

FURTHER PAPERS

RELATIVE TO THE

SPREAD OF THE HAU HAU SUPERSTITION

AMONG THE MAORIES.

*In continuation of Sessional Papers E.—No. 8, 1864.*

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PRESENTED TO BOTH HOUSES OF THE GENERAL ASSEMBLY BY COMMAND OF HIS  
EXCELLENCY THE GOVERNOR.

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W E L L I N G T O N :

1865.



## FURTHER PAPERS RELATIVE TO THE SPREAD OF THE HAU HAU SUPERSTITION AMONG THE MAORIES.

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### No. 1.

THE HON. THE COLONIAL SECRETARY TO THE RESIDENT MAGISTRATE, WANGANUI.

Colonial Secretary's Office (Native Department),  
Auckland, 15th July, 1864.

SIR,—

I have received this mail serious complaints from Colonel Logan, the Agent of the Government at Wanganui, of a want of co-operation on your part, and he also forwards copies of correspondence between himself and you relative to the transfer of the prisoners taken in the late action at Moutoa, which are marked on your side by an entire absence of that courtesy which is due from one officer of the Government to another, and particularly towards one filling the position in which Colonel Logan stands both in Her Majesty's and in the Colonial service.

It is a subject of much regret to me that I should have been so frequently obliged to express my dissatisfaction at your inability to appreciate your proper position and functions. It is impossible that the public service can be satisfactorily conducted if the officers of Government in one place stand in such relations towards each other as you appear to have established with Colonel Logan. Should this unsatisfactory state of affairs continue, it will be my duty to advise His Excellency to remove you from the office which you now hold.

In the hope, however, that you will see the necessity of acting differently, and being willing to believe that your past conduct has been partly owing to your not understanding what your position is, I shall now give you instructions, which I trust will enable you to do so, and prevent the necessity of my taking a step which I should much regret to be obliged to do.

1. As regards your functions as Resident Magistrate under the Native Acts, you will make it your careful study to keep within the limits prescribed by those Acts, and under no circumstances to conceive yourself justified in exercising such arbitrary powers as formed the subject of remark in my letters of 5th November, 646, and 9th November, 653, and which are equally unconstitutional and inexpedient.

2. In your capacity of local agent for the Government, a function which devolves necessarily to a certain extent on any Resident Magistrate in Native Districts, you will take every opportunity and exercise the utmost diligence to obtain information as to the state of mind of the Natives, their acts and intentions, and report all events occurring in your district in connection with them which may appear of sufficient importance to interest the Government. Except, however, in this way, you will take no action of what may be termed a political character without express instructions from this office, from His Honor the Superintendent, or from the local agent of the Government at Wanganui for the time being, and you will take all such action as those officers may require you to take; subject only to this exception, that if they should require you to exercise powers as a magistrate which you have no legal right to exercise, you will decline to do so, and refer the matter to me by the earliest opportunity. I have too much confidence in His Honor and Colonel Logan to believe that there is much necessity for making this exception but cases have occurred lately in which military officers, not well acquainted with the laws of the colony, have called on magistrates to do acts (such as closing the store of a trader) which they had no legal power to do, and on their refusal to do which, they were supported by the Government, as you will be under similar circumstances. But it is only in extreme cases, such as that I have instanced, in which you would be justified in declining to give your assistance, and that with your utmost zeal and ability, and in the most cordial spirit of co-operation to the officer under whose authority you are now definitely placed.

3. Your official reports and returns you will forward as heretofore.

Copies of this letter are forwarded to His Honor the Superintendent of Wellington and Colonel Logan.

John White, Esq., R.M.,  
Whanganui.

I have, &c.,

W. Fox.

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### No. 2.

THE RESIDENT MAGISTRATE, WANGANUI, TO THE HON. COLONIAL SECRETARY, WANGANUI.

Wanganui, 26th July, 1864.

DEAR MR. FOX,—

I am extremely sorry that the position between Colonel Logan and myself should be such as to merit your serious disapprobation, and can only offer a little explanation to show the posi-

tion I have maintained throughout towards the Government agent here.

As far as possible I have kept him conversant with the affairs of the District, and have only dared to hesitate in cases where I could see an evil result attending any action proposed by him; for instance, when Colonel Logan sent a verbal order by Mr. Booth that I should request the Putiki Natives to hand over to him the canoes taken by them in the Motoa battle, or when instructed to demand an unconditional surrender from a man who was wavering in his rebellion. I might name a few more apparently trivial occurrences in which my want of concurrence has engendered a spirit of opposition in the mind of Colonel Logan, and produced for me a sharp rebuke. I nevertheless feel sure that you will excuse and support me with the same spirit that Dr. Featherston has already done, when you have seen the copies I have forwarded for your information. I have endeavored, as nearly as possible, to pursue the path approved by him, and where I have failed I can conscientiously assure you has not been for want of desire to carry out the Government instructions.

Will you allow me to say that I think you wrong me if you entertain any idea of my want of co-operation, indeed it is my most earnest desire to fulfil every tittle the Government requests, and also to assist every one to whom my assistance may be of the best value. Forgive me therefore when I say that the position in which I am placed to receive instructions, and to obey the orders of yourself and two others will necessarily lead to my not being able to please any one of the three. For instance, Colonel Logan demands that I send for Captain Lloyd's head, his Honor says "act as directed by the Colonial Secretary." You tell me that my correspondence with Colonel Logan, respecting the Maori prisoners, shows a marked absence of that courtesy which is due from one officer of the Government to another.

His Honor says I am wrong in two instances and the Colonel in three.

You tell me that I am to obey the Colonel in political matters. His Honor tells me (in reference to the correspondence relative to the prisoners) that Colonel Logan is agent of the Government for purely military purposes and none other, he has nothing whatever to do with purely civil matters or with Native Affairs, except so far as they bear upon his military functions or duties, and this is the idea which prompted me to address my correspondence, in the case of the prisoners to Colonel Logan and not to the Government Agent.

I have, &c.,  
JOHN WHITE.

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### No. 3.

THE RESIDENT MAGISTRATE, CENTRAL WANGANUI, TO THE HON. THE NATIVE MINISTER.

(No. 212)

Court House,  
Central Wanganui, November 24, 1864.

SIR,—

I have the honor to report that some of the Waikato people who were at Waitotara have returned, some gone to Waitara, some to Ngatiruanui, and others to Pipiriki; a portion still remain at Waitotara with Rewi.

Matutaere is reported at Taiporohenui with Wi Toetoe and Taati te Waru.

The Chiefs Hare, Tipene, and Pehimana have determined that the Waitotara road should not be continued beyond a place called Taurangaika, about three miles from the Waitotara River. The meeting reported to take place at Koriniti was held at the appointed time, at which the Natives decided that if war should break out at Waitotara they will remain at their settlements to guard the River.

A young man called Hereiki committed suicide last week at Koriniti, caused by family disputes.

I would report that the Hau Hau fanaticism is spreading very rapidly in this Province, and I fear will be the cause of great mischief. It is now the mainstay of the King movement.

I would beg to call attention to the fact that my instructions from the Government are that I am to do nothing but what is strictly in my line of duty under "Native Circuit Courts and Native Districts Regulation Acts." As it is impossible to have daily intercourse with Natives and refuse to give them information, which they consider me to be in possession of, without engendering in their minds the most intense suspicion, unless the Government give me the discretionary power allowed by his Excellency when I was appointed here, there will be as much anarchy and confusion among even the friendly Natives in this district as has been elsewhere in New Zealand.

I have, &c.,

J. WHITE, R. M.,  
Central Wanganui.

The Honorable the Colonial Secretary,  
Native Department, Auckland.

## No. 4.

THE ASSISTANT NATIVE SECRETARY, TARANAKI, TO THE HON. THE COLONIAL SECRETARY.

New Plymouth, 8th December, 1864.

SIR,—

I have the honor to acknowledge the receipt of the Acting Native Secretary's letter of the 19th ultimo, conveying instructions to furnish a report containing all I know of the origin and history of the Pai Marire movement, and in reply to state,

That the Maori account of the origin of the "Pai Marire" as signifying the name of their new religion is singularly and superstitiously associated with the wreck of the "Lord Worsley." Horopapara Te Ua, the originator, is a Taranaki Native, and was for years a teacher (Kai karakia.) On the occasion of the "Lord Worsley" being wrecked he tried very hard to induce the tribe not to interfere with the wreck further than to render assistance, and desired them to allow us free access to the wreck, but having been opposed by the tribe, he was said to have taken their stubborn opposition very much to heart and went wrong in his mind in consequence thereof. A few months after the wreck of the "Lord Worsley" Horopapara Te Ua came from the Taranaki District with another Native teacher named Totaia, to Routoko, Ropata Ngarongomate's place, where he sent for me. I went to them and had a long conversation with them. Totaia was a strong Kingite and wanted peace on their own terms, which required considerable concessions on the part of the Government. Horopapara wanted peace, and would consent to any terms the Government might propose. He said he was a Government man and did not want a Maori King, and on being crossed by Totaia he became very much excited and shewed unmistakable signs of insanity and madness. Nothing would satisfy him but for me to walk a circle with him, which I did to quiet him, and during the whole time we were doing so, he was repeating the words "Atua Pai Mairire, Hohou i te rongo Pai Marire, Taihunga Pai Marire, Mahi Pai Marire." At that time nothing had been said of a new religion by that name, and the tribe regarded Horopapara as a madman, and kept a watch over him. A short time after this, he used violence towards the wife of Te Meiha (Big Jack), and in retaliation Te Meiha punished Te Ua severely by beating him and tied him hand and foot. From this time the superstitious part of the tradition as regards their Pai Marire commenced. Horopapara states that the Archangel Michael and the Angel Gabriel together with an innumerable host of ministering spirits came ashore from the "Lord Worsley," and that whilst he was tied hand and foot, as before mentioned, the Angel Gabriel appeared before him the first time and told him to release himself from his bonds, which, with the slightest effort, he did. That on Meiha seeing him released, again seized him and chained him and put a lock upon the chain. That Te Ua then said "What is this to me," and with the slightest effort again burst asunder the chain, and every link was broken and scattered upon the ground, and Horopapara set at liberty. The spectators then began to say among themselves, can he have done this of his own strength or is it some supernatural influence, and from that time they began to be afraid of him. Te Ua then went to his own place in Upper Taranaki, and on a certain day he was in his house and fell asleep, and was in a trance, when a great light descended from heaven and a voice called to him "to rise and stand on his feet," when he saw a great multitude of every race upon earth. A voice then said to him "Horopapara go out of your house, take your son and kill him." Horopapara took his son and twisted the leg until the bone broke in several places. A voice then cried "Horopapara spare your son."

The Angel Gabriel then said "take your son and wash him in water." He took his son to a river called Wairau (in the Upper Taranaki District) and washed him and the leg was restored whole as the other. The Angel Gabriel then said to him "go back to your house and erect a niu." Horopapara enquired of the Angel what a Niu was? The Angel replied "a post" Horopapara enquired for what purpose. The Angel replied "Work for you for the acquirement of the languages of all races upon earth." Horopapara enquired of the Angel who was to impart to him the gift of languages. The Angel replied "The Spirit of God passing with the winds will teach you." Horopapara then asked the Angel "What of the winds?" The Angel replied "As the winds of heaven proceed to all quarters of the globe, so from the Niu proceeded all the different forms of religion upon earth." The Angel Gabriel then sung the following Hymn

"Te Waiatu Aroha a Kapariera mo tona iwi tukirikau, Motu Hawke  
Atua Pai Marire, Atua Pai Marire, rire, rire,  
Atua Tamaiti Pai Marire, Atua Wairua Tapu Pai Marire rire,  
Kia whakakaroria kia koe e Ihowa i te takiwa o tenei ao  
And the throne, and the throne, and the throne, rire rire.

The last sentence is said to have been spoken as written.

This Gabriel's song of love to his people standing naked—Motu Hawke

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God Pai Marire, God Pai Marire, rire, rire,  
God the Son Pai Marire, God the Son, Pai Marire, rire rire,  
God the Holy Ghost, Pai Marire, God the Holy Ghost, Pai Marire, rire, rire,  
Glory be to Thee, O Jehovah, in this world,  
And the throne, and the throne, and the throne, rire, rire.

This is all I know of the origin of Pai Marire which no doubt was set on foot by Horopapara Te Ua. The hymn of the Angel is now used in their daily religious service; and the sign of the descent of the Holy Ghost upon any of them is a cold shivering at the time they are performing the circle marching round the "Niu." After the cold shivering has passed off they are inspired with the gift of languages. Some of which I have heard attempted. A perfectly unintelligible jargon both to themselves and to others. Sometimes may be heard a word of English intermixed.

It is due to Horopapara to state that from every report which I hear of him, he constantly urges the insurgents to discontinue aggressive movements and to sue for peace, but on what conditions I have never heard.

The Hon. the Colonial Secretary,  
(Native Department) Auckland.

I have, &c.,  
R. PARRIS,  
Assistant Native Secretary.

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No. 5.

RESIDENT MAGISTRATE, LOWER WAIKATO, TO THE HON. THE COLONIAL SECRETARY.

Lower Waikato Resident Magistracy,  
Port Waikato, 9th December, 1864.

No. 236.

SIR,—

I have the honor to transmit herewith for your information, copy and translation of a Maori letter which Tamihana and Te Putu, two assessors here, have received from Ruihana, a Ngatitipa chief, formerly residing in this neighbourhood, but who has been in the insurrection. The writer is a man of violent disposition, and seems to have become a convert to the new religion called "Pai Marire," and you will observe that he designates New Zealand "New Canaan." I believe the letter was brought here by some of the Maoris travelling under a Pass on the Waikato River, as Ruihana is now somewhere about Hangatiki.

I have, &c.,

R. D. STEWART.

The Honorable Colonial Secretary,  
Native Department.

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[TRANSLATION.]

November 12th, 1864,  
Orahiri, in Canaan, Peace to you.

TO TE PUTU, TO TAMIHANA,—

My sons, salutations to you. Peace, and to all the tribe. Love your younger brothers, and let your younger brothers love you. Peace to the place where you are living. My son, blood is stopped here, through the goodness of the wind it was stopped. At Taranaki it is not stopped. Do not be sad for us who are away. I am saved: the wind has come to me. Peace. I have seen Jehovah, my God. Peace. From that I say I am saved. My sons, the land is saved. Peace. Wait till the days of December, then you will see. Peace, this is information that you may understand. The end. Peace.

From RUHIANA,  
Te Kuri Tawao.

To Te Putu, Te Tamihana.

This is my word to you both, give me some tobacco. Peace.

To Te Putu, Te Tamihana.

At Putataka in New Canaan.

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## No. 6.

MR. PUCKEY TO ACTING NATIVE SECRETARY.

Colonial Secretary's Office,  
(Native Department.)

Auckland, 14th December, 1864.

SIR,—

In accordance with your instructions of the 5th instant, I accompanied Te Ori Ori as a witness to his acts and words on the occasion of his visit to W. Te Waharoa for the purpose of obtaining certain information which the Government deemed it desirable to obtain, and have the honor to report the following for the information of the Government.

Te Ori Ori and myself arrived at Te Kerepehi in the cutter Snow Flake, at 2 p.m., on Wednesday, 7th instant, and hearing from the Natives at that place, that Te Waharoa was at Okahukura, on the Waihou River, distant about twenty miles from Te Kerepehi, Te Ori Ori immediately despatched a special messenger to Te Waharoa informing him of his intended visit, and that I was one of the party.

The messenger returned on the 8th instant, (Thursday), about 4 p.m., with a letter (original appended with translation.) Immediately upon the receipt of this letter we started for Okahukura, where we arrived next morning (Friday, 9th instant), about 9 a.m. and took up our quarters about 500 yards from the Native settlement belonging to Ngatitamatera. The most conspicuous object at that place was the Pai Marire flag, which consisted of a white flag with a small red cross; there being a long blue streamer hoisted above it.

Upon our arrival at this place, Te Ori Ori sent a note informing Te Waharoa of the arrival of our party; he replied verbally by a messenger, to the effect that he and Ngatihaua were coming to see us.

Accordingly about 10 a.m. the Ngatihaua tribe, with W. Te Waharoa, came towards us in double file, in number about 100 men and women. As they approached the place where we were, the whole party, instead of coming by the regular path, went round twice, describing each time a complete circle of about twenty yards in diameter; at length, they came within 40 yards of our party, when simultaneously they raised their hands towards heaven, and made a very low bow, bending the knee; this was again repeated, then they ranged themselves in a semicircle, and the customary tangi performed. This done,

Te Pakaroa came forward, and said addressing Te Ori Ori: Welcome, son. Welcome. Come to the tribe. Come and see the spirits of the people. Come and see the spirit of the tribe (Haere mai ki a kite i te Wairua ote iwi.)

Porokoru then stood up and said, Welcome, son. Welcome. Come and see the tribe. Welcome, O Governor. Welcome. Pai Marire.

Te Ori Ori then rose and said, Welcome us. Welcome our spirits. Welcome me. The body which once was yours, was lost at Rangiriri, and has gone to the place of the departed. This body I now have is the Governor's. He saved it. On the occasion of my former visit, I came to see you; that coming was my own, this time I am sent by the Governor to see you. I have come, and I see your evil work, it is always you who bring evil upon this place, and now this is the second time you have done so. Welcome us, we have come.

Paora Te Ahuru then stood up. Pai Marire. Welcome sons; the men; the word is this. Pai Marire. Your word my younger brother is good. I have sought for life: and now if what I seek is death, what of it. Pai Marire. Song, \* \* Welcome, sons; welcome. Come and see us. I have not hung anything upon you. I have done so only upon the walls of my own house. Is that property? What are guns, life, land—property. Pai Marire. I am now willing; one word from you and I am down. Pai Marire. If you say the end is at hand—Pai Marire. (Then addressing myself), Welcome, O my Father, and my mother. Have you no shame. Pai Marire.

Te Ori Ori—"Your Ritenga is correct (carried out during) the many years of your work, but I will always come. My word to you is. Cease to take up arms. But I perceive that you do not agree with me, but that you seek after old Maori customs. But once more I will not go to the right or left, but to you. You were the cause of the first evil, and would you again do so? I came here for no 'ritenga,' they have been dispensed to the many; and they have been matured. But now cease to suppress the good, and let the evil alone. Seek not after the ancient customs for they have brought sufferings upon you. If you like, attend to my word; when I came last time. I came to bring my body here for you to see, but this time I am sent by the Governor. Seek after no strange God. Not after the one you have just been worshipping; let that alone. The fruit of that work has come forth amongst other people. We, the prisoners have permission to return to our homes. You will now say that it was your Pai Marire that has done this (here there was a chorus of Pai Marire.)

Porokoru again stood up, and said. There are many denominations of believers. There are Roman Catholics, Churchmen, Wesleyans, and why should there not be Pai Marire, let me be as I am. I did not say that another was to join me. I saw that it was good, and that God was above sheltering me, and I did not wish to stand aside from under him, so I took hold of him. As it is, son, your word is Pai Marire.

Song \* \* \* \* \*

But as it is O son, come and bring us the word of the Governor. Bring them to our ears. Thy name is Porokoru. Missionaries have been many years in this country, but that is still my name, and now Pai Marire, Pai Marire (he took off his cap and made two most polite bows.) My word is ended.

## Te Ori Ori—Song

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“Do not you say that the evil which is come upon you, loss of life and land, was the doing of the Governor. No, that was yours. You yourself have devoured Waikato. Therefore I say that it was not the doing of the Governor. It is not he who has devoured the land. Where is the piece which he has not paid for? Therefore I say that the land was lost by your own act and not by the Governor's. If Ngatihaua had returned from Mahuranga with Piripi, it would have been all right, but they still linger with Ngapuhi and Te Hemara. There is again war at Taranaki. It commenced at the commencement of this month.

