

with interesting particulars of their reception by Titokowaru at Te Ngutu-o-te-Manu, after they left Oponake, on their way to get to the Ngatimaru track inland of Mount Egmont.

Whilst they were at Te Ngutu-o-te-Manu, Titokowaru cursed the Maori King with the following sentence: "Me kai te ra whanautanga o Matutaera, no te mea he Kingi na te tangata ehara te Kingi na te Atua." Translation: "Let the birthday of Matutaera be eaten, because his kingship was of man and not of God."

So far as I can learn, the present policy of the Tokangamutu King party is peace, but they continue to exercise great perseverance in their endeavours to secure the allegiance of wavering tribes to their cause.

The messenger who brought me this information is of opinion that Wiremu Kingi te Rangitake will go with More to Tokangamutu.

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I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

No. 12.

Copy of a Letter from Mr. R. PARRIS to the Hon. the NATIVE MINISTER.
(No. 236.)

SIR,—

New Plymouth, 13th August, 1868.

I have the honor to forward herewith, for your information, three letters brought from the South, one from Wharematangi, and one from Patara addressed to me, and the other from Natives of Te Kauae, addressed to their people who brought cattle up here for sale, as reported in my letter No. 220, of the 3rd instant.

It appears that Wiremu Kingi te Rangitake, More, Matena, and party, on their leaving Taranaki, as also reported in my letter before quoted, stopped a night at Te Kauae, and the following morning left to go to Te Ngutu-o-te-Manu. After they had gone, Manaia went to Waihi, to report their having stopped at his place, and other information which he had obtained from them.

On Manaia's arriving at Waihi, he was made prisoner and put into the guard-room, and kept there for two nights. As Manaia did not return to Te Kauae his people sent a messenger to look for him, and on arriving at Waihi he (the messenger) was also made prisoner. This information and complaint was brought to me by Manaia's people, and Hore Pihama, and the cause assigned for the arrest is that stated in the letter from Te Kauae. The officer in command at Waihi might have had other reasons than those mentioned by the Natives for the arrest of Manaia, a chief who has been faithful to us ever since June, 1865, and from that time was always on the best of terms with the detachments of the Imperial forces stationed at Waingongoro, and always reported to them any information he obtained from time to time in reference to the movements of the disaffected Natives; and on this particular occasion he appears to have lost no time in communicating to the authorities at the Waihi Camp the fact of More and party being in the district, and while performing that service was arrested and made prisoner.

It is useless for me to make any comments upon the extraordinary system which appears to be in practice in the Patea District of arresting Natives, as His Excellency's Government must be fully aware of the probable result of such proceedings.

I have, &c.,

R. PARRIS,

Civil Commissioner.

The Hon. the Native Minister, Wellington.

Enclosure 1 in No. 12.

TO PARRIS,—

Te Hueakama Whare i Taranaki,

Patea, 8th August, 1868.

Friend, salutations to you. I have still the same regard to you as when we were one in heart and mind. My regard for you will not cease. Te Karira has come here, and brought your word asking why Taurua was arrested? I ran back from Papawhero. Friend, I do not know what his fault was; who can fathom your motives? Taurua went to Wellington and came back again, but I do not know for what reason; yet I have urged upon my people to rest firmly on that which is good, and to keep to that which was agreed to by us under the shining sun. I am sitting on McDonnell's chairs, and if I am killed for the fault of others, well: let it become a bye-word to after generations. I have also spoken to McDonnell. Should the steamer go again to New Plymouth, ask me to go thither. I am anxious to do so: it was only on account of Taurua's arrest that I for the time gave up the idea. Friend, what have you to say to me whilst all the time I am bearing with fortitude what you impose on me and my people? May peace rest upon you.

Your friend,

WHAREMATANGI.

Enclosure 2 in No. 12.

TO PARRIS and Mr. RICHMOND,—

Whakairi, 5th August, 1868.

Friends, salutations to you two and your runanga. We are now at peace with each other, and quietly disposed. Leave Titokowaru to do his work, and to fight single-handed against McDonnell.

Friends, do not look with anxiety towards this part; there is no cause for anxiety here.