

P A P E R S

RELATIVE TO THE

PAI MARIRE, OR HAU HAU RELIGION, ETC.

(Return to an Order of the House of Representatives, dated 29th November, 1864.)

“That there be laid upon the table a copy of all Papers, Letters, and Reports relating to or illustrating the new superstition called ‘Pai Marire,’ or ‘Hau Hau’ religion, including the Papers relating to the mutilation of Captain Lloyd, and the recovering of his head; and any letters from William Thompson Waharoa, or other persons, from which it may be gathered that that Chief had adopted that superstition, or held himself out as having done so.”

(Mr. Fox.)

AUCKLAND :
1864.

PAPERS RELATIVE TO THE PAI MARIRE RELIGION, ETC.

No. 1.

Lieutenant-Colonel LOGAN to the ASSISTANT MILITARY SECRETARY.

SIR,—

Whanganui, 2nd July, 1864.

I have the honor to report for the information of the Lieutenant-General Commanding, with very great satisfaction, that I have at length succeeded in recovering the head of the late Captain T. W. J. Lloyd, 57th Regiment, who was killed at Te Ahuahu on the 6th of April last.

This most fortunate occurrence, so deeply appreciated by every officer and soldier of the 57th Regiment now stationed at Whanganui, as I am sure it will be by Colonel Warre, C.B., to whom I have reported it, and by the head-quarters remaining at Taranaki, was the result consequent upon a chain of circumstances crowned by the individual noble act of Charles W. Broughton, Esq., of Whanganui, who alone and unarmed went to a pa in the Waitotara Block, and there by moral force carried it off from the possession of 100 armed natives of the Taranaki tribe, headed by Hapurona, the fighting chief of Waitara.

His most interesting account of the attempt and its successful issue, written at my request, I forward with this report; and shall now as briefly as possible state the circumstances which led to my giving him permission, at his most earnest and repeated request, to make the hazardous attempt which has been successful beyond my hopes.

After the battle of Moutoa, up to which time the whereabouts of the head had been easily traced, all account of it was lost. In fact, upon every attempt made to obtain information the natives pretended to believe it was sunk in the river at Moutoa; at length about the 22nd ultimo, I was informed by Mr. C. Broughton, and subsequently told by Mr. White, that it was actually at Waitotara, in the possession of Te Ua.

On the 23rd June, I forwarded a memorandum to Mr. White, native resident magistrate, desiring him to send peremptory orders to Te Ua that the head should at once be delivered up to me, and that if he was on Government ground he was immediately to leave or surrender unconditionally. Mr. White, for some reason which I cannot define, declined acting on my suggestion.

On the 24th, my sentries stopped a canoe coming down the river, and the officer commanding the outpost reported that they were bringing letters from Pehi, to the effect that a considerable number of Waikatos and Ngatiruanuis had arrived at Pipuiki. I at once addressed a letter to Mr. White, who was at Putiki, requesting him to issue instructions to all the friendly up-river natives then in town to return to their settlements.

For some days previously this man, Te Ua, had apparently been most anxious to avoid or postpone hostilities, which he evidently feared, and had written to me suing for peace.

In consequence of Mr. White's letter No. 150 and enclosure, forwarded last mail, I thought the moment favorable to make one more effort to recover the head of our gallant brother officer by pacific measures, as I, in common with every officer of the regiment now here, felt it the grossest indignity that it should be thus defiantly retained close to a British garrison of the known strength now at Whanganui, and I thought it not unlikely that were military operations commenced here it would be most probably hidden or carried away to some other part of the Island.

Mr. White not having acted on my memorandum, I therefore on the afternoon of the 24th, accorded to Mr. Broughton the permission he so earnestly requested, telling him at the same time that I would not *order* him to undertake so perilous an enterprise, but as he assured me he felt confident of success, and feeling as I did so propitious a moment might not again occur, I gave him two days leave, and allowed him to proceed about it in his own way.

I passed a most anxious day and night, and was gratified and relieved when Mr. Broughton, 30 hours after leaving Whanganui, returned (wearied by hard riding and excitement of no ordinary kind) successful.

I immediately summoned all the officers present whose acquaintance with their lamented brother officer would render their opinion valuable, and they stated they believed the head to be that of Captain Lloyd, and signed the document annexed.

Ensign Cumming, 57th Regiment, proceeds to-morrow to Taranaki in charge of it, with orders to hand it over to Colonel Warre, C.B., commanding 57th Regiment.

I have, &c.,

R. N. LOGAN, Lt.-Col. 57th Regt.,
Commanding Troops, &c., Whanganui.

The Assistant Military Secretary, &c.,
Head-Quarters, Auckland.

Whanganui, 26th June, 1864.

At the request of Lieutenant-Colonel Logan, we certify that we have carefully examined the head produced by Mr. Charles Broughton, recovered from the rebel chief Te Ua, and believe it is that of the late Captain T. W. J. Lloyd, 57th Regiment.

R. N. LOGAN, Lt.-Col., Major, 57th Regt.
H. BUTLER, Major.
M. J. JONES, A. A. Surgeon.
M. WOODALL, Captain, 57th Regt.
GEO. H. GIBSON, Colonial Surgeon.
F. S. SCHOMBERG, Captain, 57th Regt.
W. A. SHORTT, Brevet-Major, 57th Regt.
GEO. J. CUMMING, Ensign, 57th Regt.

Enclosure to No. 1.

Mr. CHARLES BROUGHTON, Interpreter, to Lieut.-Colonel LOGAN.

SIR,—

Whanganui, 28th June, 1864.

I have the honor to forward, at your request, the following statement of the circumstances relating to my attempt—happily successful—to recover the head of the late Captain Lloyd, 57th Regt., then in the possession of the rebel Taranaki Natives. To make the whole matter more intelligible to you, I shall here endeavour to relate the history of this lamentable affair from the beginning, as far as it can be ascertained from the Natives. They state that after the battle at Te Ahuahu, in which this unfortunate officer lost his life, the bodies of the slain were decapitated, the heads taken away some little distance and buried. A short time afterwards this head was disinterred by Matene Rangitanira, Haropapera, Te Ua, and others, who reported that through it the Angel Gabriel had communicated to them a new scheme of religion, which was to save the Maori nation. Supernatural powers were ascribed to the head, and the Natives, naturally superstitious, were excited to a state of fanaticism and frenzy by these men, who constituted themselves High Priests of the “Pai Marire,” or new religion.

Matene brought the head up to Whanganui with him, and after his death and the defeat of his party by the loyal Natives at Moutoa, on the 14th ult., it was at first reported that it was either hidden away, or had been destroyed or lost, but having received information that it was in the possession of certain Natives then living at a pa on the Waitotara River; and feeling how deeply every Englishman was concerned in its recovery, I determined to make the attempt, and knowing that secrecy was essential to success, I merely requested you to grant me two days' leave of absence, without acquainting any one of my intentions.

On Saturday last, the 25th inst., I arrived at a pa in Waitotara called Pehiatu, and heard there that Te Ua and his people were at a pa about two and a half miles further inland. On account of the heavy rain, I was unable to proceed further myself, but I induced a Native to go to Te Ua with a request from me that he would come down to meet me that evening. As he did not arrive, I sent off another messenger about 3 a.m. the following morning (Sunday). I was aroused shortly after daylight, and told Te Ua and his people were coming; and on going out of the whare saw a large body of men coming down in the direction of the pa. When they had approached within a short distance, they divided their force, so as to surround it, and then charged down, entering the pa simultaneously at either end.