Paora te Ahuru—“It was always this way, when one remedy did not suit another was adopted. I know that the last one failed. Do you not feel ashamed to ask for our land and our guns? I will not consent to peace if those are your terms. I will give up nothing, only this, I will sit quiet. Also your word that I devoured the land is not correct. It was not so. The man whose doing that was is with the Governor—the land is with him and you;—but if God choose to return it to me ‘Pai Marire.’ The Governor is a wise man and he knew that the land was mine, yet why did he give payment to others, when it was not theirs, God spared me, therefore did I escape when the few fled. Your words are, Pai Marire and good, so that we may reply to them.”

Here the speeches ended. Later in the day W. Te Waharoa came privately to see Te Ori Ori. Te Ori Ori availed himself of the opportunity offered, to speak to him of the Pai Marire superstition and stated that in consequence of Te Waharoa having written letters to different persons in which the word Pai Marire had occurred, the belief had arisen that he also had joined the Fanatics, as he (Te Ori Ori) observed the whole of Ngatihaua had done.

Te Waharoa replied that a native named Pukutira had come and told him that Captain Heale and his party were surveying land, upon which other tribes than Ngaiterangi had claim, and asked permission to cut them off (Captain Heale and party) that he (W. Te Waharoa) refused to give it as it would be said to be a murder—that he then wrote a letter to Captain Heale advising him to keep to the seaside and not go inland—that he had put the word Pai Marire in the letter, not attaching to it any other meaning than that which the word “Pai” and “Marire” imply. He then asked “Oti neaha te kino o tenei kupu ote Pai Marire, me i kiia pea e au “Kino Marire” kua tino riri rawa pea ngeia.” That Captain Heale had made answer that he would wait further instructions from the Governor. A short time after this, another Tauranga native (named Pete) came to him asking to be allowed to kill Captain Heale and party but that he had not permitted it—then some time later Pukutoia came again on the same errand, but that he had again refused him—but made up his mind after that to let the people have their own way and not to interfere with them—if they killed Captain Heale it was not his fault—he at least had been informed of his danger and that was enough. Te Ori Ori then told him of the object of his visit, that it was to ascertain if he had really joined the Pai Marire or not,—that if he had not he wished him to leave the rest of the tribe and go to Auckland, but on the other hand if he had, he would deeply regret it, and would never come near him or the Tribe any more.

Te Waharoa then replied that the Pai Marire superstition had completely infatuated all the people; that the teachers of the tribe had not even advised them to wait and see what it was like; that the whole of the Waikato women and children and three hundred Ngatimaniapoto women and children at Mokau had all joined the new faith; and that when the people got within the charmed circle (poti) they at once became “porangi.” Te Ori Ori then asked him if he had yet been within the circle.

Te Waharoa answered, No; that, in his belief, it was all nonsense and infatuation; but that, there certainly was one of the rules to be observed that he most cordially agreed with; that was, that all weapons were to be laid aside; he also cited two or three instances in which miracles were alleged to have been wrought, but added that he put no faith whatever in them, but that there certainly was one thing which came under his special notice, which to say the least of, he thought remarkable. “You know,” he said, “Pai Marires must not carry food with them when they are on a journey, and when our party (which consisted almost wholly of Pai Marires) were on their way to this place, we had but one meal, which consisted of flour and boiled wheat, during three days; myself and others who had not joined the new religion suffered severely for want of food, and could scarcely hold our head up, whilst, on the other hand, the Pai Marires went on in strength with cheerfulness and vigour.”

The conversation then took a political turn. Te Waharoa stated that before the issue of the late proclamation by His Excellency he was on his way to Mokau to see the tribes, but hearing that there was no one there, he returned from Rangitoto—that the object of his visit to Mokau was to ask what were the views of those tribes—whether it was their intention to continue or cease fighting. Upon his return to Peria, he saw the “Panuitanga,” and he said then that it was his opinion that if the time had been extended to February instead of the 10th December, he might be able to effect some good for both races, but as it is what can one man do?—“Am I the whole of Waikato? This matter cannot be arranged by one man.”

Here the conversation ended. It is Te Waharoa's intention to proceed at once to Taranaki, and ask the tribes what course they intend adopting. I am informed that there are only thirty of Ngatikawa with W. Te Waharoa who have not become converts to the Pai Marire religion; that the



whole section of Ngatitamatera under Taraia (and that noted savage himself) have joined it; in that part of the Thames district, it is only the people of Kauacunga, Te Kiri Kiri, Te Kerepehi, and some of the adherents of Rapata te Arakai that have not joined it.

I have, &c.,

H. Halse, Esq.,  
Acting Native Secretary,  
Auckland.

E. W. PUCKEY.

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Enclosure 1 to No. 6.

Okahukura,  
December 9th, 1864.

Sons,—

Salutations to you. Friends, come hither, but as for Mr. Puckey I am seeking the cause for his coming. Did he come for good or for evil? But friends, if you are willing that Mr. Puckey stay away—Pai Marire. I have no thought in the matter any way. I am willing for Mr. Puckey to come but the tribe are unwilling. It is caution (on my part). But the thought for Mr. Puckey is with you two.

That is all,

W. TE WAHAROA.

To Tireni Tamihana and  
Piripi te Matewha.

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Okahukura,  
Tikema 9, 1864.

K Tena Korua, e hoa ma,—

Tamara ma, haere mai, Oua ko Te Paki, e Kimi ana matou i te take mo tana haere mai I haere mai ranei i runga i te pai ranei. I te kino ranei? Heoi e hoa ma mehc pai korua kia noho atu a te Paki—Pai Marire. Kehore aku mahara pehea, pehea, e pai ama au kia Te Paki, ko te iwi e kino ana he tupato, otua kei a korua ano te whakaaro no Te Paki.

Heoi,

NA W. TE WAHAROA.

Kia Tireni Tamihana,  
Kia Piripi Matenha.

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No. 7.

HENRY E. RICE TO THE HONORABLE THE COLONIAL SECRETARY, AUCKLAND.

(No. 135.)

Camp, Te Papa,  
Tauranga, December 17, 1864.

SIR,—

I have the honor to report for your information that the Native spoken of, in Marsh's letter (forwarded by me last mail) as Tui the emissary from Taranaki has arrived in this district. He is reported to be on his way to Rotorua to consult with Hakaraia.

I have spoken to several of the leading men now here as to this new doctrine, and for it they express the greatest contempt; further they assure me that any attempt by his party or his agents to disturb the peace of this district will be met by immediately handing over the offender.

Since my last communication I have visited eight of the out settlements; the people appear to be following their ordinary pursuits and anxious to remain quiet.

I have, &c.,

HENRY E. RICE,

The Hon. the Colonial Secretary (Native Department),  
Auckland.

C. S.

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No. 8.

FROM NGAKA TAHURI O RANGI TO MR. SMITH.

Te Waerenga, December 19, 1864.

To MR. SMITH,—

Father, Greeting! The words of the Angel have been brought to me. He says that this Island is delivered. Another word of his,—He has arisen at Taranaki, and that a blow will be

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struck by him either at Waikato, or at Tauranga, or at Auckland, or at Maketu. This is intimated for your information and it will be for you to let the Governor know.

Friend, let me know whether my letters are received by you when they reach you.

FROM NGAKA TAHURI O RANGI.

Te Waerenga, Tihema 19, 1864.

KIA TE METE,—

E Pa, Tea koe! Kua tae mai nga korero a te Anahera ki ahau, e mea any ia, kua puta tenei Motu. Ko tetehi o ana kupu. Kua whakatia mai ia i Taranaki, ko Waikato ranei, ko Taurangi ranei, te pangao tana patu? Ko Akarana ranei, ko Maketu ranei? He whakaatu ki a rongo koe, mau hoki e hoatu ki a Te Kawana.

E hoa, whakaaturia mai te taenga atu o aku reta kai koe, ina tae atu k a koe.

NA NGAKA TAHURIOBANGI.

No. 9.

THE RESIDENT MAGISTRATE, WHATAWHATA, TO THE HONORABLE THE NATIVE MINISTER.

Whatawhata, December 24, 1864.

SIR,—

I have the honor to enclose for your perusal a somewhat amusing document, of which I recently obtained a copy. You will no doubt recognise portions of it as passages from Genesis XLIX., and I have given the Scriptural translation.

I have, &c.,

R. C. MAINWARING,  
Resident Magistrate.

The Hon. the Native Minister.

Enclosure 1 to No. 9.

THE BLESSING OF THE KING AT TAIPOROHEUI.

The blessing of King Tawhiao at Taiporohenui, a lamentation of the Poutewca (priests) and of the Tuku (Dukes). Gather together, O my people, listen ye children of the King! I will tell you the things which will happen to you in these times. *Tawhiao* (another name of Potatau) thou art my eldest son, my might, the excellency of strength the excellency of glory, and the excellency of power: thou art he whom thy brethren shall praise, thy hand shall be on the neck of thine enemies, thy father's children shall bow down before thee. The sceptre shall not depart from Ruru (an Angel) nor a lawgiver from between his feet until Tawhiao come, and unto him shall the gathering of the people be. Rura shall dwell at the heaven of the sea to drive away the ships, and his border shall be unto Canaan. Thy salvation hath come, O Lord.

Te Ua (an Angel) is a fruitful bough, a fruitful bough by the wells whose branches reach over the wall. His father and relations have sorely grieved him, but his bow abode in strength, and the arms of his hands were made strong by the might of Rura, his is the shepherd the stone of Canaan, even by the God of thy father Potatau who shall help thee and bless thee with the blessings of heaven and the blessings of the people about thee. O Lord, bless thy King in the land of Canaan.

Hana te kororia, Hua te Koroni, Riri Riri Amene.

KO TE MANAAKITANGA O TE KINGI KI TAIPARAHENUI.

KI TAIPAROHENUI,—

Ko te manaakitanga o te Ingiki Tawhiao ki Taiporohenui—he tangi ua nga Pouteneua ua nga Tuku. Huihui mai e aku Iwi whakaronga hoki e nga tamariki o te Ingiki. Ka korerotia atu e ahau kia koutau nga ra e takoto ake nei. Tawhiao ko koe taku matamua taku Pakaritanga te hiranga ake o te Kaha, te htranga o te Kororia, to hiranga ake o toku kaha. Ko koe e whakapaingia e o tuakana e o teina ka u to ringaringa ki te kaki au hoa riri. Ci piko iho ki a koe nga tamariki a to papa. Ekore e riro ke te Hepara a Rura one te kai whakatakoto tikanga o roto o ona waewae ki a tae mai ra ano a Tawhiao, ki a ia te huihuinga o nga Iwi ka noho a Rura ki te wahapa o te mo aera, hei pei atu i nga Kaipuke a tutuki otu tana rohe ki Kenana. Kua tae mai tau Whakaoranga e Ihowa, he peka hua a te Ua, he peka hua ia i te taha o te Puna, e totoro atu ana ona hua ki tua i te taiapa. I whakatupu kino ona matua i a ia me ona Whanaunga, otira i mau tana Kopere i runga i te Kaha Whakapakuritia nga takakau ona ringaringa e te kaha o Rura nona nei te hepara te Kamaka o Kenana; ara te Atua o to papa o Potatau mana koe e awahina mana koe e manaaki, mana e homai ki a koe nga manaakitanga i te rangi me nga manaakitanga a te Iwi, e takoto ake nei. Manaakitia e Ihowa tou Ingiki i te takiwa o Kenana.

Hana te Kororia hana te Kororia hana te Kororia, Rire rire, Amene.

No. 10.

CIVIL COMMISSIONER, TAUBANGA, TO THE HONORABLE THE NATIVE MINISTER.

Te Papa, Tauranga,  
January 10th, 1865.

SIR,—

I have the honor to report for the information of the Government that on my arrival at this place on the evening of the 7th inst., I ascertained from Mr. Rice that none of the Natives who so suddenly retired to the Ranges a short time since, had returned to their different settlements.

Raniera te Hiahia also represented to me that it was the intention of the Ngaiterangi to send a larger party to Waikato on the 9th to meet delegates from various tribes at Rangitoto, Waikato.

I thought it highly important to prevent this if possible. After laying the matter before Col. Greer (the Military Officer Commanding this District) it was decided that Mr. Rice with two of the Ngaiterangi chiefs who returned with me from Auckland should visit the Native settlements in the Ranges near Te Wairoa and that I, with three other chiefs, should take the Native settlements in the Ranges near Te Wairoa at the back of Waimapu.

We left as early as possible on Sunday morning the 8th.

We came upon a large party of Natives in the evening and found men, women, and children, standing round a Flagstaff, upon which was flying a small white Flag, engaged in some of their senseless worship, I suppose for our particular benefit. The worshippers and the symbol of the Angel Rura received very unceremonious treatment from the chiefs who accompanied me. I have not time to give you full particulars of all that passed at this meeting, suffice it to say, that our expedition was most successful, all the natives without exception gladly consented to return at once to their homes. I accompanied a large party of them down yesterday morning to their canoes. They are now at Ohuki.

After seeing this party off, I returned again to the Ranges to meet another party with the same good result. They appear to me to be too glad to be allowed to return.

Mr. Rice has not yet returned, but I heard yesterday from a Native Messenger who came across the country that he had also been successful.

The cause for this sudden move on the part of these Natives was from no design on their part to provoke hostilities with us. But they suffered themselves to be persuaded by the Pai Marire advocates from Waikato who have been very busy amongst them backed by the repeated warnings and influence of Hori Tupaea with the belief that the Pakehas would certainly be destroyed and that they would meet the same fate if they continued to associate with us. There is a deep design in the whole movement.

From information I have received from these returned Natives, I have not the least doubt in my own mind that the Waikatos are determined to use any means to drag all the New Zealand Tribes into one general war. Kingism has failed, and they are now trying to work upon the superstitious minds of their countrymen, not a very difficult task at any time.

I hope shortly to be able to report that all these foolish misguided people have returned to their different settlements.

Great praise is due to the three chiefs who accompanied me, viz:—Wiremu Patene, Enoka, and Hohepa.

I have, &c.,  
HENRY T. CLARKE,  
Civil Commissioner,  
Tauranga.

The Honorable the  
Native Minister.

NAMES.	TRIBES.	NAMES.	TRIBES.
Parera, male	Ngatukairangi	Eraua Te Karere, wahine	Papaunahi
Hatewira Urawhuia, male	“	Hubana “	“
Meria Tewero, wahine	“	Herena Iwaiwa “	“
Nuira Kawhake, male	Te Materawaho	Ngapuru Marupo	Patutahora
Pete Taipa, wahine	“	Mahima Tokena	“
Taharangi, male	Te Ngare	Patiriki Te Matika	Ngaitukairangi
Awaroa, wahine	“	Karauamu Ti Kuta	“
		Waretini, taue	“

E.—No. 4. 12 FURTHER PAPERS RELATIVE TO THE SPREAD OF THE

NAMES.	TRIBES.	NAMES.	TRIBES.
Tiopira Te Ngahere, taue	Tamarawaho	Henry Waka, taue	“
Kohi Ngatupu “	“	Puhi, taue	“
Wetimi Mokorou “	“	Wikitoria, wahine	“
Whakatorou “	“	Maata “	“
Marara, wahine		Riria “	“
		Mitupeka “	“
Tauaru, male	Ngatiugiha	Hariata “	“
Rewi Ti Toka, male	“	Hepi “	“
Pene Whakarau “	“	Te Kerei Kapo, taue	“
Roiri Taua “	“	Wiremu Te Te Kinirapi, taue	“
Hiakai, Tokoivi “	“	Uri Te Maripi, taue	“
Pipi, wahine	“		
Ngaropa, wahine	“	The undermentioned 9 are	
Hiria “	“	sent on to Tauranga	
Miriona, tamariki	“	Hori Tupaea Te Papaunahi	Te Papaunahi
Tu “	“	Tamihana Rikiriki	Ngatiruru
Wharepouri “	“	Tauaro }	Ngaiteahi
Akuaha ta Tupaea, taue	“	Tauaro }	
Maremare Tupaea “	“	Timoti Arnopo	Kopako
		Nepia Ikamati	Rangiwehewehi
Atarete Iwaiwa, wahine	Papaunahi	Petera Te Waewae	
Mamoeroa Pakowa “	“	Hone Arutekaihe	Ngatihoko
Hemaima Ruruira “		Te Pieka, Te Haratiue	Ngatiraukawa

No. 11.

JOHN WHITE TO THE HON. THE NATIVE MINISTER.

Wanganui,  
February 4, 1865.

DEAR MR. MANTELL,—

I take advantage of the kind intimation of Major Rookes to forward by his special messenger the enclosed report from Mr. Booth—minuted—and the translations of Maori letters showing the state of affairs up river.

I have sent copies of all these documents to the General.

No news from the camp since my last.

I have, &c.,

JOHN WHITE.

Enclosure 1 to No. 11.

JAS. BOOTH TO THE HON. THE NATIVE MINISTER.

Ranana,  
February 2, 1865.

SIR,—

I have the honor to inform you that at this time (one o'clock, p.m.) the rebel Natives have not made an attack upon Hiruharama. They got ready to make an attack yesterday morning but Pehi stopped them because he had had an unfavorable dream.

The rebels at Opoutahi now muster 200 men from Pipiriki and neighborhood from Monganui-o-te-ko and the Upper Wanganui, including part of Topini te Mamaka's tribe, and some eight or ten from Taupo. A party from the Upper Waitara are expected to arrive at Ohoutahi to-day. We have now at Hiruharawa 150 men, and others are here (Ranana) ready to move forward when wanted. I am afraid this will not pass over without a brush; our natives are well able to defend themselves, the only drawback is that we have no chief who is able to take the lead of the whole force. The Roman Catholic section are guided entirely by their Priest, the other party will, I think, range themselves under Haimona who is now at Hiruharama.

We have a messenger passing to and from the rebel pa. When news of the murder of Rio same, I thought it my duty to advise that he should cease his visits. Since that time Pehi,

Tahana, and the other leading rebel chiefs have solemnly pledged themselves not to take his life; so, yesterday, his visits were again renewed.

I have, &c.,

The Hon. Mr. Mantell, Minister for Native Affairs,  
Wanganui or elsewhere.

JAS. BOOTH,  
N. C. O., Upper Wanganui.

Enclosure 2 to No. 11.

[TRANSLATION.]

Kaiwhaiki,  
3rd February, 1865.

To GENERAL CAMERON,—

O our loving father. Salutations to you. We have received a letter on the 3rd instant informing us that people from Taupo have arrived at Ohoutahi and are now in the rebel pa of Pehi. Haimona and Aperaniko, Assessors have requested that Hoani Wiremu Assessor should go up the river, the others of our party will remain here (at Kaiwhaiki) as war appears inevitable up there.

From your loving children,

METE KINGI, Assessor.  
HOANI WIREMU, "  
HORI KINGI, "

Enclosure 3 to No. 11.

[TRANSLATION.]

Ranana,  
February 3, 1865.

To MR. WHITE, RESIDENT MAGISTRATE,—

Friend, salutations to you. I have come up to Ranana from my own pa (Koriniti). I brought up with me 50 men and left 40 behind to guard the pa. This I did on account of the word of Pehi who had said he would attack Ranana yesterday morning.

Pehi and men on that day came out in battle array, and as they were about to march against us Pehi said he had had a bad dream, so his men went back into their pa.

I sent Te Watene to them to say that General Cameron and Hori Kingi did not wish for war. Pehi said in answer, go back to your people and say "It is on<sup>v</sup> red" (or I am determined to shed blood). There are 200 Natives now in Ohoutahi (the rebel pa). So ends from

HAIMONA, Assessor.  
APERANIKO, "  
ERARETI "

This letter was written by me Prihana by command of the Assessor.

Enclosure 4 to No. 11.

[TRANSLATION.]

Kaiwhaiki,  
3rd February, 1865.

To MR. WHITE, R.M., OF ALL WANGANUI,—

O Father, salutations to you. We have received a letter of Haimona and Aperaniko, but you can read for yourself as it is sent on.

