanding here, Captain Livesay, 43rd L. I., with the circumstance, who took steps to arrange with Captain Mace that the horses were to be given up to the Natives; the horses having been taken to town, I have thought it my duty, in obedience to your orders, to forward you the particulars for your decision.

I have also desired the Natives to forward you the full description and marks of the horses they lay claim to.

I have, &c.,

JOHN REDDY,

Interpreter.

R. Parris, Esq., New Plymouth.

### Enclosure 5 in No. 2.

Copy of a Statement by Mr. CARRINGTON.

Taranaki, 13th February, 1866.

On Wednesday, 7th instant, some Natives came to Stoney River camp to sell their peaches. Captain Horan sent for me and told me to tell them that he wanted them as guides to point out an inland

track, as he suspected there were some rebel plantations, and perhaps some rebels, in that neighbourhood; he likewise told me to say to them that if they did not go willingly, he would confine them and make them go by force; that the General had given him orders to destroy all the rebel places, and he was to make use of the friendly Natives as he liked. I asked him about pay and rations for them, when he said they would get neither, but that he would let one of them go back to their village and get food for them all. I told him if he would let them all go back to their place, I would be answerable for their return when he wanted them, to which he agreed. Before the Natives went back they told me that one of the officers from Warea had been to their place and said to them, if they did not find guides to show them all the tracks and cultivations, they (the soldiers) would burn all their places down: they said, we came here to complain about it, but now from what Captain Horan has said, we are certain there is a great change for the worse towards us: however we have written to Mr. Parris about it. They then went to their own place, after telling Captain Horan that there was nothing on the track he wanted to go, except some cultivations of their own.

On Thursday morning the 8th., the Natives (Porana, Reweti, and Te Rei,) came back to Stoney River camp. Captain Horan sent for me, and desired me to tell them that he "was not going to-day," but should start "to-morrow morning" at half-past 3 o'clock, and that they were to remain in camp. As the Natives told me they had no food at their kaianga to bring with them, I spoke to Captain Horan again about rations, when he said he would not order any; if he did he should have to pay for them, but he would speak to the issuer and see if he could get them something. The issuer gave them some broken biscuits and nothing more. I bought them some sugar myself at the canteen, and gave them all the tobacco I had. The Natives were then told they could make use of the orderly room tent to stop in. They protested very strongly against being made to work without pay or rations.

I told Captain Horan I considered that he had no more right to force those Natives to work without pay or rations than he had to take any labouring man from the Omata Block; that they were British subjects, had signed the oath of allegiance upwards of a year ago, and were placed in their present abode by the Government. He again quoted the General and said he was determined to carry out what he had stated previously.

W. CARRINGTON.

### No. 3.

Copy of a Letter from Mr. R. PARRIS to the Hon. A. H. RUSSELL.

(55.)

SIR,—

New Plymouth, 22nd February, 1866.

I have the honor to acknowledge the receipt of the Under Secretary's letters of the 13th and 15th instant, conveying instructions to me to inquire into and report upon the losses sustained by certain Natives in the Taranaki district by the action of the troops.

I have already reported the result of these untoward occurrences, which drove as loyal a Native chief as any in New Zealand from his allegiance to the Government, and will, I am very much afraid, be the cause of unsettling others, and of prolonging the unhappy struggle, likely to become more desperate than ever, which precludes the possibility of my doing anything in the matter at present, as there appears to be no limit to the movements of the forces, who put their own construction upon places, whether friendly or unfriendly, regardless of the remonstrances of interpreters or any one else.

The district from Te Ikaroa to Waingongoro, a coast line of about forty-five miles, in which since last June no one has ever been molested, is now infested with ambuscades, watching no doubt for small parties, to cut them off. A Native who came from Opunake with letters on the night of the 20th instant, passed no less than four rebel encampments between that place and Warea without being seen.

Two friendly Natives, in attempting to communicate with William King, fell into an ambuscade and were fired upon, when one of their horses was shot dead, and both of them made prisoners. The parties composing the ambuscade were Taranakis and Waikatos; and among the latter was Tapihana. Waikato proposed to kill them, but Taranaki would not consent, and they were both taken to the bush, that their fate may be decided by the Council; and in their deliberations the Waikatos proposed to keep them prisoners, but were opposed by the Taranakis, who afterwards liberated them in the night-time, when they returned to Opunake. I beg to enclose herewith a copy and translation of a letter which I have received from the chief Wiremu Hukanui, of Te Kanae, and hope before the mail leaves on the 28th, to be enabled to furnish His Excellency's Government with further particulars respecting this unfortunate occurrence just at a time when there was every prospect of the whole district north of Waingongoro extending to Mokau being settled by the end of this month.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native Minister, Wellington,

### Enclosure in No. 4.

Copy of a Letter from WIREMU HUKANUI to Mr. PARRIS.

E HOA E PARETE,—

Te Kauae, Pepuere 17, 1866.

Tena koe. Ka nui toku aroha atu ki a koe i roto i te mate raua ko te ora. E hoa tenei ano au te pupuru nei i au kupu i tou taenga mai ki te Kauae nei, kaore e wareware ahakoa nui nga pouritanga kaore e ngaro i au. E hoa ko taku matua i au e noho nei ko Kanara Patara raua ko Kapene kua tae mai te raua Haki Kuini ki te Kauae nei heoi tena.

