

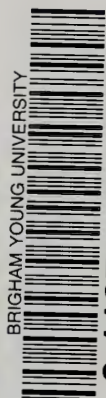
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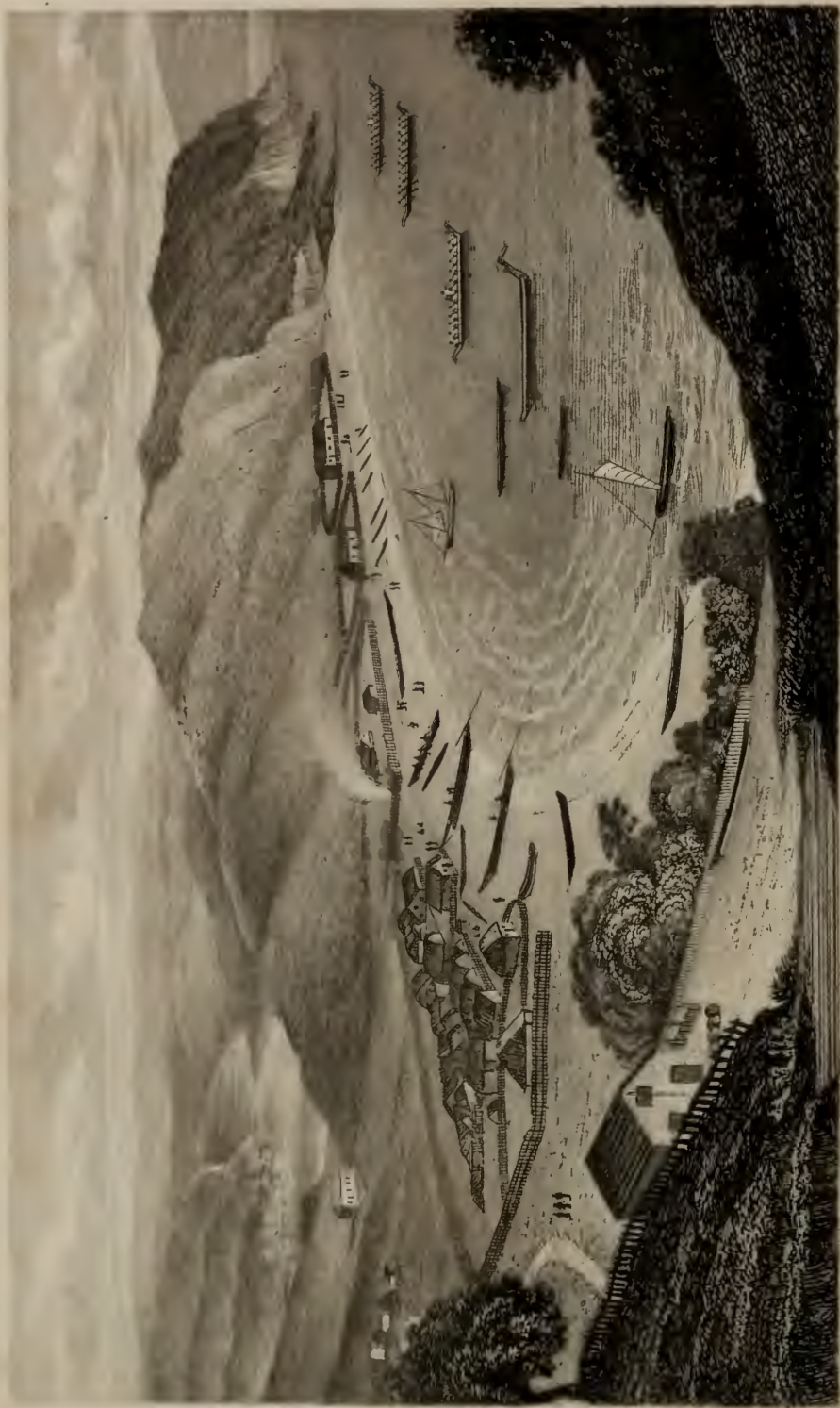
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London: Published by Isaac and Rosalie, 1838

NEW ZEALAND:

BEING

A NARRATIVE

OF

TRAVELS AND ADVENTURES

DURING A RESIDENCE IN THAT COUNTRY BETWEEN
THE YEARS 1831 AND 1837.

BY J. S. POLACK, ESQ.

MEMBER OF THE COLONIAL SOCIETY OF LONDON.

IN TWO VOLUMES.

VOL. I.

LONDON:

RICHARD BENTLEY, NEW BURLINGTON STREET,
Publisher in Ordinary to Her Majesty.

M.DCCC.XXXVIII.

LONDON:
PRINTED BY JAMES MOYES, CASTLE STREET,
LEICESTER SQUARE.

P R E F A C E.

THE materials of the following work were collected during a residence in New Zealand between the years 1831 and 1837.

The cause that has induced me to present to the public a narrative of a few of my adventures in that country, is principally to excite attention towards it by a statement of plain, unvarnished facts. I claim no other credit than what may be due to the strictest fidelity. Having been for many years sequestered from the society of literary men, and from access to works emanating from them, matter, rather than manner, has been the object I have had in view.

Many of the details regarding the sayings and doings of the islanders may be

accounted as being of too simple a nature for record ; but it must be borne in remembrance that the work is descriptive of a primitive people.

To describe the habits and manners of a people just emerging from the deepest barbarism, and the progress of an incipient colony without the aid, or even the acknowledgment of a mother-country, is a task of rare occurrence ; but it is hoped that, in addition to curiosity, a laudable desire to see a weaker people (morally speaking), protected from the ill effects of such intercourse, may arise in the bosom of the reader.

I thus place myself in the arena of public opinion, regarding it as the duty of every individual to add, to the best of his abilities, some contribution towards the general treasury of knowledge ; and, however ill qualified for the task, he deserves well of his countrymen for the intention, who will furnish information of the existence of countries, whereby they may obtain for a redundant population an honourable footing, unlike the barbarous system

of colonisation practised in former days, and open a new and unlimited mart for commercial enterprise; adding to the riches of the mother-country; affording an opportunity for the enterprise of her industrious citizens; rescuing from the darkest barbarism and revolting superstition the most interesting race of uncivilised man; initiating them in the habits and comforts of social life, and changing their present decreescent state to a rapid increase of their now stunted population, their future comfort and security.

87 PICCADILLY, LONDON,

July, 1838.

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Tippama
Keri Keri
Motu Rua
Tapeldia Pt
Wai tungi
Puhia
Missionary Property
Kaia Kaia k
Waikeri River
Cape Brett
Mamari Bay
Rua
Parua
Parua

BAY OF ISLANDS
Kororarua
35° 15' 45" S. Lat. 174° 1' 45" E. Long.

35° 10' 40" S. Lat
172° 14' 36" E. Long.

Waihari or Bream Bay
Tawaru

Ikorangi
Tokomara
Uwau

Maunegi rahi or Three Kings
C. Maria v diemen
North Cape
Wangape
Hokungu
Desert Coast
Mungonui
Kupain
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Waikato
Waiatara
Kawia
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Flat Point
Bluff Shore
Cape Farnagain or Farnford

ISLAND OF VICTORIA
Southem Alps
Roto
R. Waipara
D. T. Poromuu
Bold Shore

THE ISLANDS OF
NEW ZEALAND
from
COOK, D'URVILLE, DUPERRY & HERD.
with additions by
J.S. POLACK 1838.

NEW ZEALAND

IN

1837.

CHAPTER I.

Progress of Discovery in the South Seas—De Balboa—Murder of Almeida—Magalhaens—Voyage of Sir Francis Drake—Discovery of the Country by the Chevalier de Gonville—First Australian in Europe—Abbé Paulmier—Juan Fernandez—Hertoge—Le Maire—Abel Tasman's two Voyages of Discovery—Discovery of Van Dieman's Land—Staten Island—Hostilities of the Aborigines—Captain Cook's first Visit in the "Endeavour"—Native Testimony subsequently obtained verifying the Annals of the Voyage—Te Ratu, supposed King of part of the east Coast—His Death—Tupia—Simplicity of the Natives as to the value of Iron—Voyage of M. de Surville—His Transactions—Traverse of Marion du Fresne—Treachery of the Natives—His death, and part of the Crew of the "Mascarin" and "Marquis de Castries"—Captain Crozet—His Proceedings—Departs for France.

THE very existence of the Pacific Ocean was unknown to Europeans, until early in the sixteenth century, when the Spanish commander, Basco Nunez de Balboa, crossed the narrow ridge of the Andes, at the Isthmus of Darien.

Magalhaens, the most intrepid navigator of his day, succeeded in discovering the southern limits of the American continent in 1526, and accomplished the passage through the straits that bear his name. He is said to have shed tears of joy as the expansive element burst upon his view, which promised to gratify, to the fullest extent, the ardent ambition he possessed for discovery. But he was made to feel the nothingness of human wishes; like the celebrated Almeida, who ingloriously fell by the assagais of a ruthless horde of South Africans in Saldanha Bay, the unfortunate Magalhaens fell in a similar manner by the hostile savages of the Moluccas. His successor in the command returned laden with treasures of nature and art.

Magalhaens' voyage has been supposed as the earliest undertaken to the South Seas; and, at the time, it produced an excitement in commercial Europe, that displayed itself in various expeditions, attended with more or less success: so that, in those early days, the extensive islands in this hemisphere were described in a tolerably accurate manner. England, even at this early period, was determined not to be outdone in her own peculiar element; and the hardy adventures of her truculent sons, in every portion of the globe, proved, however her energies in the pro-

gress of discovery had lain dormant, it was but for a short period; and, like the noble lion, whose effigy she had emblazoned on her escutcheon, she contended for mastery with her hitherto successful opponents, and, after a tediously contested warfare with the kingdoms of the Peninsula, France, and Holland, became at once the mistress of those seas previously discovered by her enemies. Drake, in 1578, found the open sea south of the islands off Tierra del Fuego; but it was unknown to the public until 1628, when the "Worlde Encompassed" was published. The Abbé de la Bôrde, in his "Histoire Abrégé de la Mer du Sud" (published in 1791), states his conviction that the Capitaine Sieur de Gonville, in the month of June 1503, touched at New Zealand. His words are:—"Storms, near the Cape of Good Hope, caused them to lose their route, and in the end abandoned them to a wearisome calm, in an unknown sea; they were consoled by the sight of many birds, which were observed to come from, and return to, the southward: steering in that direction, they came to a great country, and anchored in a river. The Europeans were received with veneration, and treated with respect and friendship. Here they sojourned six months, as the crew refused to return in the vessel, from

her weakness and bad condition." The land they discovered was situated between 50° and 60° south latitude.

Gonville took his departure from the land on the 3d of July, 1504, taking with him a native, named Essemoric, who willingly accompanied the French. De Gonville and his officers drew up a declaration of his discovery, and lodged the document in the Admiralty, at Paris. Essemoric never had an opportunity of returning: he was admitted into the Catholic Church, and married into De Gonville's family. The Abbé Jean Paulmier, the compiler of the voyage, was a descendant of this chieftain; and, in his book, claims to himself the honour of being the elder branch of the first Christian of the Terre Australe. The description given by this obsolete writer appears to relate to the New Zealanders only. Captain de Gonville observes of the people, "Gens simples, ne demandans qu'a mener joyeuse vie sans grand travail" (a simple people, desiring to lead a life of happiness without much labour).

No other country has yet been found to answer the description given by Juan Fernandez, in a voyage performed by him in 1576, when he states that he sailed some six weeks towards the south-west from Cape Horn, and

discovered a land hitherto unknown, whose inhabitants, customs, habits, and dress, &c., leave no room for doubting the truth of his account. (See Note 1.) After the discovery of the western coast of Australia by Frederick Hertoge, in the year 1616, the several voyageurs from the United Provinces endeavoured to obtain further knowledge of the Great South Land, and many of their vessels from Europe, outward bound, purposely visited various parts of the coast of New Holland. The names of many of these early adventurers are transmitted to us, by being borne on the several "landts" at the present day. The western and northern coasts were well known (Note 2), being near to the track of the Dutch to the Indian Ocean; but the rest of the coast was unknown and unvisited until the presidentship of Antony Van Dieman, governor-general for the Dutch in India, who determined, in a council held at Batavia in 1642, to prosecute the further discovery of the extent of the Terra Australis. The command of the expedition was given to Captain Abel Janszen Tasman, and his voyage proved one of the most important ever undertaken, from the first circumnavigation of the globe, to the time of Cook. This celebrated navigator, whose name is adopted by every born

subject in Van Dieman's Land (a Tasmanian), and who occupies so honourable a place among the earlier discoverers, wrote a journal of the voyage, which was published in the Dutch language, entitled "Een Rort uer hael nyet het Journael, van den Kommander Abel Janszen Tasman, int' ontdekken van t'oube Kende Suitlandt, int' jare 1642" (A Short Relation from the Journal of the Commander, A. J. Tasman, in the Discovery of the Unknown South Land, in the year 1642). Its value was instantly acknowledged by a translation into various European languages. (See Note 3.)

They left Batavia on the 24th of August, 1642, in two vessels—viz., the yacht "Heemskirk," and the fly-boat "Zeehaen" (Seahen); and, after casting anchor at the Mauritius, they stood to sea on the 8th September; "for which," adds Tasman, "the Lord be praised." A council was held on board the commodore's vessel, in which it was resolved to keep watch continually at the mast-head; "and," adds this munificent commander, "whoever first discovers land, sand, or banks under water, shall receive a reward of three reals and (last, not least, in the Dutchman's love) a pot of arrack." On the 24th they were gratified with the sight of land, which was named after

the governor-general, Antony Van Dieman's Land. Various headlands were named in honour of the council at Batavia.

On the 29th, the vessels, previously to anchoring, were driven from a bay, which was called *Stoorme Bay*; a remarkably appropriate name, as I have experienced. The river *Derwent*, on whose banks *Hobart Town* is situated, disembogues itself into this bay. They made the land again and anchored, but finally quitted it on the 5th of December; not before the gallant bachelor named an island in the above bay after his betrothed lady, *Maria*, daughter to the governor, his patron. On the 13th of December, land was seen bearing S.S.E., distant fifteen miles. The next day the vessels anchored two miles from the shore. The following day the vessels got under weigh and steered to the northward, and several fires and smoke were seen on the land. On the 18th they stood into a bay (in *Cook's Strait*), preceded by a shallop and boat of the "*Zeehaen*," in search of a favourable anchorage for wooding and watering. "At sunset," says the journal, "it was calm, and we cast anchor in fifteen fathoms water. An hour after we saw several lights on the land, and four vessels coming from the shore towards us. Two of these were our own boats—the people in the other boats called to us in a loud, strong, rough voice; what

they said we did not understand; however, we called to them again in place of an answer. They repeated their cries several times, but did not come near us; they sounded also an instrument like a Moorish trumpet, and we answered by blowing our trumpet. Guns were ready prepared, and small arms, for an emergency, and strict watch kept." The master of the "Zeehaen," Gerard Janzoon, ordered his boat, with a quarter-master and six men, to carry directions on board the "Heemskirk" not to allow too many persons to enter the ship at a time, as several canoes had put off from the shore. When the boat had cleared the ship, the canoes of the natives paddled furiously towards her. The foremost of the natives, with a blunt-pointed pike, gave the quarter-master, Cornelius Joppe, a blow on his neck that made him fall overboard; a scuffle ensued, and four of the Europeans were killed. Joppe, and two seamen, swam to the vessel, and were taken up; the canoes made hastily for the shore, carrying one of the dead seamen with them. In vain were the guns discharged, for the natives had paddled out of reach. As no refreshments could be peaceably had at this anchorage, the two vessels were got under weigh. At the time, when twenty-two canoes, crowded with natives, made towards them, some guns were discharged, without suc-

cess. The shot was heard to rattle among the canoes; the effect was not known, otherwise than the hasty retreat of the fleet. Tasman called the place Moordenaer's Bay (*i. e.* Murderer's Bay),

On leaving this bay, the country was named Staaten Land, in honour of the States-General of the United Provinces. Tasman observes, "It is possible this land joins to the Staten Land (to the eastward) of Tierra del Fuego, discovered by Shouten and Le Maire, and afterwards found to be an inconsiderable island by Heindric Brower; but it is certain it is a very fine country, and we hope it is part of the unknown continent." The vessels made but little progress up to the 25th, when they entered a bight, or bay, expecting to sail through into the great South Sea: they with difficulty returned to their station, having to beat up against a strong breeze from the north-west, and a strong current setting into the bay. They found anchorage, and weathered some heavy gales, that nearly drove the "Zeehaen" from her anchors. On the 27th they saw Puki Aupápá, the high mountain of Teránáki, called Cape Egmont by Cook, said to be 14,000 feet above the level of the sea. The Dutchmen were disappointed in not finding a passage through the land. On

the 31st they made the sand-hills of Hokianga, three miles distant from the shore. This coast is deservedly lauded in the journal as being free from sandbanks or rocks, but a heavy surf lining the shore. On the 4th January, they made a cape which was named after the peerless Maria Van Dieman. On the 6th, some small islands and rocks were discovered, and named Drie Komingen Eijlandt (Three Kings' Islands), it being the anniversary of the Epiphany. The shallop was sent to the largest island to search for refreshments, and they returned in the evening, reporting that they had found an abundance of water descending from a mountain; but the heavy surf on the beach rendered it a work of danger, and about forty natives were seen with clubs, which added to the insecurity of the undertaking. The vessels anchored that night on the north side of the largest island; and early the next day they got under weigh and quitted the coast, arriving at Batavia on the 14th June, 1643.

This ancient journal is written in a plain, intelligible manner, abounding in traits of the nautical usages of that early period. In this voyage, Tasman discovered Van Dieman's Land, New Zealand, the Friendly Islands, Annamuka, Pylstaarts, Prince William's Islands, and several

portions of New Guinea. We first read of the name Staaten Land being changed to that of New Zealand in the instructions given to Tasman previously to setting out on a second voyage of discovery, dated 1644, in which Nova Zealandia is substituted. The reason why their High Mightinesses, the States General, in the profundity of their sagacious dictums, should have done so, cannot be solved at this distance of time; for there is no greater resemblance between the old Zealand and the newly discovered islands than there is, to use a simile of the learned Knickerbocker, in the forms between the flat Dutch cheese and the pinnacled one, called the pine-apple.

Tasman did not visit his late discovery on his second expedition. The sketch of Tasman's route is to be found in a chart of Australasia, in Thevenot's "*Divers curious Voyages, 1696,*" wherein an account of this voyage is found. "*Route de Abel Tasman, autour de la Terre Australe avec le Découverte de la Nouvelle Zélande et de la Terre de Van Dieman,*" tom. ii.

Though, doubtless, the coast of this country was seen by several vessels bound on discovery in those seas, yet no published account is preserved until Cook visited the country in 1769, when he first discovered land bearing W. by N.

That vessels have been seen in the straits that divide the two islands has been handed down to the present people; but to the Dutch must be ascribed the merit of being the first discoverers, in a number of crazy ships, if they deserve the name, that would not be accounted sea-worthy to undertake a coasting voyage at the present day, much less to double the Cape of Good Hope or Cape Horn, pursuing their route through unknown seas, studded with rocks and reefs of coral.

From Tasman's time to that of Cook, one hundred and twenty-seven years, it had been a cherished opinion of geographers that New Zealand was part of a southern continent, running N. and S. from 33° to 64° of south latitude, and its northern coast stretching across the South Pacific to an immense distance, where Juan Fernandez, some fifty years previously, had seen the eastern boundary. The result of Cook's first voyage in the "Endeavour" totally dissipated these suppositions. That intrepid navigator spent nearly six months on its coasts between 1769 and 1770, during which period he entirely circumnavigated the islands, ascertained the extent of each, and barely escaped shipwreck on a reef of rocks, which, from their position to catch unwary strangers, were named the Traps,

in $46^{\circ} 27'$ S. Heavy gales induced the navigators to stand away to the westward, naming an island near the northern extremity of the smallest of the three islands, but supposed by Cook to be joined to the largest of the islands, after Dr. Solander, generally known as Cod-fish Island, from the quantity of that fish abounding in the vicinity.

It is distinctly notated among the natives, that a ship put into the straits named after Cook during the period that elapsed between his first and second voyage. The people, in addition to other causes, have one that is to be regretted to this day. On this subject I have often put the question to the southern people; but they had never heard of any except the *Kaipuki no te Kuri*, or "the Dog Ship," which first brought that companionable animal to these shores. It has been supposed the vessel was destroyed, with the crew, by the natives; but this may be reasonably doubted, as the destination of many of the early commercial voyages was kept a profound secret from the world, and this very likely was one of them. On Cook making the land, it gave rise to much controversy among the officers, many stating their conviction that the country in sight was part of the unknown Australian continent.

On the 8th October, 1769, Cook first cast anchor in the bay of Turunga, opposite a small river called Turunganui, near the small island of Tua Motu, about two miles from the shore. The same evening Cook, accompanied by Mr. Banks (afterwards Sir Joseph), and Dr. Solander, went on shore, but had scarcely put foot on the beach when they were attacked by a portion of the natives. In relating Cook's transactions in this bay, I must also mention the account given me by Manutai, grandson of Te Ratu, a principal chief, who headed the attack on the Englishmen, and was the first native killed by Europeans, which was done in self-defence. It appears that the tribes who now assaulted Cook had not been long in possession of the land, as they were originally a party of strangers from the southward, who had made war on the inhabitants of the place, and had defeated and destroyed them. This decisive battle had taken place but a very few years previously to the arrival of Cook, and Te Ratu had been one of the principal warriors. Another chief was shot in the shoulder; this man recovered, and had died within a few years previously to my visiting those localities in 1836. I saw the son of this wounded warrior, an elderly man, who pointed out to me, on his body, the spot where the ball had passed through the

shoulders of his father. Cook's ship was at first taken for a bird by the natives ; and many remarks passed among them as to the beauty and size of its wings, as the sails of this novel specimen in ornithology were supposed to be. But on seeing a smaller bird, unfledged (without sails), descending into the water, and a number of party-coloured beings, but apparently in the human shape, also descending, the bird was regarded as a houseful of divinities. Nothing could exceed the astonishment of the people.

Cook almost despaired of having any intercourse with the natives, who lamented, with anxious terror and grief, the inanimate body of their leader, which lay dead before them. The manner of his unseen death was ascribed as a thunderbolt from these new gods ; and the noise made by the discharges of the muskets was represented as the *Watitiri*, or thunder, which accompanies the sublime phenomena.

To revenge themselves was the dearest wish of the tribe ; but how to accomplish it with divinities, who could kill them at a distance without even approaching to them, was difficult to determine. Many of these natives observed, that they felt themselves taken ill by only being particularly looked upon by these *Atuas*. It

was therefore agreed, that, as these new comers could bewitch with a single look, the sooner their society was dismissed, the better it would be for the general welfare.

The next day Cook traversed the bay in his boats in search of wood and water, as the sea rushes over the sand-bars of the small rivers, and mingles with them to some distance. While thus engaged, he met with a fishing canoe entering the bay from sea, bending round the Kuri, or Young Nick's Head, the south-east head of the bay. Cook was almost up with them before he was perceived, when the fishermen took to their paddles as fast as they could, and would have escaped, but a musket was discharged over their heads to make them surrender. This, however, had a contrary effect, for the paddling was stopped, and, regardless of the odds against them, they hastily doffed off their mats, and, as soon as the boats made up, commenced a furious attack, and resisted being captured until four men who were in the canoe were killed; and three lads, who also formed the number of the crew, were made prisoners. Few commanders equalled Cook in humanity, and none exceeded him; and he apologises for this unfortunate transaction by saying, "he had tried presents in vain, which were valueless, as their use was unknown, and the nature of his

service required that he should not only gain admittance into the country, but also procure a knowledge of its inhabitants." On the boys being taken out of the water, whither they had flung themselves, they expected instant death; but kind treatment, and a present of some of the seamen's clothes, soon restored their good temper, and they quickly appeared to forget the friends they had lost. On board the ship food was presented to them, and they ate with a voracity that is pandemic to the nation. They viewed the surrounding objects with apathy; but not so the supper, on which they recommenced eating with an avidity, that, but for the ocular demonstration furnished to the officers of the ship at dinner, it would have been supposed the lads had fasted for the previous week.

Tupia, the favourite Tahitean of Cook, was soon enabled to speak the language of these people with sufficient facility to be understood by them; and he exerted himself to entertain the new comers, and prevent their thoughts from harbouring on the loss of their companions who had fallen in the skirmish. The next morning, at breakfast, they again set to with increased appetite, devouring an enormous quantity of food. They were then decorated with trinkets from head to foot, and descended into the boats with

great joy, to be put on shore. The boats were to have landed near a small village, close to a river with a bar at its mouth, called Wero-wero, on the south side of Turunga ; but the lads entreated not to be put on shore at that place, or they would be killed and eaten. Landing afterwards with Cook, and some of the crew, they perceived one of their uncles among the crowd. Notwithstanding the relationship, they preferred returning with their new acquaintances.

In the afternoon they again requested to be put on shore. Their desires were complied with ; but, on landing, they felt the compunction they had experienced in the morning. On the boat leaving the beach, they waded in the water after it, entreating to be taken in ; but Cook had given orders to the contrary. Previously to quitting the bay, Tupia demanded of the lads the name of the place, pointing around with his hand. He was answered, *Te One roa*, or the long sand, which entirely surrounds the bay. Cook named it as such in his chart, but the name of the bay is *Turunga* ; any sandy spot, having the appellation of *Oné* or *Oni* attached to it, signifying sand ; but Cook, disappointed in getting supplies, of which he was now in much need, called the place *Poverty Bay* ; but, from the valuable agricultural nature of the

country in the vicinity of this bay, it merits any other name than "poverty."

The next day the "Endeavour" was under weigh, sailing south as far as Cape Turnagain, in lat. $40^{\circ} 34' S$. Cook then steered north, naming several places in his route. Among other presents bestowed by Cook on the people at Turunga, a tomahawk and axe was thrown to them (as they admitted not of any near approach), and some large nails, which were cast into the sea by them.

In describing the simplicity of their ancestors, the chiefs would tell me that their fathers were fools, who knew nothing. "Ah!" said Rakou, the son of the chief who had been wounded by Cook, "I wish I had been sufficiently old at the time; would I have thrown away an axe or a nail? try me!" It also appears the venerable priests were much puzzled (a circumstance not of *very* rare occurrence), as to what cause they should ascribe the arrival of the white men. They knew it would never answer to say they had procured their arrival by their incantations, as they would have had to pay for the death of Te Ratu, and the four chiefs killed in the canoe. They contented themselves by stating, that their supplications to the Taniwoa, or native Neptune, had alone been instrumental

in causing the disappearance of these new Atuas, who so materially differed from the native theogony; the latter only appearing in the form of the humble Tui bird, or giving a wink to their followers by the twinkling of a star, whereas the former had presumed to embody themselves in the human form.

Cook, after touching at various parts of the coast, sailed north until he rounded the North Cape. His principal views being directed to ascertain if the country was insulated or not, he kept some distance from the shore, and sailed down the entire west coast, which, from its barren appearance from the sea, he named the Desert coast; but one mile only inland, the face of the country is materially improved. He met with nothing worthy of observation until he arrived at the bay where Tasman had anchored, and, much to his surprise, found the supposed bight of that early discoverer to be a wide strait that divided the northern island from the southern, and which he left unnamed; but it was afterwards justly called by geographers after this celebrated man, who had sailed round the island on again sighting Cape Turnagain, whence he had taken his departure. Cook now sailed to the south island, the coast of which he had partly seen when in the strait; and con-

tinued his course down the eastern coast. In lat. $42^{\circ} 20'$ S. four double canoes were seen, with fifty-seven men on board of them. Mr. Banks, who was out of the ship in a boat, a calm prevailing at the time, had a narrow escape from being taken by them. They approached close to the vessel and then laid on their paddles, gazing with perfect astonishment. Tupia addressed them in vain. Cook here remarks on the various emotions expressed by the inhabitants of the country on first beholding a ship. He says, "These kept aloof with a mixture of timidity and wonder; others had immediately commenced hostilities by pelting us with stones. The gentleman whom we found alone, fishing in his canoe, seemed to think us entirely unworthy of his notice; and some, almost without an invitation, had come on board with an air of confidence and perfect good-will." The point was called "The Lookers-on." I must refer the reader to the account of the voyage, which is highly interesting. Cook entirely circumnavigated the land, and took his departure from the north-west cape of the largest island, naming it Cape Farewell, on 31st March, 1770.

On the 12th December, 1769, a French ship, called the "St. Jean Baptiste," commanded by Captain Surville, arrived off the east coast of the

country, and came in sight of a bay which Cook had called Doubtless Bay, and actually passed in the "Endeavour" early the very same morning. This singular coincidence resembled a similar occurrence that took place in 1788, on the founding of the colony of New South Wales, which followed consequent on the researches of Cook in that quarter, during this same voyage.

The fleet of colonists had anchored at Botany Bay, with the intention of establishing the head-quarters of the colony in that place, when a sailor, named Jackson, by accident discovered in his rambles a splendid port, full of innumerable coves; which being reported to the governor, Captain Phillips, and the truth ascertained, the harbour was named after the discoverer, and called Port Jackson. On the fleet getting under weigh to sail for the newly discovered harbour and intended settlement, two ships were discovered approaching the land, which proved to be the French discovery vessels, under the command of the deservedly lamented La Pérouse, whose subsequent hapless fate at Manikolo, one of the New Hebrides group, was made known to the world by Captain Dillon in 1827.

Captain Surville left the Ganges on the 3d March, 1769, in search of an El Dorado, or

island said to have been just discovered by the English, some seven hundred leagues from the most southern point of South America. It was further stated that gold was to be had in abundance. Contrary winds prevented the "St. Jean Baptiste" from approaching the land; but, on the 17th of December, the vessel cast anchor in Doubtless Bay, called by the natives Paroa, but named by Surville, Lauriston Bay, after the governor-general of the French possessions in India. Had the French commander had an interpreter on board his ship, he would early have known that Cook was on the coast, as such news would be dispersed among all the natives. This account of Surville is taken from Captain Crozet's narrative, who is much embittered against his predecessor, as he attributes the misfortunes that fell on his own vessel solely to the heartless conduct of this commander.* On the day after anchoring, he went on shore, where he was kindly received by the natives, flocking around him with childish curiosity. As a proof of the dependence he could place on these people, a chief one day demanded the musket which Surville carried with him; he refused to

* "Aux hostilités commises par le vaisseau commandé par M. de Surville," who was, nevertheless, a brave, intrepid fellow, "mais un peu le coquin."

comply; his sword was then requested, which he gave up: on this the chief who received it turned round to his countrymen, making a speech which was unintelligible to the French, flourished the weapon, and then returned it. The visitors procured refreshments in plenty, but the account does not state of what description.

On the 22d, Surville changed his anchorage, as being too much exposed, and entered further within the bay, opposite a small village called Párákiraki, which Surville named Cove Chevalier. He had scarcely dropped anchor, when a hurricane swept the coast with such fury that the ship was on the point of being wrecked, as the cove is unprotected, a low, flat, sandy beach, rendering it open to the wind from the north. A boat belonging to the ship attempted in vain to make the vessel; the people were obliged to return to the shore, after being nearly lost.

They were treated with much hospitality, for two days, by the natives, during which time the gales lasted; and when they abated, the sailors returned to the ship. This kindness was ill requited by Surville, who missed a small boat during the storm. Suspecting, without cause, that the natives had stolen it, he was determined on revenge, and invited Nahinui, the chief of the district, on board, and made him

a prisoner. The Frenchmen then went on shore, set fire to the villages where they had found shelter during the storm, and then returned on board, getting immediately under weigh, and bearing away with them the miserable chief. Nahinui died three months after of a broken heart. Surville did not long survive the unfortunate victim of his unfeeling conduct; for, on his arrival at Callao, in Peru, twelve days after the death of the chief, being anxious to obtain an early audience with the viceroy, he was hastily conveyed in a small boat towards the shore at the flood-tide, when the swell is most impetuous. The boat was capsized by a heavy roller, and Surville and the crew perished in the surf. One Malabar alone was saved.

The next visitors to New Zealand were the French, who arrived in two ships, called the "Mascarin" and "Marquis de Castries," under the command of Captain Marion du Fresne. Previous to the voyage, particular instructions were given to the commander to examine New Zealand, and to explore the South Pacific Ocean for new discoveries of islands or continents.

On the 24th of March, 1772, the west coast was discovered opposite Mount Egmont (Puké Haupápá), which Marion named Le Pic Mascarin, which was judged to be as high as the Pic

Açores of Teneriffe. On the 4th of April they made Cape Maria Van Dieman, and sent a boat on shore for water. A severe storm suddenly arising, it was with difficulty they regained the vessel, which was driven from the land. Many days were lost in regaining the position whence they were driven. Early in May they sighted Cape Brett, the south head of the Bay of Islands: it was renamed Cape Quarré. A boat was despatched to the shore; several canoes came alongside the vessels; but the people in them, after much persuasion, were induced to go on board. They ate with great voracity every thing that was offered them: some clothing was also given, with which they were delighted. They appeared to understand the use of such tools as were shewn to them, which was evidently learnt from Cook, who was the only navigator that had hitherto entered this bay. Several natives slept on board the "Mascarin," among whom was a chief called Tacouri (doubtless Te Kuri, or dog, a name common among the natives). On the 11th, in consequence of the harmony that subsisted between the French and the natives, Marion got under weigh and stood into Pároa, an inner anchorage, within the islands, and opposite to Korokoua, a village in the bay belonging to Kuri. The infirm and sick

were landed on the 12th at a village on Motu Roa, or Long Island, without Pároa. Crozet, first-lieutenant of the “Mascarin,” tells us, he was enabled to converse with the natives by having, *par accident*, discovered the resemblance of the Tahitean language to that of New Zealand, a vocabulary of which was on board. The natives, with national penetration, soon discovered that Marion was invested with the command; they in consequence treated him with a warmth and liberality that entirely lulled any suspicions that might have arisen from Cook’s observation, “Never trust a New Zealander.” The French and natives lived in perfect confidence with each other — excursions were taken far into the interior by the officers of the two ships, accompanied by certain natives who had individually attached themselves to the Europeans — every attention was shewn by this race of savages, who seemed to realise the affable customs of the ancient Arcadians, whose natural, guileless manners abounded in the sentimental writings of Rousseau and a host of Gallic writers of the day.