We have received your letter of 2nd instant and I quite agree with your orders. O friend I wish to go and see for myself if it is to be war or peace. Do not be dark (angry). I have left my brother Mawai in my place to protect Kainwapi with the men. Enough from

HORI KINGI, Assessor.

No. 12.

THE CIVIL COMMISSIONER, TAURANGA, TO THE HON. THE NATIVE MINISTER.

Civil Commissioner's Office,  
Tauranga, February 4, 1865.

SIR,—

I have the honor to inform you that the Tauranga natives including those who went to Waikato have, with a very few exceptions, returned to their homes. Some of their principal men are among those absent, Tamati Manao of the Materawako hapu is now at an inland kainga about

twelve miles from this; Tareha of the Ngatihe was left with a few friends at Waikato: both are unwell. It is reported that Tareha was so ill that he was obliged to be carried in a litter to Peria. It is said that it is the intention of the principal men to take up a permanent residence inland, only visiting the sea side occasionally. This looks like establishing a nucleus or gathering point inland for the people on any future occasion.

From all that I can learn, I think there is but little doubt that the Ngaiterangi had no hostile intention when they went out. It is equally certain that the Waikato acting through "Tupaea" had no object in drawing these people away and that this object was to arrange a plan for future operations. The proposition however fell through for want of support.

This transpired at a meeting held at Whareputanga and was told me by one of the parties present; Tupaea and Te Tiu (Jew) Tamihana, are very active in propogating the Pai Marire superstition. They are now at Te Pake, in the neighbourhood of Maketu. They appear to have met with great success. There are very few here who remain firm to the Christian faith, most have either abandoned it or have taken up with the Pai Marire.

Many of the Natives who have returned to their homes have brought with them their Pai Marire worship, and they practice it in spite of all remonstrance. This may be considered at first sight a matter for ridicule rather than serious remark, but when it is remembered that this Pai Marire is a system set up in direct antagonism to the Queen's Government (at least it is so viewed by the Natives who know most about it), I think it ought to be well considered.

Many of the Natives who have had no part in this matter have urged upon me the necessity of taking some further notice than mere remonstrance and have recommended that they should be compelled to give it up and that if no notice is taken of it our forbearance will be misconstrued into indifference or perhaps fear of the Pai Mairire deity.

But I have hitherto cautioned the Natives against any violent proceeding as I am unwilling to take any step which might disturb or drive these foolish people back to the woods, unless under the express direction of the Government.

The Hon. the Native Minister,  
Wellington.

I have, &c.,  
HENRY T. CLARKE,  
Civil Commissioner.

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No. 13.

THE CIVIL COMMISSIONER, TAURANGA, TO THE HONORABLE THE NATIVE MINISTER.

Civil Commissioner's Office,  
Tauranga, February 6, 1865.

SIR,—

I have the honor to enclose for the information of the Government a copy of a letter (with translation) received this day from Wiremu Patene, one of the Native Assessors of this place.

My object in forwarding this letter is that you may see the opinion held by some of the principal men of this place of the ultimate design of the Pai Marire.

The opposition of Wiremu Patene and some of the other chiefs against this system has stirred up much bad blood amongst the Natives, and fearing lest something serious may result, have determined to relax their efforts and leave the matter in the hands of the Government.

I have, &c.,  
HENRY T. CLARKE,  
Civil Commissioner.

The Hon. the Native Minister,  
Wellington.

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Enclosure 1 to No. 13.

[TRANSLATION.]

Te Matapipi,  
February 6, 1865.

TO COL. GREER, MR. CLARKE AND MR. RICE,—

Friends, salutations. Listen you. I have discovered the thoughts (designs) of these people—

1st. They employ themselves at their ordinary work on the Sunday.

2nd. They are exalting their god over us.

3rd. When all their crops are gathered they will return inland, and will then work evil towards us (you and us). They call us young pigs. Friends, we are as it were in the grave. Great is the defiance of these people. We know their designs.

Oh! I am overwhelmed with the smiting of my familiar friend. They are as young lions desiring to catch the prey.

Friends, our efforts (expostulations) to stop this (Pai Marire) cease, we now leave it to you. Enough from

WHAKAARO MOHIO,  
From WIREMU PATENE,  
Assessor.

Enclosure 1 to No. 13.

Te Matapihi,  
Papucere 6th, 1865.

Kia te Kanara Kira, Kia te Karaka, Kio te Raiha,—

E hoa ma. Tenau Kautau. Kia rongo mai Koutau. Ko nga whakaaroo o te wi nei, kua mau i au. Ko te tuatahu. Ko te mahi i nga mahi Maori i te Katapu. Tuarua, ko te whakake i runga i a metou o to ratou atua, Tuatoru, kia poto a ratou kai te tango, ka hoki ratou ki uta. Kataha ka mahi ratou mo tatou kia mate, ko te ingoa mo tatou he kua o Poaka.

E hoa ma kei te rua keru whenoa matou e noho ana, ka nui te whakahihi. Ku a mohio noa atu matou ki nga whakaaro o tenei iwi, puta noa puta noa. One! one! ahau ka naro i te pakinga a oka hoa tata. Ka rite ratou ki nga kua o Raiona e hia hia nei ki te hopu kai ma ratou.

E hoa ma, ko te matou whakaaro e iri ki a ratou, kua mutu eugari, kua waiho ma koutau i tenei Takiwa. Heoi,

Na o kautau hoa,

NA WHAKAARO MOHIO,  
NA WIREMU PATENE,  
Kaiwhakawa.

No. 14.

MR. RICE TO THE HON. THE NATIVE MINISTER.

Camp Te Papa,  
Tauranga, February 6, 1865

SIR,—

Since my last communication I have been constantly upon the road in this district, visiting the camp grounds in the ranges of the Pai Marire proselytes.

With few exceptions the whole of the Natives on the western side of this district have already returned to the coast, in some instances willingly, in others with apparent reluctance; they have in some cases brought with them the determination to continue the worship to their "Niu" or "Atua," and in one, that of the Piri Rakau tribe, positively declined giving it up, asserting that if compelled to do so, their intention is to return to their mountain camps again. It is now stated that another and a superior disciple of the Atua "Hau" will shortly visit them and convince even the incredulous of the truth of this new god and offer further powers to present believers.

Much has been said about the crops now ripe, as to the desirability of allowing those who persist in this worship to avail themselves of them, lest after digging and part consumption, they should return fortified to back up any belligerent movement now in contemplation. The officer commanding this district has however in every instance instructed me to inform these people that so long as they remain peacefully at home, no notice will be taken of them, but in any case, should they attempt anything like preparation for a lengthened stay in the event of their return to the Bush, such preparations will be taken as evidence of an intention antagonistic to the Government. The Natives themselves have stated to me "Our intentions were not hostile in going out, and we anticipate in future to plant largely inland, as we find the land yields two-fold: we shall, therefore, be sometimes inland and at others on the Coast." Whether this is or is not the real reason, or the result of fear, doubts, or some plan not yet matured, at present remains in the dark. A short time since a report was circulated that Tupaea, Tamihana (Te Tiu) and 200 followers intended crossing from "Kai Mai" (Tupaea's place) to Te Ranga and on to Maketu, marking as they went the future boundary line for the Pai Marire people, and that portion *they consider* is the property of the Queenites, black and white. I immediately went up to Kai Mai and found that Tupaea had left for Maketu, but with only 10 or 12 followers; he, it is said has gone on eastward, leaving Tamihana (Te Tiu) at Te Ruke near Keorana where he has been joined by some 40 or 50 people from Rotorua and other places; they are all closely watched by the Arawa.

No circumstances have tended so considerably to weaken the Pai Marire doctrine in this district as the constant surveillance that has been kept up over the inland parties, they have never known when to expect or not expect a visit from the Government officials and the contradiction given to the assertion of "Te Tiu" "That no Pakcha could approach their 'Nui' or god under penalty of death," has been entirely overthrown. Their prayers by the road side, their prayers in the camp daily, for some accident to befall our horses or ourselves, and so prevent our access to them have all been found useless, and they are now fain to build their hopes on the god's promise of their shortly acquiring a knowledge of arts, sciences, and manufactures; for the latter (to them the principal) they anxiously look forward so that they may be able to make shoes, blankets, trousers, &c., like Europeans, and above all speak English, if, however, their accomplishment of the latter is not more perfect than at present, Interpreters, I fear, will not be found able to elucidate the meaning of the ridiculous gibberish now current.

That their return to the coast can be taken as a stable proof of their intention to remain is doubtful, but such a general clearance as the last will not I think again take place.

E.—No. 4. 16 FURTHER PAPERS RELATIVE TO THE SPREAD OF THE

They are, however, now in a position to provide if they like for the future ; their crops are good, of a superior class, and sufficient in quantity to furnish food and clothing for 12 months ; of course there are exceptions, but as a rule it is so, and looking to the probable increase in the European population, this should once more become a flourishing district. I must not omit to mention that it is evident that the proposed direct sale of land, materially assisted some parties to their want of faith in Pai Marire.

I have, &c.,

The Hon. the Native Minister,  
Wellington.

HENRY E. RICE,  
C. S.

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No. 15.

Camp Te Papa,  
Tauranga, February 7, 1865.

SIR,—

I have the honor to enclose for the information of the Lieut-General Commanding, correspondence with Mr. Smith, Civil Commissioner, Maketu, relative to the proposed intention of the Pai Marire Prophet "Te Tiu Tamahana" and the Chief Hori Tupaea to proceed through the Arawa country towards the East Cape, and the intention of the Arawas to prevent their doing so.

The intention of "Te Tiu Tamahana" is doubtless to stir up hostility to the Queen at the East Cape, as he has been doing here and elsewhere. I therefore think if he is prevented going there just at present it will be well, and as he has only twenty or thirty followers the Arawas can easily stop him if they choose to do so, but I do not anticipate that he would attempt to force his way through. If he did so he would lose the prestige of super-natural power which he at present claims, and effectually unmask the mischievous tendency of the Pai Marire humbug.

I have also the honor to enclose the translation of a letter received from the Chief "Wi Patene" giving his opinion that the Natives here are going back to the ranges with hostile views as soon as they have secured their crops.

I find that other friendly Chiefs are of the same opinion, and I can perceive that the Natives are sulky and morose in their demeanor ; however, I do not anticipate any renewed attempt at hostilities in this neighbourhood.

I believe they are looking intently and with great expectation towards Taranaki, and their conduct here will be mainly guided by the intelligence they receive and credit from that quarter.

I have, &c.,

H. H. GREER,  
Colonel, Commanding Tauranga District.

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Enclosure 1 to No. 15.

Te Matapihi,  
February 6, 1865.

TO COL. GREER AND MR. RICE,—

Friends, salutations. Listen you. I have discovered the thoughts (designs) of these people.

1st. They employ themselves at their ordinary work on the Sunday.

2nd They are exalting their god over us.

3rd. When all their crops are gathered they will return inland and will work evil towards us (you and us). They call us young pigs.

Friends, we are as it were in the grave. Great is the defiance of these people. We know their designs. Oh! I am overwhelmed with the smiting of my familiar friend ; they are as young lions desiring to catch the prey.

Friends, our efforts (expostulations) to stop this Pai Marire cease, we now leave it to you. Enough

From WHAKAAROO MOHIO,  
From WIREMU PATENE,  
Assessor.

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No. 16.

Civil Commissioner's Office,  
Maketu, February 3, 1865.

SIR,—

I have the honor to report for your information intelligence received by me yesterday to the effect that the chief Hori Tupaea and the Pai Marire prophet Tamahana, accompanied by an armed party of Tauranga Natives, have arrived at a settlement called Te Puke, on the Waiau branch of the Maketu River, about 7 miles from this place. The Native who brought this infor-



mation came from Te Puke and returned immediately to watch the proceedings of this party. This statement has been taken down by the Native Assessor Paul. I enclose the document and translation herewith, also a sketch shewing the position of the places named.

I am informed that there is a Native pa at Te Kahika which has recently been partially fortified, and it is supposed that it is intended to be made a rendezvous for the disaffected Natives from Rotorua and Tauranga.

I am informed that there is a Native footpath from Te Puke to Kari Kari (inland of Maungatapu) but it is not practicable for horses. There is a path also from the North West side of Rotorua lake to Te Puka of a similar character. There is also a path from Maketu to Renana.

The Maketu river is navigable for canoes for some miles beyond Kenana. The Waiari branch is also navigable for canoes as far as Te Kahika.

It is reported here that Natives to the number of 200 are now assembling at Te Puke, but I believe the number has been greatly exaggerated; it is, however, probable that Hori Tupaea's party will be joined by the Ngaiterangiwehi from Rotorua who have nearly all gone over to the Pai Marire superstition.

Under these circumstances it would be useless for the Civil power to attempt the arrest of Tamahana.

I am unable to say how far the Arawa Natives would be prepared to co-operate in any military operations undertaken for the purpose of taking or dispersing the Pai Marire fanatics.

The Ngatiwhakatane branch appear quite prepared to adopt vigorous measures for the purpose, but I have not yet been able to ascertain the views of the other sections of the Arawa.

I have little doubt that volunteers could be had if required to act in conjunction with the Military, and even were they willing, I think it would not be desirable to employ them in any other way.

Dr. Nesbit has kindly undertaken to be the bearer of this letter to you. This gentleman is in possession of my views and can furnish detailed information upon many points in connection with the state of things here which may assist you in deciding upon the course to be adopted, and which could not so conveniently be conveyed by letter.

I have, &c.,

THOS. H. SMITH,  
C. C.

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Enclosure to No. 16.

Maketu, February 2, 1865.

This is to report that a man from Te Puke has come here to Maketu; his name is Ephraim, and he belongs to the Tapiuka Tribe. He stated as follows:—

Hori Tupaea and Tamahana Tiu have arrived at Te Puke; their party numbered 30, and there were 20 from Rotorua, making 50 altogether; he thinks, however, that the number is 100 by this time, as men are arriving continually during these few days.

These are the words of that Tiu, which he heard:—

1. That all the King's people should assemble at Te Puke.
2. That they should then consider about writing a letter hither to Maketu to ask permission of the people of Maketu for that Tiu to pass this way on his journey to the Southward, that if the Maketu people refused, then that Tiu said a letter was to be written to each of the other places of the Arawas, and if all those refused, then he would come right on to Maketu.

Ephraim, however, did not hear anything said about fighting. All he knows is, that he saw that the men carried arms; this looks like fighting, especially when it is said that they propose coming openly here to Maketu.

This is all the statement that Ephraim made to us.

PAUL TE AMOHAU.  
HANE HAKA.  
PETERE PAKUATUA.

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No. 17.

COLONEL GREER, TAURANGA, TO T. H. SMITH, ESQ.

Camp Te Papa, Tauranga,  
February 4, 1865.

SIR,—

I have the honor to acknowledge the receipt of your letter, relative to the Chief Hori Tupaea, and Te Tiu Tamahana having occupied a strong Pa, and threatened to force their way through the Arawa Country.

I understand that you consider these men should be prevented going eastward. I quite agree in that view.

The latest accounts have shewn that the East Cape Natives have returned to their homes and intend to keep the peace; the intention of those Chiefs is no doubt to stir them up again and renew a hostile spirit among the enemies of the Arawa.

I believe that they have not more than ten or twelve followers from this side, and I therefore think that if the Arawas state decidedly that they will arrest them if they attempt to pass through their land, it will have the effect of stopping them; of course if there is a difference of opinion it would be better to let them pass, than to have the Arawas fighting amongst themselves on such a subject: but it is peculiarly an Arawa question, whether they allow firebrands like those men to go through their country for the purpose of stirring up their enemies. I think it would be undesirable to take any steps likely to bring about hostilities at present in this district, but you who know the wishes of the Government and are on the spot, can control this matter better than I can advise. I would not be justified in sending soldiers inland under any circumstances. I have just heard that Hori Tupaea has returned to Kai Mai, and that Te Tui Tamahana has returned to Te Puke meaning to go eastwards, and has about thirty followers from Waikato.

I have, &c.,  
H. H. GREER,  
Colonel Commanding Tauranga District.

T. H. Smith, Esq.,  
Civil Commissioner, Maketu.

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No. 18.

COLONEL GREER TO SIR GEORGE GREY.

Camp Te Papa,  
February 11, 1865.

MY DEAR SIR GEORGE,—

I hope the steps I have taken for the capture of Hori Tupaea, Te Tiu Tamahana, and their party will meet with your approval. I have acted in concert with Mr. Clarke all through, and he agrees with me in considering that their capture, and the submission of Hori Tupaea will settle this district and put out the Pai Mairire delusion. I understand from Mr. Clarke that his report must go to Wellington to the Ministry before it reaches you. I would therefore beg to request that as the detention of prisoners of such weight in this locality may tend to keep up excitement amongst the Natives; you would kindly give me instructions as to their disposal as soon as convenient.

I believe that Hori Tupaea in his present humour might materially assist in making an amicable and final settlement of the land question, which I believe has been becoming a little complicated of late in consequence of the claims of friendly Natives.

I hope you will not think I am stepping out of my proper province in mentioning these matters now that Mr. Clarke is here; but I have been so long concerned in Native matters here, that I feel the deepest interest, and wish to see them finally and speedily settled. If you could spare time to come down here for a few days I think you would have the satisfaction of establishing a firm peace all through this part of the island.

Mr. Clarke has just told me that he would send me a copy of his report. I will enclose it to your Excellency, as no doubt it will be satisfactory that you should have his views at the same time that you receive my report. Some of the Chiefs said to me that although Tupaea had lost caste as a Chief by being made prisoner, that it rested with the Governor to restore him.

Believe me,  
Very sincerely yours,  
H. H. GREER.

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No. 19.

Private Secretary's Office, Auckland,  
February, 18, 1865.

SIR,—

By direction of His Excellency the Governor, I have the honor to enclose the correspondence enumerated in the margin, relative to the capture of Hori Kingi Tupaea, and others at Tauranga, by Colonel Greer.

The Chief Hori Kingi Tupaea, His Excellency has released, on his promising to observe the conditions contained in the enclosed paper.

The other prisoners have been forwarded to Wellington in H.M.S. "*Eclipse*," as his Excellency does not think it well to take any further steps with regard to them until he has had an opportunity of consulting his Responsible Advisers, and he begs that such orders may be given for their detention as the Government may think fit.

I have, &c.,  
FRED. THATCHER,  
Private Secretary.

The Honourable the Colonial Secretary,  
Wellington.

Tupaea on the 18th of February, 1865, promised to observe all these conditions—

1. He will take the Oath of allegiance
2. He will truly and faithfully assist the Governor in putting an end to the present disturbance.
3. He will reside in such part of New Zealand as the Governor may from time to time point out, until the country is again in a tranquil state, and he receives the Governor's permission to return to his own country.
4. He will faithfully observe the terms given by the Governor to the Tauranga Natives.

G. GREY.

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No. 20.

THE CIVIL COMMISSIONER, NAPIER, TO THE HON. THE MINISTER FOR NATIVE AFFAIRS.

Civil Commissioner's Office,  
Napier, February 25th, 1865.

Sir,—

It is my duty to report to you that a deputation of Natives from Waikato, numbering about 120 men—many of them armed—are now in this Province with the openly avowed object of making proselytes to the new Pai Marire religious superstition; and I am sorry to add, that they have come upon the invitation of Te Hapuku.

They first arrived at Petane, where they only stayed a couple of days, but that time was quite sufficient to enable them to convert the inhabitants of that village, which has always been notorious as the hot-bed of sedition.

They left Petane in the night, accompanied by Paora Toki of that place, and were at Renata's village next morning before the Natives there, were aware of their approach. Renata refused to hold any communication with them, or to allow them to repeat their "karakias" at his village but did not attempt to hinder their progress.

They then went on to Te Hapuku's pa, their proceedings in which place are described in the two letters enclosed herewith.