E hoa ko nga tangata o te Kauae nei kua pakaru, no te mahi a te Tianara ki tenei taha o Waingongoro ka pakaru me i tera taha ano ekore e pakaru, ko nga mea i noho hui katoa nga tangata nga wahine nga tamariki e 33. Heoi ano.

Na WIREMU HUKANUI.

[TRANSLATION.]

FRIEND MR. PARRIS,—

Te Kauae, 17th February, 1866.

Salutation. Great is my love for you in the midst of life and death. Friend, I am holding fast to your word when you were at Te Kauae. I shall not forget it although great troubles prevail, it will not be lost by me.

Friend, Colonel Butler and Captain is a father (true friend) to me remaining here. Their flag of the Queen has arrived here at Te Kauae. That is all of that.

Friend, the people of Te Kauae have separated (part have gone over to the rebels) on account of the work of the General on this side of Waingongoro; if it had been only on the other side there would have been no separating. Those who remain, all told, men, women, and children, are 33. That is all.

WIREMU HUKANUI.

## No. 4.

Copy of a Letter from Mr. R. PARRIS to the Hon. A. H. RUSSELL.

(60)

SIR,—

New Plymouth, 27th February, 1866.

Adverting to my letter of the 22nd instant, I was hoping to have been in possession of reliable information respecting the defection of the chief Wiremu Kingi Matakatea to have enabled me to report fully to the Government by this mail, but as Ropata Ngarongomate has not returned from Opunake, I must defer it until he arrives. I received a letter from him a few days ago stating that he had not succeeded in obtaining an interview with Wiremu Kingi Matakatea, and that it was dangerous to move about in the district, as the rebels were planting ambuscades in all quarters. He intends to come from Opunake with the detachment of the 43rd L. I., who are to be relieved by the 50th Regiment, on arrival from Wanganui. A Native who was sent in last Thursday night by Captain Horan with letters, was fired upon at Tipoka, he, however, escaped and got into Warea.

I have, &amp;c.,

The Hon the Native Minister, Wellington.

R. PARRIS,  
Civil Commissioner.

## No. 5.

Copy of a Letter from Mr. R. PARRIS to the Hon. A. H. RUSSELL.

SIR,—

New Plymouth, 27th February, 1866.

The unpleasant duty devolves upon me of having to bring under the notice of His Excellency's Government the fearful amount of unpleasantness and confusion which is created by the indiscriminate system of looting, which has been revived again in this district within the last month. I forwarded in my letter of the 17th instant, copies of correspondence with Mr. Sharland, auctioneer, relating to a lot of horses looted by Mr. Captain Mace and some of his men, and I now enclose herewith a copy of another letter which I sent to Mr. Sharland, to which I have as yet obtained no reply.

On Saturday last another sale of thirty lost horses took place, among which lot there were five claimed by friendly Natives. Those claimed I am informed were not sold, but refused to the Native claimants on demanding them, as in the case of the other sale.

The scene which took place at the saleyard on Saturday last was something perfectly disgraceful. Nearly the whole of Captain Corbett's Company, who have been serving under him as Bushrangers for the last two months, were present, more or less under the influence of liquor, fighting and quarreling about the ownership of particular horses, and abusing Captain Corbett and Lieutenant Messenger for having taken away and appropriated the best of the horses to themselves, instead of sharing the proceeds of the whole among the Company as agreed upon.

The Natives for claiming their horses were blackguarded and threatened with violence by the mob, on hearing of which I sent word for the horses claimed to be pointed out to the auctioneer, but not to provoke violence. The auctioneer very properly declined offering them for sale. They are, however, removed, I suppose, to the bush farms, where I am credibly informed, a great number which were taken in this way, and some clandestinely, are stowed away.

It is very unpleasant for me to have to complain to the Government of the conduct of particular individuals, but when they obstinately persist in a course utterly opposite to the wishes of the Government—a course calculated to give no end of trouble—I should but ill perform the duties assigned to me if I did not inform the Government thereof.

Captain Corbett and Captain Mace and their men have been seizing the property of individuals, which they refuse to give up, and have, I am informed, written to the Major-General for authority to retain it.

It is not for me to raise the question with the Government as to how far the Major-General's authority applies to the property of private individuals living under the protection of the Government. It is my duty to inform the Government that the friendly Natives are beginning to be very much alarmed at the state of things, but I do hope something will be done to put a stop to the very unfair interference with their rights.

The Hon. the Native Minister, Wellington.

I have, &amp;c.,

R. PARRIS,  
Civil Commissioner.

## Enclosure to No. 5.

Copy of a Letter from Mr. R. PARRIS to Mr. J. C. SHARLAND.

SIR,—

New Plymouth, 21st February, 1866.

Your letter of the 17th instant, in reply to mine of the 16th instant, does not supply the information which I asked for. The Mounted Corps is an ambiguous term as applied to the question

submitted to you, not being a Company liable for each others acts. I am therefore sorry to have to trouble you again for the name or names of the person or persons who instructed you to offer for sale at auction the horses referred to.

J. C. Sharland, Esq., Auctioneer, New Plymouth.

I have, &c.,  
R. PARRIS,  
Civil Commissioner.

### No. 6.

Copy of a Letter from Mr. R. PARRIS to the Hon. A. H. RUSSELL.

(No. 72.)

SIR,— New Plymouth, 8th March, 1866.

I have the honor to acknowledge the receipt of His Excellency the Governor's letter to Wiremu Kingi Matakatea, which I have not yet been able to forward to him, as there has been no communication with Opunake since the withdrawal of the detachment of the 43rd L.I., which was relieved by the 50th.

