

## AMONG THE MAORIS.

## Funeral of a Chief.—Queer Native Customs.

TEKAHUI WAIAPU,  
East Coast New Zealand,  
October 24, 1887.

## Editor Deseret News:

I left my lovely mountain home on June 30th in company with S. Saunders and J. W. Kauleinamoku. We spent the fourth of July at San Francisco, went in company with thousands to the Golden Gate Park, saw the unveiling of Garfield's statue and many other things of much interest.

Sailing from San Francisco on July 5th we landed at Auckland on the 27th. We were assigned to this district, where I have been laboring ever since. The work here is in a progressive condition; though there is not so much baptizing being done now as there was six months or a year ago. The people being very much "chief ridden" is one reason for this, yet we find a convert once in a while.

## THE WAIAPU DISTRICT

numbers about 351 souls, who are divided into five branches. There are three "Zion" elders, one of whom is teaching a day school of about 40 children, in good condition.

We have also three separate priesthood meetings monthly, which are generally well attended, more especially our Sabbath meetings. The Gospel generally is working a great moral improvement upon the native people. The Saints are living their religion as well as could be expected, notwithstanding the many false prophets who go about claiming to heal the sick, etc., who draw away a sheep now and then from the true fold, in search of health. But it is as Elder M. S. Marriott wrote in his conference report, six months ago, "they found it not."

I will give a brief description of

## A MAORI CHIEF'S FUNERAL.

This chief was a patient of the principal prophet and sorcerer of this part, who positively stated that the man would live through his operation. The same prophet has also with big words, declared it would not be long before he would break up the "Mormons," for leave the church they must to receive a blessing at his hand; for he neither would nor could heal them as long as they were "Mormons." By this means he deceived a few who loved life more than God. Our Saints in the case of their chief, predicted his death. When it occurred, the prophet took flight, for the father of deceased sought his life. He may make it warm for him yet. The prophet claims to be a chosen Seventy of God, and is working to the end of selecting sixty-nine others to go forth as they of old did, to "heal the sick, cleanse the lepers," etc.

## "BY THEIR FRUITS"

ye shall know them," and he is getting pretty well known, for nearly all his patients of late have failed on him.

But the funeral: The chief died 25 miles from his tribe and birth-place, Waiapu Valley. A messenger brings word, at which gun reports echo from pah to pah, up this and down the other side of the river. All know what is up, for as soon as a person dies the guns are fired "to scare off the *kehua*" (ghost). Leading men from here go over to bring the corpse that his own tribe might bear his funeral expenses. On Friday, the 21st, everything is dropped, in consideration of this death. Young men rally around, butcher a lot of beefs and hogs, while the women get potatoes, the bedding etc., ready. Then they come according to small tribes, with their carts heaped, drawn by from three to five yoke of cattle, to the spot where the funeral will take place. Teamsters return for wood, while others busy themselves by way of making preparations.

Toward evening word is brought that all the people from that quarter are coming with the corpse, but won't be here until tomorrow, at which most outsiders return for the night, as this is a "Mormon" pah, and they don't want to come to our *karakia* (church). All the people of a pah meet at one place for prayers morning and evening. On Saturday

## WE WERE AWAKENED

by the ringing of bells and firing of guns. On getting up and seeing the red, white and blue waving over head, we are reminded of our nation's birthday. At 9 a. m. people are swarming like bees, upon the little green, of about 10 acres, whereon, at about the centre, stands a 90x30 covered building. People keep coming, bringing cart loads of kai, (food). Pop, pop go the long whips as the enraged drivers yell at the top of their voices; likewise the live pigs at the rough treatment they receive. Presently we hear gun reports from the party bringing the corpse, at which a cannon and a succession of about 50 guns are fired one after the other. Ten minutes later they come in sight which excited our party. Then there was more shooting. A messenger now brings word from the president of their branch and chief of the place, for Elder Davis and myself to please keep out of sight of the bitter enemies, lest their seeing us would hinder them from enjoying their *tangi* (crying). We took a seat at a distance where we could yet see

## ALL THE PERFORMANCE

as we wished to take notes. As the coming crowd came near a constant

shooting continued from both parties.