I beg to draw your particular attention to these letters, as they disclose a very unsatisfactory state of affairs in this Province. Even making every allowance for the usual exaggeration of Maories' stories, there still remains the fact that a body of armed ruffians have suddenly made their appearance right in the centre of the Province before anybody knew they were coming; that they have converted a number of people to the most ridiculously degraded superstition; that Te Hapuku—hitherto supposed to be the friend of the Pakcha—has invited them here, subscribed to their faith, and hoisted the rebel flag, with many absurd ceremonies; and, above all, that they are to be followed by further armed parties of propagandists, with the distinct object of defying the English and the peaceably-disposed Natives in the hopes of bringing on a disturbance.

As soon as I had reliable information of the arrival of these fanatics, I went to see Renata Kawepo, whom I reminded of the promises made by himself and other chiefs at several meetings at the Pa Whakario, that they would take care that no Waikato Natives should ever come into this Province; and I asked him what they now intended to do. He acknowledged the promises, but said, "What could I do when they were invited by Hapuku?" I replied, "That made the matter worse—it only rendered the duty of ordering them back all the more incumbent on him." He told me that they had decided on having a meeting at the Pa Waikairo, on the 15th March, to take the whole matter into consideration, invitations for which had the same morning (22nd instant) been sent out. Renata and his people speak of the new superstition with the most supreme contempt.

I also sent a messenger inland with letters to two Natives upon whose information I could rely, and with orders to call at Hapuku's pa and take notice of whatever he saw there. Unfortunately he could not deliver one of my letters, but the other has produced the two I have enclosed. The Orderly informs me that, on calling at the pa, he was civilly treated. It was full of Natives, and he saw them going through some of their mummeries. A blue flag was flying with an inscription on it, but as it was wet and they were in the act of hauling it down, he was unable to make out the letters. The next morning a white flag was flying with a red cross in the upper corner.

As soon as the Orderly returned with the above information, I sent a second one off to Te Hapuku with the letter (a copy of which is enclosed), in which I have called upon him to explain himself.

I enclose a letter from Mureua, an Assessor, who proposes to take vigorous measures. My reply to this must be, that the forthcoming meeting will settle what is to be done.

I have written to Karaitiana and Tareha to the same effect as what I said verbally to Renata. I enclose a copy of this letter also.

In the present state of the Province, it is evident that if large bodies of armed fanatics are permitted to be constantly travelling about, a state of peace cannot long exist; and if the Natives cannot, or will not, prevent them from coming, we certainly cannot. The regular forces in the Province consist of about 250 men of the 14th Regiment in barracks at Napier, 50 mili-

E.—No. 4. 20 FURTHER PAPERS RELATIVE TO THE SPREAD OF THE

tary settlers, and 25 of the Colonial Defence Force, of whom five are detached as the crew of the cutter *Iris*. Besides these, the Militia and Volunteers do not exceed 800 armed men.

In Mr. McLean's temporary absence there is no authority in the Province for calling them out for active service.

We are thus completely at the mercy of any body of Natives who choose to march into the district to make a diversion in favor of the Wanganui people, and to obtain supplies to replenish their Commissariat.

I have, &c.,

G. S. COOPER,

Acting Civil Commissioner.

The Hon. the Minister for Native Affairs.

P.S.—I enclose a letter from Te Hapuku, which has just been handed to me, and which appears to me to be a very lame excuse for his conduct.

I look upon it as corroborative of all the charges that are made against him.

G. S. COOPER.

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Enclosure 1 to No. 29.

Patangata,

Pepuere, 23, 1865.

KIA TE KUPA,—

E hoa, tenei to reta ka tae mai ki au, E Hoa tena koe, me to patai mai ki au mo te Karakia horo o Waikato ka tae mai rei ki te kaiunga o Te Hapuku. Na te kupu atu tenei ki a koe ko nga korero katoa e rongu mai na koe, he pono katoa ena korero, kaore he mea i parau o ena korero kua rongu na koe I te tekau ma waru o ngo ra o tenei maraina ka tae atu aha ki te pa o Te Hapuku, i te rua o nga haora o te awatea ka tae mai tana ope o Waikato me tona karakia hou, ki reira karakia ai ki te haki; kotahi haora e karakia ana me te harote ka mutu. Ka rongu ahau i reira e korerotia ana e tana ope he kawc mai i tana atua kia karakia i nga tangata o konei. Ko te kara o "Potatau" te take mai o toni paere mai, ko maui kei Petani ka rua ai ona take hei paerenga mai ki "Heretanuga" nei. Kei muri i a ratou e waru tekau poropiti e rima rau tangata hei arahei mai i o ratou poropiti me te pu ano kei o ratou migaringa. Ma te Maori tonu e poka ki te rira ki a ia e pai aua, ma te Pakeha ranei e rere ki te whawhai ki a ia, e pai ana; hei kona ia ia motio ai ki te riri ki te kore e rere atu te Maori me te Pakeha ki a ia kaore aua pokanoa ki te riri, ko tenei ope he homai noa i tona karakai kia karakiatia e nga tangata o konei; ko nga tangata o te awa, a te atua, o te Wheturaririki, o te Pakipaki, o te Hapuku kua whakaac ki tana karakia, ara, kua karakia tonu, kua whakaacia a Potatau kia tu ki runga i te Paraire; na te Hapuku ano i whakaac otira na "Paora Toki" te ritenga. He pono katoa ena korero. Ka mutu te korero ki a koe.

E Hoa ka nui te raruraru o tenei mahi a Waikato, te honiai whakararuraru tenei ki to tatou kainga.

Naku na to hoa aroha,

NA HOBĪ NĪANIA.

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[TRANSLATION.]

Patangata,

February 23, 1865.

To MR. COOPER,—

SIR,—Salutations to you! I have received your letter, enquiring about the new religion of Waikato, which has lately arrived at Te Hapuku's residence. Now this is to tell you that all the reports which you have heard are true, none of the reports which you have heard are false.

On the 18th day of this month, I arrived at Te Hapuku's pa. At two o'clock in the afternoon, the party (ope) from Waikato arrived and its religion, and there worshipped the flag (haki) for one hour and a half—then ceased. I there heard that party (ope) saying that they had come to bring their God to be worshipped by the Maories of this place. The flag Potatau is the plea of their coming here, and Maui at Petane, which makes two excuses for their coming here to this Heretaunga. After them are coming 80 prophets, and 500 men to escort the prophets, with guns in their hands. Should the Maories attempt to quarrel with them, it would be good, and if the Pakehas should fly to arms against them, it would be good. They should then learn what it was to fight in earnest.

But if neither Maori nor Pakeha were to go against them, they would not make any invasion. The intention of this party (ope) is to bring their (karakia) religion to this place, in order to prevent as many proselytes from this place as possible.

The Maories residing at Te Awa a Te Atua, Te Wheturaririki, Te Pakipaki and also Te Hapuku's tribe have taken up this religion; that is, they have already worshipped and consented to the flag Potatau to be hoisted on Friday. Hapuku himself consented to this, but it was by Paora Toki's instigation. All that is here stated is true.

This is all I have to say to you. Friend, great is the confusion of this work of Waikato's, they are bringing confusion into our dwelling-place.

From your affe. friend,

HOBĪ NĪANIA.

## Enclosure 2 to No. 20.

Patangata,

Pepuere 23, 1865.

Kia te Kupa,—

E koro, tena koe: tenei to reta ka tae mai ki a Hori: ka kite iho maua i to ui mau ki nga iwi kua whakaae ki taua karakia hou me ana korero hoki. E pai ana to ui mai, taku korero atu ki a koe, koia tenei, kua tae mai a Waikato ki Te Hauke me tona Atua hou, me Paora Toki hoki, he kawe mai i taua Atua ki a Te Hapuku raua ko tana taina ko Te Haurangi; kua karakia a Te Hapuku, me Te Haurangi me to raua na iwi katoa me nga tangata o Te Aute, o Te Pakipaki, o te Awa o te Atua, ko nga kainga tena kua whakaae ki taua Atua: kua mahue tenei karakia i aua iwi; kei te tarai pou a te Hapuku mo tana haki mo Potatau i roto i enei ra hei te paraire ka tu tana haki ki runga: ko nga korero tenei a taua ope ratou ko Paora Toki; me tahuri atu nga tangata o Heretaunga nei ki taua Atua karakia ai: mehemea ka tahuri atu ka puta tenei motu, ko te Pakeha ka mate: ko nga korero tenei ki a Te Hapuku ratou ko te Haurangi, ko Hoani Waikato, ko Paora Kopakau, ko o ratou iwi katoa, ka tu taua haki ki runga ka puta mai ano a Waikato 500 tangata, e rima rau hoki nga pu, ki te tae mai taua ope ki konei ma te Pakeha tonu e rere ki runga ko te riri tonu tena ki konei; ma te Maori e rere ki runga ki taua ope ka riri tonu taua ope, ki te kore e whakaae etahi iwi o konei ka patua tahitia raua ko te pakeha ko matau ko toku iwi e kore e whakaae kore rawa atu.

Na Renata Pukututu.

[TRANSLATION.]

Patangata,

February 23, 1865.

To MR. COOPER,—

SIR,—Salutations to you. Your letter to Hori has arrived; he and I have read your enquiry as to the tribes who have consented to that new religion, and their talk (intentions.)

Your enquiries are good. What I have to tell you is this: Waikato has arrived at Te Hauke (Te Hapuku's pa) with their new God and Paora Toki, to bring that God to Te Hapuku and his brother Haurangi. Te Hapuku has worshipped, and Haurangi and all their tribe, and the people of Te Aute, of Te Pakipaki, and of Te Awa or Te Atua, those are the settlements that have consented to that God. This (the Christian religion) has been abandoned by those tribes. Te Hapuku is dressing a pole for his flag Potatau, and on Friday that flag is to be hoisted.

This is the talk of that party and of Paora Toki—that the people of Heretaunga should turn and worship that God, and if they do so this island will be saved, and the Pakehas will be killed, (ka patu tenei motu, ko te Pakeha ka mate).

This is what they said to Te Hapuku, Te Hamangi, Hoani Waikato, Paora Kopakau, and all their people. When the flag has been hoisted, Waikato will come with 500 men and 500 guns. When the party arrives, if the Pakeha interferes with them, that will bring on war here; if the Maori attacks that party, they will fight; if any tribes here refuse to consent, they are to be killed along with the Pakeha. I and my tribe will not consent—never at all.

FROM RENATA PAKUTUTU.

## Enclosure 3 to No. 20.

Nepia,

Pepuere 24, 1865.

KIA TE HAPUKU,—

E koro, tena koe. Tenei kua puta mai te rongo o to kainga ki au, koia tenei kua tac atu a Waikato ki te kawe i tona Atua hou ki kona, kua whakaaetia e koe, kua karakia koutou ko au tangata. Kua ara te kara o Potatau ki te Hauke, kua atawhaitia e koe aua tangata me taua Atua nona te tikanga patu i te Pakeha, kua hoatu ekoe, he taonga kia ratou, kua tukua ratou kia haere ki roto ki nga kainga o Heretaunga mahi haere ai i ana mahi porangi. Ko nga rongo tenei e nakiri nei ki a koe kei ki mai koe he parau tenei korero he tika ranei, mehemea he parau tetahi wahi, he tika tetahi wahi me whakaaatu mai e koe i te wahi i tika, i te wahi i he. Otira ne parau anake ki toku nei mahara.

Tuhituhia mai e koe kia mohio ai ahau ki tau tikanga kei te mau ranei to tikanga o mua kua riro ranei a Te Hapuku i nga ritenga whakawai a tenei Atua porori.

Na to Hoa Aroha,

NA TE KUPA.

[TRANSLATION.]

Napier,

February 24, 1865.

To TE HAPUKU,—

Venerable Friend salutations to you. Various reports from your place have reached me. It is this: that Waikato has reached there to convey thither their new God: you have consented to it, you and your people have worshipped it.

The flag Potatau is hoisted at Te Hauke, you have refreshed those people with their God, whose intent it was to kill the Pakehas, you have supplied them with goods, you have let them go to the various parts of Heretaunga working out their works of insanity. These are the reports which I have heard respecting you to give you an opportunity of saying whether it is false or true; should part be false and part true, you must let me know which portion is false and what true. In my opinion it is all false.

Write and let me know your intentions, whether you still intend to carry out your former promises, or whether Te Hapuku is drawn away by the deceitful devices of this strange God.

From your affectionate friend,

G. S. COOPER.

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Enclosure 4 to No. 20.

Pourere,

Pepuere 22, 1865.

Haere ra e taku korero ke Nepia, ki a Te Kupa. E hoa kei te kite pea koe i tena Atua hou ka tae mai na ki Te Hauke me ona tangata kotahi rau. Ko nga tikanga pea o taua iwi kaore koe i te mohio. Engari ko au ka rongu kai te pati i a te Hapuku ratou ko tona iwi, Kua whakaae hoki ratou ki taua Atua, kai muri tata i tenei ko te kino. Kotahi rau ma whitu, kai reira te pu kai reia te hoari otira e hara i te pokanoa mai u a ratou, he mea to marika mai na te Hapuku me te haki me nga tangata hoki me tenei Atua hou.

E hoa he kupu atu tenei naku ki a koe, pewheatia ranei he ritenga mo tenei kino ka whakapupuria nei ki to tatou nei kainga, ki au me korikori kia kore e tukua mai tenei Atua hou ki runga ki a tatou takatakahi haere ai, ki te whakaae koutou ki taku e ki atu nei me korikori, ka tuhi mai tetahi pukapuka kia mohio ai ahau. Heoi ano te korero.

NA TE MORENA,

Kaiwhakawa.

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[TRANSLATION.]

Pourere,

February 22, 1865.

Go this my communication to Napier, to Mr. Cooper. Friend perhaps you have seen that new God which has arrived at Te Hauke together with its supporters, numbering One hundred men.

You most likely are not aware of their intentions; but I know this, that they are trying to draw away Te Hapuku and his tribe; they (Hapuku's tribe) have also consented to that God. Close behind this is evil, one hundred and seven;\* there are the guns and there are the swords.

But it is not a voluntary undertaking of theirs, they were drawn here by Te Hapuku, with both the flag and also the men, and also the new God.

Friend this is a word from me to you. What steps shall we take respecting this evil which is being nourished up in this our dwelling place? My opinion is that we should be striving to keep this new God away from us, and from trampling about us. Should you coincide with me in this proposition to be on the stir write a letter to me that I may know.

That is all I have to say,

From MORENA,

Assessor.

\* This according to the Maori form of counting means 340.

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Enclosure 5 to No. 20.

Nepia, Pepuere 24, 1865.

KIA KARAITIANA,—

E hoa tena koe, he ui atu tenei naku ki a koe ki to koutou tikanga ko ou tangata mo te Atua hou kua tae mai nei i a Waikato te homai inahoki i era hui o tatou i te Pawhakauro ka k mai koutou i reira e kore e tukua nga tangata o Waikato kia haere mai ki konei whakararuru ai i a tatou. Ko tenei he oho mauri tenei. "E! kei waenganui i a tatou e haere ana me tana hau me tana pu." Na kiia ana kei muri tona nuinga e rima rau me nga pu ano kua ki mai a Renata ki au kua karangatia he hui ki te Pawhakauro, he rapu tikanga mo taua mea. E pai ana tenei engari ki te puta mai i te takiwa me pehea?

Ki toku nei whakaaro me tonu atu e koutou he tangata ki Waikato ki te ki atu kia noho mai i kona, kati te haere mai ki Heretaunga kaore nei hoki e mohiotia ana te tikanga o te ope e mau haere ana i tenei hanga i te pu. Tutituhia mai kia rongu ai au ki tau whakaaro.

NA TE KUPA.

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[TRANSLATION.]

Napier,

February 24, 1865.

TO KARAITIANA,—

Friend, salutations to you, this is a question of mine to you as to what you and your people think of this new God which Waikato has brought into this place. As on a former occasion where we met at Pauhakauro, you then stated that you would not allow any Waikato Natives

to come here and create confusion among us. Now we are taken by surprise, and they are in the middle of us with their religion and yours; and further state their supporters are behind, 500 in number, they also armed with guns. Renata has informed me that a day is named for you to hold a meeting at Pawhakiro to take the matter into consideration—that is very good; but if anything should happen in the mean time, what are we to do?

My opinion is, that you should send some one to Waikato to tell them to stay where they are, and not to come to Heretaunga as we do not know the meaning of large parties going about with guns. Write and let me know your mind on the subject.

From Mr. COOPER.

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Enclosure 6 to No. 20.

Te Hauke,

Pepuere 25, 1865.

KIA TE KUPA,—

E hoa tena koe, tenei ka tae mai to reta patai ki au, ka kite iho ana e tika ana, tenei a Waikato ka tae mai ki toku kainga kei Te Hauke nei e noho ana, e mahi ana i tana mahi porangi, i kiia mai na e koe; kaore au i te mohio ki te tikanga o ta ratou mahi, he pehea ranei tona ritenga, engari ko etahi tonu o a koutou karakia, koia ratou i mahi ai he penei te ritunga ki taku mahara iho me tenei karakia a koutou me te Mitingare, no reira au kaore e whai kupu atu ki ta ratou mahi; te tuarua ko te rakau kua ara ki runga, e hara i te rakau mo Potatau, engari he rakau noa iho mo to ratou karakia, kaore au i te ngahere i te tarai totara e kiia atu na ki a koe kei te tarai totara ahau hei pou mo Potatau. Kaore, engari kei te noho noa iho ahau, engari ko nga tamariki a te Haurangi kua karakia, no Te Pakipaki, Te Whetuaririki ko 10 tangata heoi ano nga tangata kua uru ki taua atua; no te Aute kaore kia kotahi. Ko nga tangata ano hoki i mohio ki tera karakia ki te Mitingare, no reira ratou ka karakia, ko au hoki kaore i mohio ki te karakia no reira ahau noho tonu atu. Otira e hara hoki taku noho i te noho ora, e noho mate ana ahau ia koutou ko o Maori ko o Pakeha hoki, ina hoki kua mene oku kainga ia koutou te hoatu he tangata ke, inahoki kua kite pu a Tiaki hei pupuhi mo matou ko aku potiki, te take o tenei korero na Karaitiana; he pono tenei korero kohuru a Karaitiana raua ko Tiaki.

Heoi ano,

Na TE HAPUKU.

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[TRANSLATION.]

Te Hauke,

February 25, 1865.

To MR. COOPER,—

Friend, salutations to you! I have received your letter of enquiry; I have seen, and it is true. Waikato is here; they have arrived at my kainga (place). Te Hauke staying, working their insane work, as you call it; I do not know the intention of their work. I do not know what it means, except that as you have certain religions, so they are working theirs.

In my opinion, it is like the religion taught by the Missionaries (i.e., they have as much right to teach their religion as your Missionaries have to teach yours), therefore, I have said nothing to them respecting this work. The second is the stick (flagstaff) which is set up. It is not a pole on purpose for Potatau, but a common stick, stuck up for their religion. I have not been in the woods preparing a totara, as you have been informed that I have been preparing a pole for Potatau—No! but I am sitting still. Haurangi's children have worshipped; from Te Pakipaki and at Whetuaririki ten persons have joined this God; from Te Aute not one has joined. All those who knew that religion preached by the Missionaries remained steady and worshipped. I myself know no religion, and therefore remain so. But my remaining thus is not that of a living man, but I am dead by you Maoris and Pakehas; as for proof, all my lands are gone by you and given to another. As for instance, Jack (Chapman) has loaded a gun to shoot me and my children. The root of this talk is Karaitiana's. This plot of murder of Karaitiana's and Jack's (Chapman's) is true.

That is all,

From TE HAPUKU.

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No. 21.

ACTING CIVIL COMMISSIONER NAPIER, TO THE HON. THE NATIVE MINISTER.

Civil Commissioner's Office,

Napier, February 27, 1865.

SIR,—

In reference to my letter of the 25th instant, upon the subject of the introduction of the Pai Mairere superstition into this Province; I have the honor to acquaint you that I have this morning had a conversation with Karaitiana on the subject.