I am thinking to try to get to the district myself next week, and if possible communicate personally with Willam King Matakatea. Should it appear impracticable to go myself, I hope to get a Native to take the letter to him.

The Hon. the Native Minister, Wellington.

I have, &c.,  
R. PARRIS,  
Civil Commissioner.

### No. 7.

Copy of a Letter from Mr. R. PARRIS to the Hon. A. H. RUSSELL.

(No. 100.)

SIR,— New Plymouth, 7th April, 1866.

With reference to the Under Secretary's letter of the 15th ultimo, informing me of a conversation you had with Colonel Warre, C.B., and Lieutenant Clarke, relating to the defection of Wiremu Kingi Matakatea, which they appear to have informed you took place previous to any serious injury to his feelings, I have the honor to state that as neither of these gentlemen were present, I suppose they got their information from the same source as they obtained the particulars relating to the letter which was sent to him, and said to have been "rammed into a firelock, and fired off in derision." This was purely a fiction, invented, I suppose, to justify the subsequent attack and destruction of his place, Nukuteapiapi, the climax, no doubt, of the injury to his feelings and of the causes of his defection.

I have delayed reporting fully on this question, hoping to have communicated personally with Wiremu Kingi Matakatea, but as there appears but little chance of doing this, I hope to forward my report in a week or so.

The Hon. the Native Minister, Wellington.

I have, &c.,  
R. PARRIS,  
Civil Commissioner.

### No. 8.

Copy of a Letter from Mr. R. PARRIS to the Hon. A. H. RUSSELL.

SIR,— New Plymouth, 28th April, 1866.

Enclosed herewith I have the honor to forward for the information of His Excellency's Government a written statement of Tamati Kaweora's, of an interview which he had with Wiremu Kingi Matakatea, on the occasion of delivering His Excellency the Governor's letter to him.

Tamati Kaweora reports that while he was in the bush looking for Wiremu Kingi Matakatea, he saw the chiefs Te Kaniatakerau (Ngatikahungunu), and Tamati Hone Oraukawa, with about fifty followers. Tamati thinks that the purport of their visit is not of a peaceful nature.

The Hon. the Native Minister, Wellington.

I have, &c.,  
R. PARRIS,  
Civil Commissioner.

### Enclosure 1 in No. 8.

Opunake, Aperira 22.

Te ra tenei i haere ai au kia kite au i a Wiremu Kingi Matakatea, i tona kainga i Nukuteapiapi i reira ia e tatari mai ana i au, ka tae au ka kite mai i au e haere atu ana ka maunu tona potae ka powhiri mai ia i au tae atu au ka tangi maua ka haere mai nga hoa ko Te Reweti Kure, ko Ihaia te Karawa, ko Wiremu Ngapere, ko Hone, ko Henare, ko Wirupe. Katahi ka puta mai te kupu a Wiremu ka mea "Haere mai e taku potiki kua ki atu au ki a koe i to taenga mai i tukua mai ai koe e Parete ki au ka pai ka tae mai koe hei hoa matenga pu, tenei taku kupu ki a koe mo to he ara mo to koutou he ko o Pakeha ki au, he aha ianei taku he ki a koutou ko o Pakeha i kino ai koutou ko o Pakeha ki au, i ki atu au kia Parete raua ko te Kanara Wa kia hoki nga hoia ka mea te kupu o Parete "Waiho hei tiaki mou." Na kihai i pai te tiaki katahi ka hopu te ringa ki te pukapuka o te Kawana ka mea, ko tenei pukapuka hei tiaki moku ckore au e puta atu engari kei a Te Kawana te whakaaro ki nga hoia kia haere, kei noho ano ka kino ano ki au, engari ki te pai a te Kawana ki nga hoia nei kia haere, katahi au ka haere ki te Taone. E Mati ka nui taku aroha ki nga Pakeha hoatu noa au i te

riwai i te aha i te aha." Ka mea atu au: "I ki mai a Parete me haere atu koe, ki te pai koe ko Parete te haere mai, e pai ana." Ka mea mai: "Ekore au e haere atu me ia hoki kua e haere mai engari me hoki nga hoia nei katahi au ka puta. Ka mea atu au: "Ekore nga hoia e pai kia haere engari ma te pai anake ka haere ai kei haere nga Maori ki te Taone mahi kino ai. E ko koe me hoki mai kua e tomo ki roto ki nga waero kei riro koe i te uruhi kino, me hoki mai koe i te kupu a te Kawana."

Katahi a ia ka ki mai ki au: "Kaore au i uru ki nga kino o te Iwi i muri o toku matenga i nga Pakeha; mau e korero atu toku kupu ki a Parete."

NA TAMATI KAWEORA.

[TRANSLATION.]

Opunake, 22nd April.

This is the day. I went to see William King Matakatea, at his place Nuku te Apiapi, there he was waiting for me. On arrival, when he saw me approaching he took off his hat and saluted me. I went on and we both exchanged salutations. The friends (his) then came, Reweti Kure, Ihaia te Karawa, Wiremu Ngapere Hone, Henare Wirupe. Then Wiremu commenced speaking, and said—Welcome, my child. I have seen you on your arrival from being sent by Parris to me; it is good you have come. Let us die together.

