

youth), in which Mr. Rolleston distinctly informed Te Whiti of his desire to settle any matters affecting lands still unsold in a friendly and liberal manner, the Native Minister was given to understand that Te Whiti wished to see him, and accordingly he went to Parihaka and met him on the 8th instant.

The result of the interview was not satisfactory. When the Native Minister intimated his desire to discuss matters with Te Whiti with a view to amicable settlement, Te Whiti definitely refused to be party to any settlement. He used the old metaphor of the blanket, which he said belonged to him, and could not be divided. He entirely ignored the work of the Commission, saying that the Commissioners were parties to the wrong-doing, and therefore unfit to sit in judgment upon it. He finally became offensive in his manner, and was evidently talking more by way of self-assertion before his people than with any desire of meeting Government in an amicable manner. The meeting was thereupon brought to a close.

On the 10th, the following letter was written by the Native Minister, and conveyed to Te Whiti by Mr. Riemenschneider:—

“FRIEND TE WHITI,—

“Pungarehu, 10th October, 1881.

“I came to see you because I was told you wished to see me, and I am glad that we have met face to face. You have now heard from my own mouth the desire of the Government to deal with you as a friend, and to arrange for the settlement of both races upon the land in peace. I came also because things are not now in a satisfactory position, and because the Europeans and Natives alike have been disturbed by the reports of what you have said, and the acts which are said to be done under your sanction. I had heard that what you had said was misinterpreted. I had heard too that you did not clearly understand what were the proposals of the Government, and I desired to explain them to you. Your friend Riwene has told you plainly what I was willing to do if you listened to my word. Our meeting is over. Whether it is for good or for evil is yet unknown.

“If it brings good to both races we shall have the blessing which belongs to the peacemakers. If no good comes of it, the blame will not rest on me and the Government; it will lie with you. The present confusion and uncertainty cannot last. The proposals of the Government cannot long remain as they are. Enough of that, which has already been told you. There are fences erected on land which is not set apart for Natives, but which is sold to Europeans, and also across roadways; and those who have put up these fences have been told that they were doing wrong and breaking the law, and are liable to punishment. The reply they give is that they are acting under your instruction and with your approval. There are some, even now, fencing on European land. This is wrong, and cannot be permitted: it must be stopped.—WM. ROLLESTON.”

What passed at the above-mentioned interview, as compared with more friendly expressions which he was reported to have used previously, confirms the view which has been taken by others, that Te Whiti's *amour propre*—a feeling which is evidently very largely developed in him—and a dread of the loss of his *mana* with his people, stand in the way of his receding in any way from the position of independence of the law and the Government, which he has assumed as the head of an aggregation of people from all tribes of the colony. It is, of course, difficult to recede from a position in which he claims that the *atua* speaks through him; but, apart from this, there is a view which has possessed his mind, viz., that the Imperial Government will interfere in his favour—a notion which, no doubt, has contributed largely to a postponement of a settlement of existing difficulties. Until he or his incredulous followers are practically convinced that the statute law of the colony must take its course, no permanent solution of the difficulty is possible.

The office file of papers and telegrams relating to West Coast affairs, which give full details relating to the events referred to in this memorandum, is forwarded herewith for His Excellency's information.

Wellington, October 24th, 1881.

W. ROLLESTON.

Sub-Enclosure.

Pungarehu, September 17th, 1881.

The Hon. the Native Minister, Wellington.

TE WHITI'S speech to-day very puzzling. He said if they did not obtain what they were striving for, they were not the descendants of Israel; that the quarrel about the land was the chief thing of this generation, but peace should be in all men's hearts; that the day should now be dark. Honour should be on the brave, but suffering would never end: that now the quarrel is with all the mighty men, but could be stopped by their goodness. Peace and evil should be separated. The great word now that resounded all round was, Quarrel quarrel. It was all foretold, and this was one of the seven months of which they had heard. The hands of the great were now against his weak hands, but would not prevail. He claimed all things, saying that they were his, and by him. Let the strong men stand forth against him, but they would not succeed. By him had this quarrel been brought here, and was now under the feet of the small tribe. Jehovah would, through them, destroy their enemies. Neither kings nor governors should turn them off the land. In these days, strong people should faint and vanish. What was to be done now would be for all time, and all must be done before him. He said, None of you will I release. Our days will soon be complete. If good is with us we shall not fight, and the God of Te Whiti shall obtain all things. He told them they had the pains of the Disciples and Apostles on them. He spoke for the evening of their days, not for the future. The quarrel shall be on the land which is called Government land; let them (the Government) bring on the trouble. He finished up by saying: Maoris, take to-day your guns and weapons: Pakehas, come with yours. By weapons alone shall things be arranged. Tohu then made a similar address, after which Te Whiti spoke again, and told them that what had been said was only for their ears; that the days of the weapon ended with the prisoners, but that now men should be sown on the land; that were fifty thousand to build the walls of Pungarehu, they would be cast down; and were twenty thousand there, they would be buried, and ten thousand guns would be nothing. I am afraid that Te Whiti feels his influence to restrain the people diminishing, and that he will be inclined to