Karaitiana informs me that he has sent a communication to Taupo, with the intention of having that road closed against any further parties coming here, and that his meeting is to take

E.—No. 4. 24 FURTHER PAPERS RELATIVE TO THE SPREAD OF THE

place on the 3rd or 4th proximo instead of the 15th, so that I hope to be able to report further to you upon this subject by the next mail.

The Honorable  
The Minister for Native Affairs,  
Wellington.

I have, &c.,  
G. S. COOPER,  
Acting Civil Commissioner.

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No. 22.

THE CIVIL COMMISSIONER, MAKETU, TO THE HON. NATIVE MINISTER.

Civil Commissioner's Office,  
Maketu, March 6, 1865.

SIR,—

I have the honor to forward for the information of the Government the enclosed translations, and extracts of letters received by me reporting the proceedings of a party of Pai Mairire Fanatics from Taranaki, which has made its way *via* Taupo and the Urewera Country to the East Coast.

I have the honor to be, Sir,

The Honorable  
Native Minister.

Your obedient Servant,  
THOS. H. SMITH,  
Civil Commissioner.

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Enclosure 1 to No. 22.

TRANSLATION OF A LETTER FROM FRIENDLY CHIEFS AT TE WAITI.

Tanaroa,  
February 17, 1865.

To DR. NESBIT AND MR. SMITH,—

Friends, greeting. You, the heads of affairs.

Secondly, Natives of Taranaki, Waikato, and Raukawa have come here to preach (the religion of) their God, and leading also Pakeha captives—there are two living men, and one head of a murdered man. When they came here they urged us to turn to their God, but we did not consent. They replied, it is well: the bearer of our sword is close beside to destroy you and all the Arawa. We sought and found a word in Scripture, "Be patient in tribulation;" but if their sword touches us we shall fight. Enough.—If you see this, hasten to write in reply.

From NGAKOWAI—TE WIREMU  
and all the Chiefs of three tribes.

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Enclosure 2 to No. 22.

TRANSLATION OF A REPORT BY WARDEN WI MARUKI OF MOTITI.

On the 2nd March, 1865, the boat of Kihana, Pene, and Iharaira arrived (at Motiti from Whakatane,) these people brought the news about the "Tiu" and the Pakehas head, a preserved head, and the live Pakeha. When this "Tiu" arrived at Taupo, he saw the house of the Rev. Mr. Grace, and he took all the property out of the house and placed it in a heap outside, and sold it by auction; a blanket worth £1 was sold for 6s. and the same with all the rest, trowsers, shirts, caps, &c., the money was then returned to Mr. Grace's house as payment for the property. A double barrellled percussion fowling piece belonging to Mr. Grace was also taken by the "Tiu." On arriving at Whakatane, the gun was shewn to the people there, and then it was found out (where it came from.) This "Tiu" also saw a Roman Catholic Priest at Whakatane, and proposed to kill him: he was spared only on account of his being a Frenchman, if he had been English he would have died.

The Tiu also saw the house of the Rev. Mr. Volkner (resident Missionary at Opotiki) and took the property out of the house, and sold it by auction in the same way as Mr. Grace's property was sold.

This is the end.

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No. 23.

SUPERINTENDENT, NAPIER, TO HON. THE NATIVE MINISTER.

Superintendent's Office,  
Napier, March 18, 1865.

SIR,—

I have the honor to enclose for your information the copy of a circular, which I have deemed it necessary to address to the Natives resident in this Province, in reference to the Hau Hau religion.

The Hon. the Native Minister,  
Wellington.

I have &c.,  
DONALD MCLEAN.



CIRCULAR.

Napier,  
March 17th, 1865.

FRIENDS, salutations!

Perhaps the news of the murder, which has been perpetrated at Opotiki, may have reached you.

The persons whose that murder was, are the persons who are carrying about the Hau Hau God. The vessel anchored there, upon which the Europeans on board were taken prisoners; amongst them were two Ministers; their own Minister was one; him, they hanged and smote and slew, after which he was mutilated, as though men were dogs.

These are the fruits of this new work which is being performed by the Hau Haus; but this, O friends, be on your guard against people who come to deride you, so as you may turn towards this (new) method.

The Whanganui people have acted upon that side; the result is that they have suffered at the hands of those who adhered to the correct way of thinking. A short time after that, that people the Hau Hau again fought with Te Anana and Mawae, then there fell of that people twenty slain and eighty taken prisoners. Pehi Turoa was one of that lot (people), after having suffered in battle, he turned to the safe side—the Pakeha side.

The thought entered my mind; for this cause (Takitima) to be saved, for it is not to be defiled with rust.

This is a word to you, that you be wise and strong to suppress these the thoughts which madden the people.

Your friend,

McLEAN.

Nepia,

Maehē 17, 1865.

E HOA MA,—

Tena koutou; kua tae mai pea te rongo ki a koutou o te kohuru i mahia mai ra i Opotiki.

Ko nga tangata nana taua kohuru, ko nga tangata e kawē haere ana i te atua Hau Hau. U rawa atu te Kaipuke ki reira, katahi ka tangohia nga Pakeha i runga hei herehere, tokorua nga minita i roto; ko to ratou minita ake ano tetahi; ko tena i whakatarewatia, patua rawatia, mate rawa, muringa iho mahia kinotia ana, mehemea he kuri te tangata. Ko nga hua tenei o tenei mahi hou e mahia nei e te Hau Hau.

Ko tenei e hoa ma kia tupato koutou ki nga tangatae haere mai ana ki te tawai ki a koutou kia tahuri koutou ki tenei tikanga.

Kua kawē nga tangata o Whanganui ki runga ki tena tana, te tukunga iho, kua mate ratou i nga tangata e whakaaro tika ana. Muri iho i tenei wa tata ake ano, kua whawhai ano taua iwi te Hau Hau ki a Te Anaua raua ko Mawae. A mate ana taua iwi, 20 i riro i te mate, 80 i riro herehere. Ko Pehi Turoa tetahi i roto i tana iwi; no te matenga i te whawhai, katahi ka tahuri ki te taha ora ki te taha Pakeha. I mahara au kia ora tenei Waka a Takitimu, ki a kore ne Waikura. He kupu atu tenei kia koutou, kia mohio koutou kia kaha ki te pehi i enei nga whakaaro e whakaporangi nei i te tangata.

Na to koutou hoa,

NA TE MAKARINI

## No. 24.

BENATA KI A TAARE RAUA KO TEONE.

Patangata,

Aperira 12, 1865.

KIA TAARE RAUA KO TEONE,—

E hoa ma, Tena korua, He wahi putanga aroha atu ki nga hoa aroha i roto i tenei kohu e tatau nei. Kua mahēa tera kohu te Kingi, a kua puta mai ano ko tenei kohu, tona ingoa he Hau hau, he kai tangata. Ka nui te oioi o te kiri ki tenei mahi e mahia nei, ekore nei e pai te tangata tika kia haere tani i te taha o enei kuri kai tangata, E hoa ma, tena koia, ma te Atua tatou e tiaki i raro i tona ringaringa kaha. E hoa ma, kia rongo mai korua, ka nui te Hau hau kei Patangata nei e karakia ana, i roto i tenei wiki ka tikina te haki i o Te Hapuku ka mauria mai mo Patangata nei. Nga tangata nana i pupuri te Hau hau i Patangata, ko Te Paraone, Ko Hemi ko ratau katoa. Nga mea kua karakia ko Hemi, ko Rota, ko Henare; ka mutu nga mea i mara i au. Ko Te Paraone taihoa atu pea, E mohio ana hoki korua ki te kainga i te rori pau katoa i te Hau Hau, e mohio ana hoki korua ki toku pa, kore rawa tetahi kia tukua e au, pau katoa matou e rua tekau ma toru, hei tangata mo kuini Wikitaria, ake, ake, ka huri tena.

E hoa e Teone, heoi ano nga mōni e mohio ana i au, ko nga Nama a nga tangata e whitu pauna, puta mai nei a Morena, tekau mawha pauna, he pohehe anake au, taihoa ka kite taua ka ata korero ai taua.

He oi ano,  
Na to korua hoa Aroha  
NA RENATA.

## TRANSLATION.

Patangata,  
April 12, 1865.

TO TAARE AND TEONE,—

Friends, this is a season for expressing love to our dear friends—Salutations to you two. This is a small expression of love to our dear friends in this mist which is lighting down the other mist. The King movement has vanished away, and this another mist has made its appearance; its name is Hau Hau; its consequences are man-eating, great is the creeping of the skin (the blood runs cold) at the doings which are being performed at this time, and the just man will not walk beside these dogs, man-eating. Friends, salutations—May God protect us with his mighty hand. Friends do you listen?

There are many Hau Haus here at Patangata; they have been praying here during this week. The flag of Te Hapuku is to be brought here for Patangata.

The persons who kept the Hau Haus at Patangata are Te Paraone, Herui, and all of them: those who have joined (prayed) are Herui, Rota, and Henari, that is all that I am clear about; perhaps Te Paraone will join hereafter; You two also know of the settlement close by the road, all the people of that place have joined the Hau Haus. You also know my Pa, I have not permitted one to join, all of us, (twenty three in number) are faithful adherents of the Queen for ever. That is all of that.

Friend Teone, that is all the money that I am aware of; the debts of the people are seven pounds, Morena came with fourteen pounds. I am bewildered, or know nothing about it. I will see you hereafter and then we can talk the matter over.

That is all,  
Your loving friend  
RENATA.

## No. 25.

THE CIVIL COMMISSIONER, TAURANGA, TO THE HON. THE NATIVE MINISTER.

Civil Commissioner's Office,  
Tauranga, April 18, 1865.

SIR,—

In compliance with the instructions conveyed in your letter of March 18, No. 94, I have the honor to report for the information of the Government, the state of the Natives, in so far as I have had the means of obtaining intelligence.

From information derived from many different sources, it is evident that a hostile movement is in contemplation by the Waikato and their confederates, against the Arawa; which if carried out, will inevitably involve many of Ngaiterangi Hapus.

Many of the friendly Natives are so impressed with the certainty of this, and of their being obliged to defend themselves, that they have applied to the Colonel Commanding this District, and myself for fire arms. I enclose a translation of their letter. Since the receipt of the letter, they have called upon me and expressed great anxiety on the subject; they fear falling victims to the Pai Marire Fanatics, on account of their steady attachment to the Pakeha. They explain that they do not want the arms &c., now; and they will be quite satisfied if they are placed under the charge of the Officer Commanding the District, to be given out only when danger is at hand; I would recommend this to the notice of the Government. The Arawa are making every preparation to resist any force that the Waikato may be able to bring against them; they are anxious as to the result of a simultaneous attack on both their frontiers.

Should Kereopa and Patara succeed in persuading a larger body of East Coast Natives to come up with them and attack the Arawa Country on the east, and the Waikato under William Thompson on the west; I fear that the Arawas will be hard pressed, and will require all the assistance that can possibly be rendered by the Government.

This is supposed to be the plan of the enemy, as may be gathered from a letter addressed by William Marsh to Colonel Greer and myself, a translation of which I beg to enclose.

The success of Kereopa and Patara on the East Coast, on the one hand; and the apparent inaction of the Government on the other, is producing a most baneful effect upon the Natives in this neighbourhood. The Pai Marire party are exulting, and say to our friends, "There it has happened just as we have told you. The Hau Hau God has paralysed the efforts of the Pakeha: they cannot avenge the death of Mr. Volkner, they are fleeing before him.

Although many have ostensibly given up the Pai Marire worship, it has only been from fear of the consequences to themselves, on account of the close proximity of the troops. I will venture to predict that should the troops be removed from Tauranga, while the present feeling exists it would be untenable, twenty four hours after the ships left the harbor, for any European.

This may appear a bold assertion, but I make it advisedly, and I appeal to those Europeans resident in this District, who from long acquaintance with the Native character are most likely to form a correct opinion.

Many of the Natives of this District especially those closely connected with the Patetere and William Thompson's people have again left for their inland Kaingas, so that (it is reported) they can practice their Pai Marire worship unmolested. Under these circumstances I have thought it advisable to caution the surveyors against carrying on surveys in that neighborhood.

In every respect we are in a most unsatisfactory state.

The acts of the Pai Marire Natives on the East Coast, and the evident satisfaction evinced by the Pai Mairire professors every where at the fearful Opotiki Tragedy; and the discomfiture of the Europeans on the East Coast, show the real state of mind of the bulk of the Native population. They firmly believe that the Pakeha will be driven into the sea.

I do not put the least faith in any promise coming from either, "Te Pooti o Te Riri Kore" or "Pooti o Te Riri. Neither are to be trusted, and unless some active measures are soon taken to check the fanatics, I fear we shall have to record many such diabolical acts as occurred at Opotiki.

From information we have lately heard, it is reported with every probability of truth, that Hori Tupaea and party were acting with the other Pai Marire Fanatics on a pre-arranged plan, and were to have met at Whakatane.

Comparing dates at the usual rate of travelling on such occasions they would have met at Whakatane. Another rather startling fact is, that one of the "Tius" now a prisoner in this Camp, has had concealed about his person an axe head which was only discovered some time after his return from Wellington. Was this intended as an instrument of execution blessed by Te Ua; or has it been used as such on any former occasion.

I beg to enclose two documents received from the East Coast; one a copy of instructions to Kereopa and Patara issued by "Te Ua Haumene," and the other a circular letter written in English evidently by the Deserter, accompanying Kereopa's expedition signed William Butler (Patara.)

I have, &c.,

HENRY T. CLARKE,  
Civil Commissioner.

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TRANSLATION.

Te Matapihi,

April 14, 1865.

TO MR. CLARKE,—

Friends, Salutations—Listen you to the plan we have considered on hearing the word of Waikato and also the word of Wm. Thompson, viz., that he had ceased to have any consideration (for peace), that he had left Te Ua to carry out his own designs.

The word of Waikato is, that they have no consideration for Ngaiterangi; that they Ngaiterangi will be all exterminated and the Arawas also.

It is quite true that this threat has been made.

The tribes who are attached to the Governor will be destroyed. We have been considering about guns, powder, and lead (ball) for us. Friend do not be long considering this matter; we know not when, (how soon) evil may touch us. Friend hasten to consider, but it is not necessary to consider long, because we can see in our hearts the thoughts of those men who (used to be) leaders: they are silent now, but we know.

Friend: hasten submit to our request and yours also, because you are the Commissioner of Tauranga, and the medium through which the plans put forth by the Chiefs are to be submitted.

WIREMU PATENE.  
HOHEPA PARAONE.  
WIREMU PABERA.

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TRANSLATION

TO COLONEL GREER AND MR. CLARKE.

April 12, 1865.

SIRS,—

Dont be weary on account of the many reports in circulation.

On this very day Tamati Hapumana returned from the Taheke (Rotorua.)

He went from this yesterday and returned to day. He met a messenger from Puhirua, who states that the Waikato Army is in the cultivations: they number 150 under Matutaera (the king); they are waiting for the rest of Waikato and Kereopa's party from the south: they are also waiting for William Thompson's party. When all the war party of Waikato is assembled Ngatiraukawa will bring up the rear: when they have accomplished this, then we shall hear certainly whether the enemy intend to attack the Lakes or Maketu.

The Paerauta (the Natives inland of Rotorua) who number 150, say that if they arrange to attack the Lakes, they will withdraw and become Queen's men; if Maketu, they will agree because it is occupied by white skins, the race they had threatened in years gone by.

A man from Te Puke has arrived, who states that he has heard that 250, the vanguard have arrived at Te Puke.

The messenger of Kereopa and Patara has arrived at Waikato. Kereopa and Patara have a protecting party of 300, but where this army of Kereopa's is, is not yet known; had it been known we should have heard from Tukehu and Hohaia.

In my opinion the reason why the Waikato party is keeping close in the bush, is that they are waiting for Kereopa's fighting party.

When Kereopa is close in the neighborhood: they will attack Maketu to divert our attention, while Kereopa quietly slips into our Pas. I am sending a messenger to see about this party of Matutaera (the king).

Written by WILLIAM MARSH.

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TRANSLATION.

April 8, 1865.

This is to shew my opinion regarding the subject of the letter (copied below). It is possible, that the threat held out by Kereopa to Awa at Whakatane, when he said that on his return from the south, he would destroy all non-combatants whether Maori or Pakeha: that is to say all the unarmed is correct.

One of his threats was, that when he returned from canvassing for war, that then the God of war would shew himself. As soon as the blockade has been declared, war is at hand. My reason for these remarks is on account of this letter from Puhirua, of which this is a copy.

Puhirua,  
April 2, 1865,

To WILLIAM HIKAIRO,—

Friend, salutations. This is my word to you. Come to this place on the receipt of this letter. There is a fixed purpose (I am serious) in what I now say to you. Harken you: this is the time for you to return to us: if you leave it for some future time you will not be able to come: Do you listen: your relative William Thompson is gone to fetch all his relations. For this reason we say to you, come back to us. This Island is saved (or shewing itself above water) do not be faithless but believing. Do not tell this to any one: keep it to yourself. With regard to your word respecting the house, it shall be sent if you will pay attention to what I have already said.

If you will not come (now), you will not be able to come bye and bye, on account of the blockade of the Ingiki (a Pai Marire Official of high standing); but friend do come.

FROM EREATARA.

When he says that this Island is saved, he means that it will be saved by this Pai Marire God.

Copied by WILLIAM MARSH.

The letter was handed to me by William Hikairo (to be copied), and sent on to you and Colonel Greer, but keep it to yourselves. Do not let the Natives hear of it, lest it be generally known and we are kept in ignorance by the enemy of the near approach of the day of battle. They intend to inform W. Hikairo secretly, but perhaps they are deceiving. Let us wait and see.

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COPY OF HOROPAPERĀ'S WRITTEN INSTRUCTIONS TO THE TWO PAI MAIRIRE PARTIES NOW AT TAURANGA FURNISHED TO US BY PATARA.

Matakaha wahi o Taranaki,  
Tihema 8, 1865.

He whakaaturanga tenei mo te upoko ka tukua atu nei ano kia haere i nga wahi o te motu. Ko te ara, maro atu i konei a Waitotara, ka ahu atu ki uta, te putanga kei Pipiriki; maro atu ki Taupo, maro atu ki te Urewera, maro atu ki Ngatiporou, tae atu ki a Hirini te Kani a Takirau te mutunga mai. Kia tika te hari; kua e whakahiengia e te tangata, e penetia me ta Rangitauira ritenga whakahe i tera o aku akoranga ki nga wahi o te motu; kia tae pai ai ki a Hirini, mana e hoatu ki ana whanaunga pakeha i reira. Ko tenei reta korerotia i nga kainga katoa. Ki te kino i te repo ma koutou e ahua atu ki tetahi pepa hou kia tae pai atu ai ki etahi kainga atu, Pena ~~tohu~~ tae noa ki a Hirini.

Heoi,  
NA TE UA HAUMENĀ.

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Matakaha, Taranaki,  
December 8, 1865.

These are instructions respecting the head which is being sent to the places in the island. The road extends direct from here to Waitotara; there it proceeds in an inland course to Pipiriki: thence direct to Taupo: thence direct to Urewera; thence direct to Ngatiporou until it reaches Hirini Te Kani a Takirau where it ends. Carry it properly, let not this be performed in an im-

proper manner, like as Rangitairua improperly performed the other direction of mine to the places of (New Zealand) this Island, so that it may reach Hirini safely; let him give it to his European relatives at that place. Read this letter at every place, if it should be spoiled in crossing a swamp, copy it upon a new piece of paper, so that it may get safely to some other places, and so on till you get to Hirini.

That is all  
NA TE UA HAUMENE.

COPY OF A LETTER FROM PATARA TO THE EUROPEAN RESIDENTS AT TAURANGA (WRITTEN IN ENGLISH.)

Patutahi,  
March 25, 1865.