This is what I have to say to you for the wrong, that is the wrong you and the white people have done me. What evil have I done you and the white people that you and the white people should be so bad to me. I said to Parris and Colonel Warre, let the soldiers go back. Parris said, let them stop for a protection for you. The protection has not been good. Then the hand took hold of the paper of the Governor, and said this paper is a protection for me. I will not go away, rather let the Governor think about the troops going, lest by staying they should be bad to me. If the Governor thinks it good for the troops to go, then I will go to town. E Mati, my love is great towards the white people: I made them presents of potatoes, and many other things. I said to him (Wi Kingi), Parris said you must go. If you wish Parris to come it will be well. He said, I will not go, and Parris must not come; rather let the soldiers go, then I will come out. I said, the soldiers will not like to go, rather when it is peace they will go, lest the Maoris go to town and do evil deeds; you come back, don't go amongst the wild men, lest you be mixed up in the evil,—come back by the invitation of the Governor.

He then said to me, I have not joined the evil works of the people since I was badly treated by the Europeans. You tell these words to Parris.

TAMATI KAWEORA.

### No. 9.

Copy of a Letter from Mr. R. PARRIS to the Hon. A. H. RUSSELL.

SIR,—

New Plymouth, 26th March, 1866.

I have the honor to forward herewith for your information copy and translation of a letter addressed to His Excellency the Governor by some Taranaki Natives, together with a copy of my Report thereon, to His Excellency as commanded.

I have, &c.,

The Hon. the Native Minister, Wellington.

R. PARRIS,

Civil Commissioner.

### Enclosure in No. 9.

E KORO E TE KAWANA,—

Te Taihua, Nu Paremata, Pepuere 23, 1866.

Tena koutou ko tau runanga, katahi ta matou kupu mihi atu ki a koe, he kupu atu tenei na matou kia koe, na korua hoki ko Parete matou i kawe mai ki tenei wahi e noho nei matou ara ki te Taihua wahi o Mokotunu, i nga ra ki tua kahore i penecitia e korua ko Parete te tangata, inaianei kua kino te mahi kua kiia matou kia wharehereheretia, me o matou whare kia tahuna ki te ahi, ara na ou hoia aua kupu e rua. Heoi a matou kupu atu kia koe e koro e Kawana. Naku

Na Tepirini Temokomakai,

„ Iharaira Tuaparo,

„ Tematenga Teririawatca,

„ Poraua Teano,

otira na te runanga katoa o te Taihua.

[TRANSLATION.]

SALUTATIONS, O GOVERNOR, you and your Council,—

Te Taihua, 23rd February, 1866.

For the first time our word of sighing to you. This is our word to you: It was you and Mr. Parris who brought us to this place, and located us here at Tainua, a place of Mokotunu. In days gone by you and Mr. Parris did treat people in this way. The work now is bad—threatening to make us prisoners, and burn our houses. Those two words are from your soldiers. That is all of our word to you, O Governor. From

Tepirini Temakomakai,

Iharaira Tuaparo,

Tematenga Teririawatia,

Porana Teano, and all the Council of Taihua.

### No. 10.

Copy of a Letter from Mr. R. PARRIS to Governor Sir G. GREY, K.C.B.

SIR,—

New Plymouth, 22nd March, 1866.

With reference to the letter from the Taihua Natives referred to me to report upon, and herewith enclosed, I have the honor to state for your Excellency's information that these Natives



complained of the treatment they were receiving from the military detachments stationed at Stoney River and Warea; and Mr. Carrington, who was stationed there as interpreter, sent me a written statement of what was going on, which I forwarded to the Hon. the Native Minister by letter dated February 17th; but in case your Excellency should not have seen it, I beg to transmit a copy herewith.

In terms of my general instructions from Mr. FitzGerald (which I am directed by the present Native Minister to act upon), I located those Natives at the Taihua in September last. They are an important section of the Ngamahanga tribe, of which Iharaira Tuaparo is the principal chief. In January, 1865, they signed the oath of allegiance, after I had risked my life by going into the bush for them, believing, as I always have, that nothing but a forced communication with these deluded fanatics would have the effect of bringing them back to their allegiance to the Government.

I feel that both the Natives and myself have been illused, and it weighs upon my mind as to whether I shall be dealing honestly with them in prosecuting my duties in terms of my instructions, and thereby rendering them liable to the sort of treatment the Taihua Natives complain of.

Te Ua's case was very similar. I was authorized by Colonel Haultain to bring him into a settled district. Having prevailed upon him to secede from the rebels, I located him at Matakaha (his own place) with a friendly chief, Arama Karaka. I could have induced him to go to Wellington or any other place without subjecting him to the disagreeables of being paraded as a prisoner from his place to Wanganui.

Of course the Natives will think I have acted treacherously toward them, until they can be convinced to the contrary, which will be no easy task.

I have sent your Excellency's letter to Wiremu Kingi Matakatea, and expect in a few days to hear the result.

Herewith I have the honor to enclose for your Excellency a *Taranaki Herald*, containing in its leading article a correct account of the cause of his defection.

Whenever your Excellency can part with Te Ua, I shall be glad to have him to assist me in my critical work for the pacification of my district, which was progressing most favourably up to the time of the late military disasters.

I have, &c.,

R. PARRIS,

His Excellency Governor Sir George Grey, K.C.B., Auckland.

Civil Commissioner.

### Enclosure in No. 10.

Extract from the *Taranaki Herald* of 17th March, 1866.

