

R. Parris, Esq.—  
continued.

reinforcements from the Kingites were soon in the field engaged against the British troops, whom they signally defeated at Puketakanuere, which lamentable disaster obtained for them the decision in their favor of many tribes who had previously wavered in their opinions.

I have briefly narrated the course of events from 1853 to the commencement of actual hostilities in 1860 as they came under my notice, having had during that period perhaps greater opportunities than any other European of personally observing the growing disaffection of the Natives towards the established Government of the country, and the troubles arising therefrom. In 1860 the country became involved in insurrection, which was carried on for one year and confined to this Province. In April, 1861, a truce was agreed to without any satisfactory understanding being arrived at between the Government and the insurgents. For the two following years the contending parties were in a state of armed truce, during which time everything that could be devised was done to bring the disaffected tribes back to their allegiance and to reason, but without any success, for during all this time they were engaged in devising plans for self-government, and a general insurrection and trial of strength with the Europeans, whom they threatened to drive out of the country, actually believing that they had power to carry out their threats. They were encouraged in this belief by a growing fanaticism which ultimately took the name of Hauhauism. This new religion (so-called) took its origin on the occasion of the wreck of the "Lord Worsley" on the Taranaki coast in 1862, when a Native named Horopapera, who was favorable to the Government, exerted himself with the disaffected tribes, and endeavored to prevail upon them not to interfere with the wreck and the passengers, but to allow of free communication with the town of New Plymouth, that necessary assistance might be rendered. This brought on a mental excitement which resulted in a deranged state of mind, and during his partial recovery from that state Horopapera originated all the superstitions which have characterized their new belief. Horopapera took the name of Te Ua, the Prophet, and as such was worshipped and appealed to in all cases of superstitious doubt, and whatever he decreed was strictly attended to. Such was his influence up to the time of my inducing him to withdraw from the opposition in 1865.

As before stated the condition of the contending parties for two years, viz.:—From April, 1861, to May, 1863, was that of an armed truce; during this time everything that could be devised was done to avert another collision. Governor Sir George Grey, K.C.B., who succeeded Governor Browne, C.B., came to New Plymouth in March, 1863, with General Cameron, and opened communication with the tribes north and south of the town of New Plymouth. The settlers who had been driven from the districts of Omata and Tataraimaka, were recommended to return to their farms, and to test the safety of the proposal, troops were ordered to re-occupy these districts. On the 4th of May, as an officer and surgeon, and seven men of the 57th Regiment were on their way from Tataraimaka to Omata, they were attacked by an ambuscade and massacred, all but one man, who got away.

War was now inevitable for the punishment of the offending tribes, and as proof had been obtained that the Waikatos had ordered the resumption of hostilities against the Government, it was decided to commence military operations in that quarter. The Province of Auckland, Napier, Wellington, and Taranaki became involved in the struggle, which lasted for three years, a history of which I presume I am not required to supply. The result, however, was very short of what was hoped for by the Government. It is true many sections of different tribes came in and surrendered, but a large proportion have kept aloof to the present time, and the present state of things in districts considered to be peaceful was not commenced for the most part by any formal declaration of peace, or avowed submission to the Government, but is rather to be regarded as a cessation of hostilities, in which they consider that things are to remain as the war left them, but do not look upon themselves as conquered. This state of feeling is, in a great measure, due to the cessation of active operations on our side, and to the withdrawal of the British troops, which they superstitiously attribute to the interposition of their Atua (God).

With regard to the progress, present intention and effect, and ultimate tendency, of Hauhauism, although it has without doubt taken great hold upon the Native race, I am of opinion that its progress is arrested, but the effect has been to apostatize them from the religion taught by their missionaries, with whom there has been little or no intercourse for the last eight years. During this time the new faith has grown into a religious fanaticism, than which nothing is more calculated to lead any nation into wild excesses, but more especially an imaginative and ignorant race. The ultimate tendency of the movement will depend in great measure upon the course adopted for repressing it. I am of opinion that harsh measures should be avoided, for after all there is nothing in the form of worship so seriously objectionable as the public have been led to believe. They pray to Jehovah and to the three persons of the Trinity, although a great portion of the words which they use are unintelligible even to themselves. These words Te Ua originated in the superstitious belief that he had been given the power of speaking the languages of all the nations upon earth, which belief, before his death, he confessed to have been the mistaken work of a *porewarewa* (mad man), and requested them to abandon Hauhauism and return to the Christian religion which they had received from the missionaries.

During the war the moral condition of the Native race has been reduced to a very low standard, and its worst aspect I am sorry to say is to be seen among the loyal tribes. The withering effects of drunkenness and dissipation are painfully visible among those who have been most in communication with our own race, and where this is the case the physical condition of the people is, as may be supposed, greatly deteriorated. I consider the physical condition of the adult portion of the tribes who have been in rebellion to be far superior to that of the loyal tribes, but such is not the case with the children of the former, who generally appear weak and unhealthy as though nature had been deprived of something it required. The same is the case with mothers who have to suckle their children. One of the causes, I believe, of the diminution of the race is the great change of nutriment at weaning—from mother's breast, nature's own provision, to the crudest and most indigestible food. Another cause is pulmonary consumption in later life, induced by bad and insufficient food and by exposure to wet and cold. Another cause of their decrease in numbers is venereal disease, which, I have reason to believe, is now spreading very much amongst the Native race, and is rendered more virulent and contagious by their uncleanly habits. The disease seldom proves fatal, but I believe it has much to do