

After this the dispute assumed a new aspect. A party of forty to fifty men, of mixed ages, designated the *morehu* (survivors) marched out from Parihaka almost daily, each man carrying a branch of wood, and, on arriving at the road where it entered the cultivation on the south side, continued the march along the road through the cultivation, reciting an incantation till within a short distance of the north boundary of the cultivation, very near to the Constabulary camp, and back again to the south boundary, where they planted the branches across the road as a protest, and then marched back to Parihaka. Occasionally another party composed of over a hundred very small children (in charge of an adult) designated the *tatarakihi* (locusts) were sent out from Parihaka to traverse the road through the cultivation, warbling, like a flock of blight birds, an incantation taught them by Tohu.

Diverse opinions prevailed with reference to the merits of the dispute about the road through the cultivation. Some were of opinion that it should have been fenced by the Government, and that probably had this been done Te Whiti's opposition would have subsided; whilst others thought that as the land belonged to Government by virtue of confiscation the natives had no right to cultivate it.

Finding it was useless to expect any concession or compromise from Te Whiti, the Government determined on commencing the survey of the block of land, seaward of the new road, known as the Parihaka Block, for sale and settlement, as recommended by the Royal Commission. All their fishing sites and sacred places were reserved for the natives, and a large reserve on the south bank of the Kapoiaio River, containing altogether 714 acres. On the banks of the Waitotora River there were extensive clearings, made by natives who had come from distant parts, but did not belong to either Parihaka or the Taranaki District. Five hundred and forty-five acres were reserved from sale for a year or two, in order during that time to prepare them for clearing off, these lands having been mapped as waste lands of the Crown. In addition to this it was intended to make a continuous reserve of 25,000 acres from the Waiherenui River to the Moutoti River, abutting on the new road on the inland side.

It has been insinuated that it was never explained to the natives what land was reserved for them; such an assertion is not only unfair but notoriously false. During the progress of the survey work I was often in the district, and frequently met natives, to whom I explained what land they could occupy and what would be sold, and it was their invariable habit to say, you must go and talk to Te Whiti. Ruakere, who by birth is the principal chief of the Warea natives, understood fully all the proposals and arrangements which I have stated, and frequently explained them to the natives at Parihaka. Twice I went there myself for the express purpose of publishing to all the people at the meeting what the proposals of the Government were, but Te Whiti refused to give me the opportunity by breaking up the meeting. From the commencement of the work of the Royal Commission, and all through, Te Whiti has been fully informed, and was well aware of all the proposals for the settlement of the land question.

It was said by some that Te Whiti would only treat with some high authority. His Excellency the Governor made overtures for a meeting with him. The result is well known. The Hon. Mr. Rolleston waived his dignity, went into Parihaka, and had an interview with him, but failed to obtain any satisfaction from him.

In July and August last parties of natives commenced fencing land for cropping on different parts of the block surveyed for sale. The Constabulary were sent to pull down the fencing. I was present myself on several occasions, and explained to them what the consequence would be if they persisted in carrying on. My own services being required by Sir W. Fox, Mr. Hursthouse, engineer in charge of roadwork in the district, was requested to make Pungarehu his head-quarters, and to assist Colonel Roberts in trying to prevent the natives from taking possession of Government land. It soon, however, became evident that they intended bringing the matter to an issue. They began coming out from Parihaka in great force, far outnumbering the Constabulary available for the work. It was known that they had come to a decision to engage in a hand to hand struggle with the Constabulary. It was recommended that this should be avoided if possible, as the Constabulary being armed a struggle would most probably have led to serious consequences.

At the meeting, held in September last at Parihaka, Te Whiti, in his address to the natives assembled, indulged in language which, literally interpreted, meant a declaration of war. This caused a state of alarm throughout the district, and the settlers appealed to Government for arms and ammunition, and for the militia to be organised for self-defence. When Te Whiti learnt what the effect of his language had been, he tried to explain it away by stating that what he had said was metaphorical, that the interpreters did not understand him. In fact, no one but himself could understand what he meant to convey to his hearers, and the interpreters were of course in duty bound to furnish a literal interpretation of what he said.

For many years past Te Whiti has led his followers on by his prophetic discourses from one device to another, shifting his ground from time to time, until he had exhausted his stock of metaphorical imaginations, and at the September meeting he entertained them with something practical, but very dangerous, which brought things to a climax.

The result of the meeting was wired to all parts, and the whole colony was astir with a lively apprehension that war was inevitable. Parliament passed a vote to enable the Government to meet the anticipated crisis. Volunteers from all parts of the colony nobly responded when called on to take the field. The voice of the public said, Extinguish Parihaka, the fountain of disaffection.

A *Gazette* extraordinary was issued by the Administrator of the Government, which was delivered to Te Whiti, explaining the unsatisfactory position of affairs, and giving fourteen days for consideration, and for a definite understanding. During the interval, agents of the Government visited Te Whiti in order to ascertain whether or not he was disposed to make any proposition acceptable to the Government. The only explanation obtained from him was that things must take their course.

On the 5th November a large force of Constabulary and Volunteers marched into Parihaka and arrested Te Whiti and Tohu without any resistance. This, I believe, was a great relief to Te Whiti, and one which he had long desired.