

A day or two after the survey commenced, Kokiri, Patuwairua, and a few others went to Parihaka to seek counsel of the prophet Te Whiti. I understood at the time that Titokowaru also went. It, however, appears that he stopped, with his immediate following, at Oeo. Te Whiti told them not to oppose the Government survey—it was not advisable that blood should be spilt a second time upon the land; but that any one taking the compensation (*takoha*) offered would be as bad as Judas in taking the thirty pieces of silver. In answer to the question of what he would do if the survey went to Parihaka, he replied that he should not oppose it—the time would arrive when it would be all set right. He also declined to sanction the proposition of Kokiri that Katene should be killed. The effect of this interview has been very beneficial in producing submission to the survey on the Plains.

Arrangements have been made with the Natives for the supply of pigs and potatoes to the surveyors, and a party of Titokowaru's followers on horseback, some twenty-five, visited the advance camp at Kapuni yesterday. They good-humouredly said it was their first visit to the surveyors, and that they expected some one to "shout." A bottle of whiskey was found and handed to them, which they disposed of, and then left.

That the opposition to the survey has been so very much less than I anticipated is, I believe, due to the firmness shown by the Hon. J. Sheehan in dealing with the whole question, and that of the Momahaki confiscated land in particular. The advice of the prophet Te Whiti at Parihaka has, no doubt, materially assisted in promoting the general submission of the Natives on the Plains. But the prophet is a farther-seeing man than most of the Natives, whose existence as a race he is anxiously promoting. It is reasonable to suppose that the interviews he had with the Hon. the Native Minister satisfied him that resistance would be hopeless, and that in the interest of the Native race submission was the only course to be adopted. The feeling also exists on this coast that Natives who oppose the Government are now isolated by the action of the Maori King and Manga (Rewi) in making terms with the Government for themselves and their tribes.

I am employing a Mr. R. S. Thompson to accompany the surveyors as interpreter. I enclose his last written report, since which Native feeling is very much improved.

I have, &c.,

CHARLES BROWN,

The Under Secretary, Native Department, Wellington.

Civil Commissioner.

Enclosure in No. 8.

Mr. R. S. THOMPSON to Major BROWN, Civil Commissioner.

SIR,—

Waingongoro, 5th August, 1878.

In accordance with instructions I received from Captain Wilson, I proceeded to Waiokura yesterday (Sunday) morning, in order to interview Patu Kopa with regard to the men pig-hunting. I found no one at his whare, and returned to camp. In the evening I went to Normanby, and returned at daylight this morning.

I was very sorry to find the people of Normanby, especially the female portion, in a state of ferment with regard to the Natives. They appeared to anticipate trouble; and I hear that Mr. Brett has applied to Waihi for arms. Of course I cannot vouch for the truth of this, as I had but an hour or two at Normanby, and that at night; but any such appearance of alarm and disposition to meet trouble half-way should in my opinion be put a stop to, as likely to inspire the Natives with confidence should they be disposed to be troublesome.

I consider it my duty to inform you of the turn affairs have taken on the Plains since the occupation by the survey party of their present position. On Monday last Titokowaru was at Okaiawa, but during the day he was sent for by Tairuakana, and proceeded to Taikatu. Of course the survey was talked over, and Waru is reported to have said: "In the days that have but lately passed my sword was rusted (*para*) and dirty (*waikura*), but as I stretch forth my hand it is as bright as of old." These words were reported to Te Whiti, at Parihaka, and he said, "Waru is a man of the sword" (*kaore he ritenga*). Te Whiti also said, when he heard that the survey had crossed, "He pakeha; kia marema, me Maori, moe atu," which plainly shows what would be the fate of any Maori who should lead the surveyors on the Plains.

The Natives of the Kopanga are keeping close to their *kaingas*—some at Omaturangi and Taikatu, and some at their places at Inaha and elsewhere. The only Natives who have visited Normanby during the last week are from the Kanuihi and Okahu *hapus*. They represent the Natives as being engaged in weeping for their land, and in a state of "*pouri*" and "*mamai*." They appear to be anxious that Te Whiti should bring his work to a conclusion, and say that if he is long about it now bad may come of it. The only Natives who went to Parihaka are Patuwairua and Kokiri. The report that Titokowaru and party had gone there is untrue. I would suggest measures should be taken to learn all that transpires at Parihaka on the 17th.

Such is the gist of the information I gathered during my short stay in Normanby. My wife, I believe, wishes an interview with you; and should she go to Hawera you may learn further details from her, as I have told her she is to trust to Government.

Awaiting any instructions you may have for me,

I have, &c.,

Major Charles Brown, Civil Commissioner.

R. S. THOMPSON.