These men, numbering about 100, were led by Hapurona, the fighting chief of Waitara, his son, and several chiefs of the Taranaki and Ngatiruanui tribes; they were all (with the exception of Te Ua) armed to the teeth, most of the guns being carried at half cock, and the men wearing two if not more cartouch boxes slung round them. After entering the pa they went through some military manœuvres resembling our platoon exercise, which finished, the greater number squatted down, leaving about 35 of them in position, apparently as a sort of guard. Te Ua then addressed me, requesting to know for what purpose I had come down. I answered him, I had heard that he had in his possession the head of an officer, an English gentleman killed in battle, that I had come down to request him to give it up to me, that I had no authority for so doing, nor had I been requested so to do, but that I had come there alone and unarmed, entirely on my own account, feeling it a great insult to allow it to remain so close to our settlement without making an effort to obtain it. Te Ua then made me a long speech, singing several Waiaata's and “Pai Marire” hymns—the purport of which being to assure me that he was anxious to be at peace, and commit no evil. I told him that I could enter into no political discussion with him—that I had no authority to do so—and again requested him to give me up the head.

Rio-te-repi Haeaterangi also addressed a few words to Te Ua, backing my request.

Te Ua at length consented, and ordered a Native who had it in his possession to give it up to me. This man, however, requested me to allow it to be sent in on the following day by a Maori; but I refused, and after some little difficulty succeeded in getting it myself. I immediately saddled my horse to come away, and on the point of starting spoke to Te Ua, advising him to remove to the other side of the river, and disband his armed people, as they were considered as menacing Whanganui.

He said, “I have now seen you and you have seen me; it is finished—my people will disperse.” I arrived at Whanganui about half past one, and immediately communicated with you. In conclusion, I am bound to remark that the assistance I received from Rio and his brother Haata and their people in the whole of this matter has been invaluable; in fact, without their promised support I could not have attempted the adventure.

I have, &c.,

CHARLES M. BROUGHTON,

Interpreter to the Officer Commanding Troops at Whanganui.

Lieut.-Col. Logan, Commanding 57th Regt., Whanganui.

No. 2.

The RESIDENT MAGISTRATE, Central Whanganui, to his Honor I. E. FEATHERSTON, Esquire.

SIR,—

Court-House, Central Whanganui, June 29th, 1864.

I have the honour to call your attention to the following quotation from my letter of the 23rd June, and to report thereon:—

After the mail had left this morning, I found that I had forgotten to report news from Perekama, received by me yesterday, the 22nd inst., to this effect: Hata, policeman of Pakaraka, brought a message in from Te Ua, asking if I wished him to send in the head of Captain Lloyd. If so, he would send it.

I told Hata to tell Te Ua that the thought was with him—if he sent it in I would bury it, as it ought to have been long since; that good people felt ashamed that the head of a dead man should be kept as it had been.

Hata reports that he returned to Pakaraka, and on the 23rd inst. returned to Perekama and delivered my message; that Te Ua at once called a meeting of his people, at which it was decided to give the head to Hata. It was accordingly brought out in a Maori kit, which kit was put into Hata's

hands, but not having instructions from me to bring it in, Hata declined to take it then, and promised to return with some of the other officers from Pakaraka at a future time.

On the 24th, however, Rio and the other Pakaraka people came into town (not by my request), and left Hata in charge of the settlement.

On Saturday, 25th inst., Rio, in company with Mr. Broughton and another European (said by Hata to be a gentleman from Wellington), arrived at Pakaraka, and Hata was despatched to tell Te Ua to bring the head to Pakaraka, as Mr. Broughton had come for it.

Te Ua, accompanied by Hapurona and people, came accordingly, brought the head with them and gave it to Hata, who very unwillingly gave it to Mr. Broughton, at the request of Rio. Te Ua asked Mr. Broughton if he were a Government officer; and on being answered in the negative said, "Well, as I have seen a white man's face here I am satisfied; now I will go home with my people; I have gained my object,—I have seen a European here."

Early on Sunday morning I heard that Mr. Broughton had been at Perekama, and, "at the risk of his life," had obtained the head of Captain Lloyd, and given it to the Government Agent.

Now I have no hesitation in saying (without for one moment wishing to detract any just merit), that by this act Te Ua is strengthened in his rebellion more than many Europeans can imagine. He is really a man of no influence, and the fact of our bowing to him in this instance, when there was every probability of his not only sending the head in, but coming in himself and surrendering to British authority, will establish him in the minds of the people, not only as their recognised head, but as a chief of whose influence we are anxious to avail ourselves.

* * * * *

I have, &c.,

* * * * *

JOHN WHITE, R.M.

No. 3.

The Hon. the COLONIAL SECRETARY to Colonel WARRE, C.B.

Colonial Secretary's Office, Native Department,
Auckland, August 18, 1864.

SIR,—

A report having reached me that the head believed to be that of the late lamented Captain Lloyd of H.M. 57th Regiment, did not, when obtained from the rebel Maoris, appear to be the head of that officer, I shall be obliged by your informing me what is the opinion on the subject of yourself and any other persons acquainted with the late Captain Lloyd, who may have seen it after it was brought back to Taranaki.

I have, &c.

Colonel Warre, C.B., Government Agent, Taranaki.

WILLIAM FOX.

No. 4.

Colonel WARRE, C.B., to the Hon. the COLONIAL SECRETARY.

SIR,—

New Plymouth, September 2, 1864.

In reply to your letter of the 18th ult., I beg herewith to transmit the certificate I received from Wanganui with the head reputed to be that of the late Captain Lloyd, 57th Regiment. Although I have some doubt on the subject, I think there is no object in raising the question, as I have no doubt that the head obtained by Mr. Broughton from the natives is that of the individual they thought was Captain Lloyd. All the heads having been removed from the bodies, and buried in the first instance in two different places, the mistake might easily have arisen when the natives disinterred the head, as reported, at the instance of Epanaia the prophet, who was killed at Sentry Hill on the 30th April.

I have, &c.

H. S. WARRE, Colonel, Commanding at Taranaki.

Enclosure to No. 4.

CERTIFICATE forwarded by Colonel WARRE.

Wanganui, 26th June, 1864.

At the request of Lieut.-Colonel Logan, we certify that we have carefully examined the head produced by Mr Charles Broughton, recovered from the rebel chief Te Ua, and believe it is that of the late Captain T. W. J. Lloyd, 57th Regiment.

R. N. LOGAN, Lt.-Col., Major 57th Regt.

H. BUTLER, Major.

M. J. JONES, S. A. Surgeon.

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GEO. H. GIBSON, Colonial Surgeon.

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W. A. SHORTT, Bt.-Major, 57th Regt.

GEO. J. CUMMING, Ensign 57th Regt.

No. 5.

THE NEW MAORI FAITH.

[EXTRACT from the *Taranaki Herald*.]

