

was made to the previous day's proceedings. My Natives soon found out where I was, and began to collect around us, and from that time forward everything went on more agreeably.

On Thursday, the 22nd, the whole of the Natives met Titokowaru's party in Te Whiti's *marae* where a great deal that had been previously gone over had to be repeated, at the request of Titokowaru, who said he had heard on his way what had taken place, but preferred hearing it all before the meeting.

At the close of the meeting, Titokowaru expressed himself disappointed with what had passed, having expected, no doubt, that many questions which were only referred to briefly, in figurative language, would have been fully gone into, such as the land, and the return of his own tribe to their district. There are a great many of the Ngatiruanui who have been living at Parihaka more than two years, and he put a question to Te Whiti as to when he was going to liberate them. Te Whiti evidently wanted something more from Titokowaru as a guarantee for his future good conduct. He reminded him frequently of his going about armed, and of his previous opposition to his (Te Whiti's) peace policy; all that this elicited from Titokowaru was, that he would remain quiet if not interfered with.

Titokowaru put no question to me himself about the land, but some of his people tried to get up a discussion with me about it. One of them said, "If we talk to you about how things are to be settled, perhaps you will say the same as you did at Te Kauwae, when you met us there (in 1865); you then said that there were others behind you to decide those questions." I replied, "Yes, there are those behind me by whom those questions must be decided. I have already recommended that the Government and chiefs should meet to decide them, but you have heard what Te Whiti has said, that he is the only one to do it."

One Ngatiruanui man, Matenga, who lives at Parihaka, said they were like an egg without a nest to get hatched in.

Being ignorant as to what the Government intended to do with respect to the land, I declined to entertain the question.

One figurative saying fell from Te Whiti which admits of different interpretations, and as to the meaning of which my Natives are not agreed. I asked him publicly for an explanation, but his answer threw no further light upon it. The words were "Ko Tangaroa me hoki ki Ruakipouri." During the discussions Te Whiti said the Queen's soldiers had all returned to England, and the Queen should go back too. Whether it was intended to apply to the Queen's authority over New Zealand, or to Europeans on confiscated land, or to unsettled Natives, no one knew for certain.

On Friday evening, the 23rd, Titokowaru addressed the meeting, and intimated that he was disappointed, having come from Ngatimaru in the expectation of hearing something more to the purpose. Such was what he implied, though not in these exact words. His disappointment was manifested by suddenly bidding the assembled Natives farewell, and stating that he should return to Ngatimaru, where he should turn his back towards Taumatamahoe and Tawhana (Tikaokao, the leading chief of Ngatimaniapoto), and keep his eyes upon the approaches from Ngaere and Waitara; that night and day his mind was thinking of the Ngaere and the sea coast; that he should remain quiet if not molested. He then said, "Adieu, ye people. I go to my camp for the night, and in the morning I shall leave to return to Ngatimaru."

Turning to his followers, who were all sitting down, he said, "Rise, let us go," and simultaneously all stood up and walked away to their camp. As they were moving off, Te Whiti spoke to him and asked him if he was *pouri* (vexed) that he left so abruptly; in answer to which he said, "What is there to wait for? I have heard the talk, but do not see the end of it."

During the evening, my natives mixed with them at their camp, and appeared more like one party; in fact, their sympathy for them was more apparent than that of the Parihaka Natives, more especially the Puketapu, of which tribe the Ngaruahine, Titokowaru's hapu, are a branch or section.

The next morning, Saturday, the 24th, we left to return home. I rode in to where Titokowaru and his people were, accompanied by Ropata, Mahau, Tahana, and others. They were preparing to move off with us. Titokowaru requested Mahau and Tahana to visit him at Ngatimaru. I addressed them briefly, requesting them to return quietly through the district on their way home. As I turned my horse to ride away, he called out to me and said, "Ka rongā koe taku raruraru i te takutai, kei pouri koe" (If you hear of any unpleasantness of mine on the sea coast, do not be angry). I asked him what he meant. He said, "Your people have taken a woman from us." I asked him who had taken the woman. He said, "Your people at Opunake." Ropata then explained that it was W. King's people, who live at Nukuteapiapi, inland of Umuroa.

I requested him to try and settle the matter quietly. Heremia, who had just come out of the village, then addressed them, commencing with advising them to keep quiet; but, having moved off, we did not hear all that he said.

I have no hesitation in saying that I believe the Parihaka meeting will prove to be one of the most important ones that has been held by Natives. There are many very good qualities in Te Whiti's character, such as his continued exertions to put a stop to hostilities, his plain and humble mode of living, both as regards food and his personal appearance, and his very gentle manner with his people; but his ideas are too primitive when brought into contact with the progress of civilization.

I believe he means well, but the question for solution is, how to remove the cloud of superstition that envelopes him, and its effect upon others, and to induce him to use his very great influence for good purposes, and not, as hitherto, obstructively.

Aporo of Tokangamutu assured me that Tawhiao had for a long time past been guided by his counsel and advice, and that all the proclamations which have been issued by Tawhiao the last three years emanated from Te Whiti. Aporo further assured me that in his opinion Tawhiao would not oppose anything Te Whiti had done at the Parihaka meeting, and that he would resign the Maori kingship. That, on returning to Tokangamutu, he (Aporo) should go round the Island to the East Coast, and Heremia would go round the Island to the South, to proclaim what has been done at the Parihaka meeting.