

(From the 'Waka Maori,' June 10.)

FOR the information of those Maories residing a distance (out of the way of information) we give a sketch of the abilities (or powers) of the Hau Hau—the people who profess to be able to cure all diseases—as experienced in this district.

A body of Waikato Hau Hau propagandists arrived in this province. They came to Paora Toki, and from his settlement they proceeded to te Hapuku, to preach their faith (to gain converts.) Thence they proceeded to Patangata, at which place they made several converts. A woman named Te Whango, a relation of the Hapuku, was amongst them; indeed it was she who induced the party to come to Heretaunga. This woman was taken ill, and the Hau Haus attempted to cure her, but she died under their hands. This was the first death caused by the Hau Haus—the *mataika* (the first killed in battle.)

Subsequently, the sister of Te Ua—the great prophet of the Hau Hau faith—being ill, died under their attempts to cure her. At another time, a child of Heni (a daughter of Tamati, the Waihine Hebe), proceeding from Matahiwi to Whetu Haririki, with his mother, for the purpose of being initiated in the mysteries of Hau Hau-ism, fell from the cart on which he was riding; and the wheel, passing over his skull, cut it into two portions—one falling on one side of the wheel, and the other upon the other side.

Subsequently, Horiara, the wife of Hemi Wai-parera, died under the hands of the Hau Haus. At another time, Hinengaha, a woman of Te Hauke, (Hapuku's settlement) died under the ministrations of the Hau Haus. Then Poronki, the wife of Tangata Ware, and Penetiki, of te Whetu Haririki, (who went mad) both died, victims of the wretched rites of Hau Hau-ism. Subsequently, Tamararo, of Petane, was taken to the Hau Haus to cure his disease, and died under their hands. And, at Waikari, Pikai was also killed by the Hau Haus in attempting to cure his ailments. And his son afterwards joined his father in the world of spirits—another victim to the superstitious rites of this abominable fanaticism.

We have heard of several others who have sunk under the brutal rites of the Hau Haus, but we are not in a position to give their names. But there is no doubt that many others have so died.

When we look around and consider the number of persons who have fallen victims to this false and foolish faith, we exclaim, "Wherein consists the power of the Hau Hau that men should madly rush to join them?" How many sick have been cured? Te Ngatikahungunu people may rest assured that Mr. Volkner is not the only man who has been murdered by the Hau Hau. No! they are still busily engaged sweeping man from the face of the earth.

A CLERGYMAN called on a poor parishioner whom he found bitterly lamenting the loss of an only son, a boy of about four or five years old. In the hope of consoling the afflicted woman, he remarked to her that "one so young could not have committed any very grievous sin, and that no doubt the child has gone to heaven." "Ah, sir," said the simple-hearted creature; "but Tommy was so shy—and they are all strangers there!"

A PUPIL-TEACHER, who had just received an appointment in a quiet country village, says that on the second morning I found leisure to look about me, and among the scanty furniture I espied a three-legged stool. "Is that dunce's stool?" I said to a little girl of five. The eyes sparkled, and the curls nodded assent, and the lips rippled out, "I suppose the teacher is a dunce, as he always sits on that."

THE HAU HAU SUPERSTITION.—The Bishop of Wellington, in his opening address to the Diocesan Synod, the third session of which was opened on the 26th inst., thus refers to the Hau Hau fanaticism:—"I cannot allow such a remarkable feature to pass unnoticed as the Hau Hau superstition, which has swept over the land like a pestilence, and carried off in its train the great mass of the people, from Waikato to the Wairarapa. But I am bound to say I should consider it a grave mistake if we were to merge the whole people in one indiscriminate condemnation, as guilty of, or sympathising with, the worst and most disgusting features of the fanaticism. To use their own language, 'two canoes' started, by the false prophet Te Ua's command, from some place between Taranki and Wanganui. One canoe was full of wrath, and the other one of peaceful propagandism. Some of the crew paddling in the latter were captured near Tauranga, when Hori Tapaea was made prisoner. But the wrathful one went towards Opotiki and Tauranga, and alas! we know too much of its deeds of darkness. Still it would be, I repeat it, a grave mistake to suppose that our neighbors in the Wairarapa, who almost to a man have joined the Pai Marire flag, are murderers in heart and will, any more than I can believe William Thompson (Tarapipipi) and the Waikatos as a body, guilty of the same crimes in will or thought. Doubtless he, and thousands of others, have joined the fanatical movement merely as a political engine for upholding their nationality. They have established a Maori