Crozet remarks, that he was the only person who did not permit himself to forget the character invariably given of these *sans culottes*; he adds, he often mentioned the same to Captain Marion, who politely listened, without the com-

munication troubling his attention. Affairs thus amicably stood until the 8th of June, when Marion was received on shore with an enthusiasm that made him wholly forget all precaution. He allowed himself to be dressed in feathers, as is the wont of the people in beautifying their persons, and he returned on board perfectly delighted with them.

It was observed, but not until too late, that the people on shore absented themselves much from the vessel—the young friends of the officers discontinued their visits; Crozet remarked the change, especially in the native who had attached himself to his service. On the 12th of May, Marion went on shore with a crew of sixteen persons, among whom were four superior officers. As the evening set in, it caused some surprise that the boat did not return; but it was known that Marion intended to spend the day in fishing near a village belonging to Kuri, and not a suspicion was entertained for a moment that any accident had befallen them, as it was thought probable they might have accepted the hospitable invitation of passing the night in the village.

The following morning a boat had been sent on shore from the “Marquis de Castries” for the purpose of fetching wood and water. It had been absent about four hours; when, to the sur-

prise of the watch on the deck of the vessel, one of the seamen was observed swimming towards her. A boat was immediately sent to his assistance. On arriving on board this man had a dreadful tale to unfold. It appeared, when the boat had reached the shore in the morning, the natives came up to the party with their usual show of affection, and carried them on shore, to prevent the feet of their intended victims getting wet in stepping from the boat. After debarking, the seamen dispersed to gather wood for the boat, and, while each was busy in the work before him, unarmed, and surrounded by numbers of the hostile natives, at a given signal, in the space of a second, six or seven of these treacherous savages seized hold of each of the Frenchmen, bearing them down to the ground, and beating out their brains with a stroke of their stone hatchets. Eleven were thus quickly despatched; the narrator had alone escaped, having been assaulted by a fewer number of natives, from whom he escaped by plunging with speed into a contiguous thicket, where he lay concealed, and saw the murdered bodies of his comrades cut up and divided among those cannibals, who shortly after left the place, carrying with them their portions of human flesh, and thus gave the survivor a chance of swimming for his life.

This dreadful tale was sufficient to disclose the fate of Marion and his people. The long-boat of the "Mascarin" was immediately despatched, well armed, to ascertain their fate, of which not a doubt now existed; and the first thing that presented itself was the boat, lying on the strand, which had conveyed the unfortunate commander and his companions: it was crowded with natives. A party of sixty men, under Lieutenant Crozet's own command, were employed on shore, cutting down trees, close to this place. On Crozet hearing the information, he, with much tact, ordered the tools to be gathered together, and marched to the boats, without imparting to his people the fate of their comrades. His orders were instantly obeyed; but, on their approach to the boats, the natives followed them in great numbers, using their usual contemptuous gestures to their enemies, trying to inflame each other, and shouting that Tekuri had killed and devoured Marion.

On the French arriving at their boats, the savage fury of the mob broke forth, as unwilling to be deprived of their prey, now on the eve of escaping their grasp. They, with discordant yells and shouts, pressed every moment closer to the retiring Europeans, and were on the point of commencing a general attack, when Crozet

stepped forward, and, raising his musket, commanded the rabble, in a tone of authority, to stand back; and hastily marking a line on the sand, as Cook had previously done on this very same beach, threatened to shoot the first person that overstepped the boundary. This was supposed by the natives to be the incantations of the European priesthood, which it would be impiety to pass. They even sat down, to a man, on being further commanded so to do by Crozet, and listened in silence to what he further said to them. This conduct, on the part of the natives, will be readily credited by any person acquainted with the character of this people. But no sooner had the last man hastily jumped into the boat, than they quickly rose with deafening shouts, maddened at their own folly and infatuation, in allowing their prey thus to escape them. They rushed into the water to haul the boats on shore; but now was come the moment when the French could, without hazard, reward the treacherous confidence of the perfidious people who had destroyed their companions. Shower after shower of bullets were poured upon the dense mass of beings; who, paralysed with fear and astonishment, had not the power of stirring from the spot to avoid the volleys of musketry that mowed their ranks.

Crozet put a stop to this fearful requital, and steered his course to Motu Roa, to remove the sick stationed there. As no wood or water could be procured at Paroa, an attempt was made next day to procure these supplies at Motu Roa, as to proceed to sea without them would be useless. In performing this duty, the village, which lies on the west side of the island, was attacked; the natives having shewn a determination to prevent them, many were killed. Previously to leaving this disastrous scene, the French destroyed many other natives, whom they observed dressed in the clothes of their murdered comrades. They also paid another visit to the village where the lamentable scene took place, and perceived the execrable Kuri, the leader in the massacre, dressed in the red cloak that had belonged to Marion, and saw several pieces of human flesh, on which the marks of teeth were visible. The vessels then put to sea, on the 14th of July, 1772, after having been nearly four months on the coast, and having done less to ascertain its geographical position than any other voyage of discovery to the country.

Crozet named the country *France Australe*; and nominated Paroa as the Bay of Treachery; but these names have never been attached to the country by the French geographers. It

was also taken possession of in the name of the king of France. Crozet succeeded to the command, and turned his thoughts homewards, as the force of the ships was much reduced, especially in the loss of five superior officers. On his arrival in France, his conduct was fully approved of, and he was promoted *capitaine de vaisseau*. His work contains a quantity of interesting matter respecting the habits and customs of the people; but the results are such as might naturally be expected of a person who understood the language superficially, and had not resided among the people. No cause has been assigned, why they were at first kindly treated for upwards of a month, and then suddenly maltreated. Even the traditionary cause is lost among the natives. Some have observed, that a sailor was guilty of connecting himself with a female that was tapued; other natives give a different version to the story. Crozet justly lauds his own moderation in putting a stop to the massacre; which otherwise would have annihilated the crowds before them. The effect was such, that though from 3000 to 4000 ships have since anchored in the Bay of Islands at different periods, yet the antipathy to the French nation continues unabated. They are known only by

the designation of Te Hevi no Mariou (the tribe of Marion), throughout the country. Perhaps the recent deaths of their comrades did not provoke the fierce passions of the French to such an extent as the insults that were afterwards offered. Junius justly observes, "Injuries may be atoned for and forgiven, but *insults* admit of no compensation. They degrade the mind in its own esteem, and force it to recover its level by revenge." Crozet, whose prudence and ability has been testified by our Cook, had a distrust of these people from the earliest accounts he had read of them. He says, "Malgré les caresses des sauvages, je n'oubliai jamais que notre devancier, Abel Tasman, avoit nommé Baie des Meurtriers, celle où il avoit atterré dans la Nouvelle Zélande. Nous ignorions que M. Cook l'eût visitée depuis, et reconnue toute entière : nous ignorions qu'il y avoit trouvé des anthropophages et qu'il avoit failli être tué dans la même port où nous étions mouillés." The attack on Marion took place while both parties were engaged hauling in a large seine; when between every Frenchman several natives placed themselves, in apparently the best of humour, and, at a given signal, the hapless people were murdered with stone hatchets, that were concealed about the savages.

My first purchase in the country was a house on the spot where the massacre was perpetrated; the proprietor was Te Kouāi, grandson to the principal actor in the tragedy. Nearly the whole country around has been purchased by Europeans.

CHAPTER II.

Cook's Second Visit in the Ships "Resolution" and "Adventure" — Vessels separated by a Storm — Discovery of the Insularity of Van Dieman's Land — Death of Tupia — Cook's Third Visit — Ten Seamen murdered and devoured by the Natives — Cook's Fourth Visit — Discovery of Norfolk Island — Cook's Fifth Visit in the "Resolution" and "Discovery" — Vancouver's Voyage — Discovery of the Chatham Group of Islands — Voyage of the "Dædalus" — European Sealers' Discovery of Stewart's Island — and Banks' Peninsular — Sealing Gangs captured by the Natives, murdered and devoured — An Englishman made a Chieftain — Survey of the Coast by the "Astrolabe," M. D'Urville — Voyage of the "Coquille," M. Duperney, "La Favorite," M. La Place — Notices of the French Expedition of 1837 — and the American Surveying and Exploring Expedition of 1838 — Russian Navigators, &c.

THE next ship that visited New Zealand was "The Resolution," commanded by Cook, in his second voyage round the globe. He anchored in Dusky Bay, lying south-west in the district of Te Wai Poenamu, in the Island of Victoria. One family only were seen for some time, consisting of a man and his two wives, who were in great dread, until Cook presented them with some

trifles. The youngest lady, we are told, possessed a volubility of tongue that exceeded anything our gallant countryman had ever met with; and, not being able to make a reply in this unknown language, the lady commanded the field, which gave occasion for a blunt seaman to remark, "that women did not want for tongue in any part of the world."

The researches of Cook during this second visit are of the most interesting nature, notwithstanding the few aborigines he met with. He staid some time visiting the surrounding country, which he describes with that shrewd method of observation for which this invaluable commander was peculiarly distinguished. He then quitted the bay, sailed up the west coast in a northerly direction, and in seven days arrived at his favourite anchorage in Queen Charlotte Sound, in the straits that bear his name; where he had the pleasure to find his consort-ship, the "Discovery," Captain Furneaux, who had arrived some weeks before the "Resolution," and had been separated from her nearly three months. This separation was so far fortunate, that Captain Furneaux discovered Van Dieman's Land to be an island, separated from New Holland by a strait.

Cook met with several natives in the Sound,

who anxiously inquired after Tupia, and apparently felt concerned on hearing of his untimely death (at Batavia). The Tahitean had been a great favourite in New Zealand. On the 7th June the ships left the country in company, steering for the Society Islands. Within four months the "Resolution" again made New Zealand, the projecting land of Table Cape (Nukutauroa) being first visible. From this place they steered south to the Island of Victoria. On the 29th October a calm, that had continued for some time, was succeeded by a sudden gale. The ships parted company, and did not rejoin during the remaining part of the voyage. Cook soon after anchored in Queen Charlotte's Sound, and waited some time for his consort, but in vain; and, after three weeks thus spent, he bore away for Cape Tierrawiti. While at anchor in the Sound, the Englishmen had the most unquestionable proofs of the cannibal propensities of the natives.

Cook made use of every means to regain the company of the absent ship, and finally, for this voyage, departed the country, bearing away S.S.E. in search of a South Pacific continent.

The "Adventure" in the meanwhile had been detained in Tolaga Bay (Uwoua), and did not arrive in the Sound until eight days after

Cook had departed. They found a bottle under a tree, left by that commander, containing instructions for Captain Furneaux's future guidance; and, refreshing until the 17th December, he then prepared for sea. A boat was sent on shore, under the command of Mr. Rowe, a midshipman, and ten of the best hands in the ship, for the purpose of collecting greens for the ship's company. A mutual misunderstanding arose between the seamen and the natives, originally occasioned by the indiscretion of a black servant attached to Captain Furneaux. They were set upon by the savages before they could defend themselves, instantly massacred, and partly devoured. Lieutenant Burney,* with an armed boat's crew, went in search of the missing boat and people. He landed among the natives, who received him with an unfriendly distrust, totally different to their usual manner. After some time spent in search of their absent companions, two bundles of celery were found on the beach, gathered for loading the cutter, which was not visible. Search was then made for this useful appendage to the ship; "but such a scene of shocking barbarity and carnage," says

* Afterwards Admiral Burney, author of "a Chronological History of Discoveries in the South Seas," 3 vols. 4to.

Mr. Burney, "as can never be thought on without horror; for the heads, hearts, and lungs, of several of our people were lying about the beach, and the dogs gnawing their entrails." A volley of musketry was discharged by the exasperated Europeans among the natives, which was subsequently found not to have wounded a single person; and, from the great quantity of people that had assembled on the beach, and were momentarily arriving, they were obliged to leave the spot without retaliating on the murderers of their countrymen for their barbarous conduct. The "Adventure" left the Sound within four days, and effected the passage from Cape Palliser (Koua Koua), to Cape Horn, 121 degrees of longitude, in about a month.

In the middle of October, 1774, the "Resolution" again cast anchor in Queen Charlotte's Sound; previously to which, an island about fifteen miles in circumference was discovered, situated in lat. $29^{\circ} 2'$ south, long. $168^{\circ} 18'$ east, which was named Norfolk, in honour of the noble family of the Howards. This island, which is a prolific garden, but barricaded by breakers, was afterwards colonised by a number of free settlers, but has since been made a principal penal appendage to the colony of New South Wales. Cook was somewhat surprised at finding the na-

tives of the Sound keep aloof, which was in consequence of the untimely fate of the boat's crew of the "Adventure;" but the moment it was discovered that it was Cook who now visited them, an instant change took place. The natives who had approached, halloed to their friends, who had taken to the bush for fear. When the latter heard the glad tidings they instantly sallied forth, embracing the gentlemen over and over again, dancing and jumping for joy, and skipping about like madmen. Cook inquired repeatedly after the detention of the "Adventure;" and he began to feel great anxiety as to her ultimate fate, in consequence of the mysterious manner of the natives, some of whom stated that she had been wrecked, and all hands had perished. He gained a few particulars which inclined him to feel assured the vessel had not been wrecked; nor was he made acquainted with the truth, until in this voyage homeward-bound he touched at the Cape of Good Hope, where he received an account in a letter from Captain Furneaux, who had also touched at the Cape, detailing his proceedings subsequently to his separation from the "Resolution," including a loss of the cutter and her crew.

The fifth and last visit paid by this immortal navigator to the shores of New Zealand was in

1777, in the "Resolution" and "Discovery," when he sighted the west coast of the island of Victoria. On the 10th February in that year, the ships were soon surrounded by canoes; but no one would venture on board, from apprehension of suffering punishment for the destruction of the crew of the "Adventure's" cutter. This feeling of the natives increased on beholding Omai, an interesting Tahitian, now on his passage to his own country, who had been taken to England by Captain Furneaux, and had been on board the "Adventure" at the time the unhappy transaction took place. The natives, after being assured that they should not be called to account for their former misconduct, flocked on board, and made Cook acquainted with the origin of the fracas, which was, it appeared, unpremeditated on their part. The principal actor in the transaction was a chief named Kahoora (Kahurá), who had with his own hands killed Mr. Rowe, the commander of the party. He frequently placed himself and family in the power of Cook, who was often applied to by the natives to rid them of this chief, who was an obnoxious character among his countrymen; but that commander says, "If I had followed the advice of all my pretended friends, I might have extirpated the whole race; for the people

of each village applied to me to destroy the other.”

Within a fortnight after the arrival of the two ships, such was the despatch made, they put to sea, accompanied by two native lads, as friends to Omai. During the time the sea-sickness of those youths lasted, they gave themselves up to tears and despondency, spending their time in singing mournful songs, expressive of the praises of their country and its people, from whom they were about to be separated for ever. But by degrees these feelings subsided, and at last they appeared as firmly attached to their new associates as if they had been born among them.

The voyages of this celebrated man cannot be dismissed without remarking the general correctness of his observations on the inhabitants and country of this interesting portion of Australasia. Had Cook resided for some years among the people, instead of the transient visits he paid them, his conclusions on their character would have been similar to those given to us in his voyages. His name, at this distance of time (for such it is to a nation whose traditions depend on the memory only), is regarded with reverence in those parts to the southward where he was best known.

Cook labours under a mistake respecting the identity of Teratu, whose name was continually repeated to him in his first voyage. He says, respecting the east coast of the north island, "This part of the coast was much the most populous, and possibly their apparent peace and plenty might arise from their being under one chief, or king; for the inhabitants of all this part of the country told us that they were the subjects of Teratu. When they pointed to the residence of this prince, it was in a direction which we thought inland, but which, when we knew the country better, was found to be the Bay of Plenty. It is much to be regretted we were obliged to leave this country without knowing any thing better of Teratu but his name. As an Indian monarch, his territory is certainly extensive; he was acknowledged from Cape Kidnappers to the north and west as far as the Bay of Plenty, upwards of 240 miles, and we do not know how far west his dominions may extend: possibly the fortified towns in the Bay of Plenty may be his barrier, especially as at Mercury bay he was not acknowledged, nor, indeed, any other single chief," &c. This was a strange mistake, especially when it was well known to Cook that every small district, of almost a mile in extent, was usually under the authority of one or more prin-

cipal chiefs, who were invariably seeking to annihilate each other. On inquiring of the chiefs in Poverty Bay and Uwoua who Teratu could have been, mentioning his name as having belonged to a great chief, they laughed at what I said, and told me that Te Kuki (Cook) knew nothing of the language at the time, or he would have early discovered his mistake; that Teratu was only Te Rátu, who was the first chief that was killed in Poverty Bay by Cook's people, on his first attempt to establish an intercourse with the natives; the murdered warrior was well known in the country for his deeds of valour, and, being at the head of his tribe, the account of the death of such a man would quickly spread on every part of the coast, from a continual intercourse among the tribes. When Cook was speaking to various natives on different parts of the coast, they would twit him with being the cause of the death of that chief, and tell him, as he had unscrupulously deprived that renowned chieftain of existence, he might also be guilty of the same act towards them. When the "Endeavour" was lying to the northward of the Bay of Plenty, they would naturally point to that part of the coast in directing the navigators' attention towards Poverty Bay; as the coast after passing the east cape trends westerly,

and the river Kopututéa, in the latter bay, is nearly in the longitude of Te Káhá, or Cape Runaway, in the Bay of Plenty.

The next discovery-ship that touched at New Zealand was the sloop "Discovery," under the command of Captain George Vancouver, who had formerly accompanied Cook, and the "Chatham," Lieutenant Broughton, engaged on an expedition to survey and explore the north-west coast of America. In September, 1791, King George the Third's Sound was discovered on the south-west coast of New Holland; and on the 2d November following they anchored in Dusky Bay. This was Vancouver's fifth personal visit to New Zealand. In this bay they encountered a terrific gale, accompanied by a heavy snow-storm, that entirely changed the appearance of the surrounding country. The "Discovery" drove from her moorings, and was in danger of being lost: the "Chatham" was more fortunate. Vancouver explored this capacious sound, which has two channels, having a large island, called Resolution, in the entrance. An arm of this harbour Cook had no time to explore; he called it "Nobody-knows-what;" but Vancouver surveyed it, and, in conformity with the title given by his precursor, named it "Somebody-knows-what." On the 22d the ships quitted

the station, and encountered a gale similar to the one they had already experienced, which caused the separation of the vessels.

On the 24th the "Discovery" came in sight of the Snare's Islets, in lat. $48^{\circ} 3'$ south, long. $166^{\circ} 20'$. Cook had not been within ten leagues of these barren islets. The "Chatham" discovered a group of islands in lat. $45^{\circ} 54'$ south, long. $176^{\circ} 13'$, which Lieutenant Broughton named after the celebrated Pitt, Earl of Chatham. A quarrel that ensued with the natives, caused the death of one of the latter. They appeared to the Englishmen to be a cheerful race of people, and burst into fits of laughing when spoken to by the former. The ongi, or native salute of touching noses—the war implements, and general manners of the people—immediately proved they were of New Zealand origin. The islands, though small, are much diversified with hill and dale; and at the present day, some European residents have established themselves on the principal island.

From the period of Vancouver's visit to the present day, an uninterrupted intercourse has been kept up with New Zealand—some thousands of vessels, of every description, having touched on every part of the coast, from the North Cape to the land furthest south. Flax,

the vegetable Phormium Tenax (see Appendix, No. 4), was the principal, if not sole, object of barter among the European visitors and the natives. This article was in such demand at one period, that a number of shipping were employed trading from Port Jackson, whose tonnage, exports, and imports, formed important items in the statistics of that colony. The "Dædalus," storeship to Vancouver's expedition, touched at New Zealand, after the murder of her unfortunate commander, Lieutenant Hergest, at the Sandwich Islands. This vessel was put in requisition to convey the free settlers from Port Jackson to Norfolk Island. She was also directed to touch off the coast of New Zealand, to procure some natives to dress the flax, a similar plant to that of the latter country being found to abound in that beautiful island. But the plan failed, as the dressing of this article is confined to the females and slaves, or men of low condition. The two men that accompanied the vessel on her return were respectable chiefs of the Napui tribe, named Támáwe and Tui, whose accomplishments consisted in carving, planting, and the military tactics of their country.

It appears they rendered themselves useful by drawing a chart, on a large scale, for the

colonial governor (King), and there are very few persons of the superior class who are unable to draw a tolerably correct chart of the island, principally from personal travel and descriptions received from their friends.

Many whaling-ships also touched on various parts of the coasts; but the Bay of Islands was principally preferred on account of its locality and excellent harbour; and, from continual intercourse with Europeans, the manners of its inhabitants became civilised, who, after the revenge taken by the French for the treacherous massacre of Marion and his people, perceived that the superiority of their numbers, did not screen them from chastisement.

During the first twenty years of the nineteenth century, the southern parts of the country was overrun by sealers in every direction, who caught many thousands of those amphibious animals every season; their skins were subsequently sent to the China market. On one of these sealing expeditions in a vessel called the "Pegasus," about the year 1816, the land at the southern extremity was found to be divided by a dangerous strait from the district of Te Wai Poenámu; the newly discovered island was called after the discoverer, Stewart's Island. The hardy adventurers did not follow their

dangerous pursuits without molestation from the natives. Many parties of sealers were cut off by the savages. In 1821, a vessel, called the "General Gates," left Boston, in the United States of America, on a sealing voyage. On the 10th of August following, five men, and a leader, named Price, were landed near the south-west cape of the district of Te Wai Poenámu, for the purpose of catching seals. Within six weeks, the success of the men amounted to 3563 skins, which had been salted and made ready for shipment. One night, about eleven o'clock, their cabin was surrounded by a horde of natives, who broke open the place, and made the Americans prisoners. The flour, salt provisions, and salt for curing skins, were all destroyed, as their use and value was unknown to the savages. After setting fire to the cabin, and every thing else that was thought unserviceable, they forced the sealers to march with them for some days to a place known by the name of Looking-Glass Bay, from a remarkable perforation in a rock, a distance of one hundred and fifty miles from whence they set out. The only food they had was roasted fish. After resting a day at this place, they were made to travel a further distance of two hundred miles in a northerly direction, until they came to a large sandy bay. The natives then

took John Rawton, and, having fastened him to a tree, they beat in his skull with a club. The head of the unfortunate man was cut off, and buried in the ground; the remaining part of the body was cooked and eaten. Some of this nauseous food was offered to the sealers, who had been without sustenance for some time, and they also partook of the cooked body of their late comrade. The five survivors were made fast to trees, well guarded by hostile natives, and each day one of the men was killed by the ferocious cannibals, and afterwards devoured; viz. James White and William Rawson, of New London, in Connecticut, and Wm. Smith, of New York. James West, of the same place, was doomed to die also; but the night previously a dreadful storm, accompanied by thunder and lightning, frightened the natives away, and the two remaining Americans found means to unfasten the flax cords that bound them. At daybreak next morning they launched a small canoe that was within reach, and put to sea, without any provisions or water, preferring death in this way to the horrid fate of their comrades. They had scarcely proceeded a few yards, when a number of natives came in sight, who rushed into the water to catch their prey; but the Americans

eventually eluded their grasp, despair lending them strength to paddle beyond their reach. They remained in this exhausted state three days, and were then taken up by the "Margery," a flax trader and sealer of Sydney.

In 1823, a young Englishman, named James Caddell, visited Sydney, after residing nearly twenty years among the natives on the southwest coast of New Zealand. He stated that, in 1806, or thereabouts, a sealing ship, called the "Sydney Cove," left Port Jackson for the sealing ground on the coast of this country. On the ship arriving there, a boat landed Caddell, who was then a lad of thirteen years, and a crew of men, in pursuit of skins in the vicinity of the South Cape. All the men were immediately murdered and eaten; and such would have been Caddell's fate, had he not ran up to a chief, named Táko, who happened accidentally to be tapued at the time, and, catching hold of his garment, was saved in consequence; his life was further granted him. After remaining some few years with the people, he married the daughter of the principal chief, and was himself raised to that dignity, and tattooed in the face. He visited Sydney, as above stated, in the colonial schooner "Snapper," accompanied by his wife; and after-

wards returned, with renewed pleasure, to the precarious life of savage hordes. He had nearly forgotten the English language, and had often accompanied the natives in their wars.

The next discovery ship that visited the coast of New Zealand was the French corvette, “La Coquille,” commanded by M. Duperrey, in 1824, during his circumnavigation of the globe. His charts, afterwards published by the French government, have added to the geographical knowledge of the country. (*See Note 5, Appendix.*)

Further knowledge of the coast was obtained by the visit of the French discovery ship, “Astrolabe,” Captain Dumont D’Urville. On the 10th of January, 1827, this celebrated navigator came in sight of Cape Foulwind, on the west coast of the Island of Victoria, in lat. $41^{\circ} 46'$ south. To the southward of this cape, he remarks that he had seen an immense ravine, from which issued a river or mountain-torrent, whose effluence was so rapid as to discolour the water for many miles around; the ship being surrounded with limbs of trees and decayed vegetable matter. This torrent was in lat. $42^{\circ} 2'$ S. They hove the lead with some trepidation; but were soon relieved of their fears by perceiving they had full fifty fathoms soundings. The ship rounded Cape Farewell, the north-west corner of Cook’s Strait, the south side

of which was carefully examined. They also kept close in shore from Cape Palliser, in lat. $41^{\circ} 17'$ S., to the Bay of Plenty, from thence to the Frith of Thames, examining the islands and the outer Barrier Isles. These places were minutely surveyed, and the observations of Captain D'Urville will be found very useful to navigators. From the river Thames, the “Astrolabe” kept close in shore, up to the Cape Maria Van Dieman, and thence back south, to the Bay of Islands. On Captain D'Urville's return to France, his observations, maps, charts, &c., were published by order of Admiral de Rigny, minister of marine, in a style worthy of the subject and the government by whom the voyage was patronised.

The French discovery-ship, “La Favorite,” Captain La Place, also touched at New Zealand in 1831. The west coast of the north island was made on the 10th of September in that year, and the ship was anchored off the village of Kororika, in the Bay of Islands. At this time it unfortunately happened that a malicious and unfounded report was published in Port Jackson, stating that Captain La Place intended to take possession of New Zealand, in the name of his royal master: an intention totally foreign to the purposes of that able officer. This caused an irritable feeling on the part of the individuals comprising either

nation that met in the Bay of Islands. Captain La Place notices it, in the narrative of his voyage, with much bitterness. He says, "that Rewa, a chief, and many other natives, were told that the corvette had arrived to take revenge for the death of Marion, committed in this bay in a former century."

Many pertinent remarks are made by both the above navigators on the *naturels du pays*, or natives, the country, clime, &c. ; but the cause of geography was not advanced by the latter officer, as far as New Zealand was concerned. Captain D'Urville met with Captain Jas. Herd, who commanded a ship, the "Rosanna," in the service of a society of gentlemen, who had fitted out two ships for the ostensible purposes of colonising the country ; but from causes, an explanation of which would be irrelevant to this work, the plan failed. Captain Herd collected much data of nautical service, especially in a collection of correct latitudes of various headlands.

At the present moment (1838) an expedition, under the immediate sanction of Louis-Philippe, King of the French, whose patronage has ever been readily extended in the cause of scientific research, is surveying the coast of New Zealand. In the prospectus of the details of this voyage, this portion of the intended labours of

the expedition forms a primary object. Naturalists of distinguished talent accompany the vessels, who are invariably attached to discovery-ships in the French service.

Another expedition, on a scale of magnificence hitherto unattempted by the parent nations of Europe, has just sailed (1838), under the auspices of the government of the United States, consisting of the "Macedonian," 44-gun frigate, a large ship, a brig, one crack schooner, with an eight-horse steam-engine to fit into the cutter of the frigate, to ply up the various rivers whose powerful efflux or lofty headlands often cause baffling winds at the most needful moments, or sand-bars whose shallowness admit not of larger craft. This expedition is principally to survey places already known, and to explore such regions as have been only hastily noticed hitherto by discoverers. The prosecution of discoveries towards the South Pole is also intended.

This peaceable armament is under the command of Commodore Catesby-ap-Jones. To an American, this name is a sufficient guarantee for the efficient performance of the many arduous duties that have devolved on this well-trying officer: to an Englishman, who will be less acquainted with the name, from a continual

accession of candidates, in both the naval and military services of his country, who are daily fast filling the vacancies in the immortal roll of fame, it is perhaps sufficient to state, that this gentleman has already protected the interests of British individuals in the islands of the Pacific Ocean, against the aggressions of even his own countrymen.

Several men of known scientific abilities, natives of the States, professors in various branches of science and natural history, are also employed ; so that our transatlantic brethren are determined to shew, that, as early as the fledged eagle can expand her wings, she will leave her eyrie, animated with the same inquiring spirit as her lion-like relative.

The dollar and cent policy of the government, as Brother Jonathan has thought proper to designate his own pecuniary conduct hitherto, has been entirely repudiated in the fitting out of the present expedition ; as, up to December last, the expenses incurred amounted to near 700,000 dollars, or 140,000*l.* sterling. The survey of the country of New Zealand, interior as well as exterior, forms a prominent feature in the labours of this expedition. The mineralogy of the country will be particularly attended to. Reynolds, the able historian of the voyage of the "Potomac"

to Qualla Battoo, on the coast of Sumatra, has the same appointment in this expedition, to whose unwearied exertions for the last ten years the world is greatly indebted. Professor Silliman, whose name (*lucus a non lucendo*) is a sufficient testimony, has enriched the scientific corps with his invaluable advice.

The civilised world is not only indebted for its geographical knowledge of the South Seas to our own gallant countrymen, whose names, blazoned by hardy achievements, form a host of themselves ; but to our scientific neighbours, also distinguished for ability and perseverance, and well known among us : viz. Bougainville, Pérouse, D'Entrecasteaux, Baudin, Freycinet, Duperrey, D'Urville, and La Place ; and, among the Russians, Krusenstern, in 1804 and 1805 ; Kotzebue, in 1816 ; Billingshausen, in 1818 and 1822 ; Lutké, from 1826 to 1828, &c.

CHAPTER III.

Journey to Kaipará — Proceed down the Hokianga — Arrive at Mopéri — Wainga, Priest of Araitohuru — Joined by an aged Chief, who accompanies us — Defile through a Native Plantation and Village — Descend to the Sea Shore — Arrive at Waimémáku — Method of producing Fire, and the Operation of Cooking — Monuments — Alarm of the Natives — Waipoa, Fortification and Valley — Manners, Habits, Customs — Appearance of the Villagers — Native Dances and Lamentations — Transactions in the Village — Difficulties arising at our Departure.

WITHIN an early period after my arrival in New Zealand, in 1831, I performed a journey to Kaipará, an extensive district on the banks of an important river of the same name, on a commercial speculation; principally to ascertain if its river, which was known to have several shifting bars at its entrance, had a channel of sufficient depth for the navigation of large vessels.

I undertook a second journey, in 1832, to the same settlements, on a similar investigation, in conjunction with commercial objects, including the purchasing of spars for shipping, and the flax, as dressed by the natives, both of

which commodities for exportation abounded in that neighbourhood.

In the latter excursion, I was accompanied by ten native young men, principally sons of respectable chiefs, who did not regard it as derogatory to their rank to perform menial offices, such as carrying provisions on their backs, which are prohibited from bearing any weights, otherwise than in the service of Europeans. My native servant, Puhi, invariably followed me in all my journeys. He subsequently accompanied me twice to Port Jackson. Many of the young chiefs joined my suite purposely to see their relations, and exult in a little pride before them, knowing the envy it would excite in the bosoms of their young friends, by being in the pay and employ of a *Rangatira no Uropi*, or gentleman of Europe, who was accounted a *rara avis in terris* in the settlements we proposed visiting. We left the settlement of the Horéké, situated at the head of the navigation, some thirty miles from the entrance of the river Hokianga, furnished with several articles, valuable in the eyes of the natives, as presents to such friendly chiefs as we might have occasion to visit during our travels, who were unable from their locality, at that period, to have the benefit of trading with Europeans.

We started at 4 A.M. in a whale-boat, with the ebb-tide in our favour, quickly gliding down that beautiful river; and arrived, at 9 A.M., at Mopéri, the settlement of the pilot of the Hokianga, within a short distance of the south head of the mouth of the harbour, formed by a mass of black granite rock; on which side is the deepest water. The north head is formed of sand-hills. Here we hauled up our boat, and, having been welcomed by Mr. Martin, the pilot, took our breakfast previously to commencing our journey. We were soon joined by Wainga, a priest of great celebrity at this station, who possessed an infinity of names, on which he prided himself with the self-sufficiency of an hidalgo. Seating himself on the floor, aside of my chair, he took peculiar delight in my pronouncing after him the variety of cognomens this dignitary possessed, and which included all the letters of the alphabet some three or four times over. He soon learned from the natives who accompanied me, that I had not been long a resident in the country: he, therefore, felt it necessary that I ought to be made acquainted with his merits; and, accordingly, held out his hand to me, which I accepted without hesitation, though an imperfect glance was sufficient to shew that its acquaintance with water (soap was

out of the question) appeared to have been of ancient date. He then surveyed me, *cap-à-pié*, with an intended affable smile of infinite regard, and, giving a familiar nod of his head, proceeded to tell me that he was a priest of Araitehuru, the Taniwoa, or aquatic deity of the headlands of the harbour, whose abilities were wantonly displayed in upsetting canoes and raising awful storms. "And see," added this disciple of Baal, "how the Atua foams at the mouth, because I have not preached my *kau-wau* (prayer) to him to-day," pointing to the high and heavy surf, that eleven months out of the year, breaks furiously across the bar of the harbour, distant about two miles from the entrance to the river. "If you had not shaken hands with me," continued my oracular companion, "I would have raised such storms that the sands on the sea-shore would have been impassable, your canoes should have been *mati* (sick or dead), and you would have bitterly repented any slight you might have put upon me." I returned thanks to this *imposing* character with a serious air, as if his speech had carried conviction. This behaviour pleased the old gentleman, who hastily jumped from the ground and began to dance a *hákú*; in which, if the priest was not remarkably agile in his

pirouettés, no fault could be assigned from his limbs being under any undue restraint, as the sole article of dress that enwrapped the outer man of this modern antique, was a piece of tattered something, that *might* originally have been a blanket; but it had lost this distinction as such, either in colour or texture; and, from frequent rents, had dwindled to the size of an ordinary pocket-handkerchief, which was cast in a style, quite *dégagé*, over his shirtless back. The appearance of his body, as exposed to the view of the beholder, as his apology for a skirt dangled in the air, was not (in my opinion) enhanced by the saving method employed by these islanders, of conveying the phlegm contracted in the nasal orifices to the hand; the palms of which, contents included, are transferred by gentle friction to the thighs, legs, &c. of this economical people.

