

Notice was given to natives belonging to other parts to disperse and return to their own places. There was no indication of their going away voluntarily, and a great deal of trouble was taken in separating them from the other natives and escorting them long distances in the direction of their proper homes to insure their final departure.

The great consideration for them now was, how were they going to live at their own places. All their crops for maintenance were at Parihaka. Many of them have suffered great privation, chiefly those north of New Plymouth. On several occasions supplies have been sent them by natives living south of Waingongoro, altogether over fifty tons.

They have gathered a large quantity of fungus which they have sold to purchase food; and during the autumn there is indigenous food which they use when on short commons, but their prospects during the winter, and until the next season crops are ready for use, would be very serious if they were not allowed to fall back on their crops at Parihaka for a maintenance. The present state of mind of the natives is one of uncertainty for the future. Their faith in Te Whiti is as strong as ever, and they talk of a re-union being near at hand, but if the course now being pursued toward Te Whiti and Tohu is continued long enough, I do not anticipate much more trouble.

Te Whiti's long course of obstruction to the progress of colonization has, no doubt, been most wearisome and disheartening to the white population, who have been naturally eager to see this isolated settlement connected by roads and the telegraph wire with the other settled districts of the colony.

To many, therefore, who are irritated by the long delay in the accomplishment of their wishes, which is associated with Te Whiti's name, his career will appear to have been one of mere folly, delusion, and unreasonableness, or of conscious imposture. But those who are capable of taking an impartial view of the whole case, and can admit the full right of the Maori to strive by all fair means to retain his old free mode of life, and enough of his primeval wilderness of fern and forest to enjoy it in, will find in Te Whiti's conduct as the leader of his people in a trying period, much that is worthy of their sympathy and respect. Te Whiti was, in fact, the representative in this part of New Zealand, of the love of the Maori people for their ancient customs and ways of living, and of their dread of being hustled off the scene by swarms of strangers, and by the introduction of new conditions of life, under which they instinctively felt themselves unable to compete on equal terms with the eager and vigorous new-comers in the struggle for existence. Regarding Te Whiti's position and career from this point of view, all feeling of irritation against the man for his steady opposition to the progress of colonization must disappear; and we can properly estimate the firmness, combined with total absence of any recourse to violent measures, with which he maintained the unequal contest for so many years, and can sympathize with his hopes and understand his prophecies, however quaint their form, that in some mysterious way a higher power would interfere to protect the rights of the weaker race.

Notwithstanding his rooted preference for the old Maori ways of life and his dread of their disturbance by the intrusion of European settlers, Te Whiti has shown no feeling of dislike or bitterness towards our race. On the contrary, whether at the summit of his prosperity, and when he might naturally consider himself to be master of the situation; or, when his endurance was tried to the uttermost by the near approach of our forces to Parihaka, every one was freely admitted to his settlement, and treated there with the utmost courtesy.

As regards the practical result of Te Whiti's leadership of the Maoris on the West Coast, it is perhaps hardly too much to say that if he had shaped his course with the special intention of enabling the Government to tide over without bloodshed a period during which there was a constant risk of collision between the races—but during which the Government (from want of funds or other causes,) was not in a position to compel submission without involving the country in a ruinous war—he could not have been more successful in accomplishing this difficult task. It would, of course, be absurd to impute to Te Whiti a desire to prepare the way for the final bloodless victory of the forces at Parihaka; but it should, I think, always be remembered in his favor, that it is mainly in consequence of his strong personal dislike to bloodshed and violence, that this happy result has been obtainable.

I have, &c.,
R. PARRIS.

No. 11.

R. PARRIS, Esq., to the UNDER-SECRETARY, Native Department.

SIR,—

New Plymouth, 23rd May, 1882.

In my report of the 15th instant I omitted to refer to two questions which entirely escaped my recollection, and I beg now to furnish the following as a brief supplementary report.

In October, 1878, a European named McLean, who had been working on the survey of the Moumahaki Block, in the Waitotara District, was shot, and on the body being discovered and an inquiry instituted, the natives of the Ngarauru tribe gave information that he had been killed by a native of their tribe, named Hiroki, and that it was believed he was off to Parihaka, armed with the gun with which he had committed the crime. Scouts were sent out from the Hawera District to intercept Hiroki's flight. They got upon his track, followed him until they saw him, fired at and wounded him; still he made his escape and got to Parihaka. As soon as it was reported that Hiroki was at Parihaka, the principal chief of the Ngarauru tribe, Aperahama Tamaiparea, with a party of natives went to Parihaka and demanded Hiroki to be given up to him, in his right as chief of the tribe to which Hiroki belonged. No discussion or explanation was offered, and instead of delivering up the criminal to be brought to justice, the old chief and his party received peremptory orders to leave Parihaka, failing which their lives were threatened. A native, who was living at Parihaka, and who was friendly disposed towards the old chief, came to him and implored him to make his escape without delay, assuring him of his peril if he remained. The old chief and his party left at once.