National Church, which is to embrace all sects. Their creed and form of worship includes articles taken from the Roman Catholic faith, from Wesleyanism, from our prayer-book, and especially from Judaism and the Old Testament. This is the religion for those who sail in the peaceful canoe, and for those that belong to the wrathful canoe there are added some of worst features of the old Maori usage and the days of cannibalism. I have been frequently on board the hulk where there are 56 Maori prisoners, who had all joined the Hau Hau superstition, but they have nearly all attended divine service most gladly and regularly. As generous treatment, medicinally speaking, masters fevers and pestilences, so I believe that strong measures will soon destroy the canoe of wrath, and that just and generous measures will empty the peaceful canoe of its propagandism and separate nationality. *Faxit Deas! Amen.*"

ON DIT.—It is very generally said in town, that Ministers intend introducing a Bill erecting the districts of Tauranga, Opotiki, and Hiek's Bay, into three Maori Provinces. A large portion of these districts is in the province of Auckland, and a small portion in that of Hawke's Bay. The details are not known, but it may fairly be presumed that as they are purely Maori districts, there are to be Maori Superintendents, &c. We give the intelligence as an *on dit*, deferring an expression of opinion until that which is only matter of unreliable town talk has been reduced to plain matter of fact.—*Independent*, Sept. 26.

Oct 3, 1865, H. B. H.

June 10, 1865

The Alexander Turnbull Library  
P.O. Box 12049  
Wellington

KEREOPA. *Kai Kereopa*

Mr. M'LEAN, we are happy to learn, was gaining strength when the "Ahuriri" left Wellington. *Feb 28, 1865.*

THE PAI MARIRE.—The following is a translation of the letter from Patangata to which we referred in our last. The original may be seen in next number of the *Waka Maori*:—"To James Wood, Friend,—Insert my letter in the *Waka Maori* for the information of my maori and pakeha friends. The Waikatos and Ngatimatepu (Petane people) have arrived at the Hauke (residence of te Hapuku) for the purpose of bringing the Hau Hau (Pai Marire fanaticism) to te Hapuku and his younger brother te Haurangi, and to all their people. They arrived here on the 18th of February, bringing (the faith in) their God and their new religion, as allies of te Hapuku and his brother te Haurangi. These four tribes have embraced the faith, namely Ngaiterangikoianake, Ngatitemanawakawa, Ngatitepakipaki, and Ngatiteawaateatua—all have gone over. This religion (Christianity) is forsaken and the Sabbath day also, which is changed to Saturday. So much for my tidings. The following are my ideas respecting this deception of the Waikatos. Now my friends, pakeha and maori, this is an unprecedentedly bad business, this proceeding of those foolish people, coming hither (smarting) under defeat and shame from their attempt to establish a King. Finding themselves beaten and seeing that we and our country and our pakehas are still in a state of prosperity, and that we are enjoying the benefit of our leases and our clothing, they forthwith set about introducing a different state of affairs, the effect of which has been that te Hapuku has gone over to the Waikatos. My friends, I fear that foolish men will not be able to resist such language as this;—"Turn to your God. If you turn (to him) the island will be saved; the pakehas will all be killed; and the maories who go out (from us) to the side of the Government will be put to death together with the pakehas." After this lot a body of 500 more Waikatos are coming with 500 guns. This is a true saying.—RENATA TE PUKUTUTU. Patangata, Feb. 22, 1865."

The Auckland Free Press Library  
P.O. Box 1220  
Wellington