Wainga then broke forth with a cantatory impromptu, composed for the occasion, descriptive of the journey we had undertaken; and, when he had finished, he turned to me, and inquired if he was not a *tangata pai*, or excellent fellow, to which I assented. He then conscientiously demanded payment of me, for having tranquillised the ocean on my account. This was carrying the jest too far; but I gave, as a

tithe, a head of tobacco; which he, at last, admitted was compensation enough. We left our boat with the hospitable pilot, who had married the only daughter of Wainga, who also exchanged with us our unwieldy ship's compass and lead-line for similar articles more portable. A respectable old chief also joined us, who was father to Parore, the head chief of Waipoa, a settlement that lay in our route. My companions, who were all in excellent spirits (a most needful point to travellers in this land), having passed on before me, well loaded with comestibles, we took our departure, pursuing a path across the hills, hollowed in the clayey soil by the continual repassing to and fro of the natives, amid the high varieties of the fern that covered the country in every direction.

The boys had pushed on some distance before me, when I was attracted by a sudden shout, which induced me to hasten onwards. On coming up with them, I found them all convulsed with laughter. It appeared that one of the eldest, who possessed much solemnity of aspect, was upset in the path by a wild bush-pig, at full gallop, running against him with its utmost force; the basket of potatoes on his shoulders weighed full 70 lbs., and was so well fastened to his back as to incapacitate him from

rising without assistance. This mishap was soon rectified. On advancing to the summit of the hill, a beautiful view presented itself, bounded by the precipitous mountain-headland of Maunganui. The base is continually washed by the sea, whose dashing sprays at stormy periods are elevated to the height of full one hundred feet. It appeared in the horizon, distant about twenty miles; but the road along the indented and circuitous beach, is double that length. On our right was the vast Pacific, whose turbulent waves, rushing in heavy rollers, burst with stunning noise and violence on the beach, which was covered, as far as the eye could discern, with foam and small remnants of wreck. Below us, at the foot of this elevated hill, was a fertile valley; in the bosom of which was situated a romantic native village. The many *wátás*, or platforms raised on trees, to protect the provisions of the people from the rapacity of the dogs and rats, were loaded with seed potatoes, ready for planting. The villagers were absent at the time, preparing the land for their plantations.

The sole human occupant of the village was an old lady, employed in beating fern root on a stone with a wooden pounder. She was surrounded by those abominations of the

country, the dogs, principally curs of the lowest degree in the scale of animal creation. These harpies no sooner espied our party descending the hill path that led through the village, than they commenced the most discordant yells conceivable, which continued while they had us in sight. In vain the old lady exerted her feeble voice to still the clamour. A few of them made some abortive attempts to bite at our heels, or graze them, like the serpent of old; but an uplifted arm sent them running in every direction; in which they displayed extraordinary agility.

I have been induced to lay some stress on these quadrupeds, as every traveller will find them to be the greatest pest in the country. These brutes are met with in the *best New Zealand society*. They have the enviable situation, when young, of sharing the bed and board of most of the unmarried young ladies, serving to make up a *coterie*; and are equally petted as that happy race of Bologna extraction (famous for sausages and lap-dogs), who domicile in the neighbourhood of certain unmentionable squares, in the antipodes of this country. These animals were a disgrace to the *kaingá*, or village, of which they formed part and parcel; being without the slightest pretensions

to obesity, had the entire thirty-four, which I counted of them, been reduced by a culinary process, they could not have rendered an ounce of unctuous matter.

The elderly dame had a cestus round her waist, made of twisted grass. She politely welcomed us, as we marched through her plantation of Indian corn and kumerás, which were nearly ripe and in fine condition: unfortunately for us, the place was strictly tapued, or prohibited from being touched by any person, until the approaching harvest; and, on requesting the dame to allow me to purchase some of the much esteemed edibles for my company, who eyed asquint the pleasing food with the most affable recognition, the guardian of this Hesperian fruit pointed to a small bunch of human hair made fast to a *ti*, or cabbage palm-tree, denoting the strictness of the tapu.

We passed on our way, ascending other hills, on the summits of which we could only see an interminable succession of hills and mountains, rising above each other, separated by fertile valleys, and clothed with the evergreen verdure of this beautiful land. Nature, undestroyed by the arts introduced by mankind, is here beheld in all her beauty and grandeur. The erect *érito*, and other umbelliferous palm-

trees, wave their broad leaves proudly amid the varied foliage of the surrounding trees. The polypetalous *kaikátoa*, covered with sweet odorous flowers throughout the year, of many tints, cover the hill sides, where the bleak atmosphere will only admit of stunted vegetation.

The descent from these mountains led us to the beach, composed of fine sand, reaching about four hundred feet from low-water mark to the bank which skirted the shore; on this was strewed dead birds, small fish, and pieces of bone belonging to the cetaceous fishes that abound in the vicinity of these shores. In walking along the beach, we kept as close to the low-water mark as the spreading surf would permit us, the sand in such places being most indurated; but close to the shore we were buried to our ankles at every step we took. My escort amused themselves by imitating my manner of walking, exaggerating each step as much as was possible, and adding ludicrous imitations of many of their European friends they had left behind at Hokianga.

We passed several streams of water that descended from the mountains, and flowed on idly into the sea. These rivulets are composed of the freshest water, and are met with, on an average, within every quarter of a mile on the coast. On passing such streams as were of

some depth, and rapid in their effluence into the sea, I was carried over by the natives, who were often vociferous as to whose back should bear my weight; each of them striving for the preference, although well loaded with provisions; the old chief was as clamorous in this respect as the youngsters.

After pursuing our route for some distance, we halted on the bank of a rivulet, descending from a mountain valley, called Waimamáku. The sea flows at high-water into the rivulet. Some remains of sheds, made of *nikau*, or palm leaves, indicated that some travellers had put up at this place previously to our arrival. This, I thought, was a very pleasing circumstance; as I was enabled to take advantage of the shelter thus afforded from the fierce rays of the sun, that shone particularly bright, and was almost unbearable on the white sand. I composed myself to rest, and was very comfortably reclining, when I was speedily ejected by a myriad of fleas, that took entire possession of my person. I was only relieved of these tormenting insects by instantly stripping and bathing. In lying within these huts, I little reflected, that the natives seldom or ever leave a house or shed untenanted by these minute depredators. I employed the only effectual

method of getting rid of them. In the meanwhile my companions had lighted a fire ; one of them taking a musket, and placing some priming in the pan of the lock, closed up the touch-hole ; against which he applied a piece of his flaxen garment, previously made soft by friction ; he then pulled the trigger of the piece, which, communicating some sparks to the flax, produced a flame by being gently waved to and fro. Some of the lads had applied themselves to scraping potatoes and kumeras, which they prepared with much celerity with the aid of a mussel-shell ; others had collected stones, and deposited them in a hole, previously dug in the ground, near the beach, over some firewood which had been ignited. The stones having been made red-hot, the provisions, which consisted of fish procured at Moperi, after being cleansed and bound up in the leaves of the káhá, or wild turnip, which almost covers every spare surface of vegetable soil in the country, together with the potatoes and kumeras, were all placed in a basket on the hot stones, which were arranged so as to surround the food. Some leaves and old baskets were placed over the first that had been deposited within the hole, and pouring some water from a calabash, the steam that arose in consequence was speedily enclosed, by

earth being thrown over the whole so that the steam could not escape,—every gap being carefully closed up. Within twenty minutes the provisions were excellently cooked, and fit for eating.

I invited the old chief to dine with me, who complied with my request ; the cooks had given us a plentiful supply. When we finished our repast, preparations were made to depart from this happy valley. On the north bank were placed, among the bushes, three *raouis*, or carved monuments, painted with red earth. These had been erected here to prevent native travellers or strangers from grubbing in the sand for a favourite large cockle, called *toi-roa*, which are steamed and dried by the natives, and taken as portable food for a journey.

We soon pursued our route to the southward, passing many fine mountain-streams, bearing different names. The hills between Hokianga, and some dozen miles to the southward, are clothed with dark fern and *kaikátoá* bushes ; and scarce a sandy speck is to be seen ; but after this distance, our hitherto pleasing walk was suddenly arrested by immense masses of large round stones, loosely thrown together ; these are easily disturbed by the action of the waves every flood tide. These pudding-stones

rendered our walk tedious and unsafe. They were spherical and oval; some about two hundred weight: we stumbled on them in large beds, and so very compact in a line with each other, that none were strewed singly on the beach, though many were not above the weight of a single pound. Their locality was the more singular, as we never found them but in the vicinity of low land, far from the many reefs of rocks that line the western coast of the country.

The nearer we approached to Waipoa, the hills of evergreen disappeared from the coast, and were only visible in the interior of the country. Masses of sandstone, whose upper stratum had long since crumbled into loose sand, flew about in the direction of the wind, and gave this part of the coast a barren and cheerless appearance; large detached masses of black rocks lined the shore, on which the gannet, curlew, pelican, and gulls, together with an innumerable quantity of other sea-fowl, sat perched, eyeing us as we passed, acknowledging our presence by a discordant shriek, but not stirring from their apparently comfortable quarters at our near approach. The obstreperous noise uttered by some of the gulls,—the boisterous surf lashing the cavernous rocks, as the flood-tide was making, and jetting its spray in showers over the

beach around, gave the place an aspect, dreary and repulsive in the extreme. One remarkable *jet d'eau* was occasioned by the sea advancing; and as each rolling wave made towards the beach, it was arrested in its progress half way by a submarine *trou*, or cave, hollowed in the dark dismal-looking rocks; and, from the force with which the waves were propelled, burst upwards in spray to the height of full thirty feet.

Early after, we perceived the sand-hills that led to Waipoa; and on the shore was visibly imprinted the footsteps of two men and a dog. The insecurity felt by these people was now exhibited by my companions, every one of whom was anxiously alarmed; and, to judge by their change of countenance and demeanour, they appeared to feel as horrified as if expecting a violent death. I did my best to satisfy them that the footsteps had probably been impressed by two messengers, who had left Hokianga some days before us; adding, the strangers evidently were two only, and travelling the same route as ourselves; but I was overruled by the terrified lads, who said that, doubtless, the rest of the supposed enemy were in the bush. I was obliged to assume a fierce aspect, desiring them, if they felt discouraged, to leave me with the old chief, whom I would accompany alone. I felt no sensation

of fear; certain that my mission as a trader was of too much importance to the tribes in the vicinity, to permit them to attempt any harm on me or my people, however inveterate their feelings might be towards them.

We soon reached the sand-hills leading to the village of the chief; and, in ascending them, sank in the loose sand at least a foot, at every step we took. These hills were very steep. The old chief and myself, as soon as we arrived among the clayey mountains, left our companions, who were all heavily laden, some distance behind us. These heights were intersected with winding paths, which are discernible at a great distance, though only a foot broad, from the yellow clay trodden by the villagers, appearing amid the dark fern. We ambulated these mountain-tops for seven miles, when suddenly the deep valley of Waipoa opened to our view, in the centre of which a large native settlement appeared. The valley was irrigated with a stream of water. We had a mile still to walk before we reached the *kaingá*, but were no sooner seen winding our way down the hills, than we could hear the distant shouts resound through the valley, and a discharge of muskets commenced, to greet our arrival.

Those harbingers of joy and grief, the dogs,

of whose fraternity I have already made honourable mention, were here in their element. As we approached, thirty stout fellows, entirely naked, rushed forward to meet us, with muskets in their hands, hallooing and roaring to the utmost extent of their lungs. Every one of them came up to press noses, which I enacted with a few of the foremost; but respect for the shape and position of this ornamental member, made me *abridge* the ceremony, or I should never have retained its pristine form, so eager were these new friends to greet and welcome my arrival.

To get rid of the ceremony, I pressed the tallest of the villagers into my service; and, jumping on his back, I was carried down the steep hills; two other men pressing forwards, clearing the path, and supporting my feet. They were all exceedingly pleased with “Ko te pákeha pai, káoré ano redi e ná tangátá maori,” (the excellent white man, who permitted the natives to do what they pleased, without being angry in return). We had to cross and recross the little rivulet, which pursued its devious way in circular meanderings throughout the valley.

Previous to our arrival at the *Pá*, or fortified village, I halted for my companions

in a deep glen, from which the settlement was not visible. The lads soon came up, but instead of moving onwards, I was given to understand, that here it was necessary that the business of the toilet, “wakapai pai,” should be arranged, as such fashions were indispensable in the interchange of visits. As I had neither power nor inclination to stop their proceedings, I let them follow the bent of *their* inclinations, and proceeded to the village with the inhabitants, who now flocked about me in large numbers, uttering, with deafening shouts, “Airémai! airémai!”—welcome! welcome! which was also echoed from the village, as soon as we sighted it, accompanied by a continual discharge of artillery, waving of mats, and other expressions of applause, which are so liberally bestowed by these islanders, on those whom they may choose to honour.

I was too much fatigued with the day’s travel to proceed further, though the promised land was in sight, within a very short distance. I, therefore, again deliberately mounted the lengthiest biped I perceived, who good humouredly carried me to the fence of the *pá*, when etiquette obliged me to dismount. On entering the fence, I was surrounded by full 250 men, entirely denuded of dress, with the sole

accoutrement of a cartridge-ball made fast round the waist, with a belt of leather or flax.

Most of these men were at least six feet in stature; and their ample chests, brawny limbs, and altogether martial appearance, presented a fine specimen of savage nobility. It was an interesting spectacle. On my entering the *pá*, a lane was formed by these retainers of the chief, who sat at the head, surrounded by a circle of venerable sages, attended by a few of his wives and his mother, a venerable old lady, and other relatives, who all sat in a recumbent position against the house, devoted to the use of the chief.

Paroré, who, conformably to the custom of the country, sat in state to receive me, was in the prime of life, possessing a countenance remarkably pleasing; his stature was tall and commanding, and, although not outwardly distinguished from his companions by any peculiarities in dress, yet he had an air at once noble and dignified, from the habitual exercise of authority. He was immediately to be distinguished, as holding the most elevated rank in the *pá*. I bent towards him, and we pressed noses for the space of a few seconds; not an unpleasing salutation in summer, when the native hand is scarcely touchable. Paroré was

not much tattooed at the time, which to a European, long resident in the country, does not appear repulsive. The chief introduced me to his several wives, whom I also saluted after the courtesy prescribed by the native *ton*.

This chief, after silence could be obtained from the Babel of tongues, commenced a discourse on the subject of my journey, regretted that his agricultural pursuits prevented him from the satisfaction of accompanying me, as his heart was set upon having commercial Europeans residing in his various settlements; that, unfortunately, his people had nothing to employ their thoughts or hands, after planting, but themes of war and renewing old grievances; but, if commerce was instituted among his tribe, they would be employed in working for articles that would prove most serviceable to them, by dressing the *korari*, or flax, felling timber, and planting provisions for other markets. I assented to all the chief advanced. By this time my brigade of companions had arrived, and were received with cries of laughter, welcome, and endearing terms of recognition, so lavishly bestowed on each other by these people; which were as liberally responded by my trusty few, who had decorated

their persons in the *dernier mode* introduced by Europeans. A glance at them may not be deemed uninteresting.

The countenances of all were entirely be-daubed with a solution of the red *kokowai* earth. A few had dipped their heads within a large calabash containing this rouge dissolved in water, which formed a plaster, whose brilliancy was enhanced by a broad stain of the blue earth, called *párákáwáhia*, which was used to encircle the right eye and half of the temple. The effects of this latter pigment was best visible in the dance, when at intervals the white of the eye only is displayed. Feathers decorated the heads, which had been carried in a carved box by one of the party, who had collected a large quantity on the sea-beach, from the dead *tára*, or gannets, we had passed in our route. All the finery that had been bestowed on them by Europeans, such as cast-off clothing, which are not repudiated *too hastily* by their wearers in New Zealand, were sported on this occasion. The sole article of dress on one of these exquisites, was a tattered brown waistcoat, that just reached a foot and some inches below the throat of the wearer, the nether man being entirely exposed, *in puris naturalibus*. Another had put on a shirt,

whose original hue had been, from times remote, undistinguishable; this was fastened round the loins by the sleeves, forming an apron for the wearer; a native mat covered the shoulders. One youth had inserted himself into the body of a woman's gown, which served as a jelicik, his extremities being incased in an old red baize shirt, the sleeves of which answered the purposes of trousers for the legs. A pair of duck trousers was tied round the throat of one young chief, whose extreme delicacy was attested by an old worn-out red nightcap being placed in the identical spot assigned for the northern philibeg. This substitute was made fast by a piece of green flax, that indifferently well supplied the place of the article of dress referred to. A few other long since faded articles of apparel, *shrunk to almost nothing*, by repeated ablutions when in former service, completed the dress of the rest of my unique equipage; and with the exception of a single shoe, and an odd top-boot, placed in contrast with a Hessian, both worse for wear, which only served to lame my servant Puhī, all were without coverings for the lower extremities, except the old chief, Paroré's father, who had gleaned among other contributions, a single long black worsted stocking, which

might have been serviceable had it not been minus *only* the foot. The old gentleman did not fail to expose it to the best advantage.

As our number was now ascertained, the labours of the cooks were put into requisition; two large pigs were killed and cleaned, the hair being singed over a large fire. The pigs were drowned in the river, that the blood should not be lost; but *sympathetic people* charitably prefer sticking them with a knife. A plentiful supply of potatoes, Indian corn, kunerás, táro, and wild turnips, underwent the same culinary process as described at Waimamáku.

After each of my retinue were presented to the chief, partaking of the honour of the ongi, or salutation, the hákà, or dance of welcome, was performed; this was commenced by our entertainers, who placed themselves in an extended line, in ranks four deep. This dance, to a stranger witnessing it for the first time, is calculated to excite the most alarming fears; the entire body of performers, male and female, free and bond, were mixed together, without reference to the rank they held in the community. All the male performers were quite naked, except the cartouch-box around the body, filled with ball cartridges. All were

armed with muskets, or bayonets put on the ends of spears or sticks; the young women, including the wives of the chief, joined in this dance of rejoicing and welcome; the females had left exposed their budding charms to the waist, from which was appended two stout handsome garments of the silken flax.

In the chant that accompanied the dance, proper time was kept, as was equally well displayed in the various performances of agility exhibited in these *hákás*, especially in the perpendicular jump from the ground, which is often repeated in a simultaneous manner, as if the whole body of performers were actuated by one impulse. Every person tries to outvie his companion in these volitary movements. The implements with which they arm themselves are brandished at the same moment, and the distortion of countenance, with the long tresses of hair that often adorn either sex, give them the appearance of an army of Gorgons, with snakelike locks, as was represented on the *ægis* of Pallas. The ladies performed their utmost, in adding to the singularity of the scene, wielding spears made of the *kaikatoa*-tree, and paddles of the same popular wood. The countenances of all were distorted into every possible shape per-

mitted by the muscles of the human face divine ; every new grimace was instantly adopted by all the performers in exact unison : thus, if one commenced screwing his face with a rigidity, as if the appliance of a vice had been made use of, he was followed *instanter* by the whole body with a similar gesticulation, so that, at times, the whites of the eyes were only visible, the eye-balls rolling to and fro in their sockets. Altogether, their countenances, aided by the colours with which they had bedaubed themselves, presented so horrible a spectacle, that I was fain glad to relieve myself, by withdrawing my gaze. The tongue was thrust out of the mouth with an extension impossible for a European to copy : early and long practice only could accomplish it. The deafening noise made in joining chorus, added to the resound produced by the blow the performers struck themselves with the flattened hand on the left breast, gave a lively picture of the effect these dances must produce in times of war, in raising the bravery, and heightening the antipathy that is felt by the contending parties against each other.

My companions returned the compliment in similar style, although they mustered few in number ; the old chief whose gray beard floated

in the wind, acquitted himself on *our* side to perfection, as nimbly as the youngest.

After the háká had ceased, the usual tangi, or lamentation, commenced. The first couple that paired off in this singular manifestation of social feelings, was the ancient chief, and companion of my journey. As soon as he recognised the old lady, his wife, mother to Paroré, and she perceived in return her liege lord, an affecting scene took place between those loving relatives. The old lady made room for the chief, who sat himself down by her side, on a part of the bushes of fern that had been spread for his wife. They pressed noses for some time together (rather an unpleasant coalition in winter), and both appeared too much absorbed in grief to utter a word to each other for some time. They hid their heads within one garment; and, entwining each other, burst forth into a violent flood of tears, giving vent to the most dismal moans, and weeping bitterly. At intervals, when their tears permitted, each sung, or chanted, in doleful strains, the occurrences that had taken place during each other's absence.

This chant was taken up by turns: at the conclusion of each sentence they groaned in *duetto*; they were certainly much affected.

These Jeremiads are such a luxury to the natives of the country, that I have seen, in the middle of a takáro, or play, a person suddenly rise and propose a "tangi," and the play has been immediately abandoned for this doleful substitute. Nor was this all; that an additional zest might be given to the entertainment, sharp mussel-shells were used to excoriate the body; and, in a short time, streams of blood trickled down the face, arms, and every part of the body of each performer. The tangi was not confined to the two old people; as each of my retinue had been appropriated by some quondam relative—one having found a sister, another a wife, some a matua kākā, or relation and parent by adoption, a common practice among these people. Their scanty garments were soon soaked through with tears, and some were almost saturated with the blood of themselves and their companions. Mussel-shells were principally in request among the ladies, whose bodies also streamed with blood. To attempt to prevent such copious bleedings would have been ineffectual: yet, often a single drop from the arm, breast, or forehead, is deemed satisfactory; however, it was not so on the above occasion.

This mournful chorus was kept up for a full half hour, which reminded me much of the

idolatrous practices of the ancient nations around Palestine, whose names are blotted out from mankind, and of which, a merciful dispensation forbade the practice.

Puhi, my domestic, had told me he was too manly, and too much of a pákehá, or white man, to cry as he had formerly done, and join in these native ebullitions of grief; but he followed the example of his countrymen as heartily as his comrades had done.

Those natives who could not boast of relationship with the new comers, and felt that they had nothing to cry about, flocked around, and made me the subject on which to exercise their wit, by sly jokes, &c.; and, when their innumerable comparisons became stale, the corps who were mutually lamenting, came under the lash of these satirists. One genius, who sat opposite to me, created incessant laughter among the throng around us. I afterwards discovered he was amusing his friends and himself, by imitating every action that escaped me; and, notwithstanding the necessary exaggeration which gave point to his performances, he was far from incorrect.

Supper was announced, which was served up in green baskets made of the undressed flax and kiérákiki plant. A large quantity of the

provisions were allotted to my share of the feast, a little of which I partook. I also presented some savoury morsels of pork to the wáhine rangátira, or chief lady of Paroré, who received those *meet*-offerings most graciously. The old lady mother, who had not yet recovered from the tangi, sat like Niobe, in tears: though the latter lady grieved for what was irrecoverably lost to her; the former, for what she had recovered and found.

However dissimilar the cause of grief, the effect, in this instance, spoiled the appetite of the dame. She paid me but little regard on my first introduction, but, on my presenting a pipe and tobacco for her acceptance, I rose above par in her estimation.

This narcotic affords a visitor an appeal to the good graces of a New Zealander of either sex, that is found, in general, to be irresistible.

The ladies of Paroré vied with each other in doing honour to the guest of their husband. One of them possessed one of the most prepossessing countenances I had seen for some time; her form was slight and graceful; her age might have been eighteen, with a natural colour, and extreme delicacy, that spoke much for the consummate taste of my entertainer. This lady's

task was to select a cabin for me to pass the night; and she dispatched some servants to collect the tender fern, as a mattrass for my bed. The elder wife was a personification of health, mirth, and kindness. My house was soon pitched, upon which these ladies took possession. A thousand repartees passed among them; and, doubtless, the wit was particularly well adapted to the locality, as repeated sallies of laughter burst from them, that shook my intended camp to its foundation. As to my comrades who accompanied me, they enjoyed themselves at supper. Their appetites were truly insatiable. A casual bystander would have imagined they had not broken their fast for, at the least, a week; whereas they had contrived to devour three previous meals during the day. A native can always find a corner to place his food at any time; nor will he ever feel affronted, when roused at any hour of the night from the deepest sleep, if baited with something in the shape of eatables. They can masticate everlastingly; and the only valuable code in their spiritual enactments, in a medical point of view, is the prohibition which excommunicates any person from touching food while under the tapu; this system, which is rigidly adhered to, renders

nugatory the use of medicines to which, otherwise, these people would continually have to resort.

As early as I had finished supper, a rush was made at the baskets which contained the food I had not finished. The night was spent in dancing, and the game of *ti*, which consists of counting on the tips of the fingers, in which each person must place his digitals in certain positions on the instant the chosen word is repeated by an antagonist. The people are very dexterous at this game, which requires unwearied practice from childhood. It is well known among the peasantry on the continent of Europe. Many of the villagers imitated the voice of birds; this, together with songs and tales, concluded the evening's amusements, and I repaired to my bed about nine P.M., and soon fell asleep.

In the morning, I arose much refreshed; and, on waking, perceived the natives had formed a line, reaching some distance from my house, which was open to public inspection, and regarding what I was doing in silence.

The chief and his ladies, finding I was awake, entered the house, followed by some of the superior chiefs, and as many of their wives as the tenement would conveniently hold. Some of the latter sex were eminently handsome, with

complexions similar to the inhabitants of the southern portion of the Spanish peninsula. My friends, within the house and without, were waiting with eager anxiety to see me turn out and dress. I *do* own, I felt much abashed, to personally administer to the curiosity of so many persons. I whispered to Paroré, for him to request the multitude to withdraw for a short time, but he pretended he had no such authority. I spoke to the high-priest who was close to my side, but he was *remarkably deaf* that morning; and even the bribe of a piece of tobacco (which he nevertheless pocketed) had no effect on him: he certainly *did* go out, but after one or two pirouettes up and down the circle, and uttering some nonsense at my expense, which caused a universal laugh, he reseated himself alongside the bed, saying, the hearts of the villagers were like stones, as they only laughed at him, their pastor, appealing to me, if I had not heard them.

I was fain glad to hasten through the ceremony of dressing, as covertly as possible; every article of apparel with which I clad myself caused a universal shout, each person delivering some remark on the variety made use of by Europeans.

On leaving the cabin, which I left in charge of

Puhi, a crowd of children flocked around me, anxious to touch the white man. Most of these urchins were quite naked.

The New Zealanders often rise before day-break; and, in consequence, seldom want for health or appetite: the latter I had cause to know, without any fear of mistake, as I bore the expense of my companions. Among the villagers I observed several venerable men, whose hoary heads were amply supplied with hair, and beards truly patriarchal, white as snow with age. To these ancients I presented many trifles that highly pleased them, and set them capering, like young kittens, with delight.

Paroré led me through the fortification: it consisted of many huts, and three hundred and fifty inhabitants. Some of the houses were well built, but similar in construction to those I had formerly seen. The house occupied by the chief was much the same in size and appearance to those inhabited by the common people, most of the house-tops being arcuated by liands, or supplejacks, found pendant in the forest. A *powáká*, or hut raised on poles, with some elaborately carved facing boards, on which was executed several figures of an indelicate nature, stood in the centre of the village. In these *powákás* (literally boxes) are deposited all the little trea-

tures of a tribe, consisting of elegant mats, or native garments, fowling-pieces, and esteemed European implements, trinkets, powder, and other articles of public utility. The carving of this hut had been freshly painted with the koko-wai, or red earth.

The chief then led me to see the *Wai-tápu*, or consecrated cemetery of his ancestors and people. This was situated amid a cluster of the karáká fruit-trees, whose poracious appearance produced a pleasing effect. This tree being perennial, and the fruit, when ripe, a bright yellow, contrasted well with the ráoui's, or carved monuments, painted red, that told the tale of those departed. One of these sepulchral posts was nearly thirty feet high; the upper part carved out into the resemblance of a man, with the ancient Egyptian sameness of expression standing on the head of a figure below with a grotesque face; the tongue, as is usual in the gravings of the native artists, was stretched as far as the material would allow the member to be extended; the eyes were formed of pieces of the pearl, paua, or mutton fish-shell, and were of sufficient dimensions to have supplied a host of figures; the knees were formed projecting outwards, and the feet were brought into one mass. Paroré pointed out to me a small box, made from an old canoe, which



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View of a village on the coast



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contained the remains of a deceased child of his, whose bones had been scraped and washed from the outer flesh, and deposited within. This box was placed in the branches of a tree.

Any slave eating of fruit, growing in these sacred groves, would be sacrificed. Should a chief be guilty of such impiety, superstition would soon work his punishment; and were a stranger to commit the sacrilege, war with his tribe would ensue in consequence. No quarrel is accounted so just, in the opinion of this people, as when undertaken in defence of their sacred groves. Many deadly feuds have been caused by these tapued places being invaded by ambulating pigs belonging to an obnoxious neighbour.

By the time we returned to Paroré's house, our breakfast was ready, which was served up in the usual manner. The native baskets for food are seldom made use of a second time. This repast consisted of three different kinds of shell-fish, the large muscle, or uru roá; cockles, or the toi; and iwi rou; in addition to the potatoes and Indian corn of the last season. This latter food cannot be masticated by these people when cooked in its crude state; it is therefore kept soaked in water for some days to soften it; but the nauseous effluvium arising from it in that

state, is more than sufficient to satisfy the palate of the European. My lads, who were never backward in discussing a hearty meal, did ample justice to that set before them : these cormorants left but a small portion for their hosts.

The morning, which had been very hazy, now became damp and foggy, heavy clouds settled over the hills, and the repeated peals of distant thunder reverberated among the mountains, now hidden from us in mist, which damped the ardour of my escort. They requested me to pass this day in the valley, and to pursue our journey early on the morrow. I would willingly have acceded to their request, but each day was of too much importance to me, and I was obliged to insist on their packing up the provisions, &c., and making ready. At this they demurred. Apprehensive of a revolt among these obdurate followers, I mustered them together with some difficulty, half of them having hidden themselves in several places, and told them I would not employ force ; any of them that so pleased might remain behind, as I could procure plenty of assistants. This had the desired effect : they had no excuses to make ; but, requesting some trifling presents for their friends, I gave each some fish-hooks and tobacco, that soon put them into good-humour. Two of them requested that their wives, whom they had

met with at this village, might journey with them to Kaihu, which I permitted.

Previously to taking leave, Paroré shewed me a puka-puka, written in English by a European residing on the Hokianga, announcing his intention, together with a company of commercial men in Sydney, to take the trade of flax and spars into their own hands. I bade the chief dismiss any fears as to the object of my journey, as it was intended to benefit natives and Europeans generally; that, if the river was found to be navigable for shipping, his lands would be rendered as valuable as the soil in the vicinity of those rivers inhabited by Europeans.

The chief was much pleased with my answer, which carried conviction. He gave me his nephew, Támároa, a smart active young chief, and a young friend, as companions in my journey, desiring them to use their influence in procuring me canoes, to accelerate my mission in descending the rivers Kaihu, Wairoa, and Kaipará.

The chief then presented me with additional provisions for the journey, also a pig which had originally belonged to Támároa, and now followed him with the fidelity of a dog. An increase to our stock of vegetables was added, with some bundles of fern-root and dried fish. I, then, made my troop pass on before me, and hastened

to bid adieu to my kind friends, promising to visit them on my return. I pressed noses with the ladies, bade adieu with a wave of my travelling-cap to the gentlemen, and followed the footsteps of my companions, in time to avoid the "tangi," which diagnostic was on the eve of commencing by this singular people (who really laugh and cry at the same instant), as a token of sorrow at our departure.

Paroré bore me over the rivulet that circuitously meandered the valley, and we parted at the foot of the mountains, after affectionately saluting me with tearful eyes.

CHAPTER IV.

Pursue our Journey in a Storm—Effect a Purchase on the Road—Examine a stupendous Headland, that alters the Course of our Journey—The dead Shark—A Woodland Concert—Arrive at Kaihu Village—Alarm of its Defenders—Transactions at the Village—Amusements of the Villagers—Rumours of Wars—Preparations formed against an Assault—The Envoy—European Sorcery and Native Incantations—Superstitions of the People—Our Departure.

THE rain now descended in torrents, my clothes were quickly saturated, and clung to my body without the aid of belt or brace. The hill paths were of a slippery clay, and difficult enough to ascend. The rain poured down these steeps like so many rivulets, that scarcely enabled me to keep on my feet, from the rush of water. I joined my people, who had taken off their native garments, a goodly supply of which had been plentifully bestowed on them, in exchange for their worn out rags. These they had carefully

folded up in as small a compass as possible, and had them carried beneath their provision-baskets safe from the rain. We found the ascent to the mountains very difficult and tedious; the valleys below were becoming swamps from the heavy torrents that were falling. Had we waited another day, this road, which was the nearest track to the sea, would have been impassable. After a long, tedious travel, every foot of which was attended with danger, from the mountain-path not being a foot broad, which wound alongside steep declivities, as slippery as could well be, we were gratified with a view of the sand-hills, which announced the sea-shore to be within the distance of half a mile. These hills were found more pleasant to pass than when we first travelled among them; the rain had rendered the sand more tenacious.

A cold southerly wind now struck up, and, wet as I was, almost benumbed me. The storm now ceased on the coast; but the rain still fell in abundance at Waipoa, which we beheld descending among the distant mountains. My comrades, who had hitherto walked in perfect nudity, except the two females, now put on their clothes, on the rain having ceased, laughing at the saturated mass that weighed heavily on me; but, after a quick walk on the beach, my gar-

ments soon dried in the wind and sun which now presented itself; and saved me the delay of stopping to change my suit.

Támároa, who kept by my side, pointed out to me three men at a distance, who were shortly withdrawn from our sight by an indent in the beach; and not perceiving any footmarks imprinted in the sand as having passed our way, concluded they were coming towards us. My troop, which consisted of fourteen persons, made up to me with terrified looks, and begged I would not proceed further, or we should be all murdered. I laughed at their fears, and bade them not to be afraid of three persons, when our party numbered so many; but my arguments had no effect, and I was allowed to proceed alone; and, instead of the company straggling as they had hitherto done, they huddled together as close to the edge of the bank as they could conveniently walk.

The supposed foe advanced nearer, and proved to be an old sage, uncle to Paroré, on a visit to his nephew, accompanied by two servants, who carried an entire pig, well roasted, as a present. This savoury animal, appeared greatly to retard the progress of these travellers; I, therefore, purchased it of the old gentleman, who then pursued his route. This ancient felt

a great inclination to *tangi* with Támároa, who was nearly related to him; but I hastened the latter, who had also, as well as myself, lost all taste for the display. The roasted pig gave a further respite to the living one, who trudged on, grunting right merrily, after us. These amiable animals lead a much pleasanter life in New Zealand than in any other portion of the globe I have seen, except in the principal cities of the United States (1838), where these "tarnal critturs" grace the most fashionable streets of the capitals. Among these primitive natives, the pigs often share the beds of their owners; and, perhaps, few things struck me as more unique in its way, than when entering (by mistake) the dormitory of two native ladies, who were locked in the embraces of the drowsy god, I perceived the lengthy ears and snout of a sleek black pig, who was covered to the throat by the blanket that also served to enwrap the young ladies, who were lying upon either side of him. This interesting brute was "sighing like a furnace," either incommoded by tic douloureux or over repletion.