WE have received from two or three sources an account, which we have no doubt is trustworthy, of the events preceding the going over to the enemy of W. Kingi Matakatea and Heremaia, and of the causes which led them to take this ill-advised and most unfortunate step—unfortunate both for us and for them. We speak of this act of theirs in these terms, instead of calling it by its technical name of treason, because we believe they were fairly frightened into doing it. There is no doubt whatever that, being related to the Taranaki rebels, they had considerable sympathy with them, and perhaps, in Heremaia's case, with their cause; but looking carefully at all the evidence we have been able to get, we believe they were very loth to go over, and would gladly have remained where they were if it had not been for the dread and apprehension they felt as to what would happen to them. It is easy enough for us to see that their fear was unreasonable, but it was none the less real to them.

It is perhaps desirable to say a few words about the position which these two men were in before General Chute arrived. W. Matakatea, who is reputed a man of ability and determination, fought against us during the war of 1860, but withdrew from the rebels some time before it had ended, and declared himself neutral. He preserved his neutrality, we believe, up to the time of the occupation of Opunake, and by doing so drew on himself a considerable amount of odium from the rebels among whom he was living. We do not suppose that all his people have throughout remained neutral, but he has himself, we believe; a corroborative proof of which is found in the fact that he had never joined the Pai Marire faith, though living in the very hot-bed of it. When the troops first took possession of Opunake, he looked, according to an impartial and reliable eye-witness, 'as if a load had been taken off his shoulders.' He at once took the oath of allegiance, and since then had been living near the troops and on very good terms with them, subject occasionally to small depredations among his pigs, &c., but receiving, on the other hand, the hospitality of the redoubt, where he was a frequent visitor; and probably, if it had not been for Heremaia, who was a near relative, he would never have gone over, but Heremaia's fear appears to have infected him. Heremaia was much more of a "wild man" (as the friendlies call the rebels); he had been or was still a Pai Marire, and having been more thoroughly hostile, was much more suspicious. As some of our readers will remember, when the news reached here of General Chute's successes at Otapawa and elsewhere, Heremaia became very much alarmed, and wanted to know what he was to do to be safe; he had hung out white flags, but did not seem to trust much in their efficacy, as he had heard that General Chute did not respect white flags. Soon after, General Chute arrived, but unfortunately many things that were done tended to increase instead of allaying his suspicions, until at last his fear overcame his prudence.

We will not go through all that happened, but will shortly relate as they were told to us the causes which led to the going over of Heremaia and Matakatea. When General Chute was about to attack Waikoukou, a party of friendly Natives under Ensign Macdonnell, who was acting as interpreter to the forces, went up with Heremaia to Manihi, the place he was living at, to get potatoes; while there, Heremaia proposed that he and his people, including those living at a pa further inland, Nga-ariki, should move down to the camp at Opunake, to be out of the way of the General's operations. This was assented to by Ensign Macdonnell, who said that if they put all their things into one whare he would see that they were protected. Two days after the place was burnt by a party of the 43rd, returning to Opunake after taking Waikoukou, and all the things which it had been

promised should be safe were of course destroyed. To the Natives, already suspicious and apprehensive, this naturally looked like an act of treachery or deliberate breach of faith; that it was so we do not believe; but these Natives so regarded it, as will be seen farther on. It will be remembered that the great difficulty we have had all along in dealing with the disaffected Natives, has been their distrust of our sincerity and good faith. On the same day on which the Manihi was burnt another unfortunate event occurred. An officer at Opunake, hearing that Heremaia had got to Umuroa on his way there, and for some reason, wishing to expedite his arrival, rode to Umuroa, where had made a temporary halt, and brought him to Opunake under a threat of shooting him—at least as they passed Te Namu, Heremaia was in front, and so frightened that he dare not turn his head to answer a question put to him by Tamati Kaweora, and the officer was riding behind with his pistol in his hand; this appears to have made a strong impression on him. When General Chute got to Opunake, he sent a party of soldiers over to Matakaha to bring over Adam Clark, Te Ua, and about thirty others who were there, including some of the Poutoko Natives. They were brought into camp with a very unnecessary display of force, in the shape of bayonets, &c., and were shut up in two tents. Here they made up their minds fully that they were to be executed, and exhorted each other to fortitude. Nothing, of course, was done to them beyond administering the oath of allegiance (which, we should imagine, was peculiarly valuable, taken under such circumstances) and they were let go; but the effect did not end there or with them, and there is very little doubt that Adam Clark and all his people would have gone over with or immediately after the others, if it had not been for a few thoroughly friendly Natives living with them at the time; as it was added to the fear of Heremaia and Matakatea. The last cause of their fear arose from seeing their young men taken, one after another, to act as guides to the various expeditions; they had been told all to assemble, and they thought that they should all have to go to fight, and that if they refused they would be shot. This, and the interpreter at Opunake telling Heremaia that some rebels had been found at Nga-ariki, which he had said was his place, and therefore he had done a great wrong, appears to have settled the matter, as it was during the following night, we believe, they went away. We have not spoken of the burning of Whitiara and Te Kurukowhatu, and the destruction of the canoes, &c., because we do not hear that this produced much impression, though it may, perhaps, have helped.

The events subsequent to their going have not been hitherto correctly reported. It was a poetical fiction that Heremaia took the letter of Captain Livesay telling them to come back, and fired it from his gun. When Tamati Kaweora took the letter up to Nukuteapipi, Heremaia and Matakatea were not there, the only men there were three rebels and one of Heremaia's men, and he saw one of them set off with the letter inland. He told them what he had come for, and they answered that "Heremaia's things had been put into a house that was marked as sacred (rahui) and it was burnt; and if the General got them into a house, even though it was marked as sacred, they would be served in the same way." Tamati went up again, two or three hours afterwards, but got no further answer, and the next morning the place was destroyed by the troops.