It has been known for some time that a new faith or superstition has been gaining a hold on the minds of the Maoris, especially between this place and Whanganui; but it is not generally known what the nature of it is, nor how widely it is spreading. It is known among the friendly Maoris as the Pai Marire, this expression being of the most common use among believers; but they themselves call it by the same name as they call the Gospel—that is, Rongo Pai, or "good tidings." It appears that, in September 1862, when the "Lord Worsley" was wrecked, it was debated among the Taranaki

natives what should be done with the goods. Among the few who wished them to be sent into town untouched was Horopapera Tuwhakararo, a man having the reputation of being of a peaceable nature, but half or wholly crazy. When he found his advice was not taken, but, on the contrary, that the goods were plundered, he was so afflicted that he became very ill, and while in this state the Angel Gabriel appeared and spoke to him. We have not received any authentic account of the first or subsequent interviews, and for a long time Horopapera preached in vain. Apparently the angel must have recommended more a complete change of ritual than anything else; for though Bibles and Prayer-books have been discarded, it does not appear that any new gods have been set up, as will be seen from the following hymn or song, which was found at Te Pekatu (behind Te Arei), where, it will be remembered, the natives were seen going through their new devotions as our troops were advancing. It is called (and there is something pathetic in the words) "The Song of Gabriel to his People in this Island who are standing desolate and in doubt."

Ko Te Waita A Kapariera Rura Ki Tona Iwi Tu Kiri Kau Motu Tu Hawe.

Waiata, I Upoko.

1. Atua Pai Marire, rire,
Atua Pai Marire, rire,
Atua Pai Marire, rire, haw!
2. Matua Pai Marire, rire,
Matua Pai Marire, rire,
Matua Pai Marire, rire, haw!
3. Atua tamaiti Pai Marire, rire,
Atua tamaiti Pai Marire, rire,
Atua tamaiti Pai Marire, rire, haw!
4. Atua wairua tapu Pai Marire, rire,
Atua wairua tapu Pai Marire, rire,
Atua wairua tapu Pai Marire, rire, haw!
5. Kia whakakororiatia koe e Ihowa i runga rawa
te kororia, te kororia, te kororia, rire, rire,
rire, haw!

Here it will be seen that the Three Persons of the Trinity are addressed, and subsequently Jehovah: and it cannot be called blasphemy; for there is no doubt they are quite as sincere in their present as in their late belief. "Pai Marire" is an expression composed of two Maori words (good and quiet, or peaceable), but not a real Maori expression, therefore does not mean anything to an ordinary Maori; with believers, however, it appears to be used as a vague general charm to obtain what is desired, and to avert what is dreaded; the "Haw" is said to be a substitute for "Amen." In the following (found at the same place) the reference to the Trinity may also be traced, but there is more gibberish, equally unintelligible to Pakeha and Maori; towards the end the Angel Michael is mentioned:—

Ata.

Totangi Kere pata maimere
To rire rire!
Totangi Kere titi Koti maimere
To rire rire!
Totangi Kere Wairua maimere
To rire rire!
Ahihi.
To pata maimere
To rire rire!
To titi Koti maimere
To rire rire!
To Wairua maimere
To rire rire!

Kororia, pete pata, ranitu, ranitu, ranitu, tori Koti wai, piki niu, newa, newa, tapi wai, wi rau te, tarrai Mikaea mai pata Ko te Kororia, Kororia, Kororia. Niu ora pata hema Ko te Kororia, Kororia, Kororia, to rire rire, haw.

It appears to be the object of the founders of this faith to speak in an unknown tongue, which is well exemplified in the following. This, we may mention, was being recited by Hepanaia, one of their prophets, when Matene went up to Manutahi, after their defeat at Sentry Hill, but is used for all times as well:—Porini hoia, tiewhera, teihana, ta te munu tana niu, Kinghiki, teihana. rauna hanati haumene tiu ra i tiamana. Teihana purutene wai Kei opi, teihana Kia wana, tu, tari poa, teihana, rewa, piki rewa, rongo rewa, tone, piki tone, teihana rori, piki rori, rongo rori, puihi, piki puihi, teihana, rongo puihi, rongo tone, hira, piki hira, rongo hira, teihana, mautini, rongo mautini, piki niu, rongo niu, teihana. Hema hama pata, Kororia, rire, haw!

Kia whakakororiatia koe e Ihowa i rungarawa, te koro, te koro rire, rire, haw!

The first line might be translated, "Fall in, soldiers—devils, attention!" for these are really the English words for which they are intended, but to the Maories themselves they are unintelligible, and therefore, of course, may be supposed to mean a great deal more. Nearly every word except the ending is meant for English, as "one, two, three, four—attention! river, big river, long river," &c. We should have mentioned that they conduct their devotions in the open air, running round a niu or porti (post) stuck in the ground. Many of these were found at Mataitawa and its neighbourhood. The subject is a long one, and is worthy attention on several accounts, and not the less because it is rapidly spreading, even friendly natives, assessors, and monitors becoming converts.

No. 6.

MEMORANDUM by the Hon. the COLONIAL SECRETARY.

The Colonial Secretary forwards for His Excellency's information a report by Mr. Commissioner Clarke, covering certain letters addressed by Wm. Thompson Tarapipipi to Mr. Heale, and other documents.

His Excellency will perceive that there is now little or no doubt that Thompson has become a convert to the new superstition. The phrase "Pai Marire," with which he closes his letters is only used by the adherents of that creed (if it can be called such); and Mr. Clarke reports that there is every reason to believe "that Thompson has become a convert."

As His Excellency in a recent despatch to the Secretary of State for the Colonies controverted the Colonial Secretary's belief that Thompson had gone South to enquire into this superstition, and quoted Mr. Mackay's report to show that Thompson held the new creed in abhorrence, the Colonial Secretary has thought it proper to call His Excellency's attention to the fact which seems now established by Thompson's own handwriting, as well as by the current report of his immediate friends and neighbours.

November 15th, 1864.

WILLIAM FOX.

Enclosure 1 to No. 6.

SIR,—

Auckland, November 14th, 1864.

I have the honor to acquaint you that I yesterday returned from Tauranga, where everything was quiet. One circumstance has caused me some perplexity; with all this quiet there is a sullen gloom hanging over many of the Natives who have made their submission. Whether this arises from disappointment, or the loss of friends, or from what other cause unknown, certain it is that something is weighing upon their minds.

Various rumours are current amongst the Natives—some of the most extravagant kind were in circulation, to the effect that the Angel Gabriel had appeared upon earth, and had interposed on behalf of the Native race. That a wonderful deliverance was to be wrought for them; that those Natives who did not remain faithful to the Maori King, nor become believers in the "Pai Marire" religion, should be involved in one common ruin with the Pakeha. I enclose a document, sent to William Thompson for circulation amongst the Tauranga people, which will give you some idea of this strange fanaticism. Similar papers have been sent, I am told, into the Rotorua district, and all along the East coast, with a warning that unless they separated from the Pakeha they would meet the Pakeha's doom. Absurdly ridiculous as this story may sound to English ears, we ought not to lose sight of the fact that there are many Natives who believe in it; and I am further persuaded that this strange religion is gaining fresh adherents every day. Should any temporary success meet their hostile operations against us, it is impossible to say what the result might be amongst a people so proverbially superstitious and fanatical.