In our travel along the beach, we passed over several beds of stones similar to those we had seen to the northward; also the pleasant runs of water at Waikára, Herito, and Tariri.

We had travelled several miles from Waipoa, and had approached within three miles of the bluff headland of Maunganui, when we halted on the beach, opposite to a valley that led to the mountains inland. The bluff appeared in frowning majesty, surrounded by mists that at times enveloped and hid it from our sight. Notwithstanding its distance, I was determined to view its base more closely, as we had the advantage of the ebb-tide. This projecting precipice prevents the communication along the beach to the southward. Támároa alone accompanied me. Immense rocks and stones were strewn along the shore. On approaching towards the mountain, my olfactory nerves had been for some time discomposed; I now found the cause to proceed from the dead body of a shark, which had been cast on the beach full a month previously; and stormy tides had washed it high and dry on the beach. This offensive object was in the last state of putridity and decomposition; and on Támároa approaching it, myriads of gad-flies issued from the body, which was about seven feet in length. My companion eyed it much, I rather thought wistfully, and observed, that the mango, or shark, was a rich treat to the New Zealanders. I assented, when it was to be had in a fresh

state, but not in the disgusting condition of the fish before us.

The nearer we advanced towards the bluff, the more stupendous it appeared. I calculated the height between 2500 and 3000 feet. The coast was lined with immense rocks that, from their position, were doubtless hurled about the beach during the prevalence of heavy storms, which cause the flood-tide to burst on the shore in long heavy rollers, at once astounding from their headlong force and magnificence. The foot of the bluff was imbricated into several deep subterranean caverns, whose gorges are eternally hollowed by the continually returning waves; the effects from the spray of these seas were visible on the precipice, at a distance of near 300 feet perpendicular above the mountain base.

Even on this day, when the sea was unusually calm, the hollow moaning of the waves, dashing among the submarine excavations formed in the black craggy rocks, which spurted up the spray to a great height, made me pause, lost in awe and wonder. I was entranced in this spot of solitary horror, and will acknowledge, I most fervently prayed to the great and merciful Father, Creator of the universe and its various inhabitants, whose utmost power and skill were as

nothing placed in competition with the stupendous works around me, that had never before been so nearly approached by civilised man.

We now retraced our steps, passing again the offensive shark, which appeared to attract the attention of my comrade very much. Many pieces of whalebone lay strewed about the beach, bleaching in the sun. On our arrival at the valley where we left our companions, none of them were to be seen; we supposed they had passed on to Tangiari, where we had proposed to encamp for the night. We accordingly turned from the sea-shore and entered the valley. Támároa soon distinguished the path our precursors had taken, from the crushed leaves of the trees on either side the road, and the fallen leaves of the kaikátoa-tree, which had been brushed off in passing by the garments of our friends having come in contact.

We continued our path through the valley until we came to a rising hill, up which we ascended. This travelling was very fatiguing, from the clayey slipperiness of the soil, and the rain which rested on the surrounding bushes and fern, growing here to the height of ten feet; these had become so matted, as to render further advance almost impossible, beside plentifully sprinkling us with the moisture which

the leaves had arrested. After ascending several high hills which adjoin the elevated lands of Maunganuí, we descended into a deep flat valley, covered with the korari, or flax plant. The greater portion of this place was covered with water, from the rains that had fallen, and was, in winter, one of those flax swamps that abound in New Zealand, which only require the agricultural tact of civilised man to convert into the richest land, by draining. The soil of the surrounding mountains is washed down in these valleys by the rains.

Támároa, who was as sprightly as could well be, requested to carry me over. He would admit of no refusal, but, previously to my accepting his offers, we heard a native *kuhi*, or halloo, which came from two of our comrades who had halted here, to relieve Támároa carrying me. This swamp extended five miles. Some parts were barely passable. It was surrounded by an amphitheatre of hills. My companions were of essential service, and we crossed this swampy pampas much quicker than I had previously expected. I dismounted from the back of these relays, having arrived at the foot of a steep hill, whose path was as difficult to get through as those we had previously encountered.

After some delay we arrived at the summit,

which consisted of a wide extended plain, some miles in circumference. The soil was arid and gravelly; the vegetable mould was but a few inches in depth, on a tough argillaceous earth. The rourou, or plain, was covered with the roi, or fern, and the ever-flowering kaikátoa, which emitted a fragrant odour. The native path ran its narrow circuitous course as is usual in all the roads. The plain was terminated by a forest of much less elevation.

There is scarcely a more splendid sight to behold than a New Zealand forest. In the one we now entered, we did not perceive any kouri, or yellow pine-trees; but the totárá, or red pine, grew in vast abundance. Some of these trees were of immense size, from twenty to thirty feet in circumference, growing to a height of sixty feet. The rito, and innumerable other palm-trees, were in great quantity.

As we emerged from the forest, we entered on a small plain, that had the handsome appearance of an English park; it was beautifully picturesque; and it was with difficulty I could acknowledge to myself, the hand of man had not planned the scene. The clematis, campanula trachelium, or bell flower, whose hues, white, red, and yellow, with the convolvulus, or bind-weed, and innumerable indigenous liands,

hung around in pleasing disorder. After passing this lovely little territory, we again entered a forest which extended about two miles. This latter route was particularly fatiguing, from the immense spreading roots of trees which rose to a gigantic height, cutting the feet and tripping us at almost every step. The loose soil around was also annoying from the late rains that had fallen, which rendered the place quite a quagmire. Several purling streams gently meandered through this forest; and heartily glad were we on emerging once more to the plains, which were distinguished as belonging to the district of Kaihu, which joins those of the Kaipará.

We pushed on some five miles further, much fatigued, from the last forest we had travelled through; and soon reached Tangiari, and were pleased to find our friends encamped. Sheds had been erected for the night, covered with the *kaikátoá* bush, and a plentiful supply of firewood, calculated to serve for the night. The necessary operation of cooking was soon effected, and the repast served up. Some provision was also cooked for the breakfast of the ensuing morning. After supper, the young men, notwithstanding the fatigues of travelling, commenced a *háká*, with the usual gesticulations accompanying the dance; and concluded their

amusements by wrestling matches, in which they exhibited but little skill. I retired to rest early.

Tangiari is a pleasant resting-place, much frequented by native travellers. It is situated in a deep valley ; the hills around are covered with stunted trees, affording fuel in plenty ; a pleasant, murmuring rivulet, runs through the valley. I arose the ensuing morning at five o'clock, and was surprised to find the two young women only outside the sheds ; I called to the lads, who entreated for a respite of a further half hour ; I granted the request ; but, perceiving the young females laughing, I felt assured there was some secret hidden from me. It was with much difficulty I could get an explanation, when they informed me the boys had been absent all night, after I had retired to rest, and had hastened to the sea-shore, regardless of the distance, to devour the putrid shark ; and, having filled themselves to repletion, they had slept a short time near the scene of their barbarous tastes, and had returned to Tangiari an hour before daybreak. As early as they arose, I spoke to them with angry feelings ; I could not sufficiently censure their bestiality. They listened with much apathy and patience ; and, after packing up our apparatus, we pursued our way up the steep side of the hills, which

plentifully sprinkled us with dew, and entered the plains of Kaihu.

The numerous birds had, at the earliest dawn of day, commenced their melodious warblings, while my companions were still buried in sleep — “nature’s sweet nurse;” not a sound disturbed the quiet repose; every thing in nature was still and at rest, save those winged choristers of the bush, skipping among the branches, whose musically sweet and varied notes, echoed through the valley. On my approaching these birds, they did not betray any fear, but perched themselves on the overhanging branches, in appearance wondering at a being whose unusual garb and complexion had never pierced these solitudes before.

Among the birds that distinguished themselves in this woodland concert, were the tui, or mocking-bird, the korimáku, kohapiroa, and tiáki. The little restless piwakáwaká, a kind of thrush, who is incessantly hopping from twig to twig, put forth its single note. The wild melody of the birds in a New Zealand forest, is superior to any strains of the kind I have ever heard. Their notes are so exquisitely clear, that the stranger traveller is arrested in his progress, and feels enchained to the spot. This melody commences at the earliest dawn, gradually in-

creases with the addition of light, as the early mists pass away, and ceases at sunrise.

We now arrived at the end of the plain, which was bordered by the almost impervious forest of Pámáki, which was densely studded with splendid kouri-trees, many of which were between twenty and thirty feet in circumference at the base, and the trunk gently tapering, as straight as an arrow, without a branch to ninety feet. The heads of these trees were so umbrageous as to cast a deep shade around, and exclude from that part of the forest the sight of the heavens. The base of these trees and the earth around, was covered with the kápia, or gum, that exudes in large quantities from their trunks. Many other trees abounded in Pámáki, such as the kaikátea, towai, rewa-rewa, totárá, puriri, rátá, kahiká, tipow, tanikáha, rimu, and various kinds of akkas, all of which will be found described in the Appendix (Note 7). The supple-jack was found very annoying. This liand, of the thickness of a stout rattan, entwined itself among the trees, and much impeded our progress, by interlacing across our path; it is very elastic. On the branches of the rátá and other trees, where the soil had been raised by heavy gusts of wind, or had arrested vegetable matter in its fall, flourished the wild indigenous para-

sitical plant called táwará (*Astilia angustifolia*). The kukupa, or wild pigeon, often larger than the European bird of the same genus, flocked in numbers through these solitary wilds; they were easily distinguished by their whistling note and the ruffling noise of their wings, while volitary among the trees. Parrots and parroquets also fluttered around. The plumage of these birds is truly beautiful. We occupied four hours in passing through this forest; my companions keeping pace with me, although heavily laden.

On emerging from Pámáki, we ascended another plain of some miles in circumference, covered with fern and bush, above which the tupákihi, or native elder-berry, occasionally shewed its bending stem, yielding to the weight of the fruit, which hung in purple clusters. I partook of some of those berries, which are very pleasant to the taste, but crimson the lips and hands of those who make use of them. The natives, on perceiving me make use of this berry, warned me not to swallow any of the seeds, as the doing so would make me *ourangi*, drunk, or mad. I abstained from doing so; but, at a later period of my residence in New Zealand, I neglected this precautionary measure, and suffered severely for it, being obliged to have recourse to powerful antidotes, to rid my-

self of the noxious effects. On descending the plain we came to a flax swamp, which was passable, as the rains do not fall so heavily in the champaign country. This swamp was in length about three miles, and perhaps two miles in breadth; I crossed over without assistance. Several water-runs and deep narrow gullets extended across the swamp. These places are agreeable enough to the traveller in summer, when dried up by the powerful rays of the sun. This swamp was covered with a wiry kind of tussuck grass, almost the consistence of small reeds and sharp-pointed.

The raupo, or flag bulrush, was waving by the gentle breeze in those spots that were still undried; these little oases appeared peculiarly green amid the sombre-coloured reed grass, and pointed to the traveller the places it was necessary he should avoid. At the termination of the swamp, we again ascended the hills, and pursued our way over another elevated table land. Here we had every variety of natural scenery: water-courses, very deep and narrow, which we crossed by native bridges, formed of a tree branch, flung hastily across.

We pursued our route over a succession of hill and valley, bush and plain, swamp and forest, which presented continually something to please

the sight. We arrived near sunset on the borders of a creek that gently wound its way through the surrounding woods and fertile valleys. This rivulet, which flowed into the Kaihu river, meandered in so serpentine a form, as almost to join itself in several places, having the appearance of mixing its pellucid waters with another stream. Here we rested, being within a short distance of the residence of Káká, an ancient chief, on whose hospitality I depended for getting some canoes, to enable me to pursue the principal object I had in view.

My people who had parted with their former finery, now arranged their native dresses. Puhi, who was an admirable native friseur, arranged the hair of the gentlemen, placing, with the *goût* of a connoisseur, the various feathers of the uia and tara, sea-fowl, that assisted the decoration. The red kokowai was abundantly made use of. Puhi, anxious to attract the attention of the native belles whom we expected to meet, had painted one half of his countenance from the forehead to the throat with this mixture, or substitute for rouge, and the other half with powdered charcoal, mixed with rancid shark oil. The line of black and red joined in the centre of his forehead—continued down his nose to the throat. The two females who accompanied us

were not a little solicitous as to the effect *their* charms might produce among our assembled friends.

They had simply decorated their hair, which was beautifully dark and glossy, hanging with rich profusion in natural ringlets, with the pretty yellow flower of the towai, which hung in heavy clusters from that tree on the banks of the stream, which reflected the flowers from the bending branches. From their ears were appended the dried feathered skin of the little tiwákáwáhá-bird, whose body, when living, is scarcely larger than a walnut. They did not make use of the paint. A couple of new check shirts, put on with the bosoms behind, and red dashing kerchiefs for the throat, which I had presented to their husbands, served to aid their wardrobe, over which they had gracefully placed their native garments, made of the snow-white silken flax, which descended in ample folds to their feet.

As early as the preparations were completed, the gentlemen discharged their guns, that were no sooner heard in the Pá, which was situated on an elevated plain within a trifling distance, than a loud shout issued from the place. Every body appeared in confusion ; women, with children in their arms, running about, wringing their

hands, and making hideous outcries. We were joined by one of the inhabitants, quite naked, but armed to the teeth, with his loaded musket, which he was ready to discharge; his cartridge-box filled, appended to his belt, in which was placed a bayonet and tomahawk. He no sooner espied me, than, with the *dulcet* sounds of a Stentor, he roared forth "E'páhehá! E'páhehá!" (a white man). This word was no sooner expressed than it had the effect of magic; it was echoed a thousand times over by the good folks of the village Pá above us. Shouts of "Airemai," or welcome, followed, accompanied by the waving of garments and boughs of trees, and by discharges of ammunition, which were returned by my party. Our new comer triumphantly bore me over the river, which we had re-crossed nine times before we quitted it.

Several old canoes, much the worse for wear, were laid up in ordinary, high and dry, on the bank. This place was so densely wooded, that we could scarcely perceive our road at any distance before us. The bush grew close to the water's edge; immense fungi spread from the decayed trees that had fallen, and intercepted our path. The entire living contents of the village came forth to meet us, except the old chief and some of his ancient nobles, who

were debarred from following the stream, by etiquette.

Men, women, and children — the latter principally naked, the former clad in various native dresses — came forward to meet us, shrieking the salutation of welcome and hospitality. The dogs, whose clamour I have formerly alluded to, did not degenerate from their contemporaries who were quartered to the northward ; with uplifted heads, they raised a howl long and continued, that, added to the yelling of the little boys and screaming of the girls, with the self-satisfied grunting of the hog, made “ confusion worse confounded.”

These people flocked about me, some feeling my garments, others lifting up my trousers to examine my boots, and to determine their length. My jacket, waistcoat, hat, underwent the minutest regard ; but few things gave more diversion than my pulling off an elderly pair of *ci-devant* black kid gloves. This comfortable article, which I sported to protect me from the irritable sand-flies, struck the circle in which I was enclosed with astonishment. Many of my gazers had not seen a white man previously ; though, at the present day, there are few who are not well acquainted with Europeans : and, as my countenance was a *lusus naturee* to them,

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as being more bleached than they had seen before, they readily imagined my hands might be equally black as my face was white. The gloves were handed round to the assembled throng, who repeatedly exclaimed, "A ná ná, E' roai te pakéhá," accompanied by long-drawn sighs, indicative of surprise among these people.

With difficulty I broke from the circle, and made up to the old chief, who sat, accompanied by his ancient warriors, fidgetting with anxious impatience for my introduction. I saluted the old gentleman, who pressed noses with me, expressive of affection and regard.

The discharge of artillery still continued; the din and bustle was now augmented by the *háká*, or dance of welcome, accompanied with yells of about two hundred stout and agile performers. The convulsive distortion of countenance and furious gesticulations were given with the usual *éclat*, and returned by my people. A sham fight was then commenced between both parties, in which muskets, and bayonets fixed on small poles, spears and paddles, came in active collision. Some smart blows were exchanged, and knock-down arguments, as such fierce play has been termed, were discussed in the best possible humour. This was no sooner concluded than they indulged themselves in the

luxury of the tangi, which was aided by the mournful yells of some sickly dogs, who, it would appear, felt it incumbent on them, for the honour of the village, to lend their services in giving effect to the general whining lamentation.

Those that did not partake in the chorus, gave me a wink to express *their* contempt of the ceremony; but I knew they only wanted partners in affliction to indulge themselves fully as much as the rest. Tamároá, who was related to the chief, was fast locked in the embraces of the old man, whose plenteous effusions, that fell fast from his eyes and nose, gave me no little satisfaction that I had saluted him before the tangi commenced.

One of the females who had accompanied us met with her father, whom she no sooner beheld, not having expected to see him in this village, than she fell upon his neck, and embraced him with such marks of filial piety and tenderness as prevented me from being an unmoved spectator. The parent, who was quite gray and bowed down with old age, applied his nose to hers, large tear-drops rolling in quick succession down his aged face, which the duteous daughter wiped away with her mat, that was soon saturated with their united tears.

The mussel-shell, as usual, was made use of

by the different groups, and their blood flowed copiously. An old lady, who had appropriated Wátá for her share of the entertainment (she was his aunt), remained some time after the others had finished, excoriating herself with such cruelty, that I was astonished at the quantity of blood she had lost. A circle was then formed, the chief Káká, and a few of his wives, sitting at the head. A tree-stump was brought for my accommodation, on which I seated myself. An elderly priestess then rose up, and commenced a chant commemorative of the circumstances of the visit; imploring the Taniwoa, or divinity of the deep, to stay his anger, if he felt disposed to be disagreeable; also to certain departed spirits which she named, bowing her head and raising her arms and hands as she pronounced the name of each, and supplicated them not to wreak their wrath on us as we passed the sacred shores where their ossified remains lie buried.

The ancient crone then invoked the manes of the illustrious dead who, in this existence, had been enemies to the Hokianga tribes, with whom my companions and I dwelt, to spare us, who had not joined in the enormities committed by those people. The wahiné tohunga commenced her cantatory prayers with a subdued cadence scarcely distinguishable; but, as she entered more

fully on the subject, she became animated with fury. Her gray locks streamed in the wind; her eyes sparkled with peculiar brightness; her countenance appeared to dilate; and, from a quiet old lady, as I supposed her at first to be, she stood now confessed, like the Pythoness of yore, dealing forth to the assembled multitude her oracular inspirations, the truth of which none of her audience doubted (save myself).

All listened with profound attention; their countenances below the eyes were hidden by a garment that served to cover the entire body as they sat on their hams. After this oration, she sat down exhausted, and both parties seemed on the most friendly terms; Káká promising me, as early as I pleased on the morrow, three of his best canoes.

The eager looks cast by my people behind, told me the dinner that had been cooking in that direction was being served up, as usual, in little green baskets, made expressly for each meal. This repast consisted of the usual fare, a fatted pig having been killed for the occasion. The lively grunter belonging to Tamároá, who had travelled with us remarkably well, I determined to leave, as I could not bring myself to consent to the death of an animal possessing such social habits and natural powers of pleasing.

I presented him, accordingly, to the senior wife of the chief, first giving her a recommendation, detailing his accommodating disposition. The present was received with many thanks, and acknowledged by the substantial return of two handsome garments of the silken flax and kierrakiki plant ; the latter serving as a covering impervious to the rain.

After the cloth was removed, *i. e.* the provision-baskets put out of sight, I entered on the business that had procured me the pleasure of visiting them ; which, if success attended the result, a new mart would be opened for the thousands of acres that abounded with flax on the banks of the numerous estuaries that disembogue themselves into the Kaipará. The old chief, with a rueful visage, replied, that the term of his existence was very uncertain ; that the tribes that inhabited the Waikato river had long since totally destroyed the people who inhabited the banks of Manukou and Kaipará ; that the only safeguard he could have was in the Europeans, who would sell him ammunition to repel any invasion of his neighbours on his plantations, which would be more tenable as early as it was known he possessed implements of self-defence ; that the attention of his own people would, in consequence, be otherwise

employed in scraping flax and dragging out spars.

The confusion, exhibited on my first arrival among them, was caused by the fears they had of a descent which was daily expected from a tribe south of the Maungakáhia river. He added, few places could produce such an abundance of flax, that grew in size to twice the length of his own stature; that in this staple his resources were immense, whole plains, for many miles in circuit, being entirely covered with the article, that occupied the soil to the margin of the rivers. He politely offered me the preference to trade with his tribe, as I was the first white man that had entered his village.

The women were ill, he said, to scrape flax for the white men; that the hearts of the natives were darkened (*pori*) for want of employment; and when the planting of the soil was finished, means were studied how to preserve the crop from spoliation.

After the old man had unburdened his numerous griefs, during which he was prompted by many of the old sages, who now and then thrust in a word to refresh the memory of the aged speaker, he led me to his fences, which were in an unfinished state. We were followed by the whole posse of little children the village

possessed, some picking off the furze that abounds in the plains of the country, and attaches itself to the dress of the traveller.

Several of these urchins would touch my arms, pull my coat, and then run away in all haste to some distance. I threw among them some trifles, that caused a universal scramble of both young and old. I visited the several natives, congregated together in groups opposite their respective houses around little fires. All felt gratified at the attention I shewed them. My lads had collected a party around each of them, where our exploits before and since leaving Hokianga were minutely detailed; not a circumstance being omitted which common delicacy would demand the consigning to oblivion. Similar to the usages of more polished society, these tales lost nothing of their marvels by the distance they had travelled; and I was reported, among many other miracles, to have performed that of producing fire from a dry chip solely by speaking to it. I had just joined the circle with Káká as this feat was announced to them. The ladies were especially vociferous that I should perform it before them.

Unconscious of what effect might result by non-compliance, I accordingly consented, and, with the aid of a box of lucifer-matches, which

always accompanied me on a journey, satisfied the curiosity that had been excited. The simple operation had no sooner been performed, by drawing the match through the sand-paper, than it drew forth a shout of astonishment that brought all the natives around who were within hearing. I was obliged to repeat the operation several times, and none could conceive how the fire could come without the offering of a previous prayer to the divinity supposed to be confined within the box. I attempted to explain the natural causes which produced the fire; but I was not allowed to excuse myself from being a sorcerer, though the ladies confessed I was not a *very* wicked one.

The night having advanced, I spake to Puhī to ask from the chief a cabin to pass the night in, and to clear the same from the fleas which infest these domiciles in myriads. I was soon put in possession of one open only in the front, in which my bed was spread. I then joined the family circle of Káká, who were stationed in front of his house; he very earnestly pressed me to become a relative, by accepting his only daughter as my wife, assuring me her rank and station in the tribe, made her an object of much contention among the chiefs, towards whom she had not yet declared any affection.

This young lady, who was niece to Paroré of Waipoa, and principal chief in Kaipará, might have been in her fifteenth year. She was distinguished from the females of the village by her demeanour, which was dignified and graceful; her countenance was eminently beautiful, which was worthy, as to complexion and feature, of being put in competition with the beautiful women of Spain. Her delicacy of appearance was most prepossessing; and I imagined her disposition equally pleasing, from a succession of smiles hovering round her mouth, displaying teeth of unrivalled evenness and whiteness. Her charms were much enhanced by the modest and artless simplicity which evidently composed her usual manners. Koruhána was the name of this chieftess, whose extraordinary vivacity and shrewd remarks first drew my attention.

Her dress consisted of the kaitákas, made of silken flax, with deep, highly worked borders of the same material, dyed red and black; her profuse tresses were collected together in the native fashion, which is particularly pleasing; her ringlets pending on either side of her face, in which the red and yellow honey flowerets of the flax-plant were interwoven.

On the parent chief rehearsing the praises the young lady so well merited, which he spoke

in a strain of affectionate compliment, she instantly covered her head and face with her native garment, a modest reserve peculiar to the females of the land ; but the old gentleman had scarcely made the obliging offer of receiving me into his family by the ties of the native marriage, than she started up, and, with the swiftness of a young doe, ran to her house, situated some short distance. I should have excused myself from the honour of the alliance ; but as Koruhána had left the circle, I felt there was no occasion to make a reply that might have given offence.

Dancing was now commenced by both sexes, and was kept up until nine o'clock, at which hour I had accustomed myself to retire to bed ; previously to which, as usual, I wound up my watch. This piece of mechanism is called by the natives an Atua, or a divinity : few of my present auditors had seen one, the ticking of which struck them with much surprise, which they evinced by repeated ejaculations. It was now time to retire, which I accordingly did. Puhí had prepared the cabin as neatly as circumstances permitted.

Early in the morning I felt quite refreshed from the fatigue of the previous day, and, on opening my eyes, observed my cabin, which I

stated was entirely open in front, crowded with the inhabitants of the village, anxious to see me arise. My throat, which was uncovered, and was less bronzed by the sun than my face or hands, called forth universal remarks. The works of a Phidias or Praxiteles could not have elicited from the most devoted lover of the art stronger terms of approbation. My readers will not, I hope, imagine I am indulging in silly vanity from the above expressions, made use of to express the surprise of the people which arose on beholding a complexion so dissimilar to what they had been accustomed to view.

I huddled on my clothes with all the delicacy I could use ; which puzzled these people much, from the continual habit they have been accustomed to, since infancy, of seeing the males work in nudity. I hastily stole from my sleeping place, and desired Puhí to put my shaving utensils in order.

At this operation, which was new to every person present, fresh shouts of surprise were raised. The lather from the shaving-box was a source of wonder : it was compared to the *oupápá*, or snow, which some of them had seen to the southward ; and as I had as quickly produced fire from a box as “snow” for shaving, they inquired, with characteristic simplicity,

whether I was in the habit of keeping thunder and lightning also by me.

A tin washing-dish was brought by Puhī, who performed his office of valet with looks of ineffable importance. It was a proud day for him. The people were delighted at the uncommon sight. The service of the comb was readily understood; this article, made from various woods, being an ancient ornament of the country, called hearu. The tooth-brush had never been seen before: this was an improvement that never could have been imagined. The looking-glass was handed round; and some of the ladies were so fascinated with what they saw reflected in this indispensable article of the toilette, that with much difficulty they could be induced to return it. Among the admirers of this luxurious piece of furniture was Koruhána, who was delighted with it. Willing to oblige her father, who had treated myself and suite so hospitably, I readily gave it to her at the old gentleman's request.

Káká was highly gratified at the effect produced by the soap and towel, and requested me to allow him the use of the utensils. Puhī, who felt as if the duty of a prime minister had devolved on him, strutted about in consequence. I had no objection to please the old man;

curious, also, to observe the effects it would have on a face that had not been washed, unless by a passing shower of rain, for perhaps seventy years; but, like to Icarus of old, he had to smart for his experiment. The old man had rubbed the soap with all his might up his nostrils and within his eyes, without using water. The unfortunate chief, blinded by the pungent composition, stamped in agony. I desired Puhī to lead him in that state to the brink of the adjacent stream, where he had the cleanest ablution he had doubtless undergone since his birth.

Puhī dried and combed him; and when the old man returned, he looked twelve years younger, and a couple of shades lighter, for the immersion. My valet performed a similar operation on himself, as he piqued himself on being Europeanised.

Several of the female nobility, delighted at the miraculous change the soap had effected on Káká, were determined, in despite of the pain, to try the experiment. Had Puhī paid attention to their requests, he would have found the situation no sinecure. As it was, he turned a deaf ear on his countrywomen. In vain they coaxed and fondled him, patting him on the face, until these artful girls hinted at the im-

measurable improvement he had made over the generality of native young men by travelling with European society. This piece of flattery was continued as long as the soap lasted, when they laughed at him for the pains he had taken. The young females are generally very cleanly in their habits ; in summer, often bathing during the day, in the sea or fresh-water creeks.

At this period a káreré, or envoy, arrived from Mangakáhia, to advise the old chief to hasten with the building of his fortification, as the tribe of whom both parties were apprehensive had given Terarau, chief of that district, intimation they would make a táwá, or war, against Káka, while his pá was defenceless. This news stirred the activity of the minor chiefs, who, with the common people and their slaves, took their axes to the adjoining forest to cut fencing for the pá, to guard the village and property.

At this unpleasant news my people were much afflicted, and felt so dispirited, that they lamented, with bitter tears, having joined me. The present quarrel arose from a circumstance of frequent occurrence among the natives. A celebrated chief, of the tribe of Terarau, had been killed and devoured in a former battle by the enemy, living on the banks of the Waimá ; peace had been concluded between the parties by a

number of Terarau's people, who, some time after, were determined to seek satisfaction: they fell on a few of the Waimá natives unawares, killed some, and carried away the others as slaves. The Waimá people, unable to cope with the Maungakáhia warriors, determined it as best to fall on the allies of their invaders, who were weaker than themselves, and never gave them cause of offence.

After the panic, occasioned by the ill news of the envoy, had subsided, I requested Puhī to hasten breakfast, as the day was advancing; he informed me that both fire and water was tapued by the tohunga, or priest, who was busy at preparing an incantation near the Wai-tápu, situated among a grove of cabbage palm-trees without the fence. I went and joined the old magician, who was entirely stripped, as were five chiefs who were also officiating. They all eagerly asked me in a breath, if I had eaten of any thing; to their evident satisfaction, I answered in the negative. They then requested me to return to the village, as the rites they had to perform were forbidden to be seen by any person but the priesthood. I told them I would willingly comply with their request, but would not answer for the irritability of my appetite, which was not to be thwarted when any thing was to be got. This

induced them to allow me to remain, on the ground that I was a European. They then applied themselves to fixing in the ground some small sticks, about two feet each in length. I was now given to understand the ceremony was an oracular consultation whether my party, including myself, was to perform our journey in safety or otherwise. Each stick stood for one person; my representative was distinguished by a small piece of raupo flag being attached to the head of the stick. On the top of the stick was placed a kirikiri, or gravel-stone; these were to remain on the stick for an hour; and, if none of the stones fell on the earth, our journey was to be propitious, and whichever stone fell, death would ensue in some shape to the person represented.

Perceiving how matters were likely to turn, and that the objects of my journey would be frustrated, I told the priest and his assistants the stones might remain above or below, but I would not stay another day in the village; that their silly nonsense prevented me returning to them at a future period; but if they would throw down the stones, and throw away the sticks, I would spare them each a little tobacco. This tempting offer was serviceable to my cause; the stones were carefully collected and placed in the Wai-

tápu; the lads rushed in, attended by their friends, each with anxiety depicted on their countenances, to know the effects of the incantation, on which it was implicitly supposed their ultimate fate and that of our mission depended; every person had some question to ask, and all was demanded at the same moment with so much vociferation, as to confuse the ancient ariolist. At length the noise in some measure subsided, and the old Druid gave them each a satisfactory answer, that savoured of the tobacco I had promised. All was gaiety and hilarity—every person present relying fully in the promises of the priest, who, from a long-continued practice of his profession, began to think that he was gifted with infallibility. Yet, notwithstanding the decided effects of tobacco in this instance, the superstition of the people held out in this village even against that much valued narcotic.

It was requisite I should purchase some paddles for propelling the canoes, which we were to procure in the Kaihu river; several were offered to me, for which I tendered a certain portion of tobacco. This was refused: double the quantity being demanded. I in turn objected. As I was inclining against the house I had slept in, I pulled a piece of flax from the roof, and with it fastened together the loose tobacco. Some

time after the men changed their minds who owned the paddles, and told me they were willing to take the payment I offered. I acceded; but, on their being told by a bystander that I had tied up the tobacco with flax that was on the house appropriated to my use, they refused to take it. To try them further, I offered double the quantity they had asked of me in the first instance; and, though I feel assured many of these people would have travelled fifty miles, burdened with a heavy load, for a single head of tobacco, not one of those present would accept a single piece, even as a gift, that had become thus prohibited by contact with the flax.

Previously to departing from this apparently honest people, I distributed presents to all the chiefs around. E'Kahu, the eldest wife of Káká, put round my neck the *tiki*, or green jade breast ornament, which she had worn appended to her own. The chief loaded our boys with provisions, and entreated me as a favour to allow his daughter Koruháná, together with a female attendant, to accompany my escort to visit her relative, the chief of Maungakáhia, especially as the village priest had predicted our safety.

Willing to oblige the old man, whose hospitality had been unbounded towards us, I consented, requesting that her brother, some few

years older than herself, might accompany us for her further protection, which was also arranged. The old chief then bade me open my hand, on which he stooped downwards, and, picking up a small portion of the soil, said, that he and his people would as willingly receive Europeans among them, and part with them the lands on which they lived, as give me the little earth he had put into my hand. He further bade me bear in mind what he had said.

My companions packed up their different loads; Puhi, as usual, carrying my wardrobe. After those trusty fellows had passed on in review before me, I saluted the old chief and his venerable councillors, including the priest.

Instead of making use of the usual salute with the chief lady E'Kahu, I substituted the native fashion of my own country, on the lady's lips. This feat astonished Káká and the surrounding nobility; the priest admitted his incantations had been various, but this was altogether new to him. I told them it was the *E'ongi no Uropi*, or European salutation. The chief who already supposed he had passed the rubicon of civilised fashions, by being washed in the British mode, was determined to profit by whatever he saw: he therefore followed this example; and, considering the years of the old

chief, was not so bad an imitation. My readers may smile at this little incident; but this impressive token of affection was unknown until introduced, among other follies or fashions, by Europeans. The abominable tangi has been hitherto the substitute. All the court expressed their approbation of this new importation, and shouted aloud with merriment at the amusement it afforded them.

This noise brought out the ladies from their houses, where they were engaged making flax dresses, to discover the cause of the commotion, and I left them, while the gentlemen were in the act of explaining the reason, accompanied by the family of Káká placed under my protection.

Many of the villagers followed us, exclaiming, " Iré atu rá," or " Go in health;" to which we shouted in return the compliment, " Eko-nára," or " Adieu! good bye." The dogs gave us a howl at parting. Two of these brutes could not be induced, by word or blow, to quit their mistress, Koruhána; they were therefore permitted to follow in our wake.

CHAPTER V.