Not considering poverty, they will spend the last cent or kill the last beast the tribe has but what they will have a glorious time upon an occasion of this kind. When they got within the sound of voices, our party shouted as they waved their handkerchiefs, "Haelemai! Haelemai! Haelemai!"

Guns continued to be fired. As they marched past where we were sitting, our attention was drawn to the order in which they did it. The blar and footmen, numbering about 50, marched under flags in the front, being followed by about the same number of horsemen. Last of all was one in uniform, going through various motions, apparently to express sorrow.

I wish my pen could describe the peculiar motions some of the women went through, expressing grief. They used to torture themselves by cutting their flesh in olden times. This *tangi* (crying) lasted about an hour, after which the women of the first party, went to preparing kai (food) for the second party. Meanwhile the president, before mentioned, came to us and said we could now go at large; the *tangi* being over, he didn't think anything would be said. Thus we went and shook hands with friends and looked at the corpse, which was surrounded by the near relatives who were mourning bitterly.

Now the second party had gone into the house. Strangers always take the house, while the people of the place remain outside, until they have made their short speeches of welcome, and these are acknowledged by the second party in the same way. Then the people of the place go in and shake hands all around. The making of short speeches is commenced in dead earnest.

## THE ONE SPEAKING

takes a war club in hand, which he swings freely as he runs toward the party spoken to, speaking as he runs. He walks back and takes another run, bounding like a bull dog, thus continuing until he has delivered his speech. Occasionally one stops a *priori*, in which all take much joy. Now just as speech-making was in good headway, bang goes another volley of guns, and we hear loud cries of "Haelemai! haelemai! haelemai!" by which we understand a *tangi hanga*, (band of mourners) are coming. Now as they come around the foot of the hills the second party come out of the house and form a group in front of the coffin. The people generally form a bee line on each side out from the coffin. As the coming party came near, this group gave a *haka* (war dance) which lasted about three minutes. By this time all had gathered, the dancers then retired, and another *tangi* ensued. We noted more particularly

## A BROTHER OF THE DECEASED,

dressed in uniform, who took a position in the centre, with a drawn sword, cutting sorrowful capers, as he wept, so that the water from eyes, nose and mouth ran from eyes to waist. He was but a fair example of most of the principal mourners. This also signifies a good mourner and one of much sorrow.

At 2 p. m. this time of crying was mostly over, and the new comers had some kai. We are compelled to laugh, especially as one of the speakers comes out in such a fierce way, that the many dogs, (who always rejoice over the feast) are determined to bark him off the ground.

Presently out comes the main minister, Mohi Tusei. He is a very bitter enemy of the Saints, who has done all in his power to hinder the work of God, but the more he tried the worse his sheep scattered, and many have been picked up by the true shepherd. He did not say much till his subject led him to Elder Davis and myself. We were at a distance of about three rods, on a bench, in a rather conspicuous place, with note books in hand. He said it pained his heart to have us sitting there noting his words, and drawing his picture. Shaking his head with rage, he remarked: "I wonder why they can't stay away, and give me a little time to transact my business." Now, our not feeling disposed to move at once, as we were minding our business, will be endorsed by all, when it is understood that the house, land and all belonged to the Saints. But as he grew worse, some of his party called for our president to take away his *pakehas* (preachers) to preserve peace. We retired, yet our natural hearts ached to yield to Satan's command on our own ground; we had again to observe from a distance. The next change was a song from the children of the English school, rendered in English. Following was another *tangi*.

Evening being near, people scatter to look after horses, etc., for the night, while cooks again busy themselves to get supper ready.