Dear friends being informed that you are afraid of the Natives who have lately come here, i write you these few lines to inform you that you need not have the slightest fear in your hearts, for they do not intend you the slightest harm. There is only one person implicated in the murder of the minister, and i dare say you know his name, so you must not blame a whole flock because there is one scabby sheep in it. i am desired by the Natives to inform you that if to morrow is a fine day, they, the Natives, wish to see you all at eight o'clock precisely. Do not be afraid but come boldly forward, for if there was the slightest danger i would be sure to warn you of it. So no more at present.

But remains your friend,  
WILLIAM BUTLER.

The above is a correct copy, spelling and all. He has made a mistake in the date, as it was written yesterday, March 22.

E. B. CLARKE.

March 23, 1865.

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No. 26.

TE MATENGA KI A TE WIKIRIWHI MA.

Te Kaha,  
Aperira 26, 1865.

Haere ra e tamatou reta ki Makeronia, ki te Iharaira, ki Otarakorero, ki a Te Wikiriwhi. E hoa ma, Tena na korua; tenei te kupu ka haere atu kia korua, ko te poropiti, ko te poti kua tae mai kai Te Kaha, a tae noa mai ki Parua kua huri katoa ki te Pai Marire kia rongo mai korua. Ko te pukakuka kua riro atu ki Ngatiporou Kingi Maori. Ko taua pukapuka, he tiki atu i Ngatiporou kia haere mai ki te poti. Ka huri.

NA TE MATENGA.

TE MATENGA TO TE WIKIRIWHI AND OTHERS.

[TRANSLATION.]  
Te Kaha,

April 26, 1865.

Go O this our letter to Makeronia (Macedonia) to Te Iharaira (Houka-mau) to Otara-Korero (East Cape) to Te Wikiriwhi (Matehe). Friends, salutations to you two. This is the intelligence borne thither towards you. The prophet with the symbol has arrived at Te Kaha, and travelled even unto Parua. All have embraced the Pai Marire faith. Know ye both (their) letter has been sent on to Ngatiporou; the import of that letter was a message to bring Ngatiporou to come to "Te Poti."\*

No more,  
TE MATENGA.

\*Te Poti (pooti?) the pole round which the fanatics perform their dances and religious ceremonies.

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No. 27.

THE RESIDENT MAGISTRATE, WAIRARAPA, TO THE HON. THE NATIVE MINISTER.

Wairarapa,  
3rd May, 1865.

SIR,—

I have the honor to inform you that since my report of the 23rd ultimo, a party of Natives, about thirty in all, headed by a chief named Te Rangihua, have arrived in this district from

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Tarawera, and are now at Waikaraka. They accompanied Auaru of Waikaraka on his return from Tarawera, to which place he had been for his sister, who was staying there.

These men profess to be believers in the Hau Hau faith, and are said to have exhibited their power by curing some malformation in a horse at Mataikona, and some of the Natives of that place are said to have become converts to their faith.

The arrival of this party in this district has revived the desire of a portion of the Natives here to become acquainted with the Hau Hau faith; and I shall not be surprised shortly to find some of them professing their belief in it.

Auaru and his immediate followers have expressed a desire that they should visit him, and it is probable that in the course of a few days they will cross the valley for that purpose.

As it has not been deemed desirable to station the troopers at Masterton as I suggested, I do not consider it advisable that I should warn this party of strangers not to enter the valley, as I proposed to you in my letter of the 28th March last; I shall, however, endeavour to meet them at any gathering which may take place in the valley.

I have the honor to enclose you a copy and translation of a letter I have received from Wi Paraone, claiming compensation under the Proclamation of the 17th December, 1864, for certain land belonging to him, which has been taken for the construction of the main road between Te Oreore and the Taueru River. This road was formed by the Provincial Government some short time before the issue of the Proclamation under which the claim is made.

I have, &c.,

The Hon. the Native Minister,  
Wellington.

HERBERT WARDELL, R.M.

Enclosure 1 to No. 27.

Taueru,

Aperira 5, 1865.

KI PAETUMOKAI,—

E hoa, tena koe; tenei taku kupu ki a koe; kua tae mai tetahi korero a te Kawana mo nga whenua e tukua ana mo nga rori, kia utua tikatia ki te tangata nona te whenua; katahi ka tuhi atu ki a Te Petetone, kia utua taku whenua i pau i te rori; Kahore he utu mai mo taku tuhi atu.

He tuhi atu tenei naku ki a koe; mau e korero ki te tangata nui kei runga o te Runanga kia utua e ia taku whenua.

Na to hoa,

Ki a Te Watere.

NA WIREMU PARAONE.

[TRANSLATION.]

Taueru,

April 5, 1865.

TO PAETUMOKAI (FEATHERSTON).—

Friend! Salutations to you; this is my word to you. A word of the Governor has reached here about lands which are given up for roads; that the man whose land it may be, will be properly compensated. Then Dr. Featherston was written to (about it) that he should pay for my land which has been taken up by the road, but there was no reply to my letter.

I write this to you. Speak to the principal of the Runanga that he must pay for my land.

From your loving friend,

To Mr. Wardell.

WIREMU PARAONE.

No. 28.

Wairarapa, Te Take o Takitimu,

25 Mei, 1865.

HAMUERA *kei runga*,—"Haere mai, Haere mai e Karaitiana e Ihaia arahina mai a Wi Tako Haere mai Matene—te tangata i waiho atu ki tena mahi a tautou haere mai matou ki tenei nohoanga o tatou—kahore he ki tahi ki a koe, ko tetahi o taku ki i pouri ki a koutou, mo Wi Tako; ina taku kupu na, mo tana makanga i au ki runga ki te Kingi, waiho ana au i reira; ko koe e Matene haere ana koe ki Te Kawanatanga, ko Wi Tako ka kino i au mo tana mahi maminga; haere mai e taku potiki e Henare, na te mea kua tae mai koe ki konei—kua hoatu a Whangaehu kia koe kaore aku maharatanga mo ena mahi e kiia mai na, me noho tena tangata, tena tangata, ki runga ki tona tohunga, ki tona kainga."

Rawiri te Raroa ka tu, "Haere mai e Wi Tako e Matene haere mai koruu," ka whakahuatia tana Pioriori.

"Kauaka ra nge au  
Hei rorerautia  
Ki te korero  
Waiho kia noho ana  
Kia roa ai ra  
I te hurihanga."

Haeremai e Wi Tako korua ko o whakaaro, e noho ana au i runga i o taua whakaaro tawhito. E hoa ko tena o o taonga ki a koe—i era takiwa, to hokinga mai homai ana e koe ko te Kingi ki au,

ki roto o Wairarapa—Muri mai haere ana korua ko to hoa ko Ngairo ki Waikato haria mai ana ko te Kingi ana ano koe te mahi na—ehara i au, i te upoko o te ika nei enei mahinga.”

Maaka Mokamoka ka tu. “Haere mai e Ihaia, arahina mai to taina ki runga ki ana tikanga, na Matene i karanga ki roto ki Waikato, ko nga ika o nga wai katoa he pakupaku. Haere ana a Wi Tako ki Waikato; te hokinga mai, ki ana ia “kua wera tetahi o nga u o tana whaea”—na Wi Tako ki roto i Wairarapa waiho ana ki au—Heaha koe te titiro kua wera te u o tou whaea i te ahi—na naku tena kanohi ma i roto i te whare na, i tae mai ai ki kona, a Te Watere naku na Te Rauparaha tae mai ana ki te upoko o te Ika ki Orongorongo, i a koe e ki mai nei kia motu taku rakau, e kore e motu i a koe taku ‘Niu’—ka tu taku ringa ki te Hau Hau.

Ropiha te Akau, ka tu—“Haere mai e ia e te Rangatira i te awatea. Haere mai e Matene ko koe ano nana i whakaora tenei kainga a Wairarapa, Haere mai e Wi Tako ka ki au he Rangatira koe kia tika ou whakaaro, waiho ana ko au anake ki te mate—ko koe rere ana ki te moana; ko tenei ekore au e mutu ki te Hau Hau—he tika to ‘Niu,’ me taku Atua. Haere mai e Henere, kawe mai taku kainga a Whangaehu. Haere mai Wi Tako, ana ano koe te maminga na i au—ekore au e mutu—ko koe, ka pau korua ko o whakaaro i au.”

Wi Waaka ka tu “Haere mai taku hoae e Ihaia, haere mai kia kite mai koe i au, ka haere ka hoki—ka pa i waiho atu koe i te poa. Haere mai e aku hoa, tenei ano au kei te whiri taura hei kukume mai i Aotearoa. Haere mai Matene—Wi Tako—te tangata nana i whakatu te Kingi ki Waikato, waiho atu, i muri ka raru a Waikato, haere mai e aku hoa; te manawanui o korua kua e kiia he uri no Ngatata—ka nui to korua manawanui, kaore ranei korua i rongo i taku kupu i roto i te puku o te mahi tamariki, tena—ko wai hei utu moni mau? Haere mai taku teina e Wi Tako—te tangata nana i whakatu te kingi ki Aotearoa, te whai tangata e korua ko Matene, ekore rawa au e whakarongo ki a korua ko Matene, kotahi rawa te mea i rongo ai au, ko tenei ki a te iwi na—titiro mai korua, e mau atu i taku uma nei—Haere mai e Henere homai taku kainga a Whangaehu, korua ko Te Watere, nau ano i ki iho mau e haere ki Heretaunga—ka kite koe i te korero ka homai e korua ko Te Kuini ki au taku kainga ka whakahuatia mai tana ngeri—

“Kati ra e nga Wairua o Te Kawana te hoki mai ki muri nei he mea ano au ka huri ki te taha Kingi noho iho ai hou iho—hou iho—hou toke iho.”

“Ka nui to manawanui, he aha te pai, ki te taware i au, a haere mai ano ki kona, na muri mai homai ana te Whakaponi i haere mai i runga, muri mai ko te Kingi i haere mai i raro—muri mai ko te Hau Hau i haere mai ano i raro, notemea he atua poka iho i waenganui o Aotearoa.”

Ngairo ka tu. “Haere mai e aku taina, haere mai e Ihaia—Haere mai, pikaua mai to taina Haere mai e Wi Tako—korua ko Matene, Haere mai tenei au kei o waihotanga nei. Haere mai, taku taina—haere mai ki Wairarapa, ko nga mahi katoa nau—haere mai taku taina—taku tuakana: kawe mai ena mahi ki enei mahi, te huhua o te mahi a korua e aku taina—ma wai ra e mahi ena, ma wai ra e mahi enei mahi a korua—na kei whea te kete hei takotoranga mo ena mahi a taua—hei pewheatanga ma taua e hoa, kua pakaru nei hoki Aotearoa kaore he tuituinga, kaore he aukahatanga, koia tera e taku hoa e ki atu ra ahau kia homai tetahi ki au i to taua haerenga ki Waikato, i te tunga o to taua hoa—muri mai ko Matutaera, muri mai ka he a Waikato: ko tenei kahore au e hoki ki o taua turanga tawhito, ahakoa nui mai nga taonga o o taua hoa, kaore au e matakū—ara to taua hoa a Te Watere; ko tenei ko taku Atua e tu nei ekore e mutu i au—titiro mai ka whakahonore au ki taku Atua, notemea ko au tau e taware, a ko o taua hoa te waiho—na kaore au e pai, taku e pai ai kia hoki atu ano nga Pakeha ki Ingarangi ra ano, katahi ka pai: te tangata na a Marakāia e haere mai na he whakaatu i nga ara o taku kainga, ko Marakāia me haere mai i runga i nga Pakeha ka pai. E Henere haere mai—Ka mau i au te Atua o Te Ua—titiro mai ka whakahonore au: ina hoki i ki koutou kei Tikirau a Tamatea na kua he, ahakoa haere mai o taua hoa kati tonu au i konei tapapa ai—kaore oku kino ki o a taua hoa Pakeha engari mana ano ki mua.”

Ko Ihaia, ka tu. “Karangatia e aku hoa, ehara tenei i te haramai tika; na Ngatiraukawa raua ko Ngatiawa tenei haramai—koia tenei, na kei a koutou te mahi ma tatau ko tenei karanga mai ki o tatou hoa kei a ratou te kupu.”

Wi Tako ka tu:—“Karangatia e hoa ma tenei te haere nei—te kupu ra no Tikirau a Tamatea, a Wairarapa no Wairarapa, ki Kapiti ka paiherea a au mo te ata whakahaere i te mahi pai, no te Maehe tuatahi, i te 1862-63-64 i karangatia ai—te putangai mai kotahi ano—Karanga mai e hoa ma, ekore e kaha ki te utu i a koutou kupu.”

#### Waiata.

“He aha rawa te rawa  
I hinga ai ki raro ra  
He tara kowherawhera  
No kakea e oui noa ra  
Ki te toka i namu ai  
Nana rawa i whakarawa  
Tena ka makere  
Te Whetu o te rangi  
Nga tapiri o rehua  
I mahue iti koe  
I te parekura na  
Rewharewha na ha i i  
Kaore te aroha  
Whakapuherahi

He wai kei aku kamo  
 Noho mai i roto na  
 Kei tohungia koe  
 He mea nei koutou  
 E aki ana i ahau  
 I te po aroa nei  
 Ekore e hohoro te awatea  
 Kia marama ai  
 Taku nei titiro  
 He rangaihi whare  
 Ia te whatu ra  
 Kei raro e au na ha i i."

"Karanga mai e hoa ma, tenei ka tae au. E ki ana to kupu no Tikirau a Tamatea a Wairarapa, i te 1863 i te 1864 pena tonu a matou; no Tikirau a Tamatea ki era tikanga au, homai noa nei kua rere ke; na e hoa penci tonu au ki "no Tikirau a Tamatea a Wairarapa," tae mai nei au he mahi ke tenei au. Tena e hoa ma na wai i patu, naku koia? Ehara i au, i a Hapi, i a Heremia i patu, tena na wai i patu? Naku? Na taua? Kaore. Na Waikato i hanga—na Waikato i patu. Naku i patu? Na Ngatiraukawa? Nau? Na Te Atiawa? Kaore. Na Ngatikahuhunu—na etahi iwi ranei? Kaore, Na Waikato i hanga, na Waikato i patu. Engari ko taku hoa ko Wi Waaka e ki mai ra, kaore e tika, he Kawanatanga ia, i hoki mai ia i Kohimarama, ko tenei ko te ki, i kiia no Tikirau a Tamatea, a Wairarapa, a Kapiti i paiherea ki reira, ko taku kino ka nui taku kino ki anei mahi—Kaore ano i oti tera mahi ra a taua, ka timata ano he mahi ke; na ko tenei ka nui te he—kea ki atu au kia koe timata tonu ake i te mate ko te Atiawa anake, ko tenei kia marama engari me waiho atu ki a Te Ua i te tangata nana te mahi, kei mea koe he taware i a koe, kaore—kia rongu mai koe waiho atu ano i a ia a kua ki konei. Akuanei koia kinongia ai i roto i tona tika?—Akuanei ra paingia ai me ka tika, akuanei koe kite ai i nga tito o tena mahi; i karanga ake koe ki au "No Tikirau, me to te hoe a to tonu." Ko tenei, tenei te whawhai ma taua akuanei ano taua mahi ai i tetahi mahi ma taua."

Matene te Whiwhi ka tu—"Karangatia e aku tuakana tenei te haere nei, kua oti ano te karanga no Tikirau a Tamatea a Wairarapa, i a koe e ki na naku i hanga te kingi—Ae! Ko taku kingi i haere ai au, mo te pai anake—Kaore mo tena e kiia na e koe—mo te toa, engari mo te ata mahi pai. Ko taku i naianei, kati te kaiapa tukua mai ra tetahi taha kia Wi Tako he kupu tuturu ra tenei, kati ra te kaiapa, akuanei ka tutuki o koutou waewae ka kiia, na Wi Tako na Matene. Kei te whakaaro auu ki te ki nei 'no Tikirau,' ekore e pai ki te herehere marire kia ata ta ai te manawa, ko tena ko a koutou ki na whakairia atu—tukua mai tetahi wahi ki au, kia iti nei koa."

Henare Koura: Katu—"Karangatia, tenei te haere nei—Karangatia a Matene raua ko Wi Tako, nga tangata kei te marama nga tikanga me te haere e ki nei No Tikirau a Tamatea—a Wairarapa, koia ra e mahia nei—Ka tika a koutou ki mo Whangaehu, ki taku a Whangaehu kei te pai, kaore i toku ringa—i to Kawana. Karangatia tenei te haere nei, a ekore ia nei e mutu tenei hanga te haere, ma tena hanga e mahia na, ka mutu ai tenei hanga te haere. Tenei te Pioriori:—

Etangi ra e toku ihu  
 Ko au kei te ngutu  
 E hoa ma e ka tae mai  
 Taku iti kawea au  
 Ki te wai kia hemo ake  
 Ai te aroha ngau kino  
 Ki au koe e iro e hara koa  
 E hoa ma i te haramai  
 Pono he whakawairangi  
 Noa na nga ki nui nana  
 I hapai ka koke kai te  
 Haere kati koia ra e roto  
 I ahau te mahi tuatini.

Kai te pewhea ra au i penei ai a koutou korero na, ko Takitimu te waka koia au e haere nei i a koe e ki na 'Kati ra e nga Wairua o te taha Kawana,' a kei te ngaro i a koutou taku kingitanga—na kei te aha au? Ko au e hara i te Kawana—engari ko taku kawana he ata mahi i a tatou; na e kore koutou e marama ki te tikanga o taku kupu, tenei ake te taima e marama ai koutou, me tukua atu ana nga ki kia puta. Haere mai e Ngatiraukawa—kawea mai te taonga o Ngatikahungunu mo nga tangata o Wairarapa, i te timatanga e manaakohia ana; ka roa kua parahako, pera me te mahi kingi i kiia hei puru i te toto—hei pupuri i te whenua, ko tenei ka tae mai koutou, ka hoki."

Karanama te Kapukia ka tu. "Haere mai e Ngatiraukawa, kawea mai te mahi kino na; he kai whakarongo korero au—ko tena ko te take i kaere mai ai koutou—ko te Atua kaha tena ki te patu Pakeha? He mea karanga kua wahia a Ngatiraukawa mo te mate. Karangatia e



aku tuakana—kua kiiā e koutou kia kotia a Wi Tako raua ko Matene—ko koutou hei hapai mo te mahina? E kore e tika ka raru tatou—ko koutou hei hoa riri mo te Pakeha? Na ko au, no mua taku kawanatanga ehara i te Kawana hou he arohatanga ake ki to tatou motu. Na ko te rakau e tu nei me turaki.” (Ka ki mai a Ngairo ‘Ka turakina e hika ka mate koe.’) “Ka mate au i tena Atua porangi? He aha ma koutou? He peke na hoki etahi o koutou, hei hoa riri ano koutou mo Te Pakeha.” (Ka tu mai tetahi tangata pekei ki mai koe hei aha? Ha hei aha koe i korero mai ai te tangata ware e hoa nau i homai te kingi ki au.) “He aha mau ma te peke te waiho atu ai ma nga tangata ora—ma nga tamariki? Me whawhai ana ka whakarerea iho koe te peke—haere ana te tangata ora, na wai koe hei hoa korero moku, te tangata ware.”

(KA MUTU.)

[TRANSLATION.]

WI TAKO'S REPORT OF SPEECHES RELATIVE TO THE INTRODUCTION OF HAU HAU FANATICISM INTO WAIRARAPA.

Wairarapa, Te Take o Takitimu,

May 25, 1865.

HAMUERA stood up:—“Welcome! welcome Karaitiana O Ihaia conduct Wi Tako hither. Welcome Matene, the man we left to perform that one of our works; we came hither then, to this abiding place of ours. There is no one word to you. One of mine is a word of grief to you all, it is for Wi Tako, this is my word for his having thrown me up on to the king work, and having left me there. Whereas you O Matene, you went over to the Government. But Wi Tako will be condemned (*kino*) by me for his deceitful work. Welcome hither, my little one Henare, for you have come to this place. Wangaehu is given up to you. I have no further thought for those works of which it was said “Let that man, that man, and that man stay at his own place, and conduct himself according to his discretion.