The great day of deliverance, in which all the Pakehas are to be destroyed, is to be in the latter part of December. An old Maori Chief, residing at Tauranga, whispered confidentially into my ear that, from what he had gathered, the day of deliverance would be much earlier. He desired me to warn the Government to be prepared.

I regret to say that there is every reason to believe that William Thompson has become a convert to this new faith. This will give the whole movement additional weight. I send you the originals of two letters (of the genuineness of which I have no doubt), addressed to Mr. Heale, warning him against proceeding with the survey of the Tauranga land: you will observe that he finishes up his letters with the cabalistic word "Paimarire."

This may not be of much importance, but I think it right that you should be in possession of all that is passing amongst the Natives.

I have, &c.,

The Hon. the Colonial Secretary,
(Native Department).

HENRY T. CLARKE,
C. Commissioner, Tauranga District.

Enclosure 2 to No 6.

Taiporohenui, Taranaki, September 6th, 1864.

To Te Waharoa, and his Tribes at that place.

Friends. Salutations to you and the tribe. O the tribe! Salutations to you, the people who have been made holy by Jehovah for His holy mountain. Yes! salutations to you, oh friends, beneath the shadow of the Almighty. The words of greeting end. The subject stands (commences). Friend, Te Waharoa, a word to you and your tribes on the side to the East throughout your boundaries, to request you to shut all the doors of the sword whether there or beyond you, so that they be stopped up; cease to lift the sword during these days; though he perish yet what will be the result of his persistence. Friend, here is the sword which has been given by Jehovah of Hosts, the sword he gave to Sampson and Gideon, the sword which saved Israel from the hand of the Philistines and Midianites, that is Gabriel Rura the angel. Friends, he has appeared at this place like a torrent upon his people and upon his man anointed by him. Wherefore I say unto you, fasten up all the doors of the Island Canaan. Enough, then, incline your ears hither my friends to the words of my mouth. I will open my mouth in a proverb, I will speak to you of the secret things of ancient times. Which are the hidden things? The precepts which he now sends to you to close the four doors—that on the East, that on the West, that on the North, and that on the South—in order that your faces may be turned hitherward, that we may all enter and vote (take the same side).

O, tribe, turn hither. Your God has descended to the untouched soil (papatupu*) of the

* The word "papatupu" is always used in the Bay of Plenty to denote land that has never been subdivided.

Canaan because of his love to his sacred people, because he is bringing you back to your Rock, even Jehovah.

Enough, O Waharoa, do you send (this) to Hakaraia, and his tribes, that they may do likewise; do you also send (this) to all the fighting men in your boundaries. It is for you to consider attentively

PAPERS RELATIVE TO THE PAI MARIRE,

the appearance of these words (purport), for they are not uttered by human man, but given of his own "Paimarire" (good will). Ended.

From TEHANATANA, from AHITANA, from the Tribes of all the winds (quarters) of Tamarura. (The sons of Rura).

Enclosure 3 to No. 6.

To Captain HEALE.

Matamata, October 8th, 1864.

Salutations. Friend, that is a word to you; it is said that you are surveying from Tauhitinui, even to Ponotu—if this report is correct it is not well—my word to you is. I am inactive during these days; you still continue busy at this time. Friend, let your work cease at the sea-side; let that place (Tawhitinui and Ponotu) be not interfered with (takotiana). If it is the Governor's desire respecting that place that it be surveyed, do you write to him that the work of surveying be confined to the sea-side; let the inland (portion) remain unsurveyed. That is all my word.

If you should disapprove of my word to you, write that I may know (hear); should you persist, write either, that I may know that you object.

Friend Captain Heale, "Paimarire."

From your friend,

WILLIAM THOMPSON, Te Waharoa.

Enclosure 4 to No. 6.

Patetere, October 18th, 1864.

Friend, salutations. Your letter of the 18th October has arrived. I thank you for disclosing to me your thoughts. The thought (respecting the surveying) is not yours, the thought is the Governor's that the land should be surveyed by you. Friend, it is not well that it should be surveyed—the hearts of the people are sore respecting their piece (of land), rather let it lie (undisturbed) till the thoughts of the people are reconciled that the survey may be correct. But this is my decided thought, that it should be left till the sky has cleared and the sun shines—lest we (you and I) be troubled.

Enough, O Heale. "Paimarire." Farewell. "Paimarire."

WILLIAM THOMPSON, Te Waharoa.

Enclosure 5 to No. 6.

SIR,—

November 1st, 1864.

Greeting. A letter from Wm. Thompson has been received here, and I have seen the words of that letter.

1. That the works of the priest are right (or true), his name is Hau Anahera, and he is coming to Waikato this summer.

2. The word of the priest (tohunga) is that the fighting is to be at Taranaki, and at no other place in this island.

3. The Maoris are not to fight with the Queen Maoris, but the Queen Maoris who join with the Pakehas are to be rebuked (or the Queen Maoris are not to be molested unless they are allies of the Pakeha).

4. Matutaera has been deposed by this tohunga, and has absolutely ceased to be King. And all the Chiefs of Taranaki and Waikato are soldiers of the priest. (This is, perhaps, that he may be made King himself). At some future time, however, when the strife is over, then, according to this tohunga, a real King for this Island is to be set up; but Matutaera will not be reinstated, so says the tohunga, and Thompson also. Thompson's name is Te pou te ua—"The pillar not to be shaken."

There has been another letter from Wi Katene, Te Mapu, of the Ngatirangiwewehi, trying to draw off the Ngatikereru hapu, my own hapu, from their allegiance to the Queen, saying that the Hau Anahera is a reality, that his feet have trodden this earth, and that according to this tohunga, this island is New Canaan; and another word is that Jehovah God of Hosts has really made the land of this island his dwelling.

Friend, listen to what is going on in Waikato and Taranaki. A false prophet has truly appeared to lead those people on the path of madness. The Arawa laugh at these insane doings. The Arawa is advised to come forth from the shadow of the Queen. We laugh. The threat that the Arawa will be destroyed by this Hau Anahera is laughed at. We look at Matthew xxiv. 23, 24, 25: and 2 Corinth. xi., 13, 14. These are the words which we are considering in connection with this prophet calling himself a Hau Anahera.

Do you speak a word about the letters with the Government, that replies may be quickly sent.

From your friend,

WI MATHI TE RANGIKAHAKI.

To Mr. Halse, Native Secretary.

No. 7.

MEMORANDUM by the Hon. the COLONIAL SECRETARY.

The Colonial Secretary does not attach any weight to the statement made by Te Oriori, as to the authenticity of Wm. Thompson's letters. He has consulted several gentlemen in the Native Department well acquainted with Thompson's handwriting, and compared the signatures with authentic letters of Thompson's, and has no doubt of the authenticity of both; and the expression Pai Marire, which is used in both, is, to the Colonial Secretary's mind, quite conclusive when taken with the concurrent testimony from several other quarters, that Thompson pretends, at least, to be a convert to the new superstition.

The Colonial Secretary would be glad if His Excellency could inform him whether in speaking of the letter Te Oriori has received from Thompson, he means that Thompson states in that letter that he has not joined the new superstition. As His Excellency expresses himself, it is not clear whether Thompson says so, or Te Oriori says it for him, without its being stated in the letter he says he has received.