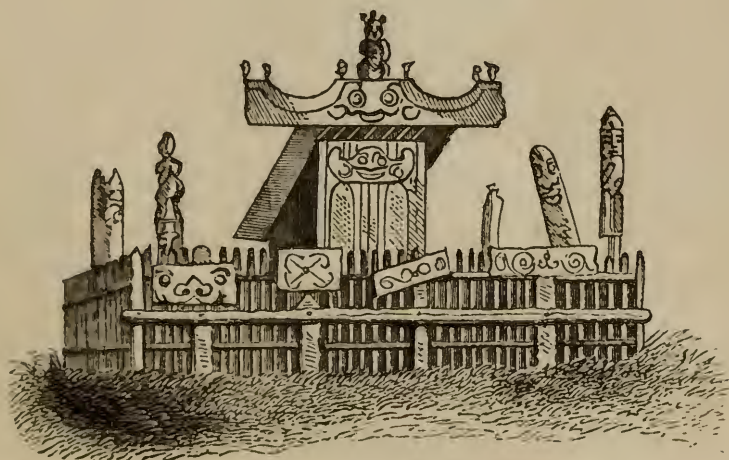
Continuation of our Journey—Native Cemetery—Arrival at Tetaitá—Flax Houses—Sojourn in a deserted Village—Pursue our Route—The Scenery—Arrive at the Banks of the River Kaihu—Embark in three Canoes—Meet with adverse Weather—One of the Provision Canoes upsets—Sojourn for the Night on a Bank of Mud—Singular Alarm—Pursue our Voyage in the dark—Are taken for Enemies—Meet with a Sacred Embassy—Native Superstitions—Arrive at Maungakáhia—Amusements in the Village—Curiosity and Manners of the Natives.

WE then repassed much of the ground we had travelled over the preceding day, recrossed several times the river which runs up to the foot of the village, and several streams that were new to me. The soil in these parts was a deep rich black mould, covered with decayed vegetable matter. Unwilling to lose the benefit we might derive from passing these woods, I gave muskets, shot, and powder to two of our best marksmen, Tamároá and Parré, the latter a native wit, who kept

his comrades in continual good-humour ; he was very clever in imitations, affording us all much merriment by the smartness of his replies.

The bush abounded with pigeons of splendid plumage and delicious flavour ; the rivers were prolific with wild ducks, the summer being the season they are found in greatest number. The sportsmen took their own paths, previously appointing Tetaitá, a flax village belonging to Paroré, as our head-quarters.

We passed an extensive grove containing a Wai-tápu. In this place was deposited the bones of a male and female chief of Kaipará.



WAI-TÁPU, OR CEMETERY.

The house which enclosed these remains of mortality was built of old canoes, that, having belonged to the deceased, were not allowed to be

used after their death. It was much in shape of a large watch-box, with a shelving roof, slanting like a skilling, which it resembled. It was surmounted with a *maihi*, or frontispiece, which was decorated with feathers.

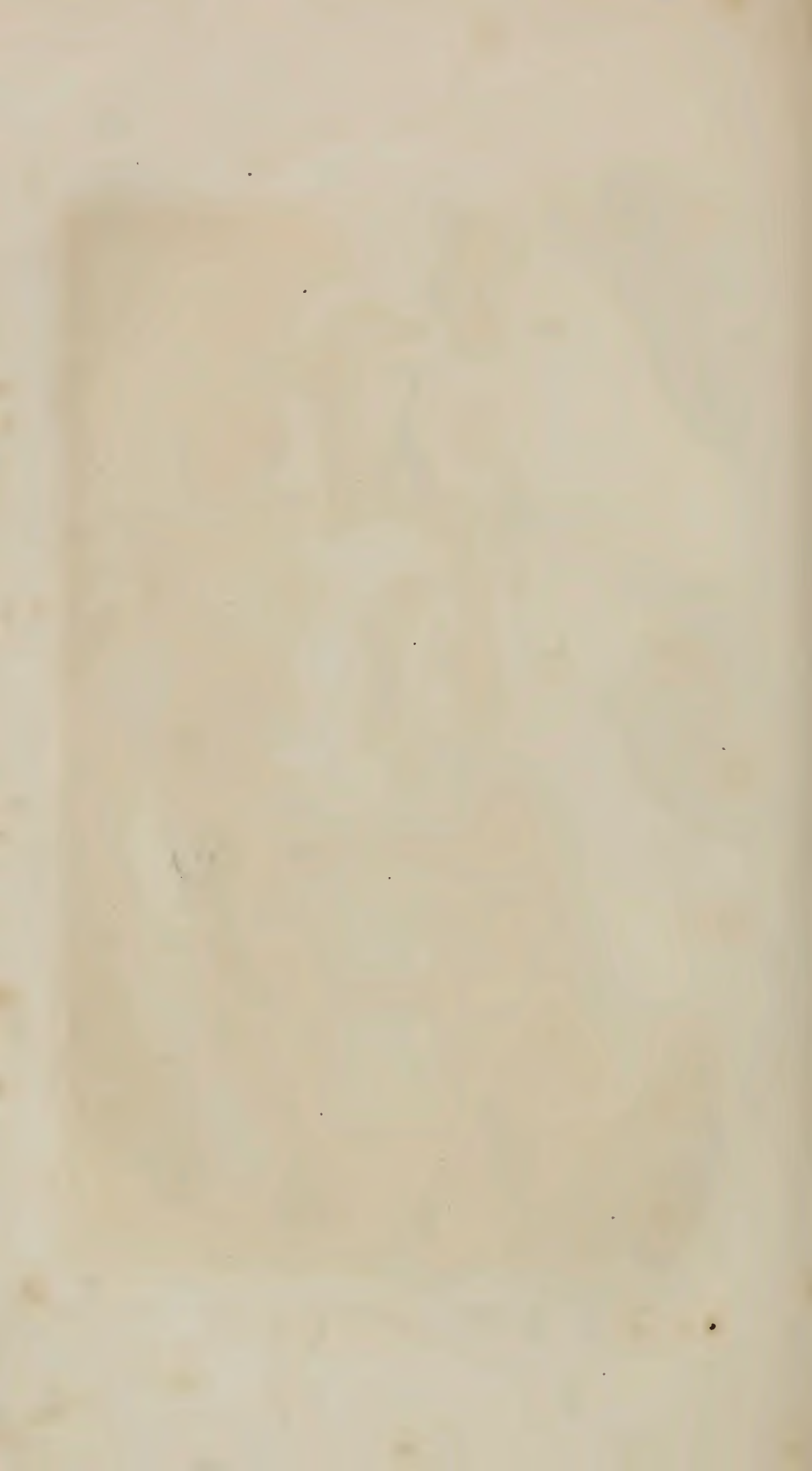
The house was enclosed with a compact fence, on which was fastened, with wooden pegs, large pieces of canoe boards, with hieroglyphics denoting the tattooed marks on the body of the deceased.

This was the largest Wai-tápu I had seen; the whole was painted with kokowai. My natives, on passing this sepulchre of the departed, closed near to each other; at this moment a little korimáku bird struck up its vocal powers with its tone as clear as a musical glass. Wátá turned to me and said, "That is the god of the New Zealanders; he warns us not to come near the Wai-tápu; let us walk quick, and avoid his anger." I acceded to his wish, determined, as far as lay in my power, to comply with the customs of this singular people. I attempted by argument to prove the erroneous ideas he entertained of a merciful Creator. I inquired, who were the native gods? "Our chiefs," replied my informant; "who have been renowned men in this life; whose spirits become immortal, and who busy themselves in the affairs of their descend-



Camp of the Waikato in the River. Hokiangi

London, Published by Richard Bentley 1838



ants while in this existence." I inquired how the chiefs had died who were mouldering in the Wai-tápu we had passed? Wátá stated the chief had fallen in battle, but his body had been recovered by his friends, who had severed it in several pieces, and conveyed it home in baskets; his wife, on hearing of his untimely fate, had immolated herself by hanging.

We continued our route amid high jungles of flax bushes, and soon arrived on the borders of a forest, whose densely covered soil produced the various trees common to those parts. Some were of the largest magnitude, their branches covered with umbrageous foliage, the soil being impervious to the sun's ray; but little herbage grew on the land, which was rank from the continual moisture of decayed vegetation.

We passed some sheds covered with *nikau*, or palm-leaf branches, that had been erected for the night by some native travellers. The under-wood and high straggling tree-roots rendered the paths almost impossible to pass. On emerging from this wood, we were dazzled for some time after quitting its darkness, by approaching the plain, where the sun shone with splendour. Wátá pointed out a bush, from which he produced a small iron trypot, that had been secreted there, and purchased from the Europeans.

The plain we next passed over was perfectly level, containing many thousand acres, and was much more extensive than I was led to believe at first view : it was covered with ferns (*kaikátoa*) and elderberry bushes. Some clumps of trees gave the place the appearance of beautiful shrubberies. The hills on each side were distant and irregular, but apparently well covered with useful timber. Another swamp terminated at the end of the plain : this was literally filled with flax ; which, being in flower, produced a pleasing effect.

We soon gained another plain, on which the flax leaves were so high, as to render it almost impenetrable. We soon arrived at *Tetaitá*, a village belonging to *Paroré*. In this place was erected three large flax-houses, filled with scraped flax of various qualities. One house contained some tons of *hungáhungá*, or silken flax ; the others with *muka maöri*, or common native flax. We met with a few natives in this village who testified much surprise at seeing me : they were related to my party. I congratulated myself they did not appear in a crying humour, so I was saved the discord of the *tangi*, though one old dame commenced whimpering : she was a slave. On perceiving *Koruháná*, who was her master's niece, she would fain have cried, but gave it up,

as she met with no encouragement, and none felt inclined for the luxury of being miserable.

A party of mongrels who appertained to these people, who were principally slaves, commenced with the usual vociferation of their tribe; but our two Achates, who brought up the rear, soon silenced these degenerate curs. A pretty winding stream ran past the village, which was early vacated by the party who preceded us, who took to their canoes, and were soon out of sight. Here we encamped for dinner. Our two marksmen did not join us here, which did not give me any uneasiness, as they knew where we intended passing the night. The iron pot was found to be serviceable; and, after it had cooked the necessary provisions, was placed in a basket and reserved for my especial use. The flax-houses in this village were nearly eighty feet in length, and thirty feet in breadth. They were put together by poles and raupo, and the lower parts were open, with only poles placed across. The whole of the prepared flax was tápued, and of course safe from depredation.

After resting an hour, including dinner, we resumed our travel. The scenery, as we continued our route, was very similar to that we had previously passed; the only variety we saw was on a particularly elevated plain, where no

forest was in view; and the nearest that approached the vicinity of the plain was at least one hundred and thirty feet lower in descent than the plain; yet we saw large masses of Kauri gum buried in the earth. What revolution of the elements could have brought the bitumen to these elevated plains, where it was strewed in abundance, it is impossible to conceive. The natives could give no account of its having been brought there. Patches of low forest-land were observable in various parts of these plains, and a number of swamps abounding in flax. The substratum of the hills was sandstone, which was here found in large quantities. The marshes were filled with a wiry grass called hiwi.

At sunset we arrived at Otapanihu, where we found our absentees, who had killed fifteen large pigeons, and a quantity of parrots, hawks, &c. The birds had been well plucked and cleaned; fires were kindled, and three houses erected,—one for the retinue, one for Káká's family, and a third for myself. Hastily as these houses had been constructed, they were impervious to wind and rain.

This station had been formerly a flourishing village, where the navigable part of the Kaihu river commences; now, every place in the vicinity is deserted, the former tribes that existed

in this spot having been entirely destroyed. Their name is yet remembered, but none now living bear it.

In addition to the fare set before me at supper, a quantity of *rito*, or hearts of the palm-tree, were also included. This vegetable, which is eaten uncooked, makes a salad unequalled for its excellent flavour, and is held in much esteem by the people. The parasitical fruit *táworá* was also produced. It was a matter for astonishment, how so much could have been procured by our two foragers in so short an absence. The birds, which were excellent, drew upon our sportsmen unqualified applause. I distributed biscuit and tobacco to the party, which added to the general satisfaction that was displayed by every one.

Supper was not hastily discussed; and after all had enjoyed themselves to repletion, which my people invariably did whenever the chance offered, a *háká* commenced, in which the four females in our party acquitted themselves to perfection. Wrestling matches followed, wherein the men displayed much strength, but little of the tact which so much aids these encounters; and I fell asleep during one of the drawling nasal songs peculiar to the people. The words were composed for the occasion, in which our adven-

tures formed the theme. Koruháná was the improvisatrice; wherein she described the white man sailing over the boundless ocean, who would have been swallowed up by the waves but for the shielding arm of the New Zealand Taniwoa, who had conducted him to these shores. Our journey was then described in this chant, which, if it possessed any melody, arose from the sweet tones of Koruháná, whose voice required but cultivation to become both rich and powerful. She was joined occasionally by the group around her, in a chorus so much in unison, that I perceived it was an old chant to a new subject.

The appearance of these people gave a highly romantic effect to the scene. They had seated themselves in a circle round an immense fire, that glared on their expressive countenances, some of which yet displayed the red marks of the kokowai put on in the morning. Koruháná stood erect in the circle; and, as the subject animated her, accompanied the song with action. Thus, in describing the waves of the sea—its effect on a ship—she reeled her body, to typify the uneasy motion of a vessel. When her song had ceased, Puhi struck up his vocal powers in the chorus common among the people. This piece is invariably sung in a whining, drawling,

disagreeable tone ; the soporific effect of which, as I have stated, soon composed me to sleep.

At the earliest dawn, I was awakened by the sweet voices of the many beautiful birds, that literally filled the bushes, whose varied notes echoed throughout the adjacent bush until sunrise. It was a lovely morning : the heavy dews that had fallen during the night gave a freshness to every thing in nature. At 5 A.M. we started from our resting-place ; and, after a short travel, soon arrived at the place where the canoes lay anchored amid a quantity of reeds alongside the banks of the Kaihu.

These native boats had nothing particular to recommend them. The largest was appropriated for me, and a seat was constructed in the centre. They were without topsides, and, when loaded, were within two inches of the water, so that the least restlessness of any sítter within filled them with the fluid. For my own part, I had been much used to this sort of conveyance, being similar to the pirogues in which I had formerly made passages within the island of Madagascar. As soon as we were all seated in our places, the three canoes started in company, and were steered down the river with great rapidity.

Our helmsmen commenced the usual boat-chant, which, with trifling practice, enables every

person to keep exact time with his paddle ; the singer is joined occasionally in a chorus by those who keep stroke, at which time additional force is given to the paddle. The celerity with which a canoe is made to pursue its course often astonishes the stranger.

We soon left Otapánihu behind us. The river took a devious course, and was at this place very narrow ; our canoes were also much impeded in their progress by the many branches and stumps of trees that had fallen in the water, and blocked the course of the unfrequented river. In one place an immense ráta tree had fallen across, and caused us all to quit the canoes, and draw them over this broad impediment. After we had passed the distance of a few miles, we got clear of these annoyances ; and the stream which had hitherto been but a few yards in breadth, now expanded to some width.

Here we commenced an animated race, in which the females displayed equal agility with the males, joining in chorus, and keeping the necessary time required. I also amused myself by paddling, which is fatiguing at the commencement ; but a little practice accustoms any person to the exertion.

Hitherto the banks on either side presented

solely flax bushes, whose tall waving leaves rose to the height of twelve feet ; the shale growing between the tufts, which bear the flowers and seed, rising to the height of twenty feet, which overhung the sides of this silent river. Here was an article growing in wild, luxuriant abundance, amply sufficient to employ the energies of thousands of a civilised, industrious people ; but this place was deserted, and not an inhabitant was to be seen. The very names of many tribes, originally belonging to the soil, had passed away from human remembrance.

Several places we passed were pointed out to me as having been particularly populous. The only remembrance left of human beings having tenanted the place, were a few rotten sticks and decayed rushes, and, in various spots, pieces of old canoes standing perpendicular and solitary, grotesquely carved, as a monument to an illustrious man departed. These deserted spots — villages no more — from the lone, unbroken silence around, gave me sensations undefinably unpleasant. “ Where,” I inquired, musingly, “ is the stirring hákáká, the tangi of affection, the agile dance, and shout of merriment ?” I was answered by the plaintive ti-ti-ti of the Kori-máku bird, who sat perched on a ráoui, whose

original carving had long since been obliterated, and covered with ivylike moss.

The canoes were hastily paddled past this spot, as the poor Korimáku was instantly recognised as the Atua, or spirit, of the chief, whose bones had been buried long since in the sepulchre below. I was told by Támároa, who was well learned in the traditions of these parts, that the monument we had just passed had been erected to the memory of a great warrior chief of Kaipará, named Tamiteri, who had fallen in battle, fighting the tribes of Waikato. His body had been recovered, but the head had been purloined by the enemy, who had preserved it after the native fashion. It was added, he had become a river-god, and kept at this station, upsetting canoes, and playing divers feats of a similar nature, such as causing the river at times to be impassable, by raising heavy swells, as some satisfaction for the detention of his head.

It reminded me of the civilised traditions of those veritable saints, St. Denis and St. Patrick. Our companions in the canoe listened with the most eager attention to the truths uttered by this chorographer.

When this object was no longer in view, the paddling suddenly ceased, and a consultation

was held as to what the departed Tamiteri had said in the form of the korimáku. The conclusions of these people were various; some construed the communication into an approaching storm; others were divided on the opposite side of the question, conceiving it signified a calm: so that either course of weather would give just pretensions to the Atua's predictions. I congratulated myself that the bird had carolled with its usual clear note; for I verily believe, had his throat evinced any hoarseness, it would have caused us no little delay. I became continually fearful of the croaking of frogs, who congregate in the adjoining marshes in great numbers, from the ridiculous superstitions of these people.

After paddling about five hours, we landed at a deserted village called Nagneréri. During the progress we had made in our travel, the banks of the country were covered with dense flax bushes, which apparently flourished as luxuriantly in the most exposed as well as sheltered situations—in marshy or alluvial soils—the most argillaceous or tophaceous spots. The dinner was soon prepared, and I sat down with an appetite that bade fair to rival that of my messmates, who did ample justice to the repast. After our packages were ready to be placed in

the canoes, a deputation waited on me, requesting I would stay at this place for the night, though the ebb-tide was in our favour. This petition arose from the fears engendered by the lay of the Korimáku; I arose from the tree I sat upon, and ordered them to make ready to depart immediately.

I was reluctantly obeyed; but it was supposed, as the Europeans had never given Tamiteri cause of offence, when living on earth, it was unlikely his spirit would trouble them; we accordingly took our places in the canoes. Koruháná, her brother, and the kuri dogs, who appeared to thrive well on the expedition, occupied places in my canoe. These faithful animals had never been so well fed before; instead of the prickly husk of the Indian corn, which defied mastication, they now fattened on fish and meat; and their former perquisites, consisting of the thin parings of the potato and kumera, was supplanted by the vegetables entire, on which they flourished with evident marks of self-satisfaction.

We again hastened on our course, leaving the long river of Wairoa to our right, which led to the mouth of the Kaipará, and entered with our canoes the river of Mangakáhia, whose tortuous course flowed full forty miles further, trending to the northward. Here we met with

a heavy ground swell, that tossed our canoes about like rushes, and yet we were full sixty miles from the sea. I felt surprised, as the day was particularly calm; the natives were in a fearful state, attributing this common occurrence, of what was perhaps an overfall, to my obstinacy, in having disregarded the injunctions of Tamiteri.

These people who, from practice, are very expert in the management of their canoes, on the least alarm become quite helpless; it was so in this instance. I was enabled to keep those who were in my canoe from feeling dispirited, but it was otherwise with the occupants of the other canoes; a heavy swell caused them both to lurch and capsize, by which unpleasant accident all our provisions went to the bottom of the river.

The natives, who generally swim exceedingly well, soon righted their canoes, but the loss of the provisions was a serious calamity; few could feel the accident more than these people. Though the slight breeze was in our favour, the swell now rose in topping seas, and made it imperative we should land; but the banks of the river were of soft blue mud, that skirted the shore full a half mile inland, covered with mangrove-trees, and we could perceive no place in view tenable even for the weight of

a cat. To perch on the mangroves for the night, without fire or food, was not a very inviting prospect; to remain in our canoes was to court a watery grave; however, by continually baling with our *tiâru*, a utensil for clearing water from canoes, we managed to advance another mile; when, through a grove of the aquatic mangroves, we espied a small spot a trifle elevated above the surrounding banks. To get to this place of safety was equally our object and difficulty; the natives, on landing, sinking in the soft mud up to their knees at each step they advanced; at last they effected to reach the mud-bank; the smallest of the canoes was brought alongside the one I occupied, into which I stepped, with the boxes containing presents, bedding, &c. Some branches of the mangroves were then placed on the bank, and the canoe propelled over them by the natives, to the bottom of the elevation, of which we took possession for the night.

The spot we occupied might have been sixteen feet square, formed of mud and branches of the young mangrove, which had originally arrested the soil from distant banks; it was surrounded at high-water, and the spring-tides covered it. At the lowest ebb, the largest canoe was despatched, to enable our divers to search

for the provisions lost by the upsetting of the canoes, which had been carefully packed up in baskets, after the native method. They returned some time after, successful, all the baskets having been recovered.

A quantity of palm-branches were procured from the neighbouring bush, to make houses for the night; a large fire was also kindled, furnished by the mangrove bushes around us; and the little trypot, which had sunk when the canoes were upset, had been regained, and was put in requisition, as the mud-bank we now occupied was too damp to admit of a native oven.

Our domicile was so small, that it was necessary to dispense with the dance, as a false step would have sunk the performer up to his chin, in the soft aqueous mud that surrounded us on every side. One of our lads, named Motuihu, was an inveterate sleep-walker; him I had fastened to a stake, that partly served to support the shed my natives occupied. A distribution of tobacco put them all in good humour, and the pleasures of native song were substituted for dancing. The music of the country was produced, to while away the hours we had tediously to pass in this singular and unhealthy place. I was pleased in being able to add to their amusements, by the gift of that primitive instrument

termed a jew's-harp, which was received as an inestimable gift, and essayed upon by each of the company: a recital of the day's adventures was chanted in chorus.

Several tales of the relentless Tamiteri were also related, and implicitly believed by these simple people, as credenda not to be disputed. Among other probable native facts, Támároa told us that his father, who was a high-priest, had been let into the confidence of the Taniwoa, who had described the Reinga, or city of the dead, to be a much pleasanter place than this sublunary world; that the spirits who were as numerous as the sand (*oné pu*) lived very comfortable; that no fighting was allowed, but that the native chiefs could not exist, without some pleasurable excitement of the kind. To pass their time comfortably, they accordingly returned to this world at stated periods as deities; the arch-priest accounted for the failure of any of his predictions—by the absence of the Atua from this world to the Reinga; and as these vampires are not gifted with ubiquity, it is impossible for them to listen to incantations arising from earth at such periods.

The food at the Reinga was declared to be excellent. This latter remark gave universal satisfaction. The quality, quantity, espèces, &c.

rationed to each person in those blissful regions, were next discussed; during which, fatigued from being pent in a small canoe all day, I fell asleep.

I was suddenly awakened, about an hour after midnight, by the confusion of the party, who, I perceived by the flames from the fire, were looking at each other with speechless horror depicted on their countenances. The cause was soon explained; the two dogs, who had been comfortably nestled among the natives, had unaccountably commenced barking, which had quickly roused these watchful people, who immediately expected an attack from an enemy, which our fire on this solitary bank might have attracted. These people seldom meet each other in these untenanted places, without trembling at the encounter; yet few people are more disposed for gaiety, or sooner forget passing annoyances.

Each of the company was now attentive to the dogs, who are the native safeguards; but these somnolent animals, unaware of the confusion they had excited, composed themselves very quietly for a nap, rested their heads on their forepaws, gave a long-drawn sigh, and gradually sank in sleep. The fires were now about to be extinguished; but this I overruled,

arguing that an enemy could never be aware of our being in this place, as none of the nation ever stir out after dark, a New Zealander being fearful of his own shadow.

I again awoke before day-break, with a fit of ague, from lying in so noxious a spot. The people had sat up during the night, the barking of the dogs having effectually chased sleep from their dormitories.

We started up unrefreshed ; and, by the light of our fires, placed all our materials in our canoes. A thick dark fog had enveloped us during the night. The dogs, who I expected would have fared badly, from the fears they had unwittingly imparted, were to my surprise much caressed ; the cause of their barking was thrown on the Taniwoa, who it was supposed had played off some of his numerous tricks on the animals.

This conclusion was announced to me with so serious an air, that I could scarce refrain from laughter, which I avoided, being inclined rather to convince them by reasoning and reflection, than by ridicule, which could furnish no proof of the erroneous ideas they entertained.

Rangiréri, or the waterfall of heaven, was the inappropriate appellation of the mud-bank on which we had encamped for the night. Previously to leaving this place, a large fire was kindled,

as a beacon for us, which proved serviceable, while with difficulty we pursued the course of the Maungakáhia river, hidden from each other by the heavy oppressive fog that arose from the marshy lands and mud-banks on either side of the river.

Several times we got foul of the banks, and it was not until the sun had risen high in the heavens, that the nebulous vapour had partially cleared away, which discovered to us that the flax plant was as prolific on these banks as we had hitherto seen on the Kaihu.

We passed several patches of splendid forest, whose lofty trees grew within a very few feet of the river's brink.

On turning a bend in this serpentine river, we suddenly came up with two large canoes; in one of them sat a venerable decrepit chief, full dressed, and decorated in the native fashion; his hair was tied up in a bunch behind, and ornamented with the O feathers. The tattooing on his face was scarce discernible, from the quantity of kokowai with which he was bedaubed; it had also been made use of to sprinkle his garments; a tiki of green talc hung suspended from his neck, and a large *wáká kai*, or ear ornament, cut from the downy part of the breast of the gannet, floated in the wind. I judged this ancient noble to have passed his eightieth year, yet he had the

strength to steer the canoe he sat in, which was a very large tewai of the red pine; he was assisted in paddling by two young lads, who were his grandchildren, and five old ladies, who, I was informed, were the only surviving wives of the venerable polygamist. The ladies were be-daubed, *cap-à-pie*, with a mixture of kokowai and shark's oil; and the strong nature of the latter was such that I was sensibly relieved by being paddled to windward.

The second canoe contained males only, of all ages, and by the particular attention paid to their dress, I was convinced they were all chiefs; their hair had been neatly collected, and tied in a bunch at the top of the head, decorated with the feathers of the *uia nui* bird. Their ears were garnished with handsome dried skins of the *piwákawáká* bird, or the tooth of the sand shark, pending from the lobe. Three of the chiefs stood up erect in the canoe, brandishing a *háni* spear, or the tomahawk. Kokowai and shark's oil had been lavishly bestowed on all the party: their dresses consisted of the kaitaka and karowai, made of the silky flax, and covered with dog-skin mats, or *néris*' made of rushes, as protection against rain.

On perceiving our three small canoes, they immediately flew to arms, but were agreeably

surprised to see a European among their own friends. There was much greeting on both sides. We learnt that the large canoe was *tápued*, and all that was in it, consisting of some old muskets, several paddles, garments of all kinds, and a large fishing net, somewhat the worse for wear. Among others of these sacred trifles, was a fern-pounder and a stone, together with several old sticks that had formed part of a shed belonging to a deceased chief, and which were also *tápued*. These several things, including a large canoe, were to be deposited in a *Wai tápu*, some short distance inland at Kaihu, as offertories that would prove grateful to the manes of the departed warrior, whose bones were to be exhumated.

This ceremony was called a *Haihunga*. I offered some presents to these people, but they were rejected, as all these sanctimonious folks were strictly *tápued*; they doubted not, if any of them touched food, or any thing else, while under the interdiction, the *Atua* would destroy them.

I was nevertheless informed, it would be lawful to place a little tobacco in the canoe that was *untápued*; and I did so accordingly, with care, lest I should put the grateful narcotic in the wrong place. We then saluted

each other, took to our paddles, and a sudden bend in the river soon hid us from view.

Our party struck out with their paddles manfully, and the canoes flew through the water in quick style. We passed several *ráouis*, painted red, which had a pretty effect amid the green bushes. One district we passed was highly *tápued*, from the cause of an accident that befel a chief, in the act of giving help to some of his people, while dragging out of the bush a log which was to be hollowed to form a canoe. A branch of some tree that had been previously severed, fell, and struck him with much force on the shoulders; he was not long in recovering: but the forest was *tápued*, and it had remained so some years previously to our arrival. Had the country possessed its proportion of inhabitants, a *tápu* of this kind could not have existed. We soon arrived at Maungakáhia valley.

A number of canoes, handsomely painted and decorated with feathers at the stem and stern, pendant in garlands, were lying off the settlement. We approached unobserved; but no sooner had my escort discharged their muskets, than hundreds ran down to the beach in a turbulent manner to know the cause. As soon as friends were espied, with a European among them, mats were waved, the “*airémai*,” or wel-

come, was shouted and screamed from all quarters by the inhabitants of this primitive capital, the dogs adding their yells to the clamorous din. Numbers swam off to us, to haul the canoes on shore; others threw small stones and sticks at us, which is accounted another method of welcome. Our canoes had scarcely got to the shore, when the men jumped into the water and rushed to the beach, pursuing the natives of the village, who amounted to about three hundred and fifty persons; both parties of the men were quite naked, purposely. My people were then pursued in turn by the opposite friends; who, after some mock fighting, rushed after each other into the water, splashing each other, and interchanging a few hearty duckings. After this had continued some time, all rushed like madmen to the upper part of the beach, and hastily formed themselves into two separate bodies, taking opposite places.

As early as they had arranged themselves in ranks, they wildly rushed each party against the other, passing with great force. During this *mélée* they flourished their paddles and hanis, some making use of *taiápá*, or rail-fence, in lieu of spears: they each returned to their places. The *háká* was then commenced, accompanied with the usual yells in chorus, keeping time with their volitary movements. Their bodies were

thrown into attitudes that defied the tortuous powers of a European posture-master to imitate. They almost rolled their eyes out of their sockets, distending their mouths, like hammer-headed sharks, from ear to ear; their tongues rivalled the chameleon, who can conveniently turn it to the back of his head.

Jumping in unison from the ground, each tried to out-Herod his neighbour; this was continued until nature could no further go, when down they sat to make room for my followers, who acquitted themselves admirably. As they sported seven muskets among them, they were made use of in the dance, each contriving to shew the brass on the stock, which is kept bright for such gala days as the present proved to be.

After the háká was finished, all the natives arranged their dresses. The chiefs were distinguished from the common class by their dog-skin dresses; the inferior portion of the aristocracy were dressed in handsome mats of silken white, or glossy jet, dyed by an infusion of the bark of the henou-tree. Some of these large mats were tied across the breast with strings, and, descending to the feet, gave a lively idea of the majesty imparted to the wearer of the ancient toga. The effect produced by the many various

dresses and ornaments, which were very becoming, was extremely pleasing.

Each person wore a belt of leather, or matted flax, from which was appended the stone *méri*, or more modern tomahawk. Most of these people had contrived to give themselves a daub of *kokowai rouge*, which, together with the feathers on their heads, and newest garments, were brought from the houses by their numerous wives in waiting, who arranged the outward appearance of their husbands with seeming pride and pleasure.

Terárau, the chief of the district, was absent some short distance; but a messenger was sent to inform him of the arrival of a European within his fortifications, the first who had ever visited his village.

I was received by his relative *Mátté*, who dispensed the honours of the place during the absence of his superior lord. The abomination of the *tangi* commenced, in which the early sobs rose to shrieks and outcries that were truly dismal to hear—it reminded me of those unhappy people whose prostrated imagination conceives no hope. This howling lasted an hour; and as we had passed through many adventures (in the ideas of a native), it took some time to chant over. The women, as usual, were most out-

rageous in the lament, and cut gashes in their flesh with such ferocity, that I was fain glad to quit their vicinity, and visit the "lions" of this primitive metropolis with the complaisant Matté, who politely proffered himself as cicerone.

The children, with accustomed curiosity, followed me, feeling my legs and pockets at every turn. The females exhibited the usual mixture of bashfulness and curiosity of the dear sex, screening their faces with extended hands, and peering between their fingers. The modesty and reserve of the young females of the country, in parts uncontaminated by obscene Europeans, induce them to retire from the glances of the stranger. It was so in this instance; but curiosity soon made them return.

I was introduced to one of the chiefs who had not joined in the háká. He was lying in a recumbent posture within a shed, undergoing the painful process of tattooing, which pride made him bear with much firmness.

His face was besmeared with blood, that had partly dried on the skin; and also streamed from the punctures then making. The practitioner of the art was a native of Wákátiwai, on the banks of the Thames, and was accounted an adept in this really difficult branch of the native arts. I could scarce refrain from smiling at this

tyro. In giving any interesting touch to the agonised impatient under his hands, he would incline his head on either side, with the self-satisfied air of an academician when giving a touch that "tells," according to the technical term of connoisseurs. At every stroke given by the operator, the victim to fashion winced and writhed; which will not excite surprise, as each cut jagged into the flesh with the acuteness of a sharp knife, blood flowing profusely at every incision; this was wiped away with a piece of soft flax, that an extra tap might be given if the flesh was not already cut deep enough.

We passed on from this prostrate chief, who summoned all his fortitude to appear calm before us, though the quivering of his whole body evinced the tormenting pain he was suffering. I next espied some male exquisites in a small shed, decorating each other for the occasion. One was stooping down, having his hair combed, feathered, and painted; while, in turn, he was giving a touch of red ochre and shark's oil to the legs of his coiffeur.

I was next introduced to the chief lady of the absent Terárau, who sat on a dais, or raised platform, apparently without animation. I made up to her, with the intention of giving the ongi; but an instantaneous "*káore*," or, "you must

not do it," burst from the lips of the bystanders. The lady was tápued, on account of the absence of her liege lord. There was nothing remarkable in the countenance of this chieftess to cause any superabundant fears in the breast of the absent husband. In addition to a countenance of a most unpleasant expression, she had added the repulsive rancid shark-oil in such profusion, as made her presence unbearable. I felt gratitude to the priest for tápuing the dame; and, unwilling to break the prohibition, I hastily quitted her presence.

I was introduced to that part of the enclosure, where the heads of the enemy that had been captured during the week were placed on poles, in front of the house of the chief. I counted nine: there were three more placed on poles in front of the entrance-gate to this part of the village, behind which was the cemetery. The latter had been in that situation for a month previous. They brought to recollection the refined taste that prompted a more civilised people to decorate the gates of their metropolis, the emporium of the fine arts, with ornaments of a similar nature, some "sixty years since;" the discontinuance of which has been destructive to an itinerant profession; for we are told by Walpole, in his "Private Correspondence," that

at a certain date he went to the Tower of London, and passed under the *new heads* at Temple Bar, where he saw people making a trade by letting spy-glasses at a “halfpenny a look.”

