

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.