RAWIRI TE RAROA arose and said:—“Welcome Wi Tako—Welcome Matene—Welcome both of you.” He then sang his song.

\* \* \* \* \*

Welcome hither Wi Tako, you and your thoughts; I am here dwelling upon our thoughts of old. Friend keep that one of your belongings to yourself. When you came here formerly, you brought the king movement to me to Wairarapa. After that you and your friend Ngairo went to Waikato, and brought back with you the king, and now you are at work again. These are not the doings of me, head of this Fish.”

MAAKA MOKAMOKA stood up and said:—“Welcome Ihaia; lead your younger brother hither up on to his own tikanga. Matene proclaimed thus in Waikato. “The fishes of all the waters are little fishes.” Wi Tako then went to Waikato, and when he came back, said that one of his mother's breasts had been burnt (with fire) Wi Tako brought it to Wairarapa and left it with me. Why did not you then see that your mother's breast had been burnt with fire? Now that white face came into that house there by my doing. I mean Mr. Wardell my doing, and Te Rauparaha's. (He) came to the head of the fish to Orongorongo, whilst you say that my flagstaff must be cut down. My *niu* shall not be cut down by you: my hand is stretched forth to the Hau Hau.

ROPIHA TE AKAU then stood up:—“Welcome hither O chief, you who came in the day time. Welcome Matene, you it was by whose doing this place Wairarapa was saved, Welcome Wi Tako, I say that you are chief, let your thoughts therefore be correct, leave only me for death: while you leap into the sea. But as for this, I will not cease to be a Hau Hau. Your *niu* and my God are quite correct. Welcome Henare; Bring hither my place Wangaehu: Welcome Wi Tako, perhaps you are still deceiving me: but as for you: you and your thoughts will all be attained to by me.”

WI WAKA stood up:—Welcome hither my friend Ihaia, come hither so that you may see me, and then go return, as though you had left the bait at home at your own place. Welcome my friends, here am I still twisting a rope therewith to drag hither *Aotearoa*. Welcome Matene, Wi Tako the man who set up the king in Waikato, and then forsook the cause after which there was trouble in Waikato. Welcome my friends, what patience you have, say not that you are the children of Ngatata. You have great patience. Did you not hear my word spoken from the midst of that childish work. Now who is there to pay money for you. Welcome my younger brother Wi Tako, the man who set up the king in Aotearoa. Yet you and Matene have not many followers. I will not listen at all to yours and Matene's words. There is only one thing which I heard: this word of that people. Look hither you two. It is here on my breast. Welcome Henare, give me my place. You and Mr. Wardell: It was you who proposed that you go to Heretaunga, and when you had word then you and the Queen would give up my place to me. He then repeated this Ngeri.

“Cease O Spirits of the Governor to return back hither. I shall turn again to the king's sit down, crawl down, crawl down, crawl down, worm like (into the earth).”

Great is your perseverance. What is the good of deceiving me, and then returning again

hither yourself. Now after religion was brought; it came from above. After that came the king movement: it came from below: afterwards the Hau Hau; that came also from below: for that is a god which appeared from the midst of Aotearoa."

NGAIRO then stood up—"Welcome my younger brother; Welcome Ihaia: come, carry bring hither your younger brother. Welcome Wi Tako you and Matene. Welcome here am I still at the places of your leaving. Welcome my younger brother. Welcome to Wairarapa: all doings are yours. Welcome my younger, my elder brother, bring hither those works to these works. How many are the doings of you two. O my younger brother who is there to do those works, and who is there to do these works of you two. Or where is there a basket to put those works of ours into. What have we to do with them now O Friend, now that Aotearoa is broken. It cannot be sewn together again, nor can the top sides be again laced together. It was that which I said to you on the occasion of our going to Waikato where our friend was raised up; that you give me some. Afterwards Matutaera (was made king), after that the defeat of Waikato. But as it is I will not return to our former standing places although great be the prosperity of our enemy, I will not be afraid. (I mean our friend) Mr. Wardell. But this my God standing here I will not cease to worship. See here, I pay honour to my God; for I am he whom you deceive, whilst our enemies you let alone. I do not like this. What I wish for is the return of the Pakehas to England, and only then will it be well. That man there Marakaia is one to point out the roads to my place. If Marakaia were to come with the Pakehas, it would be well. Welcome, Henare, I have taken hold on to the God of Te Ua. See here, I pay reverence. Although you said that Tamatea is of Tikerau, it is not correct. Even if our friends come here, I will lie quietly. I have no evil intent against our Pakeha friends, but rather let them act first."

IHAIA stood up:—"Welcome us, O friends! This is not a proper coming of mine; this is Ngatiraukawa's and Ngatiawa's coming. Now you have the work for us, but this bid welcome to our friends, they have the word."

WI TAKO stood up:—"Welcome us, O friends, here we come! The word is Tamatea and Wairarapa are of Tikirau. Wairarapa and Kapiti will I make up into a sheaf for the furtherance of good work on the first of March, 1862-63-64, it was proclaimed only one was the result.

Speak, O friends, and say that we are not able to reply to your words. Song \* \* \*

Welcome us, O friends! now I arrive at it. Your word says that Tamata and Wairarapa are of Tikirau in 1863 and 1864. We also said always that Tamatia is of Tikirau. According to your doings at that time, now it is otherwise, yet, O friend, your word is still the same. Tamatia and Wairarapa are of Tikirau; and now I have come here, you are at a different work. Now, O friend, who was it that smote? Was it I? No, it was not I; nor was it Hapi, nor Heremia. Now, who did smite? Was it I? Was it us two? No, it was Waikato that set it up—it was Waikato that smote it down. Did I smite it? Did Ngatiraukawa smite it? Did Atiawa smite it? No. Was it Ngatikahingunu and other tribes? No, Waikato set it up, and Waikato smote it down; but my friend Wi Waaka who spoke is wrong. He is a Government man, for he came back from the Kohimarama conference. That word was spoken, viz., Tamatea, Wairarapa, and Kapiti are of Tikirau, and are made up into a sheaf in that place; but my disapproval, my disapproval of the proceedings is great. That work of ours was not completed, and now, another work has been begun. Now as it is, it is very wrong. Let me speak to you; it is Atiawa only who are at the bottom of these troubles. But let this (referring to Hau Hau fanaticism) matter be separate. Let it be with Te Ua only, with the man whose the work is. Do not think I am deceiving you. No. Harken! leave it to be with him—have none of it here. Will it now be thought evil of, even in the midst of its correctness. It will be well thought of, if correct. You will see the falseness of that work. You said to me, "It is of Iakirau." If the paddle be intended to be plunged into the water with a long stroke, with a long stroke it will be plunged accordingly; but as it is, this is the warfare for us two. We will shortly have work to do amongst ourselves.

MATENE TE WHIWHI stood up—"Welcome us, my elder brothers, here we come, it has been already said that Tamatea and Wairarapa are of Tikirau with regard to your word, that I made the King; I say "Yes" but the King I went for, was for good only, not for that which you say, for bravery, but for quietly doing good, but my word to day is this. Do not be greedy, let Wi Tako have a side (portion) this a lasting word; cease to be greedy, lest your feet strike against something; then it would be said it is Wi Tako's and Matene's doing. I am thinking about this word of "Takiaw &c." Will it not be well carefully to keep it back so as to gain breath; but as for your speeches, be hanged to them. let me have a share, although it be but a small one."

HENARE KORUA stood up—"Welcome us, here we come. Bid welcome to Matene and Wi Tako to the men whose doings are clear also this partly who say that of Tikeianare Tamatea and Wairarapa, this is it which is now being proved. Your speeches about Whangaehu are correct. In my idea Whangaehu is safe. It is not in my hand nor yet in the Governor's. Welcome us, here we come: this work of travelling also will not cease, only be that work of yours, shall the work of travelling be caused to cease. Song.

What work am I engaged upon at this present time that you say "because Takikina is the cause, therefore have I come, " and also do you say, " cease, O Spirits of the Governor's side." And is the fact of my kingism then unknown to you; now what work am I about. As for me I am no Government man, but my Queenism consists in working peacefully among ourselves. Now you cannot at present understand the meaning of my word, but you would understand were you to allow the speeches to go on. Welcome Ngatiraukawa, bring hither the property of Ngatikahungunu for the people of Wairarapa. At the commencement it was longed for, but in process of time it was thought nothing of. So in like manner was it with the King movement, that was said to be a blood stop, and to be to keep the land; but now you have come hither and return."

KARANAMA TE KAPUKAI stood up:—" Welcome Ngatiraukawa. Bring hither that evil work. I am a listener to words. But what is the cause of your come thither? Is that the God powerful to stay Pakehas? It was said that Ngatiraukawa be divided into two parts for death. Welcome us my younger brothers. You have said that Wi Tako and Matene be *cut in two*. Are you going to be the upholders of that work? It will be incorrect. We shall get into trouble. You may be the adversary for the Pakeha, but as for me I have long been a Queenite. My loyalty is not a matter of recent date out of love for this our island. Now this flagstaff standing here must be thrown down; (Ngairo here spoke and said) " Friend if that is thrown down you perish—I be killed by that mad god, what can you do? Why some of you are cripples. No! be you an adversary for the Pakeha (hereupon one of the cripples got up and said " Way do you speak, a man of mean origin like you " friend, it is you who brought kingism to me.")

" What have you a cripple to do with it, that you did not leave it for able and young men. If a battle were to take place, you, the cripple, would be left behind, whilst the sound man made his escape. Who said that you were to be one to reply to the words of me, the man of mean origin."

(The end.)

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## No. 29.

THE RESIDENT MAGISTRATE WANGANUI, TO THE HONORABLE THE ATTORNEY GENERAL,  
Resident Magistrates Court, Wanganui,

May 29, 1865.

SIR,—

I have the honor to forward the translated copy of a letter from the principal chiefs of this District to the Natives in general throughout this Island, giving an account of their late operations up the River, and exhorting all friendly Natives from joining the fanatics or " Hau Haus," and which letter I am requested to have published for general information. I am unable to report anything of consequence from the front, except that the General has gone to Auckland and that the troops are preparing for Winter Quarters.

I have, &c.,  
D. S. DURIE, R.M.

The Hon. the Attorney General,  
Wellington.

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## Enclosure 1 to No. 29.

TO MAJOR DURIE, RESIDENT MAGISTRATE AT WANGANUI, AND MR. RICHARD WOON, NATIVE INTERPRETER AT WANGANUI,

Friends, Salutations to you. Herewith we send you a letter for publication in the Wanganui newspaper in the Native and English languages, in order that our friends of both races may peruse same, and that it may be circulated throughout the length and breadth of this Island of New Zealand, by all the newspapers round about, from North to South from East to West and throughout the whole world.

Friends of the Native race dwelling under the protection of the Almighty, and the authority of the Queen, Salutation to you; Friends, Europeans, the instructors of the Moari people we salute you—O ye Maori inhabitants of these islands, do you understand your position as Queen's subjects, or are you ignorant of such relationship? In our opinion it behoves us as a people to support our European friends (or to assist them in arms).

In the years that are past when the soldiers were first quartered at Wanganui, the Maories committed a murder amongst the Europeans (the Gilfillan murder) when John Williams pursued the murderers and captured five out of the six, one escaping, four of whom were hanged, and one spared (a lad called Pama who was made to work on board the Government Brig " Victoria " for some years and afterwards liberated) subsequently Waikato started the king movement to which the whole island gave in its adhesion, and forsook the Governor, the father of the orphan and widow and the refuge of the destitute, and that important work the support of schools, by which the youth are instructed in the law of the Almighty, and in the ways of peace. After this commenced the strife about land and the assertion of the king's authority for the ex-

pulsion of the white man from these shores, that they might be driven into the ocean. Alas! how foolish it was of the Maori people not to consider that it was they who gave up the country to the Europeans!! Subsequently war broke out at Taranaki and settlers were murdered, and it spread to Waikato and right on to Tauranga when the Ngatiwhakane tribe manifested their friendship for the Europeans having remembered their duty as subjects of the Queen, which was a right thought of these tribes the Arawa! The chief of Ngatiwhakane who was slain in that contest was called Tohi te Ururangi.—All the tribes then assembled at Waikato and Taranaki to do battle with the troops, and afterwards they set up the Hau Hau faith as a means of extirpating the white man and the Queen Maories, and our relatives (the Wanganui Natives) thought that they could overcome us by means of their God Hau which we liken to a dog, and they attacked us on the 14th of April, 1864, and were defeated at Moutoa.

In the month of November 1864, Pehi Turoa, Tahana Turoa, and Tipia Turoa constructed a Pah (fortification) up the river, and in January following General Cameron arrived at Wanganui, and proceeded to Waitotara and fought the battle of Nukumarū, and those dogs the fanatics were discomfited and beaten. The General said "leave the campaign to me, and do you proceed up the Wanganui River and fight there. On the tenth day of January, 1865, news reached us concerning Pehi and Tamahana's war party of 200 having occupied their pa at Hohoutahi. On the 28th of January the forces of Hori Kingi, of Mete Kingi, of Mawai, of John Williams, and Kemp proceeded to Jerusalem, Pehi's pa being one mile distant from our pa. We constructed eight pas, and Pehi and his people built seven pas. On the 23rd of February, 1865, the chief John Williams was wounded about 3 o'clock in the afternoon (since dead), on Friday the 24th February 1865, at 5 o'clock a.m. Mete Kingi gave orders for assault of the Hau Hau pas, and his forces advanced to the attack by 60 in number led by the chief Kawana Paipai, Paira Poutiri Aperaniko, Tirua, and Wiremu Katene, and demolished two of the pas, when the whole seven were taken, and the chief Pehi Tamahana and Topia and their men, 60 in number betook themselves to their pas at Hohoutahi, and sent out Pehi's wife with a white flag, when the 400 Government Natives accepted their surrender and made peace with them, the occupants of the seven other pas having fled to their canoes and dispersed among the mountains. Pehi afterwards came to town to take the oath of allegiance and see the Governor and Mr. Mantell. The Governor directed that Topia should be fetched, and he came into the presence of the Governor, when His Excellency asked him the following questions. Topia are you willing to take the oath of allegiance? Topia replied I am not willing to take the oath of allegiance! The Governor "Did the king movement originate with you? (viz., at Wanganui) Topia "Yes that is my work!" The Governor "Did you convey the head of the white man to Pipiriki?" (the head of the soldier belonging to the 70th killed at Waitotara) Topia "Yes, that was my work." The Governor, "Did you murder the Minister at Opotiki." Topia "Yes that was my work" (viz., the work of the Hau Haus, Topia being one of the professors of that faith whose creed is to exterminate the white man without distinction). The Governor "Topia do you get up and be off" The Governor then allowed Topia to proceed to his home unmolested. On the 30th March, 1865, the Governor ordered the Europeans and Maories to proceed to Pipiriki, and the white men numbering 200 under the direction of Major Atkinson Defence Minister advanced to Pipiriki accompanied by 400 Maories, and were three days and four nights in getting there. When we arrived at Pipiriki the inhabitants had fled, and those who remained took the oath. The Defence Minister passed two nights at Pipiriki when he returned to Town, and the force remained behind and built four pas or stockades.

O ye Europeans and Maories, this island has gone to the white man for he has succeeded in gaining possession of Pipiriki, Ngaruawahia, which places are situated in the very heart of the country, and by and bye Tongariro will be reached.

Oh you Maories that are abiding under the protection of the Queen, let us arise in the presence of the white man, that it may be known we are his children, and that we are one people! O ye Government Natives residing in this Island throughout its borders let us take thought and be on our guard, for the Hau Haus are circumventing the island for the purpose of committing murder, instance the death of our parent the Minister of God; you have also heard of the death of our friend Rio te Ripi who was murdered at Waitotara. Dont approach those wicked people; we have heard of Government Natives residing with the Hau Hau (Fanatics) who no doubt think that if the white man conquers they will find a refuge with them if on the contrary the Hau Hau prevail they will join them. The design of such men should be seen to. O! all the tribes, give ear. We have purposed to remain subjects of the Queen and children of the Governor, and we wish you to be informed that we will not have any King natives or fanatics approach us, and if they persist in so doing, we will chastise them, but rather let them take the oath of allegiance to the Queen and conform to the religion of Almighty God, and then we will shew them favor. The whole of the country from Wanganui to Taranaki is in the hands of the General who has fought two battles one at Waitotara and one at Patea. This is all from our friends.

From HORI KINGI, TE ANAUA,  
METE KINGI RANGIPAETAHI.  
HAIMONA HIROTI.  
APERANIKO TE RANGIHIKIHIA.  
TAMATI PUNU.  
HAKARIA KORAKO.  
TE MAWAE.  
ERUETI.  
PAORA PORITUI.

From PAORA TE KAAUATUA.  
TORUA.  
HAKEREI.  
KAWANA PAIPAI.  
HORI KEREI.  
KEPA TANGURU.  
TAMEHANA TE AWA,

And from the whole people of Wanganui.

No. 30.

No Kai Iwi,  
Hune 25, 1865.

KI A TAPA,—

E hoa, tena koe. Katahi au ka utu i to reta i ki mai nei “whakaara puku e he, whakaarahia kitetia e he.”

He kupu tenei naku ki a koe; me haere mai koe ki te whakaara i ta matou rakau ko aku tamariki apopo, kei apopo hoki ka whakaarahia. Me karakia tonu iho koe i taua ra, ki te mea ka waiho e koe mo muri o te kapua nui ka tahuri mai ai koe ka peia tonutia atu koe e au ki te moana. Ka huri.

Na WI HAPI.

Kia a Tapa,  
Kei Te Awahuri.

[TRANSLATION.]

Kai Iwi, Rangitikei,  
June 25th, 1865.

TO TAPA,—

Salutations! At length I reply to your letter in which you say to erect it (the flagstaff) secretly, is wrong. This is my word to you—Come here yourself to assist in raising one pole (or staff) *i.e.*, mine and my children. Come to-morrow, for to-morrow it will be raised, and you must worship (consecrate?) it there and then. If you leave it until after the appearance of the Great Cloud and then turn towards us, I shall *drive you into the sea*.

From WI HAPI.

No. 31.

THE RESIDENT MAGISTRATE, RAGLAN, TO THE HONORABLE THE COLONIAL TREASURER.

Raglan,  
11th July, 1864.

SIR,—

I have the honor to forward the enclosed Native Letters (with translation) received from William Naylor, Te Ao-o-te-Rangi, Kapa Te Apa, and Hone Te One.

William Naylor has gone to Aotea, as requested in the letter to him. I expect him back in a few days. Te Ao-o-te-Rangi and the weak-minded of his people appear to be in great dread of the supernatural ally of the King Natives.

Wonderful stories reach here about the powers of the second Angel whose name nobody here appears to know. One story told to me I will here relate.

On the second Angel's arrival at Kawhia he selected the largest *whare* for his operations, desiring every one to go out of it, which was accordingly done; he then placed his cap on the roof of the *whare* and surrounded it with his ten (10) men, and at his word of command the *whare* tumbled down. Many Natives here thoroughly believed this story, and I fear many others will be led to do so, though I have used my utmost endeavours to point out to them the absurdity of it.

I have, &c.,

R. H. M'GREGOR,  
Resident Magistrate.

The hon. the Colonial Secretary, Native Department,  
Auckland.

Enclosure 1 to No. 31.

Waipapa Wahi o Kawhia,  
Hune 28, 1864.

E HOA E WIREMU,—

Tena koe, koutou ko o tamariki ko o tatou mate, me te iwi katoa. E koro, tena koe, te noho mai na i raro i te maru o te Kawana i tau whakaaro hoki.