As we have already said, the defection of these men, at this time, and under the circumstances which led to it, is, we think, very greatly to be regretted. It is easy to say that they were rebels at heart, which, at least in Heremaia's case, was probably true; but what are the Ngatiruanuis and other actively hostile Natives, and on what terms will they be induced to submit? Are we to go on fighting them until they become our warm and devoted friends; or merely until they accept the conditions we impose? Unless we are prepared to adopt the latter course, we must address ourselves at once to the work of extermination, and that is likely to take some time, at the rate we have hitherto gone.

When Mr. Parris was about to accompany the force southwards, he was told very plainly, we believe, that his services were not required. We observe that General Chute speaks as follows of Dr. Featherston, who accompanied him:—"It is hardly possible for me to convey to your Excellency how much I feel indebted to Dr. Featherston for his able advice on all subjects connected with the Natives." Putting these two things together, we presume that General Chute and Dr. Featherston felt themselves able to do without Mr. Parris' knowledge of the Natives in his own district, and therefore they are equally responsible for what they did in ignorance as for what they did intentionally. Dr. Featherston does not seem to be quite so sensitive to Native wrongs as he was in 1860.

We have said before, and we repeat it, that General Chute's march up from Wanganui was about the best thing that has been done in the war; but we do not hesitate to say that it would have been better for Taranaki if his march had ended in this town, and he had gone back to Wanganui by steamer—for he has left us with more enemies than he found here when he came.

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## No. 11.

Copy of a Letter from Mr. R. PARRIS to the Hon. A. H. RUSSELL.

SIR,—

Wellington, 27th July, 1866.

In further reference to my reports relative to the defection of Wiremu Kingi Matakatea, I have the honor to state that it was my intention to have gone to the district for the purpose of communicating personally with him, in order to ascertain what loss he and his people sustained by the action of the forces under Major-General Chute, and all the attendant circumstances, in accordance with the instructions contained in the letter of the Under Secretary of the 15th February last.

The sitting of the Compensation Court at New Plymouth prevented me from going through the district, although I had several messages from the Natives requesting me to visit them, in answer to which, I sent them word that when the Compensation Court had finished the inquiry into the questions then before it, I would do so, and to prevent any delay in assembling the Natives, I sent Te Ua to the district to make preliminary arrangements for an interview with any of the disaffected tribes.

The day on which the Compensation Court finished its sitting, I received an order from the Chairman of the Confiscation Committee to proceed to Wellington to give evidence before the said Committee, whereby I was again prevented from going to the district; and about the same time, I

received a letter from Te Ua, which I herewith enclose, informing me what he had done on arriving in the District of Upper Taranaki.

Having, from circumstances over which I had no control, been unable to visit Wiremu Kingi Matakatea and his people, and having seen in the Order Paper of the House of Representatives for this day that my reports have been presented to the House, I deem it to be my duty to report, without further delay, the particulars of the additional information which I have obtained relative to this matter since my last report. On the arrival of the interpreter from Opunaki, he made a short statement to me, which I considered it my duty to commit to paper, which statement I have the honor to enclose herewith.

I have already informed you that, in consequence of a number of the disaffected Natives in the Taranaki and Ngatiruanui Districts having tendered their submission to me in the months of June and July, 1865, I was anxious to accompany the Major-General through the district, in order to point out to him the places and property of those particular Natives whom I assured on receiving their submission to the Government that no one would molest them if they conducted themselves properly, which they did, and in the interim (from their tendering their submission to the time of the arrival of the forces under the Major-General), they frequently visited the outposts at Warea and Opunake, and the officers of the detachments stationed there frequently visited them, and were always received and treated with the greatest kindness and respect.

Among those who had tendered their submission were Te Ua and the Ngatiauau chief, Hone Pihama Te Rei Hanataua, both of whom were living with the Taranaki chief, Arama Karaka, close to the Opunake Redoubt, where I had recommended them to go, after obtaining the sanction of the Government to bring Te Ua into a settled district; and, in order to carry out my proposal, I went last December to Opunake, and sent for Te Ua, who came in, and I made arrangements for him to remain there, when he promised to use his influence with the disaffected tribes to induce them to discontinue hostilities, which in the District of Taranaki, and so far as Waingongoro, on the arrival of the forces, under Major-General Chute, were in a fair way of being settled, as shown by a letter which I received from a Native, named Komene, herewith also enclosed.

On the arrival of the forces at Opunake, on the return march to Wanganui, Captain Blyth, of the 43rd Light Infantry, with from 30 to 40 men of the detachment stationed there, went from the Redoubt to Arama Karaka's place. As they were approaching the houses, the Natives, who were sitting outside watching the encamping operations of the forces under the Major-General, who had just arrived, became alarmed and went all into one large house. Captain Blyth took his men to the rear of the house where he posted them, and then went himself to the entrance of the house, and ordered the Natives to come outside. The young chief, Hone Pihama, asked him if the women and children were to come out; Captain Blyth replied, No, only the men. The men, numbering altogether 34, came out of the house, when they were forcibly marched off by the soldiers to the camp, and put into two tents, and sentries placed over them. Some time afterwards they were asked by Dr. Featherston, through Mr. Macdonnell, whether they preferred to go over to the rebels or sign the oath of allegiance, when the Ngatiruanui chief, Hone Pihama, replied, "if we had wished to go to the rebels we should not have been here now; as to taking the oath, that we have already done." They were then told that they must take the oath again, and were compelled to do it.