Auckland, 21st November, 1864.

WILLIAM FOX.

No. 8.

MEMORANDUM by HIS EXCELLENCY.

The Governor has just seen Te Oriori, in reference to the Ministerial Memorandum of the 15th instant, regarding William Thompson's having joined the false prophet's faith. Te Oriori states that the letter of the 8th of October, to Captain Heale, is written by William Thompson; that the letter of the 18th of October is not written by William Thompson.

He assures the Governor he has had a letter from William Thompson, dated the 14th of this month, and that he has not joined the faith of the false prophet, and that he desires the continuance of peace, and has no wish for war.

November 21st, 1864.

G. GREY.

No. 9.

LETTER from JAMES MACKAY, JUN., Civil Commissioner, Hauraki.

SIR,—

Auckland, 7th November, 1864.

I have the honour to enclose herewith, for the information of the Government, a letter given to me by the loyal Chief Patene Puhata, and which appears to have been written by Houatana Nahitana, a rebel Chief of the tribe Ngatiruanui of Taranaki.

Patene Puhata stated that the letter was brought to Pakihi by a Waikato emissary named Waata, and that he very properly took possession of it, to prevent its further publication among the Natives.

I gleaned the following additional intelligence from Patene Puhata: "That the Pai Marire fanatics desire that the bulk of the natives (probably the unbelievers in the superstition) should cease hostilities with the Pakeha, and leave them to carry on the war—the deluded creatures believing they will be able to conquer the soldiers with perfect ease. The month of January is fixed for the period of their attack on the troops."

I have been told that the Chief Wiremu Te Wheoro has been written to by the Pai Marire natives, and warned to withdraw himself and people from the neighbourhood of the military posts in the Waikato district, lest they be destroyed together with the Pakeha.

I was unable to obtain any further information relative to Wiremu Tamihana Tarapipipi's intentions. It would, however, appear, that he must have been concerned in forwarding the letter to the Hauraki natives: it is addressed to him, and he is requested to publish it among his own tribe, and those living beyond them.

I have, &c.,

The Hon. the Colonial Secretary,
Native Department, Auckland.

JAMES MACKAY, JR.,
Civil Commissioner, Waihou.

Enclosure to No. 9.

[TRANSLATION.]

Taranaki, September 6th, 1864.

A Message to Te Waharoa and the other Chiefs at that place:—

Friends,—Salutations to you and the Tribe! O the Tribe! Salutations to you, the people who have been remembered by Jehovah for His holy mountain! Yes—salutations to you, O friends, under the shadow of the Most Mighty! The words of greeting cease—now commences the subject.

Friend Te Waharoa,—This is a word to you and your tribes on the side towards the east throughout your boundaries, to say to you, Close all the doors of the sword, whether there or beyond you, so that they be closed (stopped up); cease to lift the sword during these days; although he persist, yet what of his striving?

Friend, here is the sword which has been given by the Lord of Hosts,—the sword which He gave to Samson and to Gideon,—also the sword whereby Israel was saved from the hand of the Philistines and of the Midianites—that is, Gabriel Rura the Angel.

Friends,—He has appeared at this place like a flood upon his people, and upon the man he has anointed. Wherefore I say unto you, that you close all the doors of the island of Canaan. Enough, then, my friends; incline your ears this way to the words of my mouth.

I will open my mouth in a proverb, and I will declare to you the secret things of old. What are these hidden things?—The messages which he now sends to you, saying, Close the four doors, namely, that on the east, that on the west, that on the north, and that on the south, in order that your hearts may incline hither, that we may all (vote) side together.

O Tribe, turn hither. Your God has descended to the undivided holy soil of the Canaan, because of his love to his holy people; for his purpose is to bring you back to your rock—that is, Jehovah.

Enough, O Waharoa. Do you communicate with Hakaraia and his people to this effect. Do you also communicate (the substance of this letter) to all the fighting men in your district. It is for you to consider carefully the purport of these words, for they are not uttered by mortal man (Kohi-witangata), but given of his own will (the word Paimarire is here made use of).

HOUATANA NAHITANA.

By the whole of my Tribe of Ngatiruanui.

No. 10.

MEMORANDUM by THOMAS H. SMITH, Esquire, Civil Commissioner, Bay of Plenty.

This version of the story of the origin of the "Pai Marire" superstition was furnished by the Chief Rawiri, of Ngatiraukawa. This is the Chief referred to in Dr. Nesbitt's report of the 7th September, 1864.

November 21, 1864.

THOMAS H. SMITH.

Enclosure to No. 10.

This is a letter respecting the man of whom fabulous accounts are now given; the commencement was this:—

Enclosure 1 to No. 12.

To MR MAINWARING,—

Rangitoto, September 25, 1864.

Salutations! We have received your letter. This is a word to you—"Pai Marire." That is all our love to you.

From TAMATI NGAPORA.

Enclosure 2 to No. 12.

To MR MAINWARING AND MR WHITE,—

Terongorea, part of Tuhua, October 1, 1864.

Salutations! Your love has reached us. Ekana has told me of you. It is right that we should show love for you. I cannot write to you or the Governor, because I am confused by the Proclamation of Mr Fox and the Government. I am anxious to express my love in a few words, but those Proclamations prevent me. That is all. Live quietly. May God protect us all "Pai Marire."

From WI PATARA TE MAIOHA.

Enclosure 3 to No. 12.

To WI TE WHEORO,—

Waitoa, part of Piako, October 6, 1864.

Salutations to you my son, your fathers and forefathers, sisters.

The days of Horopapera at Hangatiki are near at hand. W. Thompson has returned thence. This is the order: That Queen's natives should return to the King's party at once. That they should not be allowed in Waikato. But you are the best among all the Queen's natives. Friend, be careful in these days and these weeks. If I hear anything after this, I will send you word by some boy by way of Waerenga (Waikare Lake). Mokene will meet him at Tumutotara. I am grieved about Matahuru.

My son, take great care. All Queen's natives will not be spared.

From TEWI PONARU (ADAM CLARKE).

No. 13.

MEMORANDUM by the Hon. the COLONIAL SECRETARY.

The Colonial Secretary begs to inform His Excellency, that Mr Mainwaring, who came into town yesterday, stated that the Maoris in Waikato report William Thompson to have joined the new superstition, and that he has himself seen a letter from him concluding with a remarkable form of "Pai Marire" blessing.

If, as His Excellency contends, Thompson has not adopted this superstition, this is an additional proof of that duplicity in him on which the Colonial Secretary has commented in a previous memorandum.

The repetition of such testimony from so many different quarters—Tauranga, Maketu, Waikato, &c.—leaves no doubt in the Colonial Secretary's mind that Thompson at least holds himself out as a convert.

24th November, 1864.

Wm. Fox.

No. 14.

MEMORANDUM by R. C. MAINWARING, Esq.

Being requested by the Government to give a statement in reference to the growth of the new religion throughout Waikato, I may state that, within the last month or two, I have frequently received letters from several of the Chiefs who are still in a state of hostility.

