

a good muster of Natives who acknowledge allegiance to the Government, would be likely to have a wholesome effect, and I accordingly induced a large number of the friendlies to attend the meeting.

The Ngatiawa passed through New Plymouth on the 12th ultimo, and on the 13th I started myself, accompanied by the young chief Pungarehu, from Tokangamutu. On the first night we encamped at the Taihua, near Mokotuna, where the Ngamahanga joined us; and on the following day, the 14th, we went on as far as Ikaroa, where I had arranged for the Natives from south of that place to meet us. On reaching Ikaroa, we found that Wi Kingi Matakatea had already arrived there with a cartload of potatoes and two pigs, a present of food for my party.

About noon Hone Pihama came up with the Opunake and Oeo Natives, and soon after Wiremu Hukanui (Manaia) arrived with the Kaupokonui Natives. Altogether, my party now consisted of about 700 Natives, who had with them something like 300 horses and ten carts. I distributed the food which I had provided for them, and afterwards made arrangements for encamping for the night.

At daybreak on the morning of the 15th. I aroused the camp, and within an hour we moved off towards Parihaka. On arriving at a place called Kopara, we halted to arrange the order of procession. I put all who were on foot in front, those on horseback next, and the carts behind; and in this order we marched into Parihaka, a village containing about 100 houses.

Some time before the meeting I had complained to the Parihaka Natives of the state of the road to their place, the approach being at that time by a very indifferent track, over which it would have been almost impossible to have taken such a number of horses and carts as we brought with our party. We were therefore much pleased to find that the old track had been replaced by a very decent cart road, and that a heavy cutting had been made at the approach to the river at Parihaka, which enabled us to take our carts across and quite into the village. This circumstance is in itself a strong indication of peaceful intentions on the part of the Parihaka Natives.

On arriving at the place, we were received with enthusiastic demonstrations of welcome, and found piled up in front of the village for the use of our party a large supply of food, consisting of about 2,500 kits of potatoes, kumara, and taro, with seventy-two carcasses of pigs and two sheep. This was supplemented afterwards with a further supply of potatoes and pork, and a quantity of stir-about made of pounded maize, which was served in *kumete*, large troughs formed of solid blocks of wood hollowed out.

On the morning of the 16th, I suggested publicly that all the tribes assembled should meet outside the village, and have the day for general talk amongst themselves, as I should request Te Whiti to commence the business of the meeting the following day. This was assented to.

On Saturday, the 17th, all assembled in an open space in the village which Te Whiti calls his *marae*, when the real business of the meeting commenced, and, although representatives of the tribes from north and south had been there more than a fortnight, no one had the slightest idea what Te Whiti was going to propose, or, to put it more properly, what he was going to decree; for it must be known that this chief outdoes all the other inspired prophets and rulers of the Maori race, actually venturing to identify himself with Jehovah, and giving forth his edicts as the direct commands of God. This strange assumption and delusion renders it most difficult and painful to enter into discussions with him, more especially as he has succeeded in inspiring his followers with an amount of superstitious awe, and with the belief that, if not actually himself divine, he is divinely inspired. As a natural consequence of this, whatever he says exercises over their minds a peculiar influence and power.

We were four days talking before the arrival of Titokowaru on Wednesday, the 21st, previous to which I had arranged with Hone Pihama and Manaia to try to induce them to encamp outside the village; for as Titokowaru and his party were all armed, I preferred that they should keep separate from the other Natives.

Early in the morning my men turned to and made ready a place for the new comers outside our encampment, whilst others were killing pigs and preparing food for them. Our scouts reported them only a mile off, decorating themselves for their entrance into Parihaka. All the place was a scene of bustle and excitement, which increased at the sound of the first shot from the approaching party, then about a thousand yards off. As they steadily advanced in single file, firing off their guns in rapid succession, all the Natives in the village rushed out, and began dancing and shouting out *hakas* of welcome, which echoed through the forest. As soon as the first excitement had subsided there was a *tangi*, after which followed exchanges of salutations in which Titokowaru, instead of humbly acknowledging his faults, showed a disposition to bounce, speaking contemptuously of the action of the other Natives in abandoning him, and breaking up the canoe. I should not have said anything to him so early had any of the Natives censured him for the high ground he was evidently inclined to take; but finding none of them did so, I undertook to do so myself, and at this he grew irritated and began charging me with the Pokaikai tragedy and other occurrences, which led to a warm controversy. After a time, however, his anger subsided, and he asked me what I sent a letter to Patea for. It happened that on his way to Parihaka, Titokowaru had met a Native whom I had despatched to Patea with some telegrams, one from Mr. Branigan which he had requested me to forward, and the other from myself. Learning from this man that he was going to Patea with letters from me, Titokowaru suspected that I had sent for Europeans to take advantage of him. I therefore explained the purport of my letter, telling him at the same time that I was not given to treachery.

In the evening Titokowaru shifted his party from the place provided for them, and encamped on the bank of the river at the edge of the forest. The situation chosen was more sheltered than the other, and this was probably the reason for the change; but the move was a cause of suspicion amongst my Natives, and some of them came to my tent in the night to represent their feeling of insecurity, we having no arms to defend ourselves with, whereas Titokowaru's men were all armed and might take advantage of us.

I treated the matter lightly and told them I saw no reason to be apprehensive of danger, but they still said they were thinking of getting away in the morning. I got up and went near enough to see that Titokowaru's party were all quietly lying down. I had no rest for the night thinking the matter over; and seeing that something must be done to dispel the suspicion, I went the next morning at daybreak to Titokowaru's camp by myself. I found him and his people very civil, and no reference