

he said—"Mr. Booth, we now offer you the skin of a man. It is for you to put flesh, blood, and bones into this skin. The skin is whole, without blemish; but it is worthless unless you put into it flesh, blood, and bones." In reply I said,—“Who first disfigured and cut up your fair skin? Did not you yourself? Who murdered ministers, unarmed men, and little children? Who committed the horrible atrocity of cutting off human heads, and carrying them about the country? I ask you to answer these questions. Had you been satisfied to have remained in this beautiful country, you would not have been molested by me. Why did you go to Waitara, to Tataraimaka, and afterwards to Pipiriki, to Moutoa, to Nukumarū, Weraroa, Kakaramea, and other places, thus not only cutting your own skin, and wasting your own flesh, but mine also? Now to reply to your request. Give me flesh, blood, and bones to put into this skin. This is my answer. The flesh, &c., of the Ngaruahine is the land commencing at the Waingongoro, and extending on the coast line to the mouth of the Kapuni, and going inland to the mountain. The right I exercise over this land is the right to make roads through it for your use and for my use. The land is yours. The land on the other side of the Kapuni stream, and from thence to Kaupokonui, is for you and me—that is, it will be surveyed and put into the market; then after roads, bridges, and other improvements have been paid for, the remainder of the money will be counted, and a portion given back to you. This is the flesh, blood, and bones which I have to put into your skin.”

Toi then went into a defence of himself and his tribe. He said—"The evil commenced at Taupo (King movement) and at Waitara. I (Ngaruahine) have never committed murder." This statement was confirmed by Kemp and others.

After Toi had sat down, a man, whose name I could not learn, got up and sang rather an offensive song, ending in a chorus with something like a curse upon my head. This was all done in good humour, and is in accordance with Maori custom: that although you are prepared to yield to circumstances, yet you are not supposed to yield tamely without having an insolent word to say for yourself.

As soon as this speaker had sat down, Kemp got up in a violent passion, and paid the man out by singing two or three derisive songs about Hauhaus and their king. The Native Contingent joined in the chorus with great gusto. The Hauhaus took it all in good part, and told the man that he had got the worst of it.

Tamati Hone then made a speech, during which both parties quieted down, and had a laugh over the joke; and then Titokowaru again came forward and presented the gun to me as the representative of the Government, and said that his influence extended to the four parts of the island; and he would promise for all that the weapon of war should be trodden under foot. He further added, that if any of the Native tribes recommended the war, he should feel bound by the declaration he had now made in presence of this assembly not to give any assistance whatever.

I may state, in conclusion, that ever since Titokowaru made the first overtures towards establishing friendly relations with us, he has shown the most untiring energy in his efforts to bring other tribes to make peace. He has visited all the hapus between Taranaki and Wanganui, and has now succeeded in bringing them in. Six weeks or two months ago he made a long journey on foot with a few followers to Taranaki, the Upper Waitara, across country to the Upper Wanganui, down the river in canoes, and then home again by the coast; and he has had messengers constantly going to Waikato and different parts of the country. He says that the Wanganui Hauhaus are now prepared to come in; and as soon as the crops of potatoes are in (about a month) Matutaera and other chiefs from Waikato and the Upper Wanganui have promised to attend a meeting at his place, and which I am invited also to attend.

The Hon. the Native Minister,
Wellington.

I have, &c.,
JAMES BOOTH,
Resident Magistrate.

No. 76.

Copy of a Letter from Mr. HALSE to Mr. PARRIS.

SIR,—

Referring to an article on the Pokaikai Commission, in the *Wanganui Times* of the 17th of March last, containing an extract from a letter which appeared in the same journal on the 31st August, 1866, I have the honor, by direction of Colonel Haultain, to state that if you entertain a belief that the publication of the article in question is calculated to have the effect of inviting Natives to make an attack upon you, the Government is advised that a prosecution should be instituted by you against the printer and publisher of the paper.

I have, &c.
H. HALSE,
Assistant Under Secretary.

No. 77.

Copy of a Letter from Mr. PARRIS to the Hon. J. C. RICHMOND.

(No. 143.)

SIR,—

I have the honor to inform you that the Natives from the South are now paying their long promised visit to the Natives of this district.

On the 2nd instant, about fifty of the Taranaki Natives arrived in town, and among them Patara the man of East Coast notoriety, and other leading men who represent the different sections of the Taranaki Tribe. They are now at Mahau's place, Waiongana, and from thence they purpose going on to Waitara and Turangi.

This day another party of about sixty has arrived from Ngatiruanui, not so many as were expected, on account of sickness, which is very prevalent in this district at the present time, a sort of low fever,