These heads had chanted the war-song but four days previously; the bodies which had appertained to them danced the wild *háká*, and had since been consigned to the oven, and nearly wholly devoured by the natives. Curious to see this abhorrent food, after it had undergone a culinary process, I requested a minor chief to shew me some; he accordingly mounted a *wátá*, where the provisions are always kept, and brought down a small flax basket, containing the human viand. At first view I should have taken it for fresh pork in a boiled state, having the same pale, cadaverous colour. My informant stated, it was a piece of the lower part of the thigh, grasping with his hand that part of my body, illustrative of what he advanced. It appeared very much shrunk; and on my observing it must have appertained to a boy, the head of its possessor, when alive, was pointed out to me, apparently a man of forty-five years of age.

The sight of this piece of mortality afforded the chief some pleasure, for he stretched out his tongue, pretending to lick the food, and gave

other significant signs, indicative of the excessive delight he felt in partaking of human flesh.

The man ascended the notched pole of the wátá, and replaced the basket carefully. On descending, and rejoining me, he entered largely on the subject, pointing to many parts of my body, such as the palm of my hand, shoulders, and lower extremities, as being particularly delicate, even to the most fastidious. In conclusion, he suddenly gave a theatrical start, distorted his countenance into the most revolting gesticulations, darted forth his tongue, and rolled his eyeballs until the whites only were visible. He next writhed his body into the most tortuous form that was possible for nature to admit of, throwing forward his arm, as if in the act to grasp me: but I had seen too many of such freaks from his countrymen, during the period I had sojourned among them, to feel any symptoms of alarm. I only laughed at him in reply; on which, perceiving the little effect his abilities had produced, he resumed his usual manner, and laughed also.

The preserved heads on the poles resembled many natives I had seen; a satanic grin appeared in the countenance of each. I was particularly struck with the small size of these

heads, which appeared no larger than those of little boys ; the ages differed, the senior looked fifty, the youngest seventeen years.

Puhi joined me, to say that provisions were about to be served up. I requested a shed of Mátté, to be tápued for me, which he instantly granted ; on which my trusty steward arranged the place with palm-leaves into something like decency, while every movement of both master and man were watched by the surrounding natives with surprise and amusement.

Nothing escaped their remarks. The iron pot was now introduced, in which Puhi, who piqued himself as a cuisinier, had stewed a fine pigeon with vegetables ; a tree-stump answered well the purpose of a chair, and one of the boxes served for a table. The tin dishes were next produced, which elicited unlimited praise for their brightness.

Puhi, in answer to an inquiry of Mátté, as to the substance they were formed of, replied they were formed of *moni korá*, or gold money. Many of the chiefs who had heard of the value attached to money by Europeans, now stared with still greater avidity at the supposed riches displayed. Many were the questions put to Puhi, but he was too self-satisfied with his own importance, to return an answer to any one less

than a principal chief; and even to such, his remarks were as brief and mysterious as he could well form them.

A large circle of natives had flocked round, composed of both sexes, all ages, and the different grades of native society, who always socially mix together, anxious to see a white man eat. My knife and fork, which my steward brandished with solemn dignity before the eager eyes of these primitive people, was next produced. The pepper and salt were past comprehension; each of these articles in turn caused the utmost surprise. They begged each other to notice how I made use of the knife and fork. A shout of merriment followed the necessary occasion that constrained me to apply my pocket-handkerchief to my nose. I have alluded to the less pleasing substitute for this useful appendage among this unsophisticated people. As every action I made use of was faithfully copied by most of my audience, I need scarce add, their gross manners, in attempting to give effect to my last action, was such as to spoil all further appetite; I therefore left the utensils in charge of Puhi, to pack away at his leisure.

CHAPTER VI.

Transactions in the Village — Cannibalism of the People — A Council of New Zealanders — Native Oratory — Ceremonies attending a Native Marriage — An Embargo on the Canoes — Superstitions of the Fishermen — Arrival at the Cemetery of a Divinity — The deserted Districts — A Tápued Village — The Mountain of Tokátoká — Traditions respecting it, and the adjoining Land — Sandbanks — Land on the Sacred Beach of Taohará — A Land Storm — History of Kaipará, and its former Inhabitants — Our Arrival at the Harbour ; its Entrance and Dangers — Return, and sail up the River — Sojourn on the Banks of the Kaipará.

SHORTLY after dinner some muskets were discharged, announcing the approach of Terárau, who then made his appearance. This chief was of a tall commanding figure, apparently about thirty-five years of age, with a countenance at once very expressive, features possessing European regularity, and a complexion of light bronze. He was entirely marked with the *moko*, or tattoo, and moved with the pride and dignity which a New Zealand chief delights in assuming.

He was accompanied by his brother (I be-

lieve by adoption), whose countenance presented the most unpleasant and forbidding expression I had yet seen. The lower part of his countenance, including his underlip to his chin, was of a red-raw aspect, occasioned, it was said, by the chief when in infancy, and left to himself, falling on some burning embers.

Terárau led the way to his house, around which was assembled some venerable men, and a crowd of people of lesser note, anxious to listen to the purport of a visit from the white stranger.

Terárau sat himself at the head, and the group, in a circle, sat in profound silence. The elders placed themselves also on the ground, with their garments covering their mouths, and appeared occupied in serious meditation. I opened the conversation by saying, this was the first time I had been in their district, and that my coming, even personally unarmed — a lone European, would tell best how much I confided in them; at a time, also, when the natives of the land feared to move a mile distant from each other; that I came not as a spy, deputed by their enemies, but as a friend, willing to sit down among them, and purchase the produce of the soil at reasonable rates; whereby, in a little time, they would be enabled to compete with their neighbours to the north, and

east, in possessing articles of clothing to protect them from the wintry blasts, and implements of iron to pursue the labours of agriculture ; that industry would put them in possession of ammunition to repel an invader ; who, aware of their being in possession of such resources, would themselves, in all probability, turn their attention to similar pursuits, and would after a time perceive their interests promoted by peaceable conduct, and would war no more.

I then requested the use of a large canoe, to carry my party and self to the mouth of the Kaipará, to ascertain the depth of the river at the mouth of the harbour ; and, should I be successful in finding a passage sufficiently deep to admit the entrance of ships into the river, they might be assured of being visited by them, similar to their neighbours on either side of the country, and that I was willing to pay the demand for the use of the canoe.

I awaited in silence an answer from Terárau, who sat listening with attention, the lower part of his face covered with his mat. The venerable portion of the company sat still, apparently unwilling to lose a word I had to say. They looked grave and dignified, contemplating what should be the subject of their speeches ; they sighed after the clothing and ammunition ; but they

deplored the innovations Europeans would cause, in lieu of their ancient usages, to which they inclined themselves with singular pertinacity. One of these hoary ancients arose to address the group; his name was Motárou; he at first walked up and down the circle formed by the people, to aid the orators in giving effect to their arguments. After a short time employed in collecting his thoughts, he took short runs to and fro around the space allotted.

This veteran pretended to be highly indignant at my coming among them. The Europeans, he said, were overrunning the land, so that wars must in a short time cease; and what were the pleasures left to the people, when they should be restricted killing their enemies, and preserving their heads, as undoubted memorials of triumph? (pointing with his short *hani* to those placed on poles, that were opposite to us). War was his delight; it had been the sole pleasures pursued by his ancestors (*tepuna*) and ought to be so of *their* children. And *was* it so? No! the white men had come among them, and the warrior was obliged to give way to women and slaves, whose utmost ability consisted in paddling canoes, pounding fern-root, or scraping flax (imitating those various employments). Yet, but a little while, and not an enemy would be

found to combat with—they would all become women and flax-dressers. Who wanted fire-arms? For his part, he could not take aim, and they were useless to him, and therefore ought to be unserviceable to every body else; they did scarce any damage, in comparison to the weapons of the nation, handed down to them by the fathers of the land. He did not want to see a white face; he had heard to the northward (pointing in that direction), that a chief was made to feel ashamed in killing his own slave, and that the bodies were obliged to be eaten in secrecy and silence. He could scarcely give credit to so foul a report, and attributed it to the invention of persons who would impose on the natural easiness of his disposition. It *could* not, *should* not be! No! he would sooner eat all the white men himself, than be reduced to a state so truly abject. (Here he imitated the action of gnawing his right arm.)

This sally created a general laugh, in which I joined, and which heartily tickled the irascible veteran himself, who continued: No; he would live to spite the white men, and break his fast on a fresh slave every morning. The very Atuas of the country were arrayed against the new comers (instancing our adventures in connexion with Tameteri). And where did the

party intend going? Down the Kaipará river, every spot of which was sacred, for a race of chiefs who would never allow us to land on those shores, without shewing their resentment in a signal manner. For his part, no canoe should leave Mátákoki Wangaré (the name of the village), nor should any white man again visit them. "They will, perhaps," he added, "persuade us not to punish the tribes of Wai má, who have destroyed our Wai-tápus, dug up our provisions, and stolen the property of our people. Never! let the flax grow, and our forests stand; if we want clothing, we have our women to make them—he had seven wives, not including handmaids); if food be our object, we have slaves to plant for us; and of them we shall never be deficient, as long as our enemies exist. No canoe shall leave this village; and let the white man return to his residence. The tribes among whom he has taken up his abode *may* be our friends now; but have they not been our enemies? (Here he recounted a series of ancient feuds, that had existed in the times of his progenitors). No! let the white man go. Who sent for him? He came from beyond sea to us—he has seen us. What does he further want? Let him go back."

This old gentleman had not formed any

acquaintance with, or even heard of, the “school-master abroad;” his action was as changeable and varying as the actual disposition of the warrior; he at times danced with great agility, his hoary beard shaking in the wind. On describing the feuds of his own tribes and those of my party, he quivered with rage, and stamped with ferocious vehemence, as every fresh instance darted across his brain. He then sat down amid murmurs of applause.

I was annoyed to perceive the influence his harangue had perceptibly made upon the feelings of these savage lords and commons. Another old warrior harangued the assembly; but, luckily for us, he had a violent toothach, which soon obliged him to sit down. This last delivered his short speech, in which he sided with Motárou, in tones of vehement declamation, shaking his head and shoulders with the agility displayed by those furniture-ornaments ycleped mandarins; and when he recounted the injury his tribe and forefathers had received from the Waimá tribes, he brandished his spear with so wild and menacing an air, that he really appeared transported beyond himself; he tortured his face into hideous grimaces, frightful to behold; his eyes almost started from his head, glaring with unusual fierceness. I felt

sensibly relieved when he re-seated himself. The venerable sages of the assembly were apparently satisfied with the style in which these worthies had delivered their speeches, which coincided with their own ideas on the subject.

Rápu, a chief of my party, then arose, and replied to the surly orators in a manner at once firm, conciliating, and pleasing.

He strongly insisted on the services the Europeans had rendered the natives by a thousand acts, which could only be appreciated by the tribes that resided around them. It was true, those acts did not speak in a glaring manner, yet they were not the less felt, (instancing several inventions that had been introduced, tending to save time and manual labour, unknown to the previous generation, especially the use of the chisel, adze, the serviceable axe and tomahawk, which had superseded the ancient stone instruments, subjected continually to be broken.) These facts were answered by a murmur from the audience, expressive that they were invaluable. Rápu then instanced the introduction of the pig, corn, and potatoes, and other esteemed edibles presented to the country by the white men. He also insisted on their bravery, who had established themselves among the natives; whom war-cries could not frighten, nor fury turn, from the tenour

of their constant conduct. The first speaker had spoken disparagingly of the present youth of the country; he was sorry to have heard it, as he, for one, though unwilling to join in an unjust war, yet, to the enemies of his own immediate tribe, and those of his relations and friends (bowing to the assembly), his arm would never be drawn back. He concluded, by requesting from Motárou the use of his large canoe, for which he would not only receive a handsome payment from the white man, who had trusted to their hospitality, but would add to the inducements of their finally settling among them, whereby they would derive as much benefit as the Hokianga tribes had gained.

Rápu made use of ambulatory movements, similar to those of the previous speakers, and enforced his arguments by action and gesture, as is invariably the rule of New Zealand orators.

A chief of commanding aspect, named Paikia, now arose, and, gently running round the arena, spoke for some time in favour of our cause, which entirely inclined the balance in our favour. Several other chiefs addressed the meeting, whose speeches similarly inclined towards us; and it was agreed that a canoe, lying at a place called Haipará, dignified with a high-sounding name, formerly borne by a deceased

warrior, should be lent to us, for the amount of a blanket and some tobacco, for which I instantly wrote a check (pukápuká), on the spot, payable in Hokianga.

My antagonist, Motárou, came up to salute me by pressing noses, which I could not refuse; but his face was bedaubed with kokowai and shark's oil, which was transferred to my visage. The effect of this abrasion gave much amusement to the natives, who requested me to allow it to remain some time longer.

I gave the veteran warrior some tobacco, which made him caper with delight; he patted my face with a pair of hands that had been tápued from the use of water for many months previous; and, finally, he was now more in favour of the white men settling at Kaipará, than he had formerly declared himself against the motion: so infantine are the minds of these people, that, had I refused the proffered salute, he would have been my declared enemy.

Another instance of the mutability of the native mind occurred during this same afternoon. An inferior chief had put his hands in my coat pocket without my perceiving it, and drew forth my snuff-box, the contents of which I was habituated to at that period. An exclamation of surprise from the bystanders caused me to look

round, and, seeing the cause, I hastily snatched it from the man, giving him, at the same moment, a smart push, that sent him reeling backwards; he no sooner recovered his position, than he approached me with a face swollen with rage, but I laughed at him, which had the effect of instantly turning his anger, his friends observing it was *hangéreka no te púkehá*, or a jest of the white man, and it was accordingly received as such: had I shewn a frown, a serious quarrel would have ensued, by which my existence might probably have been endangered.

These little traits of the instability of the friendship of these people are of continual occurrence, though possessing unbounded affection towards each other and their visitors, when nothing displeases them.

I spent the twilight that remained in viewing the plantations, which were laid out in the neatest order. Few farms in civilised countries could be planted with greater attention to neatness. The soil was of the richest quality; and the different edibles flourished with extraordinary vigour. The potatoes and kumeras were planted in rows of small hills, laid out with strict regularity; between those hills the large broad lotus leaf of the farinaceous tarro appeared; large broad patches of the culmiferous Indian corn

grew in neat order to the right of us; and the herbaceous land was cleared of weeds, piled above the walls of stone that had been collected from the grounds, which I calculated occupied about twenty acres in extent. Among the vegetables deposited in the soil, in addition to the above-mentioned, were cabbages, shallots, garlick, turnips, and the *kaipákehá*, a species of yam, but infinitely superior to that ingustable vegetable, which it resembles in size and general appearance only.

By the time we returned to the village, night had thrown her dark mantle around, and I repaired to the house of *Terárau*. Flambeaux were lighted, large fires kindled, and provisions served up, this being the hour of the native supper. I felt hungry and fatigued, and partook of the hospitality of my host with great satisfaction; he had ordered a large hog to be killed for the occasion.

After supper, the *háká* commenced, danced by at least three hundred and fifty performers, whose exact uniformity of motion with hands and feet produced a pleasing effect. A variety of dances succeeded the *háká*. The spears were flourished as usual, but none of the confusion and noise of the dance, with which we were received in the morning, was now used; the chanting

was equally subdued, and far from inharmonious, though inexpressibly wild; the chorus, in which so many performers joined during this still night, might be heard some miles distant.

After the hákás, the party separated into different groups, each of which I visited in turn to ensure their good feeling towards me; as the veriest trifles, I well knew, might turn the scale against me. On my approach they formed themselves into circles around me, each anxious to touch and see the white man. They struck up effusions, composed extempore on the occasion of my visit; and, as my party had given a copious account of my history and adventures, every minute action I had performed was rehearsed in chants, in which those composing the circles joined; nor were certain items omitted, which the delicate muse of a more refined society would have blushed to sing.

In these native lays, I figured under the unclassical appellation of waiwairoa, or long-legs; not that I am distinguished by any remarkable amplitude in my nether formation, but it is a native custom to give a distinctive cognomen to each other: nor do they omit bestowing on Europeans a similar patronymic.

My comrades omitted nothing which their inventive geniuses could furnish that would

redound to my honour, which they naturally imagined would shed a lustre on themselves; and, having once casually mentioned to them that my place of birth was the British metropolis, which my people represented as the *Kainga no Kingi Ordi*, or Village of King George, my rank immediately rose full five hundred per cent; as these simple people imagined, as with themselves, that tribes only reside together related by blood and marriage.

It was immediately granted that my veins were filled with royal blood, and it was presumed, at least, I was a *winoungá*, or cousin, to the great potentate who then swayed the sceptre of the British empire. I cannot say this raised my character in the estimation of these people. A white man to them was every thing; and, provided he made presents and was inclined to trade with them, it gave them but little concern whether their visitor was an emperor or a tinker.

A few musicians among these light-hearted groups entertained themselves with the native flutes, made generally of the thigh-bone of some poor wretch who had been devoured by these anthropophagi. These bones, or *iwi tangátá*, were carved at the lateral ends, and played upon similar to the European instrument. The sounds are annoyingly inharmonious.

After some time spent among them, I left the groups engaged in the game of *ti* and the amusement of drafts, which my party introduced, having made themselves acquainted with the game by residing among Europeans.

I returned to the house of Terárau, and took my place under his veranda. The filthy habits of these people were soon apparent; and I felt no little annoyance at being surrounded by them, since they freely imparted to me some of the disgusting vermin that abundantly filled their garments. These *licentious* crawlers gave me much trouble; but it was not etiquette to move away from the seat of honour that had been cleared for me between the superior chiefs and levites of the place, who were as amply supplied with these "creeping things" as the inferior *canaille*.

I inquired of the chief the cause of the present war in which he was engaged. He replied, that the enemy had set fire to some land for the purpose of burning off the brush and fern preparatory to planting, as is invariably the custom of the people; that, unfortunately, a change of wind took place, which caused the fire to turn in a contrary direction, whereby a *wai-tápu* had been destroyed, and every thing within it had fallen a prey to the flames. It was admitted that the fire was purely accidental, but the laws of the

New Zealanders must be enforced; and, continued the chief, pointing to the decapitated heads, "yonder is part payment."

The chief and his intimates entered the house, into which I also crept, with the labent movement of a snake, on all fours. The space within side might have been about eight feet by twelve, with a temperature not unlike a baker's oven; a fierce fire burnt in the centre, and there was sufficient smoke to have choked any person of less accommodating habits than I possessed. I was *only* blinded by it; which misfortune was in some measure less to be lamented, as it prevented me from seeing the kutus' that filled the indelicate mats of my friends.

The gentlemen who had encircled themselves round the hut felt the effects of the heat in some degree, as they simultaneously doffed the only garment they possessed, and lay perfectly naked. I complained of the heat, when it was observed, that if I followed the *manière dégagé* of the company, I should find the hut very comfortable.

Without attending to the suggestion, I kept my post for a half hour longer, and then jerked my body out of the small hole that served as an apology for a door, window, chimney, &c., and was scarcely large enough for a respectably sized mastiff to have put his head through. I bade

adieu to the company for the night, and betook myself to my solitary pillow.

The night was still and beautiful, such as is often presented to the traveller in this land: the moon also added her light, to aid the beautiful effect of the natural scenery.

Maungakáhia is situated in a pleasant valley, fruitful in the extreme, with a depth of black, hederaceous soil, in some places perhaps twenty feet deep. The river of the same name flows past this village—of some depth, and many feet in breadth; the surrounding lands are high, covered with indigenous vegetation; and large patches of soil, furnished with flax, or forest, are continually met with, producing every description of tree that is valuable in the island.

Small creeks, interfluing the high banks of mud, were covered with juncous productions. The mangrove flourishes in profusion; the pericardium of its seed spreads over the banks. The omniform character of many of the trees, shrubs, &c., give a pleasing variety to the scenery of these woods.

Early in the morning, I was awakened by the natives running about in great confusion, some with muskets, and cartridge-boxes belted round their waists, others with spears and paddles, fighting in flying groups with each other; dur-

ing which several severe blows were given. I soon learned this was a preparative to the ceremony of marriage, in which two parties contested for the lady, who was some time after pointed out to me. I could not applaud the taste of either combatant; this animated *bone* of contention having scarce a pound of flesh on her body.

The skirmish lasted about half an hour, but I had not the curiosity to rise to trouble myself as to whose share this "*bonne femme*" had fallen. An entertainment, or *hakári*, was afterwards given by the parents of either party, in honour of the hymenean rites, during which some *fescennine* verses were chanted by the partakers of the feast, that savoured of the lax strains the Calliope of New Zealand is wont to indulge herself in. Some of these lyrics afforded much amusement; the old nobles fought again the amorous fields, wherein they had been hailed as victors; one venerable senator was especially obstreperous, in recounting his pathian glories: he squinted with an obloquy of vision almost approaching to caricature.

After these satyrs had filled themselves with a voracity that could no further go, I paid a visit to the givers of the feast, a large share of which had been kindly placed before me.

The two rivals sat in the same circle, apparently friends. These native Tarquins shewed marks of the affray, but all was now good humour. I presented a pipe and some tobacco to the unsuccessful lover, and the fortunate bridegroom added a few fish-hooks, made of bone and mother-of-pearl shell; at which he was delighted, and owned he had made a *fair* exchange.

To the bride I presented a jew's-harp, which enabled her to dry her tears, and give a different tone to her hitherto sorrowful expressions. Marriages are seldom formed in the country, without both the lovers receiving a liberal beating; and the solemnisation would be accounted as imperfect, if this indispensable operation were forgotten.

I had the packages removed, and, accompanied by several of the chiefs and people, set out on our way to Haipará, where the large canoe was stationed, in exchange for the three tewais'. Our direct and nearest road would have been to pass a beach that lay before us, but that was strictly tápued; a party being engaged making a kupénga, or seine; on which account the waters and the land in the immediate neighbourhood were also under the law of the priesthood. I was given to understand that a canoe

could have been obtained at Mátákoki wángaré, but we should not have been allowed to pass this portion of the river.

Fearful of having a much longer walk than I required, I promised Terárau, if he would let me have one of the canoes opposite that settlement, it should be paddled as close to the off-shore as practicable; but I could not obtain my wish, the chief observing, he could not answer for the conduct of his people, if I set at nought their customs and usages. As I entertained no such intention, we pursued our route, discoursing with the chiefs as to the expense of flax and timber in their district.

Terárau pointed out to me several pieces of forest land and plain, whose eligibility, he said, would be worthy of my purchasing. I excused myself from so doing at the time, but they have since become the property of Europeans.

The observations of this chief were extremely shrewd; among an infinity of questions, he required to know the why and wherefore of every thing. He inquired how it happened that Europeans left a superior country for a savage land, and, in despite of the natives, spread so fast over the face of the country; also as to the perceptible decrease of the aboriginal population. I gave him satisfactory answers to all his

inquiries ; and as to the latter, observed, that the white people in New Zealand avoided fighting battles ; that the many native superstitions causing death never troubled the new comers ; and such occurrences as would paralyse a native with silly fears, caused only laughter among the white men. I gently hinted at polygamy, for Terárau had his harem pretty well stocked, adding, that one wife was found to be fully as much as a European could well manage ; at which this heartless Turk laughed heartily at my apparent simplicity, as a piece of unpardonable barbarism.

Haipará was not so very far distant, and we soon arrived there. The path to the beach led through an enchanting valley ; on each side of which the shrubbery was most exuberant. The canoe appointed to convey our party was seventy-two feet in length. The top sides were joined to the body, by a long narrow piece of wood lashed by scraped flax, passing through the holes which were bored in the upper and lower plank ; between the lashings were inserted feathers, that gave a handsome appearance. The pitou, or head, and ruppá, or stern-post, were carved in the usual handsome style ; the whole was painted with kokowai, and ornamented with garlands, hanging pendant from head and stern.

In the inside was a raised floor of wicker-work, six feet in breadth. The garlands were formed of feathers.

The packages were soon placed in the canoe, together with two native sails of a triangular shape, made of the raupo. The tackling was a plaiting of common flax.

When all my party had entered the canoe, several young chiefs requested me to allow them to join us, which I readily assented to ; as, from the large size of the canoe, my party would have been insufficient to propel the vessel. Koruháná, with her brother and slave, also wished to join us, as her father would be anxious for her return. I was not unmindful of the old man's hospitality, and was gratified in being enabled to shew proofs of it.

On calling forth the muster-roll, which duty devolved on Puhí, who enacted his part with the demure gravity of a gentleman-usher, we found our party amounted to forty persons. Terárau, Paikia, and other friends, supplied us with provisions.

Our sails were hoisted with a fair breeze, and the ebb-tide in our favour ; and we took our departure amid discharges of artillery, blowing of conches, adieus from the ladies, a háká from the gentlemen, and loud prayers from the priest-

hood : the children were not voiceless, who, together with the dogs, barked and yelled an *adio* in chorus. We took in four passengers of the latter fraternity, besides Koruhána's two faithful brutes, who kept aloof from the last intruders.

We sped gaily before a strong breeze, which did not last a very long time, and it soon fell calm ; this was perhaps in our favour, as the windings in the river brought the wind as often for as against us.

The rays of the burning sun caused the heat to be intense ; an awning, made by a blanket, was therefore raised, to protect me from the chance of a *coup-de-soleil*.

This river was literally crowded with wild ducks, whose tameness enabled us to catch several, principally killing them with our paddles. Wild pigeons flew about in great numbers, as also several parrots, parroquets, hawks, and singing birds. The banks of the river were covered by forests, filled with splendid timber of magnificent height and foliage ; and where the forest patches ended, the flax supplied its place on the rourou, or plains.

We entered the Wairoa river (or long water), an appellation it well merits, and landed at a desolate village called Warépoahi. There

were only two fathoms water off this decayed settlement.

To map these rivers would take equal time and patience, as their serpentine courses wind round the compass. Before entering the branch that led to the Kaipará river, we had paddled, including the Kaihu, &c., one hundred and thirty miles; the stream principally flows on a line with the west coast. Our present quarters were pleasant enough; the village that had been, was covered with ruins of dilapidated huts, the rotten rafters of which were strewed about the ground, and would have answered for fuel: but all these things were tápued.

When the Tui bird uttered one of his musically clear notes, every one of my natives trembled with alarm. The hooting of the owl was regarded as ominous; the very dogs crouched together, evidently with an uncomfortable feeling; and a rotten branch falling from a tree, caused universal trepidation. Tired with these superstitious fears, and desirous of putting an end to them, I requested they would dance a háká. This was regarded with mute horror; doubtless, had a native made the request, he would have been excommunicated by the first priest that could have plucked something from him. It was now approaching towards evening;

the sun had already set, and I inquired of Puihi if the supper was in progress; he answered me, with a torvovous countenance, that no cooking could be allowed in a tápued place.

This was sufficient; I felt determined not to be starved for all the gods in the country, and ordered all to take to the canoe, which was lying high and dry on the beach, the tide having ebbed to some distance; none were willing to move; on which I desired the person nearest to me to procure some rollers, to place under the canoe, fetching a few myself. The tone with which I issued the command, shewed I was not to be trifled with; I was obeyed, and in a few minutes we were once more afloat, in search of an encampment for the night.

It was proposed by Támároa, to return to a small glade we had passed, about a mile distant astern; but I was in no humour to go backward at any time, still less at the present moment. We continued our course, and about two miles further we landed on a small beach composed of a slimy mud and pebbles. Sheds were soon erected of the branches of the Nikou palm, and also a bed of the same leaves. The oven was soon prepared, the ducks well cleaned and spit-
ted, a stick being thrust through the body, and forced in the ground by the side of a large fire:

the provisions tasted excellent, and all agreed that the exchange I had caused to be made of our situation for the night was the best.

As we had met with some difficulty in pushing off our canoe from the last place we had stopped at, I had the vessel anchored off by filling a basket with heavy stones, attached to a native warp made of flax. The night was spent in dancing by torchlight, and in telling tales relating to this place of the metempsychosis of departed chiefs.

This evening I perceived a luminous appearance in the heavens, which, some time after I first observed it, spread in a splendid manner around the heavens. This was an Aurora Australis, which the natives attributed to the operations of their Atuas, burning their grounds previously to planting the uwahi, or winter potato. The Aurora continued nearly an hour in duration, in which time it shot forth several brilliant coruscations of light.

Early the next morning I arose, but none of the natives were in a humour to follow my example, as it is contrary to custom for these people to be in a hurry when most needed. These thoughtless fellows, as long as the provisions lasted, were perfectly satisfied to remain where they were comfortably domiciled. For

this vexation there was scarcely a remedy. With difficulty I called them together, and said with decision I would leave the place as early as the tide ebbed; if they wanted breakfast, I bade them hasten about its completion, for I would not stay for one of them. On this they bestirred themselves, and provisions were soon served up.

At the early ebb we left this beach, which was called Tákopuru. The weather was very beautiful, but the wind scant for us. The sea-breeze set in about ten o'clock, which retarded our progress, as it rendered the labour of paddling still greater. The canoe made but little way. We turned towards the shore and put into a small gravelly beach, white with bleached cockle-shells, where we landed. Near to this beach was a long bank of mud and sand, on the centre of which was a small hill; the name was Hiataki Island, or Motu. On the opposite shore the hills were high, but one in particular had a singular appearance. It rose up in the shape of a cone, its bosom forming a deep dell, covered with bush and stunted trees. This mountain, which towered above the hills around, bore north distant five miles, the depth of water opposite was five fathoms, with a muddy bottom and shells.

As the wind now blew from the S. S. W., I had the dinner prepared, and sheds erected to

protect us from the sun, whose glowing heat was intense. Wátá and Rápu repaired to the canoe, which was anchored off, and commenced fishing; Támároa, and our jester, Parré, took their ammunition, and scoured the bush for wild pigeons, and I despatched two others in search of the delicious cabbage palm and korou; a few went in search of eels; those that remained procured firewood, and ignited a fire for the oven. Some were employed scraping vegetables, such as potatoes and kuméras, the natives never cooking these edibles without previous paring, regarding them as kaua, or bitter. Our foragers returned within an hour; the fishermen had been successful, producing nearly one hundred lbs. of snapper fish, and the káwai, a species of colourless salmon. A string of large eels were also brought in: these latter were spitted before the fire. The fowlers had also been successful, and had made sad havoc among the pigeons and parrots.

The sportsmen recounted over again their tales of yore in these very localities, and all the party were in good humour. After the repast Támároa sat himself beside me, and related the history of the place. The conical mountain was called Tokátoká.



The cone is called the Matuá wáhine, or mother of the surrounding land; a bluff rocky hill adjoining is the Matua táne, or father; a small hillock on the opposite side of the cone, is said to be *enceinte*, and likely to produce a “something” in time. This tradition was descriptive of a volcano, but of ancient date, as the fires are not only extinct, but no lava is now visible.

This place would be an invaluable spot as a settlement for Europeans. It is situated at the head of navigation, and will be the seat of the principal town in this part of the country. The splendid land in the vicinity of the Wairoa river will be a favourite resort of the future colonist. This place is but a trifling distance from the

river Thames, and a glance on the chart will be sufficient to shew its advantages. It is not above a few hours' walk from the confluence of rivers that lead to either coast of the island. The Wairoa is from eighty to one hundred miles from the mouth of the Kaipará. The land on the north side of the latter river is very inferior, rising in abrupt hills, covered with high ferns, or a hard clayey stratum, over sandstone. Large plains are covered with the same useless herbage on hard cold ground, for some miles in extent, with a poor thin covering of sandy soil, giving but little nourishment to the indigenous vegetation, which is useless. Large swamps extend to a great distance; the juncous produce is made use of in building native houses.

The wind abating in the afternoon, we again took to the canoe. At sunset we landed at Tikánai. Here we found, for the first time, a scarcity of fresh water. We were now on the Kaipará river, which was brackish at this distance, some sixty miles from the head.

On the ensuing morning, after the flood had finished making, we embarked in our craft, and paddled at the rate of six miles an hour. We passed a long mud bank, said to be crowded with eels. The fish, about these parts, leaped in shoals: several jumped into our canoe. The

west side of the river was barren in the extreme ; headlands denuded of vegetation, and shingle beaches, with swamps extending far inland, closed the sterile scene.

On the east side, the country rose in high hills, with a chain of mountains in the distance, called Hukatéri. We kept close to the western shore, which runs even with the coast, and passed a large bight formed by two headlands, called Komurrima ; between this place and Titupu, a long sand-spit extended a mile from the shore.

We now encountered a heavy swell and discoloured water ; another annoying sand-spit, extending some distance from the sandy shore, increased the length of our voyage.

These banks stretch out some distance under water, our canoe grounding when we were apparently a great distance from them. At sunset we put into Te Taohará. This spot was very barren ; the sand-stone had long since mouldered away into loose sand that flew about in every direction. This gave the place a barren and desolate appearance. The north-west head of the river was about three miles distant. The sandy soil produced a long spear-grass, and a trifle of stunted vegetation. The valley of Te-Taohará was strictly tápued. Here was fought the last battle with the unfortunate tribes of this

river, the remnant that was saved being taken for slaves. The groves that formed the Wai-tápu, for the bones of the miserable slain, lay in front of us as we landed. On this beach the vanquished were devoured.

On my advancing near the Wai-tápu, the natives, in a piteous tone, begged me not to go near, as the spirits (*wairua*) of the place would kill them, or at least make them ill, for having brought a white man to this village of the dead. I moved away from the place, which from its solitary and dreary aspect, together with the details given me of the former unhappy people, and the treacherous manner in which they were murdered, gave me a great dislike to the spot. The clear notes of the little *korimaku* bird, hopping among the branches of the Wai-tápu, struck on my ear like a primitive requiem to the departed, of whom not a descendant existed in the broad lands of their birth containing the treasured cemeteries of their ancestors.

My natives had now discovered a suitable spot for pitching our camp. I sat myself on the sand, reflecting on the beautiful world a bountiful Father of Mercy had placed us in, and yet how wayward are our actions! Alas! if He was as implacable to us as *we* are to each other, how hapless would be our lot! What scourge

can equal the warfare these people are continually waging against each other, accompanied by the horrid rites of cannibalism !

On the banks of this river we had met with several villages deserted, and not a living soul to own an interest in the place. A few mouldering *ráouis*, notatory of a former people, lost to existence, alone remained.

By the lurid appearance of the sunset, and other indications to the westward, we perceived a heavy storm would arise before the ensuing morning.

The natives procured a quantity of nikau leaves for our separate houses, to make them water-proof; an extra quantity of provisions was also cooked; an embankment was raised around the houses, and a fosse to let the rain drain off. Every thing, indeed, was arranged to give solidity to our humble tenements against the approaching gale.

