

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

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