

is the root, he is the centre and strength of the Hauhaus. If we could only get leave to dig him up all would soon be peace, for the branches for want of support would wither of themselves. We are tired of the fighting. No sooner is one-work over and we get to sleep than we are again awakened to clutch the musket. After the Kaokaoroa we rested, and were just off in a slumber when we were roused to catch the murderers of Fulloon; hardly had we rested from that affair when we are again called upon to check the evil work of these Hauhaus. We wish for peace, we are tired of this fighting, and the only way, in our opinion, that this can be done is by digging up the root."

For my own part I must confess that there is truth and good sense in the remarks of the Arawa chiefs. It is hardly necessary for me to again repeat that I have never looked upon Hauhausism in the light of a religion at all. I have now been, as it were, face to face with the Hauhaus fanaticism ever since it was introduced into these districts, and my belief is confirmed, that it is a cleverly contrived political institution in support of the Maori King. Stronger by far than the old combination, from the circumstance that its inventors have brought to their aid the blind and superstitious belief of their followers. In fact some of their leaders are looked upon with as much reverence and fear as the old Maori Priesthood, and their behests implicitly obeyed. The one common object ridding the "New Canaan of the Samaritans."

It may excite surprise that all their reverses have not tended to check the aggressions of the Hauhaus. I believe the true solution is as the Arawa chiefs have stated, "We have lopped at the branches, while the root is allowed to remain untouched." I am forced into the belief, that until Hauhausism and Kingism are both put down, with a strong hand if need be, we shall not have permanent peace. Indeed it would be the most merciful course towards the Natives themselves to put it down without loss of time. If it is allowed to go on, I see nothing for it but the total destruction of the race.

I have taken the liberty of expressing my opinion freely upon this subject, believing that the Government have a right to expect it of me, living, as I am, in a district where Hauhausism has existed in its different phases for nearly four years.

Up to the time of my leaving Rotorua, no word had come from the Puhirua Natives. I therefore directed the party under William Maihi to occupy Puhirua, but not to destroy any property, or discourage their relatives from coming in.

The Hon. the Native Minister,
Wellington.

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

No. 58.

Copy of a Letter from Mr. CLARKE to the Hon. J. C. RICHMOND.

(D. 334.)

Civil Commissioner's Office,
Tauranga, 12th April, 1867.

SIR,—

I have the honor to transmit, for the information of the Government, a copy of a letter from Mr. Mair, Resident Magistrate, reporting recent operations in the Opotiki District.

Mr. Mair has not sent me translations of the enclosures to his report. At this late hour it is impossible for me to make any. I have therefore sent the Native letters as they are, rather than retain them for future opportunity.

The Hon. the Native Minister,
Wellington.

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

Enclosure 1 in No. 58.

Copy of a Letter from Mr. MAIR to Mr. CLARKE.

SIR,—

Opotiki, 8th April, 1867.

I have the honor to report upon recent operations in this district. On the 3rd instant, information reached me to the effect that a party of Hauhaus of Ngatirua and Ngatingahere, sections of the Whakatohea, had been seen in the Waiaua Valley, about seven miles inland from Opape. I at once communicated with Major St John, who decided upon ascertaining their object in returning to this neighbourhood. He moved out on the night of the 3rd with a force of thirty-five Militia and nine of the Ngatipukeko, under Te Mihaua, and surprised the party on the morning of the 4th. The guide, We Teria, called upon them to surrender, and they replied by at once opening fire, but speedily retired, leaving one of their number, a chief called Pirihiaki, severely wounded. In his possession was found a medium Enfield rifle and a pouch of Government ammunition.

On the 5th instant, Tiwai and others went with my permission to bring in the wounded man. They found the party near the same place. There were twelve men, under the chief Paora Te na-o-Te Rangi, one of their number, Paora Nahoa, being mortally wounded. Tiwai endeavoured to persuade them to come in, but they said that they would fight to the last, and were only waiting for the day of "Hakaraia" to commence operations, and that blood would flow in Opotiki in payment for Pirihiaki and Paora. They even threatened Tiwai's party, and used very violent language against Wi Tiria and the Europeans generally; when last seen they were retiring to the interior. The wounded man Pirihiaki was brought to Opape; the other was not in a fit state for removal. Two letters were found at Waiaua, copies of which I forward, together with one from Wepiha. They prove that the great Urewera meeting, held in February, was undoubtedly a warlike one, and that the surrendered Whakatohea and the Urewera are only waiting a favourable opportunity to do mischief. From Rakaraku, chief of Waimana, I have received a very laconic message, viz., that the Taranakis will not arrive in these parts for some time, as they are occupied about Rotorua.

Major St. John, with the permission of the Defence Minister, has armed Wi Teria and a few of the most trustworthy of his hapu who have committed themselves too far to prevent of their turning back.