We must not forget the youth who are now cheerfully engaged in their Maori games, rendering the scene much like that of a jubilee. Not being able to count the people we estimate them at about 500, and the dogs, who enjoy a funeral as much as any one, at about 50. Now as the kai for

## THIS GREAT CROWD

consists mainly of raw potatoes, beef and pork, one would naturally ask how they cook, especially when they have from three to six meals a day. In answering I will first state the way the meat is handled: in unloading the beef (divided into quarters) it is dumped off onto the ground and some times dragged in order to get it to a scaffold where it and the pork are

piled in a heap exposed to air, dust and sun, to say nothing of the exceedingly busy blow fly. I have seen it alive with maggots, yet all one to them. They cut the meat off in small chunks and boil it. Bones are east to the dogs; hence their joy above mentioned. Or for the potatoes, the people dig holes in the ground in which they light a fire, heaping the same with wood, upon which stones are piled. When the wood is burned the stones are red-hot and all in the hole, upon which a flax ring is placed, heaped with potatoes, moistened with a bucket of water to cause steam. Then they are covered with cloth and dirt to hold the steam, by which they are cooked in a short time. In their way they can cook 100 bushels at a cooking, if necessary. It is shameful the quantity of food they waste.

But to return to our subject:

## DURING THE EVENING

as many as possible gathered into the house and spent the time merrily, singing songs, making short speeches, etc. So we are informed by our friends. We did not go for fear of trouble.

On Sunday the funeral sports were laid aside and all turned to worshiping. Now it is a well known fact among ministers and chiefs, that the "Mormons" gave the best singing and most enjoyable meetings. Now, to keep their people from attending our meeting, the anti-"Mormons" send for the schoolmaster to bring his piano and have the children do the singing, which is an exceedingly rare thing in Maori-land and of course they thought all the Saints would attend their service, (Church of England). But now, at 10 a. m., when the bell rang, our room, holding about 150, was filled to overflowing and we had a good meeting. The other party being far more numerous we left their large house, as the Saints were the cause of the funeral being held here, this being the most convenient place around. Cooks are again busy at their work and strangers are scattered abroad on the green, most of them participating in sweet snuffing. After dinner we again assemble in church and have a good time. Shortly after church fires are again seen heating up the rocks for cooking supper. One would by this almost think the

## BIGGEST EATER

did the dead the most honor; a good guess, but it is, however, the one who brings the greatest quantity. The English church have another meeting in the evening, but Elder Davis and I do not attend; now some may think this cowardice, but knowing the crazy disposition of the minister we stay away lest he should order us out, which the Saints would take up, hence a row, which we would not like while the corpse is yet on the ground.

Monday, 24th. Shortly after prayers and breakfast Elder Davis being gone to take charge of the school, I notice from my little hut a terrible rushing of the people to where the corpse lay. Friends inform me that the father of the deceased, being insane, did not want his son buried upon "Mormon" ground according to agreement; hence he was trying to run off with the corpse and when stopped threatened to split the corpse in two that he and the "Mormons" might each have a piece. While this talk was going on along comes another *tangi hanga*, at which the tune changed and the usual proceedings were carried out. After this is over and speech making ended, the people generally engage in feasting and various games. The burial has been put off till tomorrow, that they might unite upon the place. Before evening

## ANOTHER TROUBLE

comes up. Two young men, the brother of the deceased and a relative had gone to a place near by for a drink, no doubt to drown sorrow. They got a little too much. A quarrel ensued over a sword which one of them had. They came to blows and the one with the sword struck the other a blow across the neck, causing the blood to flow freely. However the wound is not thought dangerous. Thus there came very near being another cry over. After dark this evening, in looking around upon the flat, I behold many great fires, and upon inquiry am informed that bread is being cooked for the special meal tomorrow.

Tuesday, 24th. The same proceedings pretty much, were carried on till about noon, when it was agreed to bury the corpse here. A place was prepared and the grave dug. The Maoris have no selected graveyard, but bury on any hill at their pleasure. At this time another *tangi hanga* (band of mourners) came from afar; all on horseback. I suppose the additional party altogether numbers about 75.

At about 2 p. m.

## THE FUNERAL SERVICES

took place. Now the preaching having all been done they marched at once to the grave. After the priest had read a few words about "dust thou art to dust thou shalt return," etc., another general *tangi* set in, lasting about ten minutes, after which the people returned at their pleasure to get their grand meal. Some however kept up a *tangi* till nearly evening.

