

to join in a general rise. The present population of the Waimate and Hokianga districts I estimate at 4,000 to 5,000. E. M. Williams, Esq.  
—continued.

4. *Increase or Decrease in Numbers.*—It is an undeniable fact, admitted even by the Natives themselves, that they are gradually on the decrease. Some hapus in the district, whose numbers were formerly reckoned by hundreds, may now be told by tens; and of no hapu can it be said to a certainty that it is on the increase. This decrease in number is not occasioned by any undue mortality amongst the adult population, nor by a falling off in the number of births, but by the seeming inability to rear the children. The mortality is not confined to children of tender age, many dying off between the ages of five and fourteen years. As compared with the adults, the deaths are perhaps two to one.

It is difficult to account for the rarity of large families amongst the Natives. The mortality amongst the children is more easily accounted for, and may be traced to the utter disregard manifested by the parents towards the health of their offspring. Neglected from earliest infancy, seldom washed or clothed, fed upon unwholesome food, crowded at night into close unhealthy huts, and exposed during the day, almost in a state of nudity, to every change of weather, the wonder is that they rear even the number they do.

5. *Physical and Moral Condition.*—Physically the Natives are a fine athletic race of people, capable of undergoing much bodily fatigue, hardship, and privation: enduring pain with great fortitude, but possessing no stamina to support them in sickness. Should any virulent epidemic, such as cholera or smallpox, ever visit these islands, hundreds would fall victims. At the present time the Natives of this district are in a more healthy state, having much less sickness amongst them than in former years, but the wide presence of a scrofulous habit is indubitable.

The morality of the Natives is in many respects far below that of civilized nations, yet there are many pleasing traits in their character. As a people they may be said to be observers of the Sabbath. In most villages religious services are held, conducted, in the absence of any European assistance, by a lay reader among themselves. They are simple, yet intelligent in their ideas; hospitable to strangers and visitors; though at times tempted to pilfer, certainly not to be looked upon as a thievish people; burglary is a crime unknown amongst them, though an unguarded store may have been occasionally broken into. It was a common practice with the old settlers living amongst the Natives to retire at night during the summer season in perfect confidence, with every door and window open; nor was this practice discontinued until the district became frequented by Europeans of doubtful character. In the preparation of their food they are generally clean and particular, though often careless and dirty in their persons. From manifesting at first a strong dislike for intoxicating liquors, they have of late years acquired a taste for ardent spirits, which has tended much to demoralize many amongst them. This practice, however, is now on the decrease. There are in every tribe sincere Christian Natives, who are exerting themselves for the good of their people by inducing them to make contributions towards the erection of churches, and endowments for the same.

The church at "Paihia" was built by subscriptions raised for the most part by Natives, who have also contributed towards a sum of money sufficient to endow the same, the proceeds of which fund pay the Native minister, the Rev. Matiu Taupaki.

The same has been accomplished at Hokianga, where a Native Minister, the Rev. Piripi Patiki, has been appointed by the Bishop, the Natives contributing one-half the endowment fund.

At Mangakahia, Reihana Taukauau has induced his people to raise funds sufficient for the completion of a church 40 feet by 20 feet, which European carpenters are now erecting by contract.

At Ohaeawae the chiefs Heta te Hara and Eru Waikarepuru, Pene Tai's brother, have prepared material for a church of the same dimensions as the one at Mangakahia, and are only waiting till sufficient funds can be raised to defray the expenses of erecting the same.

6. *Hauhauism.*—This is a religious fanaticism invented by the Southern Natives, a strange admixture of Christian worship with Maori "karakia," introducing scriptural phrases accompanied with an unintelligible jargon of Maorified English words, employed to catch the ear and captivate the hearers,—nurtured by mesmeric agency, under the influence of which the imagination is perverted, and the people are prepared to receive the most preposterous statements, to carry out the most diabolical schemes, in the belief that such are sanctioned by the Hauhau god. This fanaticism was introduced by the Southern Natives for the purpose of binding them together in their war with the Government. (See Appendix A.)

Ngapuhi ridicule the very name, and declare they will never tolerate the system within their district. They compare it to one of a similar character called the "Karakia Ngakahi" (serpent worship), introduced some years ago by Papahurihia, and which for a time engrossed the attention of many among themselves, but which gradually died out, although Papahurihia continues to be respected as a high authority, and his "Atua" often consulted. This man is a ventriloquist, and by throwing off his voice induces the belief that their questions are answered by the god they invoke.

The success of Hauhauism is attributable to the remarkably superstitious character of the New Zealanders, and the powerful effect of imagination upon their minds; but when once the cause for which this fanaticism was introduced is removed, by the establishment of a permanent peace, Hauhauism will gradually die out, until at length it shall be spoken of as a delusion of the past.

7. *Feeling of Natives in respect of the War.*—The feeling of Ngapuhi respecting the war has been that of disgust—not so much, perhaps, at the war itself, as at the manner in which it has been conducted. They strongly deprecate the system of treachery and murder practised by the Natives of the South, instituting unfavourable comparisons with the honorable and chivalrous manner in which Heke's war was conducted in the North; also in which their own quarrels are carried on amongst themselves. (See Appendix B.)

8. *Removal of Troops.*—This circumstance did not occasion much surprise amongst Ngapuhi, they taking it for granted that the services of the troops were required elsewhere, and that, if wanted again in this Colony, they would return again in any number. Ngapuhi do not consider the rebellion as finally subdued; on the contrary, they assert that if the rebel Natives see any chance of success, they will make an effort to regain what they have lost. Ngapuhi could be readily enlisted for service; without passing any opinion upon the subject, I think it right to state the fact.