Subsequently to the arrest of certain natives at Kirikiriroa, I received a letter from William Thompson requesting me to release them. His words were, "E noha pai ana matou me noho pai Koutou Pai Marire na tohoa," &c.

Patara te Maioha writes, "Ma te Hau Pai Marire Koe E tiaki."

Tamate Ngapora also signs himself "Na te hoa Na Tamate Pai Marire."

Within the last fortnight Te Raihi and Hakeriwhi followed Thompson for the purpose of shewing him His Excellency's proclamation. Their search was fruitless, but they told me that they were convinced that he was unwilling to see them, and that they had been purposely led astray by the natives in his neighbourhood. Raihi said, "Our work is useless; he is 'porangi'" (mad). Of the authenticity of the letters I have no doubt, and besides what has come under my own immediate notice, I constantly hear from Te Wheoro, William Barton, and other natives, that all letters they receive from rebels, on whatever subject, all conclude with the words "Pai Marire," or a prayer that they may be protected by the "Hau Pai Marire."

Auckland, 24th November, 1864.

R. C. MAINWARING, R.M.

No. 15.

LETTERS from JOHN WHITE, Esquire, Resident Magistrate, Central Whanganui.

SIR,—

Court House, Central Whanganui, April 29th, 1864.

I have the honor to submit the suspension of Rimitiri, Native Assessor of Te Ahu, Pukengaio, and Pakaraka, in the Waitotara district, from the 31st March, 1864. Up to the present the official character of this officer has been uniform; but having lately joined himself to a party of men (inveterate rebels) who profess to have been favored with a revelation from some of the heavenly beings, I deem it my duty to suspend, pending the authority to dismiss, so dangerous a character.

To understand the evil tendency of this new religion, I beg to submit some of its tenets, as promulgated by Te Ua, the great high priest, and to submit whether officers holding such monstrous ideas may retain their positions. And, first, I would show how Te Ua obtained his office of high priest.

A few days after the death of Captain Lloyd, whose blood had been drunk, his head cut off and buried, the Angel Gabriel appeared to those who had partaken of the blood, and by the medium of Captain Lloyd's spirit, ordered the head to be exhumed, cured in their own way, and taken throughout the length and breadth of New Zealand; that from henceforth this head should be the medium of man's communication with Jehovah. These injunctions were carefully obeyed, and immediately the head was taken up it appointed Te Ua to be high priest, and Epauaia and Rangitaurira to be assistants, and communicated to them in the most solemn manner the tenets of this new religion, namely—The followers shall be called "Pai Marire." The Angel Gabriel, with his legions, will protect them from their enemies. The Virgin Mary will constantly be present with them. The religion of England, as taught by the Scriptures, is false. The Scriptures must all be burnt. All days are alike sacred, and no notice must be taken of the Christian Sabbath. Men and women must live together promiscuously, so that their children may be as the sand of the sea shore for multitude. The priests have superhuman power, and can obtain for their followers complete victories, by uttering vigorously the word "Hau." The people who adopt this religion will shortly drive the whole European population out of New Zealand; this is only prevented now by the head not having completed its circuit of the whole land. Legions of angels await the bidding of the priests to aid the Maoris in exterminating the Europeans. Immediately the Europeans are destroyed and driven away, men will be sent from heaven to teach the Maoris all the arts and sciences now known by Europeans. The priests have the power to teach the Maoris the English language in one lesson, provided certain stipulations are carefully observed, namely, the people to assemble at a certain time, in a certain position, near a flag-staff of a certain height, bearing a flag of a certain colour.

However absurdly such ideas present themselves to the European mind, they nevertheless prevail and obtain among the Kingites of the Patea portion of this district; and as Rimitiriu has given his assent to such, I recommend his dismissal.

I would instance some of the cruelties and absurdities practised by the followers of this new religion. Whilst Rangitaurira was at the Waitoto Pa, a native attempted to steal the head of Captain Lloyd, for which he was so furiously beaten that his life was despaired of. Another native, for the same offence, was taken to a creek and drawn to and fro under a canoe, and left, to all appearance, lifeless. An old Maori woman had purchased some articles of clothing, in the town of Whanganui, which had been wrapped up in a newspaper; Rangitaurira obtained this paper, and to display his miraculous gift, read it aloud in a jargon which the crowd was assured was the English language. When he had finished reading, he obligingly interpreted to them that this was an English newspaper, giving an account of the Waitotara war, in which the number of soldiers killed was 3,800, and the number of friendly natives 400—of these last 40 were William King's people; and that the Queen wished it to be perfectly understood that when the present war was over, all the surviving friendly natives should be used as beasts of burden, or to sweep the streets and cleanse the most filthy localities in European towns.

I have, &c.,

The Hon. the Colonial Secretary, Native
Department, Auckland.

JOHN WHITE, R.M.,
Central Whanganui.

SIR,—

Court House, Central Whanganui, May 2nd, 1864.

I have the honor to report that on Saturday last three Natives, of the new sect "Pai Marire," came into this town to repeat some of their incantations preparatory to the advent of a legion of angels, who are to destroy the European population of this place, on the 4th instant. As these men were in company with one Paraone, who had taken the oath of allegiance and given up his gun, I gave him a reprimand for being in such company. Judging from my report, No. 96, the object of these men is obvious. I shall not be surprised, therefore, if in their madness some rash act be committed which may disturb the peace of this district.

I have, &c.,

The Hon the Colonial Secretary, Native Department, Auckland.

JOHN WHITE, R.M.

SIR,—

Court-House, Central Whanganui, June 9th, 1864.

I have the honour to report, that, since the Moutoa battle, the Kingite natives of this district are not so saucy as they were.

Tamati Waka of Ohinemutu, up Whanganui, has been with our people at Kanaeroa, and told them there will be no fighting on account of those who fell at Moutoa; but in a letter to the Putiki Assessors he says, that if the Governor take the prisoners to Auckland there will be payment required.

Rio of Pakaraka was in to ask if I would go to Pakaraka to meet Te Ua (the high-priest of the new religion); he also brought a small white flag from Te Ua, the object of which he was unable to explain, and I therefore sent it back. Te Ua also told Rio to tell me that he wished to give a piece of land near Tataraimaka for the sins of the Taranaki tribes.

To the invitation I sent the following answer: As Te Ua was in the attacking party when Captain Lloyd was killed, if he will give himself up to me to be dealt with according to law, I will receive him. To the overture of land I answered: If Te Ua would put his ideas on paper I would forward them to the Government, but that I could not hold any verbal communication with him on the subject.

Mr. Booth informs me, on the 4th inst., "I do not think there will be any more fighting here (up the river), but I shall be able to tell you more in two or three days. Topine and Tohana are in Whanganui (at the head of the river), on their way back from Waikato. The (our) men are building a good pa at Ranana, and also one here (at Kauaeroa). Pehi is still at Ohutahi; he does not seem to be taking any decided part in this quarrel. These (our) people say, if the "Haw Haw" (new religion people) are sent from Pipiriki to Waitotara, they will make peace."

Hata, policeman of Pakaraka, informed me that he had been to Perakama, and, judging from what he saw, Te Ua has about 100 men in that place. Hata was the bearer of a summons for a native now with Te Ua for a debt of £12, 3s. 8d., which was admitted to be correct, and the defendant had to pay as much of the debt as he could by Te Ua's order,—which Hata brought to the Resident Magistrate's Court.