Heoi tena, pai marire, ka tu tena. E koro, whakarongo mai, he kupu atu tenei kia koe, tenei kua rongu kua kite hoki matou i te ora mo matou mo koutou hoki, ko tenei ra e koro, e te iwi puta mai ki waho kei mau koe i te kino o tena pa. Mahara kia Rota! E koro e te iwi, ko te taima pai tenei hei putanga mai mo koutou, kia tere mumura totoro, hahana kei rokohanga mai koe e te hau—haere mai ki Aotea, kei kona a Hoani Tera, e koro, pai marire.

Na to whanau,

NA TAMATI.  
NA TANIORA.  
NA WERETA.

J

Kua tae mai ta koutou reta o to koutou Anahera. E hoa ma, ekore au e rongu ki te reo tangata, ki ta te Atua ka rongu ai au, ekore au e whakaae atu ki ta koutou whakaaro. Heoi ano.

[TRANSLATION.]

Waipapa, Kawhia,  
June 28, 1864.

FRIEND WILLIAM,—

Salutations to you and your children, to our sufferings and to all the tribe. Friend, salutations to you who are abiding under the authority of the Queen, on the side which you approve of. Enough of that *pleasant quietude* (*Pai Marire*). This proceeds (to another subject). Friend listen. This is a word to you. This we have both seen and heard (the means of) safety for us and for you. This being so. O friend and O the tribe come out (from amongst the Queen party) lest you be overtaken by the evil (desolation) of that fortress (party). Remember Lot. O friend and the tribe. This is the proper time for you to come over. Be speedy: fire first glistens, then creeps along, and then bursts into flame, lest you be overtaken by the wind. Come to Aotea. *Hoani Tera* is here. Friend. *Pai Marire*.

By your descendants,

By TAMATI,  
" TANIORA,  
" WERETA.

Your letter about your angel has come. O friends! I will not hearken to the voice of man, but to that of God will I attend. I will not agree to your thought. That is all.

To William Naylor,  
At Wanganui.

### Enclosure 2 to No. 31.

Kawhia, Hurai 9, 1864.

KI A MEIHA MAKAREKA,—

E hoa, he reta tenei naku ki a koe ki te Kaiwhakawa tuturu o Rakarana, he whakaatu i nga whakahihi a te taha kingi, tokotoru nga tangata o te kingi kua tae mai ki te ngare ia matou; no Ngatimahanga, ko Nikorima, ko Hoani, ko te Warena, he tiki mai i nga tangata o Kawhia, o Aotea, o Whaingaroa, he ngare ki te taha kingi, kei mate i te Anahera, kua puta kei Taranaki te Anahera, te ingoa o te Anahera, ko Kamariera, kua korero tenei Anahera ki tona Kaupapa, te ingoa o te Kaupapa, ko Horopapera, nana te timatanga o te whakapono ki Hokianga, tona hokianga mai ki tona kainga ki Taranaki, na te whakapono ia a whakahoki. Ko taua tangata i riro parau ki reira, inaianei ka nui te korero mona, ka puta hoki te motu nei i a ia na te Atua te ritenga, ko nga korero tenei, he aroha no te Atua ki nga tangata o tenei motu, no te mea he iwi rawakore. Kihai i aroha a te Kawana ki nga tangata o tenei Motu, ara kihai i hoatu i te pu, i te paura, i te mata, i nga mea o te whawhai, me i pena te whakaaro o te Kawana, me i hoatu i nga pu ki te maori; kihai i riri te Atua ki a te Kawana i inaianei, ko tenei kanui te whakahihi o te taha kingi, tenei nga kupu kia matou, me haere matou kia watea he huarahi mo taua anahera, hei te patu i te pakeha, ka ki atu au, ekore au e whakaae, no to mea i wehi au i te mate i tena taha koia au i haere ai kia Te Kawana hei matua moku, hei tiaki i au kei mate au i te whawhai, ko tenei e pai ana au kia mate tahi matou ko to matou Ariki ko te Kawana; katahi ka ki mai "e tama, ekore e mau a te Kawana ka tahuti ki tawahi." Ka ki atu au, "ma te Anahera e tiki e pupuru," katahi ka ki mai "Kaua e whakahawea, e waru tekau nga tangata hei patu mo te pakeha, e wha tekau nga hoia maori hei patu mo nga hoia o Te Tianara, me Te Tianara, e wha tonu tekau maori, mo Waipa enei puta noa ki Waikato, 40 me te taha kia tatou, hei patu tenei mo nga tangata maori e Kumi ana mo nga pakeha hoki. Ka tukua mai tenei 40, na te taha ki te hauauru nei." E hoa ma, he kupu tenei naku kia korua, kua ki a Waiharakeke i nga tangata Kingi, me te Taharoa, me Harihari, me Marokopa; kanui te tangata kingi kei enei kainga, e mahi maiana i te kai ma te Anahera, ka nui ta whakahihi o te taha kingi inaianei. He kupu tenei na matou na te Runanga o Kawhia, he kupu whakamatau kia Meiha Makareka, mo tetehi tiaki mo matou, kaore e mohiotia te putanga mai o enei hanga, e rua nga mea e hiahiaitia ana e matou, te tuatahi ko te pu me tetehi paura, tuarua he hoia, he tono tenei kia Te Meiha raua ko Te Kawana, ki te kore; heoi ano, heoi tena kupu.

E hoa ma, me tuku atu tenei reta ki Akarana ki a kite o tatou hoa aroha i nga tinihanga a te Maori—e ki ana hoki, ka wera Akarana i te ahi a te Anahera.

Heoi ano nga korero o konei.

NA HONE TE ONE,  
Kai whakawa tuturu O Kawhia.

[TRANSLATION.]

Kawhia,

July 9, 1864.

FRIEND,—

This is a letter of mine to you the Resident Magistrate of Raglan to tell you of the impertinence of the king party. Three king men of the Ngatimahanga tribe have come to us to persuade us (to join the king.) Nikorima Hoani\* and Te Warena (they have come) to persuade the people of Aotea, of Kawhia, and of Whaingaroa to join the king, lest they should be killed by the angel. The angel has made his (first) appearance at Taranaki; his name is Kamareira. This angel has conversed with his medium; the name of the medium is Horopapera; he was the first to accept Christianity at Hokianga. This man was taken a slave to that place, and it was through the Gospel that he returned to his settlement at Taranaki. He has now a great deal to say. The island (the king party) will now succeed through him; it is of God's appointment. This is the substance of the talk; God has love to the men of this island, because they are a poverty stricken people, and the Governor has not loved them; that is to say, he did not give them guns, powder, lead, and other munitions of war. If the Governor's course had been this, if he had given guns to the Maories, God would not have been angry with him now. The king people are, as matters stand at present, very impertinent. This is what they say to us; we must go (somewhere) that the road may be clear for the angel to kill the Europeans. I said I would not consent; I was afraid of death at the hands of the Europeans, and therefore I went to the Governor as a father for myself to take care of me, lest I should be killed in the fighting. As it is, it is good that we should die in the company of our chief, the Governor. Whereupon they said, "O son, the Governor will not remain; he will run away to the other side (of the ocean.)" I replied, "Let the angel go and retain him." They answered, "Do not be unbelieving." There are eighty men to destroy the Europeans; forty Maori soldiers to kill the General and his soldiers, forty Maoris there are for Waipa even to Waikato, and forty for us, both Queen natives and white men. These latter will travel by the western coast. Friend, this is a word of mine to you. Waiharakeke, Te Taharoa, Harihari, and Marokopa are full of king natives, planting, etc., food for the angel. The king people are very impertinent now. This is a word of ours, of the Kawhia Runangas—a word seeking for Major McGregor's thoughts on the subject (a feeler) for some guardian for us. The where or when of the coming of these things (the aggressions of the king party) cannot be known. We desire two things—first, guns and some powder; second, soldiers. This is a request to the Major and the Governor; if not consented to, enough. Enough of that speech. Friends, send this letter to Auckland, that our loving friends may see the deceitfulness of the Maoris. They also say Auckland will be burned by the fire of the angel. This is all the news of this place.

By HONE TE ONE,

Resident Magistrate of Kawhia.

\* Nikorima, son-in-law of Wiku, gave up his gun, and signed declaration of allegiance at Raglan, on the 14th June, 1864.

## Enclosure 3 to No. 31.

Waipapa wahi o Kawhia.

Ki a Tainui, Ki a Repa, Ki a Te Wetini, Ki a Hami, Ki a Renata, Ki a Pene.

E hoa ma, e koro ma, tena koutou, tena nga mate, ka ki a koutou ki te ki o te Aroha, tena koutou te noho mai na i raro i te maru o Te Kawana, Heoi tena, Pai Mairire.

Whakarongo mai, tenei kua kite matou i te ora mo matou mo koutou, inainei e puta ki waho, kia tere, mumura, toloro, hahana, kei mau koutou i te hau ki roto i tena pa, kia tere, maharatia a a Rota! Ko te ra tenei o te rapunga utu. Heoi ano Pai Mairire.

NA TANIORA KAPOTI.

[TRANSLATION.]

Waipapa, Kawhia,

(No date.)

To Tainui (the tribe), to Repa, to Te Wetini, to Hami, to Renata, to Pene.

Friends, fathers, salutations to you all, the dead included. You are *spoken of*\* (amongst us) lovingly. Salutations to you all, abiding as you are under the authority of the Governor. Enough of that. "Pai Mairire."

Listen: we have discovered a mode of safety for ourselves and for you. Be speedy; fire first glistens, then creeps along, and then bursts into flame, lest you should be overtaken by the wind inside that fortress (adhering to that party). Be speedy. Think upon Lot. This is the day of the seeking for an equivalent. Enough. "Pai Mairire."

BY TANIORA KAPOTI.

## Enclosure 4 to No. 31.

Hangatiki,  
Hune 29, 1864.

Haere atu ra e taku reta ki te kimi atu ia Te Ao-o-te-rangi.

“Tena koe—E hoa, he tiki atu taku ia koe, no te mea kua takoto te kati a Taranaki; i timata i Tauranga, a Maungatautari, te putanga kei tenei taha o Kawhia, te taha hau-raro o taua rohe, he Pakeha katoa te tangata, koia au i aroha ai ki a koe, no te mea, ka whatoro atu te patu a Taranaki—ahakoa Maori, Pakeha ranei. Ko te tino take tena i tuhituhi atu ai au ki a koe, ki a puta mai koe i roto i taua rohe, ki te pai koe, e pai ana; ki te kino, kei a koe te whakaaro, me haere mai koe, heoi ano taku koha huanga ki a koe i tenei wa.

Heoi koa, ka huri, na to teina,  
NA WIREMU KINGI TAKE.

[TRANSLATION.]

Hangatiki,  
29th June, 1864.

Go, oh my letter, to seek out Te Ao o te Rangi. Salutations to you.

Friend (this letter goes) to fetch you because the boundary has been defined by the Taranaki (tribe.) It commences at Tauranga, Maungatautari, and it comes out (on the west coast) at this side of Kawhia. On the north side of that line all are Europeans; for that reason I have love towards you, inasmuch as the avenging hand of Taranaki will be stretched out, whether (the victim be Maori or European.

That is the whole cause of my writing to you, in order that you may come out of (the country included in) that boundary. If you are consenting, it is good. If you are not consenting, you have your opinion. According to my idea, however, you must (had better) come. This present instance is the only occasion on which my affection as a relative to you will act.

By your younger brother,  
BY WIREMU KINGI,  
(Te Rangi) Take.

To Te Ao o te Rangi,  
at Te Akaurua.

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No. 32.

HON. W. FOX TO HONE TE ONE.

Auckland, 16th July, 1864.

FRIEND HONE TE ONE,—

Your letter to Major McDonald about the impertinence of the King Natives and the mad folly of the Pai Marire people has come to me. Great is the folly of these people. Listen. Their first fighting was at Sentry Hill, at Taranaki. There very many of them fell, altogether

Only one Pakeha was hurt. Their great prophet Hepanaia was killed there. This was the folly of that man. He believed that the Angel Gabriel would help him to drive the Pakehas into the sea. Where was the Angel Gabriel when he and those other Maories were all killed? The next fighting of these mad men was at Moutoa on the Wanganui River. The fighting there was with the Queen's Natives, 45 of the madmen were killed, and Matene who called himself a prophet, he was killed also, and the great flag of the King Natives which is 9 yards long by three wide was taken. That flag is now in Auckland. Where was the Angel Gabriel when Matene was killed and the flag taken? Do not you believe this nonsense. It is the foolish belief of mad men.

At Wairoa near Ahuriri, one man said he was a prophet also, and talked about the angels. The other Maories said, this man is a fool, and they tied him to send him to Napier to Here Here. Then he was afraid, and when he saw the ship that was to take him, he cried out that he was well again, so they loosed him and let him go, and laughed at him for his folly.

Now if any man talks to you about Hau Hau Pai Marire or the Angel Gabriel, and says that they will drive out the Pakeha, do you also make a tie of that man and send him to Major McGregor. That will be his physic. Perhaps then he will get well also.

Hoa aroha,  
W. Fox.

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No. 33.

Awahuri Oroua,  
Hurua 1, 1865.

Ki a Te Pura Kai Whakawa Tuturu o Wanganui.

E hoa, Tena koe, kua maranga te kara a Wi Hapi kei Oroua, kei te kainga o Tapa te Whata, ratou ko ana tamariki me ona hoa, ko nga tangata nana i whakaara, tena pea e tae ki te kotahi



me te hawhe, ko to taua hoa ko Tapa wahi iti kua mate ia i runga i tana mahi atiati kia kua era iwi ke e homai raruraru ki runga ki tona whenua; nui atu tona kaha ki te atiati i rere ano ia ki roto ki te rua o te kara ki te atiati, i rere ano hoki ia ki te tapahi i te rakau, e rua nga whiunga o te toki ki te rakau, heoi me pehea i te nui rawa o nga tangata ki te kukume i ona ringaringa i ona waewae i tona tinana i tona mahunga wahi iti kua mate ia, ka kite tetahi tangata e kumekumea ana a Tapa e nga ringaringa tokomaha o taua iwi Hau Hau nei, katahi ka haere mai ki te korero ki au, e kua mate a Tapa, ko te matara o te kainga i noho ai kotahi maero te roa, heoi tonoa ana e au a Reupena Te One hei tiki atu i a ia kei totohe tonu ia a mate iho i runga i tona mahi totohe, he aroha hoki noku ki a ia heoi riro whakauaua mai a Tapa i a Reupena, heoi haere ana mai maua ko Tapa ki Rangitikei ki te huihuinga a Ihakara, ki Tawhirihoe, heoi ko nga kupu o tana huihuinga na nga Rangatira me te iwi hatoa, koia tenei, e ki ana ratou, me roherohe i te Whenua, kua e hokona, heoi ko aku kupu i reira e rua, mo te roherohe, mo te hoko, heoi kaore i tuturu nga kupu o taua huihuing, kaore i oti.

E hoa he nui rawa te Hau Hau ki Oroua ki te kainga o Tapa, ko etahi iwi ke i haere mai i Otaki ki reira whakararuraru ai i a Tapa, ko etahi hoki tokorua he Tiu aua tangata no Tauranga, no te iwi o Tupaea kua tae mai hoki ki konei whakatupu ai i taua mahi, ko nga tangata kua whai katoa i a raua, heoi kanui toku pouri ki tenei mahi, mau e tuhi atu aku korero ki a Te Kawana ratou ko tona Runanga.

Heoi ano,

Na to hoa,

NA HOANI MEIHANA TE RANGIATEA.

Ko taua huihuinga Hau Hau nei, tena pea e haere ki Waitotara kua tae atu hoki kei Rangitikei e noho ana, me a ratou pu ano.

[TRANSLATION.]

TO MR. BULLER, RESIDENT MAGISTRATE, WANGANUI.

Awahuri, Oroua,

July 1st, 1865.

FRIEND, salutations. The flag of Wi Hapi has been hoisted at Oroua, at the settlement of Tapa te Whata, his children and friends.

The number of persons who assisted in raising the flag was perhaps one (hundred) and a half (fifty). Our friend Tapa nearly lost his life while endeavouring to drive away that erring people who were thus bringing confusion and trouble into his (immediate) neighbourhood.

Great were his (Tapa's) efforts to repel (the intruders). He ran into the hole in which the pole was to be placed to drive them off. He ran also to cut down the staff and struck two blows with an axe, but what could he do with so many men who were pulling his arms, legs, body, and head. He was almost lifeless. One man saw how the Hau Haus were ill-treating Tapa, and came and told me, saying "Oh! Tapa is dead!"

The distance of my residence from Tapa's is one mile.

I then sent Reupene te One to fetch him (Tapa) let in persevering to drive them away he should be killed.

I did this because I respected him. At length, after some difficulty Reupene brought Tapa away, and then Tapa and I went to Rangitikei to the Assembly of Ihakara at Tawhirihoe. These are the words of that assembly of the Chiefs, and all the people "Let us mark off our lands, let us not sell them."

However my words on that occasion were two, concerning the laying out of the land and the selling of it. But the words of that Assembly were not conclusive, nothing was finished.

Friend, the Hauhaus is very strong at Oroua, at the settlement of Tapa. There were other people from Otaki there disturbing Tapa. Also two Jews from Tauranga, from the Tribe of Tupaea, were there introducing their errors, and the people were following them.

I am greatly grieved on account of this (evil) work.

You will please write to the Governor and his advisers, and tell them all I have written. This is all.

From your friend,

HOANI MEIHANA,  
Rangiatea.

P.S.—Probably that party of Hau Haus will proceed to Waitotara; they have already reached Rangitikei, where at present they remain. They are armed.

No. 34.

He kupu ano tenei. E hoa, kia rongu mai koe, kua mate au i te Hau Hau. Ko taku mate ra tenei, ko te whakaarahanga o te kara a Wi Hapi ki taku kainga, ki Oroua. Ko te ra i ara ai taua kara, 27 o nga ra o Hune, 1865, ko taua kara i whakaarahia tahaetia. Kaore au i rongu, rongu noa ake au, kua tuwhera te rua, katahi au ka haere atu, no te mea he matara rawa taku kainga; tae rawa atu au, kua tu katoa nga tangata ki te taha o te rua e whakaara ana i te

E.—No. 4. 42 FURTHER PAPERS RELATIVE TO HAU HAU SUPERSTITION.

haki katahi au ka rere ki roto ki te rua, katahi au ka hikitia ki runga. No te mea he nui rawa te Hau Hau 100 pea te nui o taua hunga katahi au ka toia ake ki runga o te rua, e rua aku rerenga ki roto ki te rua, e rua aku toanga ake ki runga, katahi au ka rere ki te poka, e rua aku whiunga ki te kara, katahi au ka hereherea, heoi ano, katahi ka whakaarahia, heoti kei te tu taua kara inaianei.

Tena hoki etahi kupu kei te reta a Hoani Meihana.

Heoi ano,

Ki a Te Pura,  
Kai Whakawa Tuturu,  
Whanganui.

NA TAPA TE WHATA.

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[TRANSLATION.]

O Friend, I have a word for you, I have been greatly injured by the Hau Haus. This is the cause of my grief, the raising of the flag of Wi Hapi at my settlement at Oroura.

That flag was hoisted on the 27th day of June, 1865. It was done without my knowledge. I had heard nothing about it until after the hole was dug. I then went to the spot. I lived a considerable distance from it. On my arrival, all the people were standing by the side of the hole, in the act of erecting the pole (or staff.)

I then ran into the hole but was immediately lifted up, for the Hau Haus were very numerous, probably there were 100 persons in that Assembly. I was then lifted out of the hole. I jumped into it twice and was twice dragged out. I then seized an axe and then struck two blows at the staff. I was then taken prisoner (secured) but was not further injured.

That flag still stands. You will hear further particulars from the letter of Hoani Meihana.

From

To Mr. Buller,  
Resident Magistrate,  
Wanganui.

TAPA TE WHATA.