Several of the people took their lines, and contrived to procure sundry large snappers, nearly two hundred lbs. weight of fish. At night the wind blew strongly from the south-west in tremendous gusts, that would have soon scattered our houses and selves before it, but we were sheltered from that quarter by high sandhills.

The storm raged with the utmost fury during the night. Rain fell in torrents; the thunder, following fierce flashes of lightning, that cast a pale quivering light on every object around, brake in heavy peals, reverberating among the hills; while the raging sea, impelled by the gale, drove into the outer valley in heavy rollers, bursting with stunning violence on the surrounding shores.

Unable, from the stormy violence of the contending elements, to compose myself to rest, I called to Támarao and Rápu, who came to me. They were unable to take repose. They gave me an account of the battle that had taken place about 1826 in this place. It appeared that an alliance had been formed between the Nápuí chiefs, under E'Ongi, of the Bay of Islands, their friends of the North Cape, and Hokianga. These tribes then proceeded against the people of Kaipará, who acted on the defensive, and kept within their fortifications. Repeated assaults were made on the pá by the former, but proved unsuccessful.

This stronghold was invincible to the northern natives, whose repeated attacks proved fruitless. They despatched a karéré, or messenger, to request a cessation of hostilities; and, after much native diplomacy, it was ultimately

agreed that a principal chief of the Hokianga tribe should wed the daughter of the principal chief of the Kaipará people.

A mutual exchange of visits followed, the fortifications were thrown open by the besieged to their late invaders, feasts were given, and all the tribes on either side were apparently delighted at the discontinuance of hostilities.

The bride was wooed, won, and the nuptials consummated. This calm was succeeded by a fearful tempest. On the second day after the marriage, a preconcerted signal was given by the allied tribes, and an indiscriminate massacre of the inhabitants of the place ensued; neither sex or age was spared, except such as were reserved as slaves to these treacherous conquerors. During the carnage, an "untoward event" occurred to one of the head chiefs of the Bay of Islands, uncle to the since celebrated Titore,* who also took part in this butchery.

This relative, "on pilfering thoughts intent," was busily engaged searching the deserted houses for plunder, when he espied a female chief, in frantic grief, near one of the huts; he instantly pounced upon her as his slave; with many threats, he commanded her to tell him where

* Titore died in September last, of consumption.

her valuables were placed ; without speaking, she pointed to the hut, whose door-place, for the sake of warmth, was made so diminutive as just to admit a person crawling on his knees.

The chief entered, and found some mats, fish-hooks, and lines, and other little native valuables, and threw them outside. Unfortunately for this hero, he had got *in* the house, and had now to get *out* in the same prostrate manner. In order to *eject* himself the easier, he also threw outside with his captures the tomahawk which had done him service during the battle. He had just protruded his head and shoulders, when the woman seized the deadly weapon, and in a few blows severed his head from the worthless body.

Numerous minor occurrences of a similar nature, that took place during the battle, were related to me by Támaraoa, who, with many others of our party, were present, actively engaged in the fight on the side of the allies.

The next morning the storm continued to rage with similar violence to the night previous, and we were fortunate in having cooked sufficient provisions, as no fire could have burned outside the houses. We found it impossible to move beyond our enclosure, around which the drift-sand had risen three feet. Towards noon

the weather cleared up; the sea was yet boisterous, but the heavy rain had caused it to subside much.

On the opposite shore, distant fifteen miles, were two fine rivers, called Otámátia, and Oru-aūhorro, their estuaries about a mile distant from each other.

I much wished to visit those rivers, which were described to me as abounding with pine-trees, in thickly wooded forests, and swamps covered with the flax plant. These rivers are said to be about thirty miles each in length; but no promises could induce the natives to paddle the canoe over. The principal fears they entertained were, that the Waikáto tribes, or those of the river Thames, were always in the adjoining woods in scattered parties, seeking whom they may devour; also, a very small remnant of the former owners of the country still existed, wandering about the forests, in continual fear of surprise, where they once had possessed unlimited sway and control. Both rivers are described as forming excellent harbours for shipping, possessing deep water, and firm-holding ground for anchorage.

I visited the north head of the river with a number of the natives; our route was pursued with difficulty, sinking deep into the sand at

every step. We ascended the sand-hills with great difficulty. From this point we distinguished the deep water of three channels, of apparently sufficient depth for a vessel of four hundred tons. The breakers were dashing on several sandbars in an awful manner, about three miles from the land. The late westerly gale caused the fearful commotion of the rolling waves to bound on these sea sand-spits, dashing the surf to an unusual height. No vessel, of any size or shape, could at this time have entered the Kaipará; instant shipwreck, into a thousand pieces, would have been the result. Sandbanks appeared in every direction within the harbour's mouth.

I mapped as much of the coast and river as I was enabled to do, and made several sketches about the heads of the river, but with great difficulty, the drift-sand beating against my face, and causing the most painful sensations, notwithstanding Támároa and Puhí stood to screen me as much as they were able. My ears, nose, eyes, and mouth, were so filled with it, that I was obliged to desist; my dress also was entirely covered with arenose particles.

Early next morning the canoe was launched, and we made preparations for departing for the mouth of the river, to note the sandbars from

Rangatira, the south-west head of the river. None of the natives of Terárou would accompany me, and had previously hidden themselves in the bush. To search for them was in vain ; I therefore departed with my own people, who had originally joined me at Kaihu.

We had a light air from the south-west at 5 A.M. I sounded as far as we went, marking down with care the various bearings that presented themselves as most requisite for the future mariner in this river. I had fortunately just time to accomplish the principal object of my visit, when the sea-breeze from the south-west blew into the harbour with much force, every minute increasing in strength. We were obliged to put back hastily. I directed the canoe to be paddled as close to the shore as possible.

We had expended five hours thus early, and I felt inclined to take some refreshment. I accordingly drew a biscuit from my pocket, and a roasted pigeon from a paper, and seated myself, as comfortably as I was well able to do, on the raised floor of the canoe. I was unconscious I was doing wrong ; but the vessel receiving some violent concussions from the waves, I raised my head to perceive the cause, when I found the canoe had been paddled far from the shore, and steered the contrary way I had ordered. I

quickly desired them to paddle the vessel close in shore, as I felt no inclination for a watery grave ; but they refused to do so. I now learned the reason of this strange conduct, which was caused by my having eaten in the canoe near the shore, which was tápued for the dead who had been devoured there. In vain I told them, a white man had nothing to do with a water-god ; they told me I *might* have, nevertheless. I was therefore obliged to desist from eating, or have the certainty of being capsized in the element of the divinity, as an expiatory sacrifice.

On returning to Te Taōhàrá, I had every thing instantly placed in the canoe, determined they should suffer for want of food, as they had piously made me. Many of the gentlemen began to demur at this “ general order ;” but I was in no humour to be thwarted, and, with the strangers who now thought proper to join us, departed. After we had hoisted sail and proceeded some distance, we put into a place called Manghutará ; here we landed and took breakfast. On the opposite shore, the hills of Hukáteri appeared well clad with verdure and forest. We soon left this place, and sailed at a rapid pace northerly. At ten o'clock at night, we sighted the conical mountain of Tokátaká.

The weather was very cold and rainy, and

the night too dark to distinguish objects a few yards distant. At 5 A.M., we again made the shore, after being pent up in the canoe twenty-three hours, with the exception of staying a half hour at Mangutará.

It had rained for the last seven hours; I was saturated to the skin, and felt so benumbed with cold, fatigue, and sleep, that I was carried out of the canoe, and placed on shore. I had a shed made, and an immense fire, where I nearly roasted myself without any benefit accruing; and, in taking to my bed, found it impossible to close my eyes from excessive lassitude.

CHAPTER VII.

Dismiss the Canoe — Pursue our Journey to Maunganui — Arrive there, and erect Huts for the Night — Meet with a Party of Pleasure — Ascend the Maunganui Mountain — Joined by a Party of Fishers and a Clan of Robbers — Continue our Journey to Waipoa — Grand Feast of Exhumation — Customs and Habits of a Native Festival — Sojourn for the Night, and pursue our Route — Arrive at Waimémáku — Leave for Hokianga — Death of Pákanai — Lamentations for the Deceased — Our Return to the Settlement.

AFTER breakfast, I sent the strangers home with the canoe to Maungákáhia, making them presents, and then dismissed them.

Instead of returning to Kaihu, I determined on visiting Waipoa. My companions were now reduced to ten in number ; we crossed the country in a north-west direction. As we were scant of provisions, I sent four of the party in advance, to purchase potatoes and other comestibles ; appointing them to meet us at the foot of Maunganui, or the hill bluff between Kaipará and Hokianga.

We afterwards passed through the usual quantity of forest, plain, and lagoon, which was, even at this season, almost impassable. After quitting Mungohoráhará and Koripiro valley, we arrived on the sea-shore. At 5 P.M., we made the bluff headland, on the south side of which we proposed to pass the night.

Here I found my old friend Kámura, who had formerly sold us the roasted pig on the beach north of this mountain. He had already encamped in a valley at the bottom of the precipice.

I had huts erected at this place, and waited with some impatience for the men I sent in advance early in the morning, as I had not tasted food for twenty-four hours, and my old friend had not even a morsel of fern-root. I fell asleep, but about midnight was awakened by the shouts of my people, laden with provisions, a portion of which was instantly cooked, and, though the hour was late, I joined the festive board. The night was bitterly cold and rainy.

The bluff being greatly elevated above the adjacent land, attracts the humid clouds, so that this place was always damp with rain or mist. I went to rest a second time, and my senses were soon wrapped in oblivion.

Both parties arose early the next morning,

ushered in by the harmony of the feathered race, who sang their early matins with melodious sweetness. On the ground near my hut, a skull was lying, whose thickness was full half an inch. I now learnt from Kámura, that himself and party were on their return to Waipoa to a *hai-hunga*, or annual feast, given on the exhumation of the mortal remains of distinguished chiefs; that he had brought with him a retinue of fifteen persons, to carry away the share of the provisions that would be probably allotted to him. A few ladies were with him, who had concealed their heads within their garments on my approach—an invariable rule, indicative of the bashfulness and timidity which the New Zealand women feel on the appearance of a stranger, foreigner or native.

After some conversation with the venerable chief, over whose shoulder the two heads of his infant children were peering, covered with the blanket that formed the sole article of their father's dress, the ladies gathered courage, and slowly unveiled themselves. The trouble they had been put to was quite unnecessary; for there was nothing in their charms that could have attracted the most wanton eye, and certainly not mine.

The youngest had passed her fiftieth year;

and the kokowai and shark's oil, which they had lavished on themselves in careless profusion, would never have had the power to shake my constancy to single blessedness.

One old gentleman-retainer was pointed out to me as being the sole survivor of his tribe, which had in times of yore flourished in great numbers on the now deserted banks of the Mánukou river. It appeared that, during a battle, in which his tribe was wholly exterminated by the tribes from the river Thames, he had fled for safety into the bush, where he wandered some months, subsisting on fern-root and fish. While engaged one day in procuring a supply of the latter food, he was surprised and captured by a small party of the enemy, who had arrived on a similar employment. He was thrown down in the scuffle that ensued; and, as the native méri, or tomahawk, was uplifted to deprive him of life, a daughter of a chief of the captors threw her mat over him, which was a tápu not to be broken. The poor fellow became first the slave, and afterwards husband, of his deliverer, which raised him to the power of a chief; and from that period he became incorporated as one of the tribe. I approached this ancient worthy, who was in his dotage — at least, he had numbered eighty years; his faith-

ful partner sat beside him, palsied by age ; and the affectionate manner wherein they seemed to regard each other, reminded me strongly of Burns's beautiful verses, " John Anderson, my joe." I made a present to each of them. The old man, whose name was Paurá, first eyed his present and then me, in stupefaction : he did not appear to understand *why* I gave any thing to him : his senses were decayed by extreme age.

He nodded his head several times, trying evidently to recall his scattered ideas ; and I left him, still bowing, to return to my shed and breakfast ; my friend Kámura aiding me to consume the repast. The native cooks had been obliged to procure fire by the rapid friction of two dry pieces of wood, which had been procured with some difficulty, owing to the rains that had fallen during the night. The fires of the last evening had not been extinguished ; but some charred sticks had been taken out of it on the preceding evening by Kámura, who was a druid of these parts, for the unhallowed purposes of incantation, as to whether we should have a fine day to pursue our journey, or otherwise.

The night had set in stormy ; he had therefore prophesied bad weather on the morrow, which had turned out contrary ; whereupon he

attempted to convince me it *ought to have been* as he had said, and succeeded in gaining my simple natives over to his opinion, in spite of the conviction of their senses. Nature was taxed for deceiving the priest; and every one confessed he saw something, either on the earth, in the air, or in the hollow moaning of the waves, that would certify the truths uttered by this necromancer, though a lovelier day, as it proved to be, never broke from the heavens to delight mankind.

These soothsayings would never have given me a moment's uneasiness, if my natives, who placed implicit confidence in these ariolations, had not determined to remain where we had comfortably encamped, until the threatened storm had passed over; and if such had happened, the bluff mountain would have been impassable.

To have spoken soothingly to any of them while in this mood would have been giving way to them, and confirming their notions of staying on the spot. To argue the matter with the chief was equally futile; but I commanded Puhī to pack up his load and walk on before me. This he flatly refused; accordingly, I applied a piece of supplejack that I carried with me to his

back, as the best possible argument, whose cogent force soon enabled us to continue our route. His friends attempted to take his part, but I gained the ascendancy, as they perceived I was not in a scrupulous humour whether or not I applied the lash to them.

On the shore, half buried in drift-sand, lay an ancient canoe, made solely of the raupo bulrush. It was about forty feet in length, and had been neatly put together. These vessels of the olden time are not to be found in use at the present day, though a bundle of these rushes are often tied together, to enable a person to cross a stream. These latter are called mokis', are very buoyant, and resist saturation for some time. We pursued our journey along the beach, passing several painted ráouis, carved in the usual style, principally placed to tápu the shell-fish on the adjacent beaches, or wild fruits flourishing in the adjoining forests.

We shortly after struck into a deep valley at the foot of the bluff, which we began to ascend. The path, if any such was to be found, led over craggy, steep rocks, of volcanic formation; and, from the frequency of large stones rolling down below, being dislodged from their shallow beds by the natives who preceded me, together with the

slippery nature of the soil, rendered this route very dangerous. I was glad to cling to every small tuft I could grasp, and had more than once nearly fallen headlong down the precipice, whose abruptness had casually fallen, and projected from the steep sides of the mountain. This ascent to me would have been impracticable, but for the numerous roots of trees that spread in every direction. We occupied five hours in ascending the summit of this wearisome mountain.

Here we met two several parties, one of whom had come from some distance to attend the Haihunga at Waipoa; the others were congregated together, on a stripping excursion, to rob some of their friends who resided at the southward, whose chiefs had been changing their solitary celibacy for marriage bliss; and, consequently, had rendered themselves fit objects for plunder by the laws of their country. Such are the inconsistent customs of the New Zealanders.

I afterwards heard this party were too late, as the married men had been robbed of every article of property the day of their espousals. All *my* property was perfectly safe among them. This party were unconscious of doing otherwise than an act of justice; and entered on this duty with the self-satisfied feelings of a respectable

body of civilians, who exert their uncompromising services in carrying the municipal enactments of their city into *execution*. Every person of the party had "suffered the law" at earlier periods, and the pleasing duty of the *lex talionis* had now devolved on these sympathetic folks.

After our repast we commenced our descent, in company with our new acquaintances. The dangers of this part of our travel could only be compared with our morning ascent. During our sojourn on the summit of the mountains, which is covered with a dense forest, several heavy clouds enveloped us in mist. When the air became clear, the view presented to us was splendid in the extreme. The breakers off the coast and harbour of Kaipará; the long extent of beach on either side of the headland, with the boisterous waves of the Pacific dashing in white foam on the iron-bound shore, but whose sound at this remote and elevated distance could not be distinguished by the ear, amply repaid the fatigue I had undergone to arrive on this spot.

Inland, hill upon hill, elevated table-lands, and dingy swamps, were observable to a great distance; also fires arose from the natives clearing the land for cultivation; but the still air, in this calm scene, was so light, as to keep the thick

dark smoke apparently stationary. On the beach, several specimens of red jasper lay strewed about; liands, lichens, mosses, and fungi, of immense size, were lying in endless variety on the decayed trees that filled the forest patches bordering on the sea-shore. Specimens of each, especially of a deep brown ocrementous earth, not unlike tierra de lienna, I gave in charge to Puhí, who left them behind. This was attributable to the operation of the supplejack.

On the edge of the bank I caught a small lizard, or tuátará, beautifully striated with bright green lines. At this the priest interfered, as the preservation of this innocuous little reptile was included in his spiritual functions. To kill a dozen slaves was a common event of no importance; but a lament in chorus was set up, when I gave the poor frigid thing its liberty, minus half its tail, which it thought proper to leave in my custody. Kámura, in consequence, began to rave, and I do not know where his transports would have ended, had I not put a gun-flint in his hand, unperceived by our comrades, which produced a tranquillising effect.

We soon came in sight of Waipoa. The whole troop I sent forward by the hill road to the village, but a small canoe had been despatched by Paroré for my use, which I got the old priest

to assist me in paddling, after the *wákápai-pai*, or beautifying his person, was accomplished.

This sexagenary sacrificer to the Loves and Graces, with a *jauntée* air, handed me into the shallow tewai, and took the steering paddle. We soon made our way through the intricate streamlet that led to the village. The canoe was painted in figures, made use of as a pattern for tattooing those parts of the human body below the waist of the men. A *tiáru* for baling the water, curiously carved, was provided, not without its being much needed, as we were within a half-inch of the fluid, which streamed into the little punt.

The surrounding scenery possessed the sublimity and beauty so conspicuous in the mountain valleys of the island. The hills were steep and picturesque.

The situation of the village in the valley was highly pleasing; the smoke from the various native ovens, towering above the hills, added to the effect.

We passed the plantations before we entered the pá. Potatoes, kumeras, Indian corn, melons, pumpkins, vegetable marrow, the uamaori, kai pákeha, tarro, and turnip, were here planted with a regularity and neatness that astonished the travelling European at the advanced state of

improvement wherein agricultural pursuits are carried on by these people, who are so far behind the arts in every thing else. A taiápa, or fence, surrounded each plot of ground to prevent the dogs and pigs from following the natural bent of their inclinations.

Here we landed : some of the villagers came forward to carry me over the rivulet, which in parts was bordered by deep soft mud. I mounted on the back of one of these bipedal steeds, who enacted his part with plesantry, much to his own amusement and the crowd that followed at our heels.

He several times pretended to slip and tumble me into the stream. This freak told best when we had to cross a muddy place, which often buried this high-mettled racer up to his knees in a blue slime. I had no fears of the kind, but joined in the merriment.

Old Kámura did not escape so well. Anxious to copy my triumphal entry into the capital, he begged hard for some person to carry him. None were inclined to undertake the task, for to carry a white man was esteemed an honourable performance for a principal warrior ; but one of their own breechless countrymen was really *quite* another affair. However, he laid hold of a slave of his own, who had now joined us, and

mounted his back, but the heavy obesity of the priest, compared to my lighter proportions, ill agreed ; and, in a slimy spot, down went the horse and his rider. I did not stay for the result, but the luckless Kámura did not make his appearance for a full half hour, as he had to commence a fresh toilette, and send an express to the village for a fresh stock of feathers, his own being spoiled in the mud.

The usual discharge of artillery and cries of welcome attended my return to the village, to which this was my fourth visit. The men, women, and children, flocked, with their usual impatience, around me, as if they had never beheld me previously. The various breed of dogs, who were located in this quarter, with a penetration that did them honour, immediately recognised me, coming up in a body, projecting their noses towards my person, so as not to be imposed upon as to my identity ; then returned to their several stations, with a canine sagacity, and a peculiar twirl of the tail, indicative that “ all was right.”

The village was crowded with strangers, who had arrived to partake of the feast of the Haihunga. Cooks were engaged at their ovens, around the skirts of the village ; while the assembled multitude waited, with voracious

patience, the conclusion of these culinary operations. The haihunga is a feast, instituted by various tribes, to commemorate the actions of the illustrious dead. The bones of the defunct warriors are scraped clean, with mussel shells, from all superfluous flesh, washed in a *tápued* stream, and placed in the cemetery. From this place they are brought forth by the clergy of the district, who undertake this sacred office in procession, joining in an antistrophal chant, during which the actions of the departed are elaborately dwelt upon and exaggerated, whose spirits are supposed to have become apotheosised.

This ceremony is regarded with peculiar awe, as the new divinity is expected to watch over the proceedings of the haihunga. In former commemorations of this feast, it was the practice to sacrifice slaves as a native offering to the manes of the departed; but from the scarcity in the slave-market of late years (their services being at a premium), the multitude are restricted from this much-esteemed food, and are now obliged to felicitate themselves on *only* a bit of pork.

On entering the village, there arose such a Babel of sounds as my ears had never before encountered. Some groups were dancing all the *hákás* that had ever been invented, from the

flood to the present day, inclusive; others were singing the various choruses, with countenances “from lively to severe,” that had lately come into vogue. A few, who had been among the Europeans, were giving exaggerated imitations of those people, “catching the living manners as they rose,” before the natives.

The ladies, of course, were not apathetic spectators of the scene; *they* were performing their utmost endeavours to render themselves delightful and agreeable (and when do they not?) in this rout. They had a thousand things to discuss,—the character of the last new *belle*, the gracefulness of such a dancer, the tones of a vocalist, the form of some Adonis in general esteem and request, the cannibal ferocity of certain warriors, softened by these fair apologists, into an agreeable “*esprit* ;” then their likings, longings, &c. added not a little to the general uproar. Squalling brats were running their *dear*, tender, little, bare feet among the stumps and cockle-shells, that were carelessly strewed about the place, the refuse of many a meal, squabbling with each other; or were beaten by their mothers, for occasional misdemeanours among the ladies’ garments.

But the above was “music of the spheres,” in comparison with the terrific yells of the

“tangi,” which was duly performed by the thousand and one assembled on the arrival of every new comer. My appearance was announced by a general discharge of artillery, in which one man received a wound in the forehead, from having overloaded his piece, of which he was instantly robbed (deprived I should say), together with every article of clothing, as utu, or payment, for having committed so much disrespect to me, as to hurt—himself.

This singular custom is always strictly adhered to; the chief could not complain, as the law was open to him to serve any person in a similar manner, on the occasion of a like accident.

My arrival formed a new theme of conversation for the ladies; some openly contended that my stature was too tall; others expressed a decidedly contrary opinion, which satisfied me there were none particularly displeased with me. These observations were kept no secret from me, as, from the stunning noise around, each female was obliged to screech forth her opinions so as to be heard. All were agreed in admiring my complexion, which was well insolated, from long travel, under a scorching sun.

Towards evening, nearly two thousand per-

sons were collected from villages situated within fifty miles distant around. Among others, my old friend Káká welcomed me, who, together with his wives, had arrived in the morning. I was particularly glad to see him, as I was enabled to restore his children, whom he received with the usual sensibility, agreeably to native custom. In his train I also perceived the rivals, who had contended for conjugal happiness, in lieu of solitary loneliness : the lady was also here, seated among a coterie of matrons. Marriage had certainly not improved her condition, for she had become quite a transparency.

The dresses of the company were of motley appearance ; the elders had their hair and beards daubed over with kokowai, and blue clay, with touches about the face, similar to the characters in a pantomime. Dog-skin mats were plentifully sprinkled among the crowd ; and one venerable warrior could scarcely contain his self-satisfaction, at sporting a cloak made of the skins of the kiwikiwi birds, a dress unobtainable by a European, from its rarity.

The garments and ornaments of the ladies, I possess not sufficient discrimination to criticise ; they were in appearance very neat, and as pleasing as their primitive boudoir would admit of.

My servant Puhī discovered his wife among the throng ; *he* did not exhibit, at the rencontre, any of those *overpowering emotions* that the poets allude to, in an absent husband again re-joining this “ heaven’s best gift, without whom we had been brutes ;” *her* appearance was certainly unexpected by him. They, *of course*, sat down to have a tangi, the lady crying in ecstacy at having recovered him ; his tears also flowed, in having *found* her.

The trousers I had formerly given to this trusty steward, encircled the nether parts of the lady, to whom this complacent husband presented some other articles that I had given to him, as renewed indications of his love to her.

The feast was laid on the plain, outside of the village fences, in two rows, about thirty feet apart, forming a lane, in which the visitors amused themselves by promenading to and fro. The provisions consisted of about three thousand baskets of potatoes, kumeras, water melons, steamed kernels of the káráká maori, tárro, preserved kou, or turnips ; táwá, or dried codfish, and shell-fish : the baked roots of the Ti palm, &c. graced the festal scene.

A number of live pigs had also been brought to the stake, fastened by the hinder leg to the

fencing of the pá; these added their tangi to the general uproar, from the incommodious situation that had been assigned to them, being exposed to the noisy barking of the dogs, who received additions to their corps on the fresh arrival of every family, and to the glaring heat of a scorching sun.

The circle to which I attached myself, was that occupied by Paroré and Káká, who thanked me, in pleasing terms, for the care I had taken of their relatives. A large space was formed inside the circle, sufficiently large for the native orators to run back and forwards. Many chiefs rose up singly, and gave their sentiments on political affairs, future wars, fishing parties, or fresh occupation of alluvial settlements for the purposes of planting. Many of these orators were loudly applauded; some met with disdain and murmurs, others excited peals of laughter, and conjugal allusions were addressed to some lately married chiefs, that would never have escaped the lips of an ascetic. As is the wont on these occasions, many spoke for war against tribes, who were either declared enemies, or neutral friends. Against the former, one chief, who had lost a promising son in the cause, trembled with frantic passion; and every time he mentioned

the name of his lost child, he quivered with madness, hoping yet to cook the heads of those *pukákohuas*, or murderers (literally boiling their heads). The maranatha he uttered against them savoured of the enormities committed by cannibalism.

On this sage reseating himself, an old Sybil arose, declaring that *all* her children had been devoured by the enemy; and if she was not avenged by the audience before her death, in after life she would haunt them and their children, until their hearts should melt away for fear, and so fall easily into the power of their most rancorous enemy. "I am fit for nothing now," she cried, wringing her aged hands in hopeless despair, "but to dig the ground, and plant food for my enemies. Had Te Rorahá lived, (her husband, who had been a chief of consequence,) it would have been avenged long ere this." While speeches of a similar nature were introduced on the tapis, I beckoned Puhí, and requested him to look out a lodgement for the night, which he promised to do; but shortly after returned, to inform me that all the houses were let to distinguished strangers, and that the rents were advanced fifteen hundred per cent on those that belonged to the villagers. I spoke to Támároa on the subject, who made

his slaves build me a shed, which was soon done.

While the twilight lasted, I went with Paroré to see the desiccated bones of the chiefs, in whose honour the feast had been given. These bleached remains were placed on a raised platform, and consisted of the various ossifications that form the human body. The skulls were entirely denuded of flesh, and placed on a mat powdered with kokowai.

In front of these remnants of mortality were placed, on small poles let into the earth, nine human heads. These had been preserved and stuffed with flax, and were decorated with feathers. The countenances had a sardonic grin, which gave them a frightful appearance; all were much marked with the moko, and were garnished with bushy beards. The flax projecting through the eyes, added to the ferocity of their appearance. One head had a large gash across the forehead lengthways; another had the lower jaw nearly severed. Some circlets of twisted grass were placed above seven of the poles. These were called wakáou's, and were said to have been picked up near tápuéd places, and had been left by the spirits of the dead, on their way to the hades of the country.

On returning to the circle, I inquired of

Káká news of the war that was to have been made on him. He answered, that the enemy did arrive, but not before he had finished his fortifications, and had safely ensconced himself and tribe behind it. That several speeches had passed between both parties, which had amicably settled matters, and the feast that followed cemented a good understanding. His amiable head-wife related to me, with a sigh of anguish, how many pigs had been killed, to satisfy the appetites, and propitiate the ire, of the enemy ; and, fearful I should forget, counted the number on her digital members. I commiserated the indiscriminate butchery of those pleasing animals, whose sleek, jetty forms, rose to my recollection, as having been promised to me. This reminiscence afforded the good lady some consolation.

In vain I tried to get any rest during the night: the everlasting háká,—singing, wrestling, squabbling, fighting, and quarrelling, were abominable, and I much repented having joined the village at a time like this. In addition, I had not enjoyed the society of the aristocracy for nothing, for I was covered with the villanous *kutús*’, who have *license* to crawl where they list among the natives ; the fleas, also, were in shoals, and the *namu*, or sand-fly, who never

leaves his victim until overgorged with blood, made sad havoc on my person. The mosquitoes, or long-legs of the natives, were in myriads, from an adjacent swamp.

In vain I had my cabin, six feet square, smoked, to get rid of these intruders; it only served to suffocate myself. Each of these insects had faithfully clung to us during our journey, but this night they were insupportable. I arose at midnight, and threw myself amid the fern, covering my head from the ill effects of the moon with a new mat. As to my blankets, the fleas and kutús' had taken full possession of them; and as it was impossible to contest the point, I had them made fast to a large stone, and anchored off in the stream.

These coverings are invaluable to the natives, but I had no fears of losing them; they were known to belong to me; and the village of the chief was not to be sullied in name by a robbery on so distinguished a guest as any European would have been accounted.

My bales were among them, and I had not seen them during this afternoon; yet they were as safe among two thousand natives as under my own surveillance.

In the morning I awoke unrefreshed, and amused myself by taking a sketch of the pá.

Being somewhat near-sighted, I put on a pair of spectacles. At sight of this, nothing could exceed the astonishment of the people, with this addition to my visage. I gratified the chiefs with a peep through them ; but, possessing admirable vision, the glasses impeded, instead of assisting, their sight. The news of this phenomenon quickly spread like wildfire ; the people ran in crowds to behold this new wonder. Their importunities became so great, that, fearing my glasses would be broken, I was obliged to secure them in my pocket.

The old priest Kámura was delighted with them, and implored me to send him a pair, as he knew of nothing that would sooner advance his consequence among his countrymen.

I returned to the camp, and finished my negotiations with the chiefs respecting Kaipará. I then produced the map I had made, which pleased the people much ; many of the chiefs present pointing to certain spots which were their own peculiar property, shewing me the boundaries of their allotments, which were distinguished by a particular creek, tree, or other landmark, whereby no mistake could arise in the future disposal of their possessions.

I then ordered the pikaus', or packages, to be shouldered, and bade adieu to my many

friends, whose embraces covered me with kokowai, and the offensive shark's oil.

We then wound our way among the mountains, followed by a number of the chiefs, who accompanied us to the beach. Paroré would suffer no person to carry me over the river and swamps but himself.

Of the feast, a large quantity had been presented to me, as well as some live pigs; but our party were few, and I left each portion with the friendly chief.

Previously to leaving Waipoa, I requested Puhī to purchase some hog's lard, to serve for a lamp to write by, if I encamped at night in the bush. He spoke to some of the people, one of whom, belonging to Káká's tribe of Kaihu, presented a calabash for sale, containing an adipose matter. I was about to purchase it, when my faithful lad told me, in broken language, "He man fat." I refused to become a purchaser, but had the curiosity to take the calabash, and examine the contents. The unctuous grease was neither the fat of dog, pig, nor bird; it could only be the article named by Puhī. I inquired of the vendor if the substance was human fat? he answered, it was, "*Ná! te tahi inu no ná tangátá maori, no te tahi tourekákeká*"—"It was the fat of a native man—of a slave."

I further demanded the cause of his violent death : “ *No tona mai puremu péa, é ná wáhine maori* ”—“ for his adulterous intercourse with native women.” This crime is punishable with death in the country, to one of the parties at least. I had not the slightest hesitation as to the certainty of the calabash containing the unctuous remains of the unhappy wretch. It was added, that the body had been devoured.

Once more on the sandy beach, we pushed forwards briskly.

The flood-tide was near its height, and many portions of the shore were impassable, as the flooding waves dashed their surf against the precipitous banks, which rose to a towering height, curiously hollowed by the stormy action of the sea. We were, in such cases, obliged to alter our course, steering often in the tracts excavated by the heavy rains. In other places we were obliged to make our own paths. This latter travelling was execrable ; the long fern, strongly intermatted, prevented our egression ; its wiry fibres cut to pieces the legs and feet of my comrades, who pioneered the way before me. After some hours, nearly exhausted, we again turned to the beach.

Pleased at being able once more to rove at large, we pressed on at a rapid rate across the

many water-runs that intersected the path ; but the sun had set by the time we arrived at Wai-mémáku. Here we had our bivouac, and erected sheds for the night. A party of seven natives had already encamped here ; they were fishermen from the northward, and had come to this place to spear flounders (pátiki,) by torchlight. We made up to them, and were soon on friendly terms, exchanging our southernly news for that extant whence they came. The night was passed pleasantly, our new acquaintance proving very communicative. In the morning, the strangers presented us with some of the flounders they had caught ; the capture was effected by placing a lighted flambeau on the banks of the streamlet ; the glare of its flame attracted the fish ; and the moment they appeared the fishers speared them with a sharp-pointed stick. They had been very successful ; and a large quantity were hung up in bunches on the branches of trees, to dry in the wind and sun.

After a hearty meal, we took our departure, homeward-bound. On the road, we met with a man who was carrying some *poapoa*, or sacred food, consisting of some tápued pigeons, which were intended to be eaten by a chief near Kaihu. The bearer, being tápued, was not allowed to break his fast until he had delivered the provi-

sion, of which it is accounted an honour to partake, being reserved for the principal chiefs of the country. I offered the man food, but it was refused with horror; for the fellow was assured the Atua would devour him if he broke his fast before he had delivered his errand.

At mid-day we arrived at Mopéri, where we received every attention. When we arrived at Pákánai, a few miles up the river, our ears were assailed by dismal shrieks and groans, and the discharge of musketry. On entering the village, a scene of wretchedness and wo burst upon our view. On a raised settle, or bed, we beheld the tupápáku, or corpse of an interesting female, named, after the village, Pákánai. She had been married some time to a young chief, with whom she had lived in terms of endearing affection; sickness had attacked him, and he had died the week previously. Pákánai had attempted to hang herself, but had been discovered and prevented by her friends, who frustrated her intentions.

The unhappy girl was determined not to survive her lost husband; she had therefore refused all sustenance, and had died the night before. The countenance of this victim to conjugal affection was calm and placid; her head

was decorated with feathers of the gannet, and encircled by a band of green flax.



A CHIEFTESS LYING IN STATE.