Paora, son of Epiha Patapu, arrived here to-day from Ohoutahi, having on his way delivered a

message from Pehi to the Atene and Kaiwhaiki Kingites, ordering them to be quiet,—that there must be no more fighting in Whanganui. The result (which was satisfactory) he had orders to convey to me. Paora also informed me that Matutaera and people were at the head of the Waipa river, near Taupo, in the mountains, and that about 40 Whanganui people had returned with Tahana from Waikato.

I would also report, that since the Moutoa battle nearly all the Kingites between the town of Whanganui and Kauaeroa on this river have joined themselves to the friendly natives, and are coming to meet me to take the oath of allegiance. As this is a voluntary act, I hope it is sincere.

Te Ua of Waitotara appears to wish for peace; yet Hata informed me that he saw four men there who had come from Waikato to see the new religion, and that about 50 of Te Ua's men (or rather those now under his leadership, as he has no people of his own, being a man of no note) are going to Waikato soon. Hata reports that Hapurona, of Waitara fame, is with Te Ua at Waitotara.

By letter received last evening from Parikino, I am informed that a man called Ihiaia, who was wounded at Moutoa, had left Pipiriki with 20 men, with the intention to commit murder on account of their defeat at Moutoa.

I would also report that Haimona of Koriniti, with 100 men, intends to cultivate on the Kai Iwi Native Reserve some time next month—I suppose in anticipation of a military movement on the north part of this district.

I have, &c.,

The Hon. Colonial Secretary,
Native Department, Auckland.

JOHN WHITE, R.M.

SIR,—

Court-House, Central Whanganui, June 10th, 1864.

I have the honour to report, from information obtained from Kerehi, the native lately in charge of the military, and since his release has been at Perekama in some of the secret meetings with Te Ua and his people, who says that there are about 400 natives collected at Perekama, but henceforth they do not intend to build pas; that their confidence in the last new God, "Rura," will enable them to overcome in open battle any attack of the military, which they daily expect. That although they object to a native war in the Whanganui, they are prepared to take action against any military movement from this in the direction of Taranaki, or even to renew the contest at Tataraimaka. That in a secret meeting held on the night of the 7th inst., the safety of the Maori king Matutaera was discussed, and it was proposed by Eruine of the Pakakohe Hapu, to send 50 men to Taupo, to invite Matutaera to come and stay with them on the coast between Whanganui and Taranaki, urging in support of his proposition that no European Power could take possession of this district; that Waikato had been taken by the military because of its want of a seaboard on the front, of impassable creeks and rivers on the right and left flank, and of impassable wooded ranges to protect the rear. Nature has supplied all these advantages to the district between Whanganui and Taranaki, and therefore he would strongly urge that 50 men be sent to invite Matutaera to come where there is every probability they could hold out, and prevent the King movement being annihilated; and to ensure the success of this scheme, he proposed that each man should receive £1 for the trip.

Iraia of Pakakohe proposed as an amendment that 100 men be sent, and receive £1 per man. Hori Kiwi seconded Iraia's amendment.

Kakaraia of Moutoti Pa proposed that the 100 men should be selected from the Hapus between Kakarama and Taikatu at Kapu Kouni, and that the head chiefs should stay at home, to be in readiness for any movement of the military from Whanganui.

Werehi also says that Hohaia (not Ihiaia, as reported by me), has arrived at Perekama from Pipiriki, with 20 men, but that Te Ua does not agree with his wish for revenge for the Moutoa defeat.

I would also report that the friendly natives of the Waitotara District have built a very strong pa near to the Pakaraka Settlement. Rio desires me to invite the inspection of this pa, that we may know its locality, and the force it may accommodate, as it has been built as much for Her Majesty's troops as for their own protection.

No objection is now made by the rebels to the occupation, military or otherwise, of the Waitotara Block, or the completion of the road to the Waitotara River.

The Hon. Colonial Secretary,
Native Department, Auckland.

I have, &c.,

JOHN WHITE, R.M.

SIR,—

Court House, Central Whanganui, June 15th, 1864.

I have the honor to report that Te Ua, high priest of the new religion "Hau Hau," sent a message in on the 7th instant, to know if I had any request to make of him; to which I answered by letter that he should at once send in, in charge of Hata, policeman of Pakaraka, a half-caste child belonging to Mr. Bates, which child had been taken by the "Hau Hau" people from its guardian, Mr. Booth, at Pipiriki. Te Ua gave up the child, as required, to Hata, who brought it in to me yesterday, 14th, and he was handed over at once to Mr. Booth. During Hata's stay at the settlement Te Ua showed him the gold watch and chain of the late Captain Lloyd, but would not on any account allow him to touch it. Hata says the watch is not all gold, but that Te Ua thinks it is, because the inside of the case is washed with gold.

I have, &c.,

The Hon. the Colonial Secretary (Native Department), Auckland.

JOHN WHITE, R.M.

SIR,—

Court House, Central Whanganui, July 25th, 1864.

I have the honor to report that the religion called "Hau Hau" is gaining a firmer hold of the minds of the Natives between this and Taranaki, members of every Christian denomination among them having given up their Christian names and taken again their old Maori names. Te Ua is making most strenuous exertions to gain converts from among the friendly natives of Whanganui, promising that if the Maoris, as a body, will believe in it, New Zealand shall be rid of the Pakcha.

Save the above, I would report all appears quiet in this district. I handed over Te Karira to Hori Kingi, on parole, to day.

I have, &c.,

His Honor, I. E. Featherston, Esq., Wellington.

JOHN WHITE, R.M.

SIR,—

Court House, Central Whanganui, July 26th, 1864.

I have the honour to forward herewith a translation of a letter from one of the followers of Te Ua, to shew how these madmen seek to extend their folly. I have, &c.,

The Hon. the Colonial Secretary (Native Department), Auckland. JOHN WHITE, R.M.

[TRANSLATION.]

To Te Wirihana, at New Canaan.

Keteonotea, July 14th, 1864.

Friend. Salutations to you and our friends, and all the Tribe. O daughter, Paekiri, salutation to you and your grandfather (Pihi). So ends this love. This is another (word). Friend Te Wirihana, stand erect and bind your loins around with truth; strengthen the determination for your chest. Friend, continue in the path, in the path of your elder brother, Nahona. The office you now hold is the office of a slave. Friend, here is the right position for you in the New Canaan, so that your feet may be steadfast with your people that is with the Maori. I do not like our being divided each from the other, and you be by yourself. The bloom only was taken by Matene, hence the rent and falling in the midst of the brambles in the thicket. Your elder brother will not accept that belief; but the very truth of goodness is that in which I now rest. Enough, so ends this.

This is a short song.

Stand up, stand up. Hear my words.

Great is my desire to God.

Friend. The work is to (assist) the people, Ngatiapa. Look to your thoughts, such is now the work of the people. From your elder brother. From Turangapito.

The writer of this was a member of the Church of Rome, and called Hoani Papita. I would remark that the Maori language has been so mangled by these fanatics that it is difficult to get at the meaning of a letter from one of them.

25th July, 1864.

JOHN WHITE.

