

E.—No. 4. 14 FURTHER PAPERS RELATIVE TO THE SPREAD OF THE

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 Marire 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.