These Natives had previously taken the oath of allegiance, and laid down their arms to Colonel Warre, C.B., and myself, and some time afterwards their guns were restored to them by order of the Government; but on the occasion above referred to, their arms were again taken from them, and taken away altogether, and a few days before I left New Plymouth, I received a letter from the chief Arama Karaka, about them, copy of which letter I also beg to enclose.

Arama Karaka and 33 others were kept prisoners in the two tents the whole of the night, and the next morning all of them, but Te Ua and another, were liberated. They have since told me that during their confinement in the tents they were very much frightened, and recommended each other to meet death bravely, if that was to be their doom.

This and the treatment of Heremia no doubt alarmed Wiremu Kingi Matakatea, as it was the cause of his retiring from Te Namu to Nukuteapiapi, his chief place of residence, where I do consider he was most unwarrantably and unfairly attacked, and his place burnt. On hearing of what had occurred to him I went to Colonel Warre, C.B., who was commanding the district at the time, and asked him if he had any objection to my sending Ropata Ngarongomate to Taranaki, to try to communicate with him, and recommend him to come in, and refer his case to the Government. Colonel Warre very kindly consented, and gave me a pass for Ropata Ngarongomate and as many of his followers as he may wish to take with him. They proceeded to Opunake, but instead of being allowed to communicate in a friendly manner with Wiremu Kingi Matakatea, they were compelled by Captain Horan, 43rd Light Infantry, officer in command at the time, to go in advance of the troops to attack him. They protested against being compelled to do so, and were told if they did not they should all be made prisoners.

They were thus arbitrarily compelled to go in front of the troops, without a gun in their hands wherewith to defend themselves, to the attack of a near relative, with whom they had always been on &c., belonging to friendly Natives which were looted in the district on the occasion, as I have already reported this matter, but I have not yet been able to ascertain the amount of injury done to Wiremu Kingi Matakatea and Arama Karaka.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

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NOTE.—I do not know whether Mr. Parris here states all the circumstances from his own knowledge, as in the action taken by Captain Blyth, Dr. Featherston, General Chute, Captain Horan, and the Natives spoken of. If not, I recommend that he should state that he has been so informed, and, if he thinks necessary, upon what authority.

28th July, 1866.

A. H. RUSSELL.

Statement by JOHN REDDY.

On arriving from Wanganui Captain Mace brought in some horses belonging to Hone Pihama, a friendly chief, which Captain Mace promised the commanding officer at Opunake, Captain Livesay, 43rd Light Infantry, to return to him (Hone Pihama). The horses were picked out by Hone Pihama, how many I am not certain. When Captain Mace left Opunake Captain Livesay came to me and told me that the horses were taken away by Captain Mace, and asked my advice. I told him the only remedy was to write to Mr. Parris; and he desired me to do so, and to make use of his name, which I accordingly did, and forwarded the letters to Mr. Parris by a Native.

On the day the General left Opunake for Wanganui he called me to his tent, and told me to wait outside until he put his coat on, and he then told me to tell all the Natives who had taken the oath of allegiance that they were to make themselves useful as guides whenever they were wanted. He then told me he would return in two or three months, but if one murder was committed he would return immediately and sweep them all off the face of the earth, civil as well as rebels. I told him I did not think it would be well to tell the Natives that; and he said I was a very bold fellow to tell him so, and asked me why. I said I thought it would be too harsh, and would drive them all away.

I consider the principal cause of Heremaia's going over to the rebels to be on account of Captain Blyth's treatment, in the absence of Captain Livesay at Opunake.

While the General was at Opunake Captain Blyth called upon me to interpret something he wanted to say to Heremaia. He told me to tell him that if he did not get his horse in that afternoon he would be hung, and shook his fist at him. I did not tell him so, but I believe that Heremaia understood what was said, as he looked frightened out of his wits. He told me that his young men were out looking for the horse, and as soon as it could be found it would be brought in, and he could not do any more.

New Plymouth, March 23, 1866.

JOHN REDDY.

Witness—W. Rennell.

KI A PARETE,—

Opunake, 14th Hurae, 1866.

E hoa. Tena koe, ka nui toku aroha atu kia koe.

E hoa, i to matou haerenga mai, ka tae mai matou ki Kapoiaia ka kite matou i nga tangata i reira, ka ki atu au kia ratou, haere e hoki ki uta, e tae koutou ki uta, me ki atu a Te Whiti raua ko Tohu ko Aperahama otira ki a ratou katoa, kia haere ake ki Nuku-te-apiapi, ki reira ratou kite ai i a au, me ahau hoki hei reira kite ai ia ratou, a ka tae mai matou ki Opunake nei, ka rongo matou kia Wiremu Kingi, raua ko Hapurona, ko te Waitere o Waikato kua noho mai ki Oeo, ka tuhituhia atu e au taku reta ki a ratou mo te he kia whakamutua, me te karakia Hauhau kia whakamutua—engari kia kotahi tonu te iwi Maori raua ko te iwi Pakeha i runga i te motu nei.

Heoi tera, ka tukua atu kia haere tera reta.