After eating, the greater number of the large crowd returned to their respective homes. Yet quite a number, including those who brought the corpse, remain to eat the rest of the kai.

I want to give you an idea of how they do it. When the kai is cooked, it is put into milk pans and small flax

baskets holding enough for about four persons. The pans and baskets are strung out on the ground in long rows, which the people gather around and dip into it with their fingers rather greedily, but they seem to enjoy it.

Wednesday, 25th.—The funeral has now turned into a stock drive and mercantile business. When breakfast was over, the young men rallied around and drove up a herd of cattle and a band of horses. Others brought

## STORE GOODS,

such as pants, shirts, shawls, various kinds of cloth, etc., some Maori capes and mats, all of which were hung upon a line where they could be seen. I also saw green stones and other Maori valuables, all of which had been dedicated to this funeral; valuables you could not under any circumstances get, but which are given away upon an occasion of this kind. When every thing was arranged, the minister got up, made a few remarks by way of exhortation, and read the totals. The store goods amounted to the value of \$150. Number of cattle 28 head, horses 9, and one dog (which the owner brought afterward, stating that the minister had forgotten to count him, also showing by his teeth that it was a young dog, thus making a great laugh). All of this property was given to the party who brought the corpse to the birth place of deceased, in fulfillment of old tradition. If a person dies out of his tribe, and is, by his own people's request, brought home, to be seen by old and young; also that they may have the honor of burying him, this property is given as a token of their love for the party who brings him, and their liberality is exercised according to the rank of the deceased.

The above amount, and nine beeves and twelve pigs, which were killed at the funeral; 200 bushels of potatoes, six cwt. of flour and two or three cwt. of sugar, are the

## MAIN EXPENSES

of this funeral, all of which come out of the tribe in honor to their departed chief.

Six days elapsed from death to burial. The body was cured by being bathed in salt water. The funeral now being over, all disperse, except near relations, who stay to receive and welcome other *tangi hanga*, (mourners) as it is customary for them to come for scores of miles around, according to old tradition. It may even be a year before some come, and they *tangi* just the same, both they and their relatives, no matter whether they feel sorry or not; hence *tangi*-ing seems to be more of a form than to express real sorrow. Even at the time of death all seems to be joy, to say nothing of the much feasting, which upon this occasion lasted five days.

Many things of interest might yet be mentioned were I able; but suffice it to say a Maori funeral very much reminds one of what we read about the Israelites mourning over their dead: "And the children of Israel wept for Moses in the plains of Moab thirty days, so the weeping and mourning for Moses were ended," which is a strong evidence among the many that this people is a branch of the house of Israel.

## THEIR LIBERALITY

and unity are marked features worthy of pattern by Christians and all truth-loving people. They set us as a people a fine example regarding Enoch's order, selfishness, etc. They seem to be prepared for commencing the United Order.

The Elders, and two sisters from Zion, engaged in the Australian mission, are, as far as I know, enjoying good health and doing all in their power to spread the everlasting Gospel for the redemption of mankind.

Ever praying for Zion and her welfare, I remain your brother in the cause of truth.

J. E. MAGLEBY.

## THE SEALS OF THE YEAR.

## A Glimpse of the Past and Shadows of the Future.

There are more things in heaven and earth Horatio,

Than are dreamt of in your philosophy.

—Shakespeare.

The opening of the seals of the current year has developed a history of things that were never dreamt of by the founders of our great republic.

The passage of the Edmunds-Tucker law in February last, which is contrary to the spirit of Article I of the amendments to the Constitution; the introduction of unprecedented test oaths in violation of Article VI, 3rd section of that important document, and the confiscation of property without due process of law, averse to Article V of the amendments to the same, all point to a national degeneracy and a disregard for the principles of liberty guaranteed by the Magna Charta of our republic.

## WASHINGTON,

in speaking of the Constitution in his Farewell Address, said:

"It is sacredly obligatory upon all."

The patriots of the past century regarded it with veneration. They endured many privations and made bloody sacrifices to secure a national existence that they and their posterity might enjoy the blessings of liberty; and when the Constitution was framed, divinely, and adopted

by the nation in 1787 it was as sacred to them as the Mosaic law was to Israel, and it is deplorable that the present generation have in less than a century, become so degenerate as to disregard its provisions.

