

what it was on previous occasions—when the surveyors have been removed in the same way on the east side of the Waingongoro, have been deprived of their instruments and tools, or even threatened by armed parties—when I have always been able to surmount the difficulty by delay, by temporizing, and by a use of the compensation that was at my disposal. In the past three years I have thus carried out the confiscation over nearly 200,000 acres, under the instructions given to my predecessor and myself by the late Sir D. McLean, then Native Minister. The Natives saw that they were beaten, and that any struggle would leave them in a still worse position than the last war had left them in. I believe that the prophet Te Whiti and his coadjutor Tohu also recognized this, and therefore counselled that no resistance should be offered to the surveys, and, above all, that no blood should be shed. This is borne out by the advice he gave when he was asked if I should be prevented by force of arms from taking the survey on to the Waimate Plains. “There has been bloodshed enough for that land. Let no more be shed.” A small matter, as little desired by Te Whiti as it was by the Government, and that might have happened at any time since hostilities ceased on that coast—the murder of McLean by Hiroki at Waitotara—has changed the whole aspect of affairs. There are not the slightest grounds for regarding the murder as a political one connected with the survey of the confiscated land; but Hiroki, having escaped and reached Parihaka, although wounded, claimed that it was, and Te Whiti felt obliged, on that ground, to afford him an asylum, and he became the possessor of a white elephant. Te Whiti said to me very plainly, “If he had been killed on the way, I should have had nothing to say; as he has reached me, I am prepared to hear what the Native Minister has to say about it.” Since then the aspect of the confiscation question has materially altered. The Native mind sees it in the light that, if the Government cannot deal with Hiroki, it cannot deal further with the confiscated lands. And Te Whiti, when recently asked by the Hon. the Native Minister to give up Hiroki to be tried, feeling himself in a dilemma, lost his temper, and, after the departure of the Hon. J. Sheehan, yielding also probably to pressure, ordered that the surveyors should be removed from the Plains, which may be taken, as his reply to the request to give up Hiroki. I believe still that Te Whiti is anxious to avoid bloodshed; but he has felt obliged to take the step he has to maintain his position, and he is not in a position nor has he the will to prejudice it by retreating, nor can he choose what further steps he will take.

That the action of Te Whiti was not anticipated by his people even the day before, is proved by the fact that Titokowaru visited the Hon. the Native Minister the evening before, and preferred various requests—among others, that the road surveyed across his field of cocksfoot should be deviated. This was the only approach to a grievance; and he was informed that instructions had been given to deviate it.

Titokowaru and his people have always said of the confiscation, “Go to Parihaka and talk about it.” And this same answer I received while the surveys were in progress, and I asked for some one to be appointed by the tribe to assist me in pointing out to the Government what sections they wished reserved for them, lest I should make omissions that might afterwards be irremediable. Other tribes (*hapu*) simply said, “We did not ask you to survey the land, and we decline to take any part in it by indicating what we want. If you had killed us, all the land would have been yours; as you did not, we deny your right to cut up the pig and say, ‘Here is a joint (reserve) for you.’” So far, however, the question of reserves has not been a material one, as the inland boundary of the land now offered for sale is seaward of all the Native settlements and cultivations, which they have been told will not be interfered with. The reserves that I have recommended concern what may be termed the friendly Natives most, the other reserves suggested being principally to meet questions of sentiment, such as old pas, graves, &c.

The Natives on the Plains are about equally divided, one portion being willing to submit to the survey and sale of the land, and take such reserves as the Government will make for them. The other portion believe in, obey, and will support Te Whiti at Parihaka, who, with his following, will support them. But both parties deprecate any hostilities taking place on the Plains, partly through the lingering doubt of even Te Whiti’s supporters as to whether he will win the day, and a feeling that if the question is tried at Parihaka and lost, payment will be exacted there, while the friendly Natives remaining on the Plains will claim to have maintained peace there, and be allowed to retain the reserves originally intended for them.

As regards retaining possession of the Plains by survey or road parties, the survey parties will be again removed, and their work obliterated. Road parties I am not so clear in opinion about, the Natives never having objected to road parties on the main line of road there, from Waingongoro to Opunake, even of the Armed Constabulary Force encamped there in working parties. And there is the advantage that road work is not so readily obliterated as surveys. But in any case covering parties would only be met by armed parties, who would take it up as a challenge; and with but one result, that the arms would be used.

As regards purchasers of the land advertised to be sold settling on their sections, it is possible that they may not be interfered with. The Natives may recognize that as that land has been surveyed without interference they must be allowed to go.

It has been proposed that an armed force should be stationed in a redoubt on the Plains. I think the result would be, like covering parties to survey or road parties, that it would be viewed as a challenge, and result in a border warfare on the Waingongoro as the present frontier line.

Erecting a lighthouse at Cape Egmont, which is about six miles from Parihaka, and locating a force there, would establish a raw place, if it was not viewed as a challenge, as it probably would be, and in any case could only be viewed as a step to something further.