I muri nei o tera reta, katahi au ka tuhituhi ki te Iwi Taranaki, a ka tae atu ano ki aua tangata i kiia iho ra e au ki a haere ake ki Nuku-te-apiapi—ko nga ritenga tenei o to matou taenga mai e noho nei.

E tatari ana matou kia utua mai nga reta i tukua atu ra kia haere. Heoti ano ka mutu.

Ki a Parete.

NA TE UA.

[TRANSLATION.]

TO PARRIS,—

Opunake, 14th July, 1866.

O, Friend. Salutations to you! Great is my love for you. O, Friend, when we were coming this day, we arrived at Kapoiaia, we saw some persons there. I said to them—Go you, return inland, and when you get there tell Te White and John and Aperahama and all of them to come on to Nuku-te-apiapi, for us all to see each other there. When we arrived at Opunake here, we heard that Wiremu Kingi, Hapurona and Te Waitere, of Waikato, were at Oeo. That Te Waitere, of Waikato, had taken up his quarters at Oeo. I then wrote a letter to them directing them to give over doing acts of violence and the Hau Hau worship—that the Maori and the Pakeha be one people living together. That is all of that. I sent that letter on. After that letter I wrote to the people of Taranaki, and it reached those people whom I had previously asked to come to Nuku-te-apiapi.

This is the course I have adopted since our arrival, to wait for those letters which I sent on to be replied to. That is all ended.

TE UA.

KI A PARETE,—

Te Taihua, Hanuere 12th, 1866.

E hoa kua kite matou ara tetahi o matou i etahi waero, tokorua. Ko te Tutere i kite i enei tangata, i a Ihiri i a Wiremu te Poki, i tae mai ki a ia, he rapu tangata kia rongo i te kupu. Ka ki atu a te Tutere kei a korua te kupu, ka puta mai i a raua, e toru Waikato kei a raua e noho ana, otira kei te whakahokia ano e matou. Ko ta raua kupu tenei, otira, ko ta raua kupu e ki ana i tenei marama kua iti haere te hara.

Kia rongo mai koe me hohoro te kupu mai ki au kia rapua te whakaaro, notemea e mohio ana au ki te tangata i haere mai nei, ki a Wiremu te Poki, he tangata tuturu no te Patukai, koia taku i mohio ai kua mau te rongo, otira kei a koe te whakaaro. Otira kia hohoro mai to kupu ranei, to tinana ranei, kua hoki raua.

Heoi ano,

NA KOMENE.

[TRANSLATION.]

TO MR. PARRIS,—

Te Taihua, 12th January, 1866.

Oh, Friend! we have seen, that is to say some of us have seen, two wild (men). Te Tutere it was who saw these men, Ihiri and Wiremu te Poki; they came to him seeking some one from

whom to hear a word (terms of submission). Te Tutere said to them, the word is with you. They two then said that three Waikatos were living with them, but we (the writer and others) have been sending them back. This is what they say, that is they say that now at this present month, the disaffection of the Natives is less.

Do you hearken! Send me your word quickly—let some measure be quickly devised; for I know that this man, Wiremu te Poki, who came here, is a man of note of the Putukai tribe. Because of this do I know that peacemaking is near at hand, but with you is the thought. But be quick either in replying to this or in coming yourself. They two have gone back. That is all.

KOMENE.

KI A PARETE,—

Matakaha Kainga, Hurae 14, 1866.

E koro e Parete, tena ra koe, ka nui toku aroha atu ki a koe. Heoi tena.

He kupu ano tenei naku ki a koe, e rapu ana au ki taku he i wheneitia ai aku pu, i kaiponuhia ai, no te mea kua hoatu e au ki a korua ko te Kanara; engari kei a koe te ritenga mo aua pu, ki te pai koe kia whakaaturia atu taku kupu ki a te Kawana, e pai ana. Heoi ano.

NA ARAMA KARAKA TE RAEUAUA.

[TRANSLATION.]

TO MR. PARRIS,—

Matakaha Settlement, 14th July, 1866.

O Sir, Mr. Parris, Salutations! Great is my love for you. That is all of that. This is also a word of mine to you. I am seeking to know what my fault is by reason of which my guns are dealt with in this manner—are kept from me—for they were given up by me to you and the Colonel; but it is for you to decide with regard to those guns. If you are willing to show my word to the Governor, do so. That is all.

ARAMA KARAKA TE RAEUAUA.

## No. 12.

SIR,—

Wellington, 30th July, 1866.

In reference to your minute on my report of the 26th instant, as to whether the circumstances to which you allude are from my own knowledge, I have the honor to explain that, in each case, I obtained the information from eye witnesses.

In the case of Captain Blyth, 43rd Light Infantry, the information was supplied by the interpreter John Reddy, who was stationed at Opunake in that capacity, and the chief Hone Pihama and Mohi Rahui, both of whom were amongst those confined in the tents for one night. The two latter gave me the information relative to Dr. Featherston requiring them to sign the second time the oath of allegiance.

With respect to the treatment of Ropata Ngarongomate and his followers by Captain Horan, 43rd Light Infantry, I have the honor to state that on Ropata Ngarongomate's return to New Plymouth he came to me and complained of the treatment he had received.

About the same time the Taihua Natives wrote to His Excellency the Governor complaining of the manner they were being treated, and the letter was referred to me to report upon by His Excellency from Auckland. To my report was appended a statement of Mr. W. Carrington's respecting the treatment of other Natives by Captain Horan, and a copy of the said report and statement was sent to your office.

I have, &amp;c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