If individuals are responsible to the Ruler of the universe for their acts, are not nations equally so? Examples confirming that sentiment can be found in the Bible. The Book of Mormon also informs us that pride, secret combinations and seeking to put down all power and authority that came from God, resulted in the complete

## DESTRUCTION OF THE NEPHITES.

When we come down the stream of time and examine profane history, it will be found that retributive justice overtakes nations as individuals. Rome in all her strength and glory as mistress of the world, like Sampson, after being shorn of his locks, became weak and powerless and has fallen. Greece with all her art, refinement, wisdom, prowess and victories, as a nation of importance, has also fallen to a state of degradation. History informs us that virtue was not the cause of the downfall of these empires, but immorality, vice, a disregard for human liberty, and a deviation from moral and constitutional law in the government of their affairs.

These examples should be a warning to us, as a nation, and we should not pervert the principles of virtue or integrity or violate the provisions of a constitution that has been given by the inspiration of the Almighty lest His ire be kindled against us.

Organizations of a

## DANGEROUS CHARACTER

to the peace of the nations are increasing in the earth, and unless suppressed will result in their overthrow and destruction, according to that which has been revealed by the Lord to the Prophet Joseph Smith.

Earthquakes, fires, shipwrecks, cyclones and other devastating events that have occurred during the year, speak in language, more expressive than words, of the displeasure of the Almighty.

The record of the year, if viewed calmly and dispassionately, is alarming and appalling. The perilous times spoken of by Paul the Apostle has already come; the great judgments of the last days predicted by the prophets hang over the nations, like the sword of Damocles; they will soon overwhelm them, but might be averted if legislators, judicial officers and the people

## WOULD REPENT

—If they would regard virtue, adhere to constitutional law and conform to the counsel of the Prophet Alma which was:

"To be merciful, deal justly, judge righteously, and do good continually."

If this counsel were adhered to by the nations, peace, happiness and prosperity, blessings, which are a heritage of the Almighty, would be extended to them speedily and surely, and as the golden rays of the king of day give light to the universe, so would the glory of the Lord cover the earth and a sign of peace be ushered in by the coming of the King of kings.

GERSHOM.

Nov. 25, 1887.

Aspen, Col., Nov. 30.—J. S. Gavitt, of the Merchants' police, who came in tonight from Leadville, says Dave Sutton, county commissioner-elect of Eagle, was shot and killed at 11 a. m. today at Gypsum by Will Abrams, a mere boy. The dispute originated over some land. Abrams effected his escape. Officers are in pursuit.

On Nov. 29 a rancher named John Hicklin arrived at his home, near Sunny Side, Washington Territory, after an absence of nearly two weeks, and was informed by his wife that during his absence a larger named Constine, whose camp is hard by, had committed an indecent assault upon her. Hicklin thereupon took his shotgun and went to the camp, where he found Constine. He asked him to come out into the trail and on getting him a little way from camp deliberately shot him dead and then came to Seattle, a distance of ten or twelve miles, and gave himself up. The coroner was notified and will hold an inquest today. Constine is a French Canadian and was born at St. Chrsotown, about seven miles southwest of Montreal, some fifty-three years ago. Hicklin was born in Oregon and has been married about six years.

Glendive (M. T.) November 28.—Between 4 and 5 o'clock Saturday morning three Sioux Indians named Finger-Nail, Sitting in-Front and Pete Matthews, confined in the county jail here for horse-stealing, made an attack on two white prisoners. Their weapons were table-knives, a pair of scissors and the common chairs with which the jail was supplied. After inflicting fearful wounds on the white prisoners, Finger-Nail and Sitting in-Front hanged themselves in their cell with their bunk straps. They were assisted by the other Indian, Pete Matthews, who, after they had committed the deed, tried to butt his brains out against the walls of the cell, but was secured and ironed by Sheriff Tuttle and several other persons. The two Indians who hanged themselves stabbed themselves all over their bodies before resorting to hanging.