SIR,—

Court-House, Central Whanganui, August 17th, 1864.

I have the honour to enclose a memorandum* sent by me last evening to the Government Agent here, and to report Pehira's return from Taiporohenui, who states that, at a meeting held at that place by the rebels, Te Ua and Patara Rankatauria (said to have been an Assessor of the Ngatiawa of Poutoko) used many similes and illustrations to deepen and confirm the rebellion in the minds of the people. One of these was: a number of sticks, to represent the whole of the crowned heads in the world, were placed in the ground. Against these Queen Victoria was declared to be constantly at strife, endeavouring to subdue and enslave their people. They also said that the people of India, after proving the severity of her bondage, had endeavoured to throw it off. That Potatau II. is only "ink" and will shortly be displaced by the God Rura, and the right King put in his place. That it was necessary that Te Ua should go to Taranaki to defeat the purposes of General Cameron. That war must not be opened in this district until the Europeans cross the Waitotara River, and then they should divide themselves into parties of 15 in number, because small parties would be most certain of success; and to ensure themselves against defeat, the attacking party should be composed of boys, as their God Rura particularly delighted to honour them.

Pehira also says, that in addressing letters to his people Te Ua opens with "Ko te pukapuka a Te Ua Te Poropite Ki tona iwi warewarekau motu tu hauhe" (The Epistle of Te Ua the prophet to his ignorant naked people of the Island half-erect). Their religious services commence with a chant slowly intoned by all the people, standing, with their right hands shading their faces, and their eyes turned upwards: "To tangi Kere fata mai mene riri riri."

During Pehira's visit Te Ua conducted a baptismal service. A man named Hakopa was baptised, at which Te Ua used the following words: "Ka iriri ahau i a Koe a Te Riu o Patea Piharau Marire Ki to ingoa a atua Marire" (I baptise thee, Channel of Patea Lamprey, quiet, in the name of quiet god); but although members are admitted into his flock by baptism, Te Ua says the Old Testament may be true, but denounces the New Testament as an entire fallacy.

All their services are concluded with a chant intoned like the opening one: "Kia Whakakororia Koe i Ihowa i te takiwa o Kanana ana te Kororia, ana te Kororia riri-riri au." (Glorify thee Jehovah in the space of Canaan, there is the Glory, there is the Glory. Riri Riri hau.

I would state that most of the wounded friendly natives who were in the hospital here have gone to their friends and homes, and intend to return when His Honor visits the place.

The Hon. Colonial Secretary,
Native Department, Auckland.

I have, &c.,

JOHN WHITE, R.M.

SIR,—

Court-House, Central Whanganui, September 7th, 1864.

I have the honour to report information obtained from a policeman of this department who has returned from a visit to the Waikato people lately arrived in the Patea District. He reports that the following Waikato chiefs are now at Paiporohenui—namely, Matutaera Tawhiao, Rewi Maniapoto, Reihana Haupokia, Pikia Haurua, Mareha Te Toto, Wiremu Te Ake, Tati Te Waru, Raureti Paiake, Toma Te Ipuinanga, Maniwhera Te Keha, Tikaokao Pawhana, Wetere Waitara, Hikaka Taonui, Te Waitere, and many others whose names he could not obtain. That these Waikato people have fully taken the nonsense of Te Ua as their religion. That Te Ua has, in honour of the King, caused the Chiefs of the Tribes to be knighted, and others to be made Earls and Dukes, to attend on His Majesty, who keeps them in secret from the gaze of the vulgar. That the god "Rura" is represented by a small flag, to which all the people, the King included, bow.

On the arrival of Matutaera at Taiporohenui, the natives, especially the Taranaki Hapu Ngaruahine, expressed their joy, calling him their life, light, power, and asking him to tell them all his sorrows.

Reihana answered for the King, and said, "He had heard of the fame of the god Rura, and had come to see." Matutaera sent for Te Ua, who was questioned by Rewi, asking—Is this God a true

* NOTE.—The memorandum referred to, being irrelevant to the subject, is not attached.

God? Can he save? Is his bodily presence ever seen?—Each was answered in the affirmative by Te Ua.

The Waikato, as a body, are now fully engaged in learning all the mummary of Te Ua.

Tikaokao has said if there is no war here he will return to Waikato.

The crown worn by Matutaera is made of a coarse red grass which grows on sandhills called "Pingao."

The Waikatos are expected shortly at Patea, where they will discuss with all the rebels on that coast war and peace, and decide as to their future action.

The following is a chapter out of the Book of Rura, their God, which contains eleven verses, and was given especially for the King. It is called "A Lament for King Tawhiao."

1. Now Rura called to his children, and said, Assemble together, my people, and I will tell you what will befall you in the days which are left.

2. Assemble here, and hearken also, O children of the King, and hearken also to Rura our father.

3. Tawhiao, you are my first-born, and the richness of my youth, and the commencement of my breath, and the greatness of glory and the greatness of power.

4. O Tawhiao, you are the praise of your elder brothers and the praise of your younger brothers; thy hand will hold firmly the neck of thy enemies, and to you will bow the children of thy father.

5. The sceptre of Rura shall not depart, nor the lawgiver from his feet, till Tawhiao come, and to you will all people assemble.

6. Rura will sit at the mouth of the ocean to push away all the ships, and his borders will extend to Canaan.

7. Thy salvation has now come, O Jehovah!

8. Te Ua is a fruitful branch: he is a fruitful branch by the water spring, and his branches extend over the fence.

9. His parents brought him up in evil, and his relatives were evil towards him.

10. But his bow will still be strong, and the sinews of his arms are made powerful by the power of the hands of Rura, whose sceptre is of the stone of Canaan.

11. Arise, O God of thy father Potatau! and he will succour thee: He the greatness. He will bestow on thee the goodness of Heaven above and the praise of the tribes now bowing (to thee).

Te Ua has told Matutaera Tawhiao that New Zealand is Canaan. The Maoris are Jews. The books of Moses are their law.

I have, &c.,

The Hon. the Colonial Secretary, Auckland.

JOHN WHITE, R.M.

SIR,—

Court House, Central Whanganui, 5th October, 1864.

I have the honor to report all quiet here, although some of the Waitotara Natives threaten to stop the road party now employed on the line of road from this to Waitotara River; yet those natives making such threats are not men of any influence, I therefore take little notice of them. I have during the last ten days had two of the police of this Department constantly with the advance party on the road, who have returned to-day and report all quiet. I also have at the present time one policeman at Patea amongst the Waikato people, who keeps me informed of matters transpiring there; he reports all quiet.

Rewi and party (his hapu) have gone to Mataitawa with a view to attack Ihaia and Government natives to gain satisfaction for two Waikatos killed lately at that District. See Report No. 201, September 12th, 1864.

Wirihana reports that Mr. Moore of this town has gone to Waitotara and intends to pass along the coast to New Plymouth; he carries a pass under the hand of Matutaera from Waitotara to Patea, thence he goes under pass from Te Ua to New Plymouth. Report says that Mr. Moore joins in every public ordinance of the Hauhau worship when he is with the fanatics.

The Hon. the Colonial Secretary,

I have, &c.,

(Native Department), Auckland.

JOHN WHITE, R.M.

