

responded to. A large quantity of land was cleared and planted accordingly, and when the crops were ready for use, instead of periodical visits, a large number from distant parts came to Parihaka to settle, and enlarged the settlement by building houses and cultivating the land, thus swelling the population.

Instead of half-yearly meetings in March and September, a monthly meeting became the established rule, which natives from places distant from thirty to fifty miles attended regularly, taking with them such supplies as they could raise from their own places, utterly regardless of the consequences to themselves, although indigence was inevitable by so doing, believing it was their duty to part with all they had for such time as might be necessary for the final consummation of Te Whiti's prophecies, when, as he gave them to understand, everything would be restored to them by some mysterious process. Te Whiti had told them that he was Jehovah, and him they implicitly obeyed, and nearly all their time was devoted to contributing towards the maintenance of Parihaka, which was growing into a little Republic. Had Te Whiti been as wise as he was ambitious, he might at this time have made (I have no doubt) very good terms with the Government in the matter of settling the land question in that district.

The success achieved in the ejection of the surveyors from the Waimate Plains inflated Te Whiti's vanity, and the faith of his followers in his attainments, and thus led him on to the further aggressive measure of sending out parties of natives to enter upon and plough land of European settlers at seven different places between Hawera and the White Cliffs. Six of the properties trespassed upon were portions of the confiscated territory which had been granted to Europeans who were in occupation, and one was part of a block of a land ceded to the Crown in the year 1848.

This new and singular proceeding on the part of Te Whiti caused great excitement throughout the district, but the forbearance of the settlers enabled the Government to deliberate, and determine what course of action to pursue, and the result was about 180 of the offenders were arrested and sent to gaol. Doubts being entertained by many as to whether Te Whiti had sanctioned the ploughing, I was requested to go to see him and ascertain if he had authorised it. I accordingly paid a visit to Parihaka for this purpose, and on putting the question to Te Whiti, he replied most emphatically that he had authorised the ploughing, and stated, as his motive for doing it, that Sir George Grey, at the meeting with Rewi at Waitara, had said, "He would plant a tree of peace whose branches would spread over the land," instead of which, in a very short time, he commenced stealing the land of the Waimate Plains, and that he, Te Whiti, had ordered the ploughing to probe Sir George Grey's heart to prove whether he was a man of peace or not.

Soon after this a Royal Commission was appointed to enquire into all questions affecting the confiscated territory on the West Coast, and the alleged discontent in consequence of non-fulfilled promises, and other matters affecting the natives. The very able and exhaustive report of the Commission renders it quite unnecessary for me to say anything on the questions which are discussed in that report.

In consequence of certain recommendations made by the Commission, Parliament recommended that a new Commission should be issued, fortified with full and complete authority to work out the recommendations embodied in the report of the first Commission. This was done; and soon after the survey of the plains for settlement was determined on, together with the opening and forming a line of road through the district by the Armed Constabulary. Surveyors were put to work under the direction of the Commission to survey the burial places, fishing sites, and a block of land for the use and occupation of the natives; and arrangements were made for the preparation and issue of Crown grants as the work progressed. Other surveyors were put on under the direction of the Surveyor-General to do the sectional survey of the plains for sale and settlement. The work went on without any obstruction or molestation from the natives, beyond the removal now and then, of course, of the survey-pegs by the sly.

The natives were frequently visited by an officer of the Government to explain to them what was being done, and what was intended to be done, but for a long time they manifested an unwillingness to talk about it, or acquiesce in the arrangements; still the work continued with great success, as is shown by the present condition of the district, and the natives between Waingongoro and Opunake have since submitted with very good grace, and have supplied lists of names of grantees for the Crown grants, which will be issued in due course.

At the same time that the survey of the land for settlement was going on, that of opening the trunk line of road through the district was also being pushed forward, commencing toward the south from Waingongoro, and from towards the north from Stony River.

In the meantime, Te Whiti, who had counselled non-resistance, and peace and quietness, prophesied that the portions of road which were being opened at both ends, would never meet. What was to prevent the meeting he never explained, and the only idea his followers had on the subject was, that there would be an interposition of a kind which no one but Te Whiti could understand.

As the roadwork advanced to that part of the district in front of Parihaka, it was deemed necessary to take the line through a native cultivation. The telegraph, which was being erected along the line, had been carried through the cultivation without any obstruction, so far as I am aware; but, on taking the fence down at both ends, the road being required for traffic, the first obstruction to the work was instituted, and, with very great persistency carried out. The Constabulary pulled down the fence the width required for the road, and the natives came and put it up again. This was often repeated. It was then decided to arrest the obstructors, and, as they came to fence (in obedience to Te Whiti's orders), they were arrested without much trouble, and sent to gaol. When this commenced, it was altogether uncertain where it would stop, inasmuch as Te Whiti was reported to have said, that when he had exhausted all the men, he should send the women and children to do the fencing, and to be arrested as an incumbrance for the Government. After several encounters at the fencing, altogether about 216 natives were arrested, and sent to gaol.