The body was covered with a silken kaitáká-mat. Her head was supported by a European pillow; at the head of the bed a carved figure was placed, painted red.

The frantic mother was covered with blood, flowing from the deep scars or gashes she had inflicted on her face and body, as an attestation of her grief. The relations around were agitated with the most intense grief, wailing, howling, and filling the air with their impotent lamentations. It was a distressing spectacle.

I waited on a European lady, who, with her husband, resided on the banks of this river, near the village. Every kindness had been shewn by this excellent family to poor Pákánai, but the hapless girl was not to be led away from her determination.

I visited the village in the afternoon; the distracted mother was still sitting close to the inanimate body, her countenance undistinguishable from matted blood and filth. Her hair was dishevelled, she was tossing her arms in the air, and uttering cries so wild, that I felt assured she had lost her senses.

I met with my old friend Wainga, the priest of Araitehuru; he would fain have nosed me, but he was scarcely discernible from the blood and dirt on his countenance. Notwithstanding he was a sly rogue, he was withal an affectionate one; and, as the head of the clerical profession, he had come to solace the afflicted mother.

He tried to summon before me a look of importance; but the attempt was useless: the afflicted old man pointed to the corpse, and burst into a torrent of tears. I distributed some presents to the mother, who received them without knowing their import: old Wainga came in for a share also. I now procured a boat from the kind European family I have mentioned, and in

a few hours landed at the Horéké, from whence I had taken my departure, returning thanks to my Heavenly Father for his protecting care in many unrecorded dangers, for whose innumerable mercies I could only humbly return earnest faith, love, and confidence.

CHAPTER VIII.

Harbours, and general Description of the Islands of New Zealand — North Cape — Reinga and its Tradition — Three Kings' Islands — Cape Maria Van Dieman — Columbia Reef — Rangounou River — Mount Hohora — Doubtless Bay — Maunganui — Oruru — Wangaroa — Cavalhoes — Bay of Islands — Wangaruru — Wangamumu — Tutukáká — Poor Knights — Bream Bay — Barrier Isles — Frith and River Thames — Mercury Bay and Isles — Bay of Plenty and Islands — Rivers and Ports of Warre Káhika — Wai Appu — Tokomáru — Uwoua — Poverty Bay and Rivers — Maihia — Table Cape — Hawke's Bay and Rivers — Coast to Cape Káwa Káwa — Inland Scenery — Cook's Straits, North Side — Port Wanganui-atera — Cape Egmont — Rivers and Ports of the West Coast of Ainomáwi — Mukou — Morakupo — Káwia — Autia — Waingaroa — Wai-káto — Manukou — Kaipará — Hokianga — Wangapé — Herekino — Summary of Observations on the Island — District of Kai Kohura — South Side of Cook's Straits — Coast to Banks's Peninsular — Chatham Islands — Port Otago — Foveaux Straits — District of Te Wai Poenáum — Coast and Harbours of Stewart's Island — Southern Port — Trap Rocks — Snares' Islands — Cable Island — South-western Bays and Sounds — Summary of Observations on the Southern Portion of New Zealand.

THE north, or Cape Otou, is situated in $34^{\circ} 25' 30''$ S. lat., $173^{\circ} 9' 48''$ E. long., according to

Captain Herd, commanding the New Zealand Company's ship "Rosanna," who possessed the best means for determining the position in 1827.

The country terminates here in barren rocky precipitous sand-hills, called by the natives the Reinga, or Flight.

This part of the coast, whether viewed from the shore or from a distance at sea, has a dreary, forbidding aspect. Travelling is here found to be particularly fatiguing and disagreeable from the loose sand, in which the foot of the traveller sinks deeply every step he advances.

Within the vicinity of this coast, peat coal is found under the vegetable soil. A long spear-grass, that runs up the sand-hills, and a liand, called akká, compose the sole vegetation on this part of the coast; showers of minute sandy particles destroying every thing that might otherwise flourish.

The foaming Pacific (a misnomer for the ocean on this coast) unceasingly dashes, with overwhelming force, against the towering black rocks that skirt the shore, imbricated into caverns by the mighty element. Naught human is discernible from this spot, save and except the innumerable wild sea-fowl, screaming, while volitary, amid this scene of solitary desolation. From the nature of the situation, the mind can easily

conceive why the aborigines should have fixed on this identical place as their Styx, leading to the "country of the dead," for the spirits of their departed chiefs. The twigs of akká above-mentioned are regarded as árá wátá, or ladders, to assist the departed in making their way to the regions of future existence; and the wrath of the natives would be unbounded, were these redoubtable steps cut away by the wantonness of Europeans.

The slippery spear-grass has also its uses, as the spirits of the elders are supposed to make use of this vegetation for sliding down the Reinga: it is always, therefore, in requisition for this labent operation.

If the spirit belonged to a village in the interior, it is supposed to carry with it some tufts or leaves of such shrubs or branches of trees as flourish most on the place where they took up their residence on earth. These tufts are called wakaous, or remembrancers; and the spirits, it is said, leave one of the "cards" in every place they may have rested, according to custom, on the way to the Reinga.

The peninsula that divides the east from the west coast is scarcely above five miles in width in some parts, but the walk is of difficult accomplishment, from the loose sand.

The tribes formerly inhabiting this coast have long since been annihilated by continual wars, whose destructive effects have unpeopled this part of the country: an insignificant remnant alone remains. A portion of these tribes took to flight many years since, and crossed over to Manawa tawi, or *Three Kings' Islands*, some forty miles distant, to the north-west of the North Cape, carrying with them seed potatoes and other native edibles, and have subsisted well there, from the innumerable shoals of the various fish that are abundantly prolific on those shores. These people have often been solicited to return to the main, but have not been induced to do so.

The *North Cape* is separated from *Cape Maria Van Dieman* by a deep sandy bay, affording no anchorage. About six miles off the latter cape, lying N. N. E., is a reef of dangerous rocks, called the *Columbia Reef*, having been first discovered by a ship bearing that name. The westerly winds cause the surf to rise to a great height, but in fair weather they are unseen. To the southward of the North Cape is a deep sandy bay, called, from a small river flowing into the bight, lying due S., *Rangaunou*. This bight is open to the N. and N. E. winds, which often blow with great violence. The high mount of *Ohoura*, or Mount Camel, so named from its

form, rises from the centre of the bight, and is equally discernible from either coast. About fourteen miles to the southward from Camel Mount, a reef extends from the land about two miles, the sea breaking heavily over it, forming the south-east head of Rangounu, called *Knuckle Point*, or *Katikati*. The distance of six miles S. commences the harbour of *Doubtless Bay*, called *Lauriston* by the French, and *Pairoa* by the natives. Some rocks lie on the south side of the entrance. On the S.W. corner of this bay lies *Maunganui*, a small harbour, with a bar before its entrance, of three feet and a half water: the harbour deepens after passing the bar. *Oruru*, or *Odudu*, lies about W.S.W. in *Doubtless Bay*, a small shallow river, leading across the country towards *Hokianga*. The interior of this part of the island is pleasing; but *Doubtless Bay* affords too little shelter to become a resort of shipping. The *Cavalhoes*, or *Cavaliers*, are a group of small islands and rocks, lying within a short distance of the coast. Opposite the most northern island, about three miles from the shore, is situated the harbour of *Wangaroa* (literally, *Long-bay*). The entrance to this port is scarcely distinguishable to a stranger from sea, being barely beyond eight ships' length in width. The water is very deep around the entrance. *Wangaroa* is a

beautifully romantic place. Near the north head, a large perforation in the rock presents the appearance of a Gothic entrance: the swell of the sea rolls heavily through it in bad weather. This harbour gradually extends as the mariner enters it, and a wide deep bay presents itself, capable of affording shelter, entirely land-locked by high hills, for a numerous fleet. There are no dangers to be apprehended in running in from sunken rocks; but the high headlands cause a lull in the breeze that renders the port unfit to be attempted on the ebb tide, without a strong wind from the N. N. E. This splendid harbour is surrounded by lofty hills, verdant with patches of forest and luxuriant vegetation. On the western side of the bay high towering rocks, having the appearance of antiquarian ruins, cause a diversion in the scenery; and many cascades fall from these heights, that are lost to the sight of the spectator amid the shrubbery which clothes the base of these towers. The mountain, on which the old native fortifications were situated, lies on the east side of this harbour: in some parts it is almost perpendicular—about three hundred feet in height; deep water runs close to it. Several small rivers run in this bay; the banks, to some extent, have been purchased by Europeans. Anchorage is found

within the Cavalhoes Islands, outside the bay. In calm weather many of the paper *Nautilus* fish are found, subnascent between them and the main.

Thirty-five miles southward is situated the *Bay of Islands*, called by the natives Tokirau, or Hundred Islets. The entrance of this splendid bay is formed by two headlands; the northern, called *Point Pocock*, or Wiwika; the southern, *Cape Brett*, or Rakou, distant ten miles from each other. The anchorages are various; many shipmasters, preferring such coves, as may be in the vicinity of their friends, European or native.

The anchorage of *Tipuná*, on the north-west side of the entrance, is unfit for a place of shelter, though sometimes made use of. In sailing for the Bay of Islands from the westward, the North Cape should be first made. The course is then E. S. E., if the wind blows from the land; half a point to the southward will bring the mariner, after sailing thirty leagues, abreast of *Point Pocock*; if the wind is from the westward, out of the bay, there is sufficient sea room, from point to point, for the largest-sized ships to beat their way in. The lead must be kept continually sounding until the ship is in seven fathoms water, when she must be put

about to avoid the shoal on which the whale-ship "Brampton" was lost in September 1823, by running between two reefs that extend from the western shore.

The Missionary Station, Paihia, should be kept open with Motu Roa. In coming from the northward or north-east, Cape Brett must be made, on the south-east side of the bay, off which lie two islands, called Motu Kokoko, one of which has a remarkable perforation, called Piercy Island. On sailing in with a fair wind, by keeping the left-hand shore aboard, there is to be found the deepest water. After passing the Point of Kororárika, sail should be taken in, anchoring in six or seven fathoms off that village, about half a mile distant, the shore gradually shallowing.

Paroa, to the east within the islands, was formerly the favourite anchorage. The Bay of Islands is navigable at least twenty-five miles from either cape at its entrance. Several rivers lead into the interior, the banks of which are beautiful and romantic. The *Kaua kaua* and the *Keri keri*, situated furthest distant from each other, are the lengthiest rivers. The *Waikéri* is a fine sheet of water; and the narrow, but rapid *Waitangi*, running from an interior lake, is a pleasing stream.

The Bay of Islands has been, for the last thirty years, the favourite resort for the many whale-ships that congregate in shore and on the middle ground, as the ocean between New Holland and New Zealand has been termed. Upwards of thirty vessels have been at anchor at the same time from the ports of Great Britain, America, France, Port Jackson, Hobart Town, and South Australia, besides several traders, expressly engaged in commercial pursuits from the colonies, and vessels from Sydney bound to England with colonial produce — such as wool from New Holland, and oil, flax, ship-timber, &c., from New Zealand. All these vessels procure ample refreshment — such as hogs, and potatoes; of which esteemed vegetable the natives plant sufficient to supply all the shipping that visit the bay, who take upon an average five tons each; the European residents; their own consumption; and many tons that are shipped yearly to supply the stinted market of New South Wales. The favourite anchorage, possessing the best holding-ground, sea room for beating in or out of the bay and out of a strong tideway, is that opposite the village of Kororárika, which is the only locality for a commercial shipping-town in the Bay of Islands. The opposite side of the bay, called the district of Waitangi, will also

become a township; but it is dangerous for shipping to approach, from the many sunken rocks.*

Paroa Bay was formerly the principal anchorage, but that has been but little frequented of late years; the back of Kororárika Bay has a deep beach in Paroa. Within thirty miles south, about ten miles from each other, are situated the bays of Wangaruru, Wangamumu, and Tutukáká. In all these bays are to be found safe anchorage for a large number of vessels of burden. Opposite to Tutukáká are the islands called the Poor Knights, or Tawiti Rai. These

* Summary of all the vessels which have visited the Bay of Islands during the year 1836 :

British ships of war	2
——— whaling ships	25
——— trading vessels	2
New South Wales whaling ships	35
New South Wales trading vessels, including vessels owned at New Zealand	25
Van Dieman's Land whaling ships	4
Total British and British Colonial	—93
American whaling ships	49
——— trading vessels	5
French whaling ships	3
Tahitian trading vessel	1
Total foreign vessels	—58

Total of vessels 151

rocks rise precipitously from the sea, and are inhabited by the pilfering people of Wangaruru.

Five miles off the latter bay lies a reef of rocks, with deep water between them and the main. The interior of the country is hilly, but beautiful; many fresh-water creeks and valuable forests are to be met with, especially at a small boat-harbour called Wánánáki, the banks of which are clothed with splendid timber of the pine tribes.

Wangáré, or Bream Bay, is the next harbour south. This port has a sand-bar and banks in the river, which nearly joins the Maungakáhia, after flowing full one hundred miles, and then empties itself into the sea, after joining the Wairoa and Kaipará rivers on the west coast. Many islets lie to the south of Wangáré.

The Island of *Otia*, or the largest of the *Barrier Islands*, has two harbours on its eastern side, open to the winds from that quarter. This island, about twenty miles in length, is very fertile, and possesses large timber.

The *Frith of Thames* and its river will be a favourite locality for the future colonist. This portion of the country is much encroached on by the sea. This coast, being separated from the western side of the island by narrow isthmuses, is in many places not five miles in breadth, and

two of the rivers of either coast nearly join, being scarce above half a mile from each other. The Frith of Thames is only a roadstead, but shelter may be obtained under the lee of the many islands within it.

Mahurangi Bay is situated at the west side, and has several small creeks flowing into it. The port for anchorage is called Kaihu, and is well sheltered. There are two passages leading to it: that to the southward is accounted best; the northern, or lesser entrance, having many sunken rocks. The forests of the river Thames has supplied the British government with a quantity of fine spars, and other ship timber. The country, in the vicinity of the Thames, yields to none other in the land; and, if the place had possessed a port similar to the Bay of Islands, the Thames, or E'Horéké (literally, the Launch), would have been the head-quarters of the invaluable colony this country must become. Almost innumerable acres of rich alluvial soil invite the labours of the industrious civilised man. The climate and soil may be compared with that of the south of France.

Some fine islands lie in the Thames—such as *Waikéké*, *Motutapu*, *Pokoinu*. The latter is openly situated.

The rivers are abundantly supplied with

shoals of fish, including small sharks: oysters and other shell-fish are also to be found in abundance.

Off *Point Rodney*, at the entrance of the frith, some dangerous rocks lie under water, or just discernible above the surface. From *Cape Colville*, or *Moio*, to the head of the Thames river, the distance is about seventy miles direct, north and south; but not navigable for small craft.

The next harbour is that of *Mercury Bay*, or *Witianga*, off which lie some isles and rock, called the *Mercury Islands*. This is a safe harbour, but not very desirable; the entrance being rocky, and the ingress and exit not attainable at all times. Anchorage may be obtained in the river at the head of the bay: high water full, and change at nine A.M.; rise of tide eight feet.

The deep bight of the *Bay of Plenty* lies to the southward, which consists in general of low land, with a few high elevated hills. The first river is called the *Katikati*, which leads into the river *Tauranga*, forming an island of the low-country on the coast. The latter harbour has a bar at sea across the entrance. The Bay of Plenty has many similar rivers—at *Mákátu*, *Onwou o te Atua*, *Wáká táne*, *Opotiki*, *Mari*

nui, *Torári* — the entrances of which are guarded by sand-spits and bars, which in summer are often too shallow to admit a schooner. These rivers require a favourable wind from the east to enter; and it is equally requisite to get a fair wind to “take at the flood the tide that leads” to — getting out. These rivers divide themselves into branches; are generally rocky, narrow, and often dangerous. Tauranga is easily known by the high hill of Maunganui. The islands in this extensive bight will be found described in the geological position of the country. The part of *Warre Káhiha*, or (Hick’s Bay), is open to the north winds; the small bight of the *East Cape*, or *Wai áppu*; the bays of *Tokomáru*, *Uwoua*, *Turunga*, or Poverty; the *Maihia*, north of *Nukutourua*, or Table Cape; and *Waikaukápu*, to the south of the latter, are all open to the easterly winds, which often blow with tremendous force. The extensive Bay of *Wairoa*, or Hawke’s Bay, is also less unfit for a vessel to lie in; and, from the latter place to *Cape Palliser*, or *Kaua kua*, the shore is scarcely indented.

The country from Cape Runaway, or the *Káhá*, to that of Cape Palliser, is beautifully fertile. Small rivers irrigate the country in

every direction ; and, similar to (it may be stated) *all* the streams in the land, they are bordered with extensive mud-banks.

The country around Poverty and Hawke's Bays is formed of alluvial soil. These places, which contain the most fertile land that may be imagined, lie useless among the natives, apprehensive, as they are, of meeting with an enemy before they can finish the labours of planting ; and, if they have succeeded in planting, are fearful of being deprived of the fruits of their toil.

The fresh-water streams are invaluable to the farmer, but not of sufficient size or depth to be separately named. The natives of the East Cape are noted for their abilities in the New Zealand fine arts ; the natives of Hawke's Bay, for their ingenuity in making large canoes ; the intermediate tribes, as traders between either party. Most of these tribes have different characteristics, and are distinguished as such among each other. Small lagoons, or lakes, are situated in the interior of this line of coast, and a chain of mountains, some of which are still in volcanic ignition. About fifteen miles due east of *Gable-end Foreland*, called Parré nui te rá, a remarkable white chalky cliff, lies a rock about seven feet below the surface of the water. The situation is dangerous, being in the track of shipping sailing

north or south. A brig, the "Martha," of Sydney, struck on it in 1835, but received no injury. The northern coast of Cook's Straits, or Rau Káwá, is, during eight months of the year, a lee-shore, the south and south-west winds blowing with great violence. These winds generally give but little warning.

The harbour of Wanganui Aterá, or *Port Nicholson*, bears from Cape Palliser 74° N. W. ; by compass, distant twenty-three miles. The course up this harbour is N. $6^{\circ} 30'$ W. for nearly nine miles. Here all the ships of Europe might anchor, in perfect security. At the entrance there is twelve fathoms water. Viewing the coast, says Captain Herd, on the eastern side of Cook's Strait, when off and within a few miles of Cape Campbell, from Cape Palliser to *Teráwiti*, it forms in three table-lands : Cape Palliser being the first, the table-land forming the east ; the entrance of Wanganui Aterá, the second ; and Cape Tierrawiti, the third. Between these table-lands, at this distance, there appears to be two deep bights ; which is not the case, but low land, nearly level with the water. This harbour will be easily discovered, as it is close under the north part of the middle table-land. Having described the entire coast from the North Cape, the eastern shore, and the south-

ern of E' ainomáwi, an account of the western coast of the same island will complete the circumnavigation. The north-west extremity of the strait has the unusual landmark of the Haupápá, or mountain of the snowy wind, *Mount Egmont*; this cape commands an uninterrupted view of the coast to the south and north.

The river *Mukou*, or Mookou, is situated half way between the district of Táránaki and Káwia, is the first river on the south-west coast. The entrance is narrow, and the sand-bar at its mouth, in the summer, has scarce a fathom water at the ebb, in spring-tides.

The river of *Morokupo* is scarcely known, but has always been seen with foaming breakers across the bar; the entrance yet more shallow than that of the preceding river.

The river *Káwia* is best known by the small island of *Karirwoa*, or Gannet Island; with a landing-place on its west side, about twelve miles from the main. Káwia has a bar across the harbour. This river is full of large mud-flats, that are uncovered at the ebb-tide. Similar to all the rivers in New Zealand, it has several tributary fresh-water streams flowing into the main branch; the entrance is half a

mile wide, with three and a half fathoms over the bar.

Ten miles further north is the Autia river, whose entrance is three-quarters of a mile in width. The bar outside the heads is less deep than that of the preceding river. There are many tribes residing on the banks, but the harbour has been but little frequented.

Waingaroa is situated ten miles further north of the Autia; it has two and a half fathoms water on its bar, and deep water within. The banks are cultivated by the natives, and several coves are indented on either side of this river, which is distant, south from the Waikáto, about thirty miles.

The latter river is supposed to be the most extended in New Zealand; creeks from the main river reaching nearly to Mount Egmont. The bar at its entrance is very shallow in summer: it is an inexhaustible district for flax. The natives on its banks are accounted as warlike as are to be found in the country, and are here congregated in largest numbers. The river is said by native travellers to have its source from the lakes of Roto Rua, in the interior. Eighty miles from the coast, the Waikáto divides itself into two noble rivers, called

the Waipá, on which is the principal fortifications, and the Horotu. There are many verdant islands in those rivers, which, together with the mainland, possesses a soil inferior to none in the country, which is singularly beautiful. Waikáto, from its commanding water-communications, must be an important *dépôt* as an agricultural district. It is distant twenty-five miles from Manukou, which is the only harbour on the west coast of this island that is not barricaded by a sand-bar at its entrance, which is divided by a triangular-formed reef of rocks, called *Kupenga é watu*, or net of stones. The harbour may be called an arm of the sea; it is almost twenty-five miles in breadth, from north-west to south-east. Off the north head is the Sugar-loaf Rock—a pinnacle rising from the sea, with deep water around it. The south channel has deepest soundings—say, ten fathoms. Several tributary streams join the Manukou; the source of one of them, called the Waroa, is within a half mile of Waikáto, over which isthmus the natives of the latter river haul their canoes. The Waitémata river on the opposite coast, within the river Thames, adjoins so nearly, that in still weather the surf may be distinguished by the ear, lashing either coast. Manukou is also

separated from a branch of the Kaipará river by a similarly narrow isthmus.

In 1836, one of the Wesleyan missionaries attempted a settlement in this place ; but not a native family could be induced to remain, fearful of the many inimical tribes in the vicinity. This part is subjected to very bleak weather. The northern side is extensively wooded ; the southern is less inviting.

Kaipará has been already described : it is situated about thirty miles to the northward of Manukou, and sixty miles from the Hokianga. This river had been attempted for several years, but tempestuous weather, for which this coast is remarkable, deterred vessels from entering the harbour. The entrance is six miles in width, with shifting sand-banks trending some six miles to the westward. The south channel, which is well over to the south shore, is the deepest, varying in soundings according to the season of the year ; its breadth is two miles.

The Otámátea, Oruauhorra, Wairoa, Kaihu, and Maungakáhia rivers, are each of great length, whose banks are bordered with noble timber and flax, not exceeded in value by any in the country. Kaipará Bay, from which the harbour is named, is situated on the south-west.

Manukou and Kaipará were depopulated in the wars of E'Ongi. The Maungakáhia river, which trends northerly from the Kaipará, nearly joins the heads of the creeks flowing into the Hokianga, the Kaua Kaua of the Bay of Islands, and a river flowing into Wangari, or Bream Bay.

The river *Hokianga* is the nearest to the Cape Maria van Dieman of any importance. This harbour has a bar, distant two miles out at sea, on which several vessels have been lost. This harbour may be distinguished by a succession of sand-hills on the northern shore, terminating in Tawu, a sand-hill. The south head, and some distance in that direction, is known by shrubby vegetation and dark rocks. The soundings on the west coast are very regular, without any hidden dangers lying off to sea, and may be approached by the coast to thirty fathoms, at a convenient distance from the shore. Captain Young, a person who has entered this harbour with several vessels under his command, gives the following directions:—
“ Hokianga (Cook's Disappointment Harbour), is situated twenty-four leagues south-east from Cape Maria Van Dieman. About seven leagues to the southward is the bluff headland of Maunganui. This, kept open, will clear the whole coast about Hokianga, which is generally flat ;

the harbour is narrow and intricate, and not to be attempted with a ship drawing more than fourteen feet water, unless well acquainted with the harbour. In running in, approach no nearer than two miles, and the bluff of Maunganui, well open of the land, until the south-east cape of the harbour bears E.N.E., or E. by N. $1\frac{1}{2}$ N. ; then steer in E.N.E., or N.E. by E. $\frac{1}{2}$ E. ; which course will carry you over the bar in three and a quarter fathoms, low spring-tides. After you are over the bar, steer E.N.E., and pass the South-east Cape at half a cable's length, gradually hauling in for the entrance of the harbour, being careful to avoid a rock lying two cables' length north-west from the south-east entrance, with only two fathoms water on it. About a quarter of a mile from this rock, or three-quarters of a mile from the South-east Cape, lies a bank called the Middle-ground, with a fathom and a half low-water upon it. It bears north and south two and a quarter miles, and one third of a mile broad ; there is a channel on both sides of it. Over the above rock, at the south-east entrance above-mentioned, the tide sets with great velocity, therefore great precaution is necessary. After you are within the south-east head, haul over to the east shore, until you bring One-tree Point, or Kotai Manero, with a high conical hill,

inland, at the centre of the upper part of the harbour, then the channel is open, and the vessel may be steered up N. and by W. for Direction Head. After you are over the bar, which lies at least a mile and a half from the South-east Cape, you will gradually deepen your water between the South-east Cape and the rock lying off it: there is from seventeen to twenty fathoms."

The port should not be taken with an ebb-tide. The best time to cross is last-quarter flood. Mr. Martin, whose name has been already mentioned, has issued, "to whom it may concern," the following "Directions."

"This is to give notice, to all captains of ships or vessels bound to the river Hokianga, in New Zealand, that there is a flag-staff erected on the south head, under the direction of Mr. John Martin, the pilot, with signal-flags to signalise to any ship or vessel appearing off the bar; and the undermentioned signals are to be attended to. Mr. Martin will be in attendance with his boat also at the entrance of the heads.

"Flag No. 1. Blue Peter. — Keep to sea; the bar is not fit to take.

„ 2. Red.—Take the bar; there is no danger.

“ Flag No. 3. Blue, with a white St. Andrew’s Cross. — Ebb-tide ; and the bar not fit to take.

„ 4. White. — First quarter flood.

“ It is necessary, when these flags are shewn, that they should be answered from the ship, if understood, by a pendant, or flag, where best seen.

“ The flag-staff works on a pivot ; and when a vessel is too far to the southward for entering, the flag-staff will droop to the northward ; if too far to the northward, will droop to the southward. Vessels to be particularly guided by the drooping of the flag-staff ; for whatever way the flag-staff droops, the ship must keep that direction, and by no means take the bar until the flag-staff bears E. $\frac{3}{4}$ N. per compass.

“ Time of high-water, full and change, at the bar, half-past nine o’clock A.M.”

The ebb flows between the heads at the rate of five or six knots per hour.

Hokianga river is navigable nearly thirty-five miles from its entrance. A number of rivers and creeks of fresh water join this noble estuary.

The principal rivers are the Waimá, Wiri-naki, Orira, Waiho, of which there are two bearing this name ; the Wairéri, from a waterfall at

its source; the Ománaia, Utákina, Wakárápá, and the Toromiro.

In this river Captain Herd, in 1827, purchased a large tract of land, known to Europeans as Herd's Point, for an association of gentlemen called the New Zealand Company.

This land is acknowledged as the property of the company; and neither the natives or their visitors have felt disposed to dispute their right, obtained by lawful purchase.

There are about one hundred Europeans settled at Hokianga, including the missionaries. Several of the settlers are married to European females, who, without exception, have set an example to the native women, that has in no minor degree aided the usefulness of the Wesleyan brethren, who have been particularly successful in their missionary exertions throughout their districts.

Wanga-pé is situated fifteen miles north of Hokianga. The entrance is somewhat narrow, and a small rock called Mátá Ká, near the north head; the soundings at the entrance are three fathoms, the water deepening to five and a half; the channel leading to the village has four fathoms. On entering within the heads, a large bay presents itself, about six miles wide from north to south. The entrance is not visible a

few miles from sea; the hills rising above each other. This harbour has never been visited by vessels from Sydney. The chief of this district, Pápáhia, has a number of warriors under his command; the population may amount to eight hundred souls.

The land around, and back of Wanga-pé, has a dark appearance at sea, from the covering of fern, which has occasioned this harbour to be taken for that of Hokianga.

A small boat-harbour, called *Herekino*, with a few feet water on its bar, lies nearer to Cape Maria van Dieman. The land from the latter river forms a lee shore, when the wind blows from the west up to Cape Maria. The beach is called Wáháro, and is to be avoided by vessels making any harbour on the west coast.

The rivers of this coast are all shallow on the bars, and ought never to be attempted by any vessel at the ebb tide. Doubtless, at Kaipará, Manukou, and Waikáto, much of the future agricultural productions of those places will be exported from the east coast. In all these rivers, innumerable tributary streams lend their aid to augment the vast body of water that disembogues itself, with great rapidity, into the ocean. Many of these smaller rivers are thirty and forty miles in length, meandering round the

compass. The banks of all the rivers, or their vicinity, are clothed with splendid timber of the pine tribe; this species of forest terminates on the north shores of the Manukou.

From the Kaipará to Cape Egmont, the flax-plant exists in immense patches, for many miles in every direction. Further north, this plant is found very abundant; in the interior of the island it is found equally prolific.

All the rivers of this coast deepen their water within their bars, some of which lie three miles out to sea: thus we find ten fathoms almost immediately within the bar off the Hokianga.

Many sand-banks exist in all the rivers, some of which are dry at half-ebb tide. The villages of the natives are mostly situated at the head of the tributary streams, and seldom on the banks of the main rivers; convenient places for agriculture and defence are selected. Scarce a village is found on the sea-shore; and the only smoke the mariner will perceive, arises from firing land previously to cultivation. Europeans are settled on the banks of all the rivers; and even those rivers (such as Kaipará and Manukou), which are almost wholly deserted by either tenants of the country, are principally the property of the new-comers. Large tracts have been purchased; one settler on the Hokianga has bought a tract

of eight miles in extent on that river; and the entire north side of Manukou belongs to the family of another European.

Many of the sand-bars shift their position, and all have deepest water over them in the winter season.

The outline of the position of the coast was first given by Cook, after his visit in the "Endeavour;" and, since that period, but little alteration has been made by succeeding navigators (except in *Cook's Straits*), from the original chart first published in 1771.

From the North Cape, in $34^{\circ} 25'$ south latitude, the land trends to the South Cape in $47^{\circ} 19'$, a distance of nearly nine hundred miles. Cook lays much stress on the attention paid by every one of his people in their departments, in ascertaining the correct position of those parts of the island he surveyed; he says, "the figure and extent has been distinctly proved to be correct; the western line of coast has been drawn from strong supposition, but certainly not to alter the figure of the land." The coasts of the *largest island* was surveyed with less attention, as the seasons of the years rendered it both difficult and dangerous to keep near the shore.

On the western coast of this latter island, from Cape West to lat. 44° , a narrow ridge of hills

rises almost precipitously from the sea, and are bounded inland by stupendous mountains, barren of vegetation, and covered in many parts by snow, that appears to have covered these rocks for centuries.

From the sea, the aspect of the above land is desolate and repulsive in the extreme; the coast, trending north for two hundred miles, is lined with hills and valleys, thickly covered with vegetation; in the latter, patches of forest are often met with. The country hereabouts, from the nature of the hills, contains many swamps, marshes, and many small lakes, some of which are very elevated. The land from this part, up to *Cape Farewell*, may be said to rise precipitously from the sea.

This coast has been much visited by sealers from the United States and Port Jackson, who, some few years back, were remarkably fortunate, at a period when the skins were less profitable than at present. By these adventurers, the many noble harbours that indent the west coast, received names after such of the profession, whose superior tact, or adventurous exploits, elicited the applause of their comrades. In the centre of the island, a lofty chain of mountains ranges throughout the entire extent, the tops of which are covered with eternal snow; and often

with nebulous clouds, which hide them from the navigator, as he approaches these shores. A few leagues from the land, these mists hang (like Mahomet's remains) half way up the mountain, concealing the sterile rocks, as craggy and rude as the mind can well conceive. Yet, near the coast, abundance of splendid timber is found, fitted for every purpose; from the erect tree, whose trunk is one hundred feet in height, without a branch protruding, to the more diminutive, but useful, ornamental woods adapted to the joiner.

The eastern coast of this island, has scarcely a more attractive appearance from sea, as the summits of the mountain-chain are also barren and rude, where jetting precipices have arrested large patches of snow. These precipices are disjoined, not by valleys, but by deep gorges and ravines, whose dark sides are covered with impenetrable thickets; and deeper chasms that, Erebus-like, appear awfully fearful.

Large plains are found elevated, far above the level of the sea, covered with similar productions as are found on the Northern Island. The soil in most of the valleys, some of which are of great extent, is of a depth and richness that will (some not far distant day) amply repay the labours of the colonist. In Cook's Straits,

the land on either side, in the interior, is generally of a mountainous character, rising often precipitously from the sea into high hills, divided by fertile valleys, bounded on the sea-side by beaches of sand or shingle. In all the valleys are found pleasant runs of the most pellucid water.

Cloudy Bay is a straight, low coast, between two high lands. At a distance it has the appearance of a deep indent: a shallow river flows in the centre.

Nearly three miles to the northward of this place is *Maunganui*, an excellent harbour, well sheltered from every wind. The hills of these parts are well wooded, and the forests of this large island flourish with a vigour equal to any thing of the kind further north.

Cape Campbell is distant fifteen miles from *Maunganui*, 35° E. by compass. All these shores are covered with wild cabbages, cress, turnips, &c., &c.

The land named by Cook *Banks's Island*, supposed at the time to be insulated, was discovered, some years since, to be joined to the main by a low neck of sand; it was re-named, after the scientific philosopher, *Banks's Peninsula*. The promontory is somewhat circular in form; its circumference approaches to

seventy miles, sufficiently elevated to be discernible at sea, forty miles distant, in favourable weather. It possesses two excellent harbours; the most capacious is situated to the eastward, called *Wangaroa*, and *Waka Raupo* on its northern side. The appearance of this land has an irregular, hilly surface; it is somewhat barren; but an acquaintance with the shore proves it to be well wooded, and the soil favourable to vegetation.

The largest island of the *Chatham Group* lies due east of this peninsula, distant one hundred and twenty leagues. (See Note 6).

Otágo, or *Otáko*, is an inlet or arm of the sea, running in a S.S.W. direction, about nine miles; it forms a peninsula of the southern land, the cape of which is named *Cape Saunders*. This port is well sheltered; the entrance has a bar running across, with three fathoms and a half of water; within the harbour it deepens to nine fathoms. The course in is S. by E., keeping (according to Captain Herd) the larboard or east shore aboard, until a mile and a half within the heads, when a vessel is well land-locked. The bar of this river differs from those on the west coast, it being within the heads; and, in consequence, there is never any sea on it; high-water, full and change, twenty minutes past

three, P.M. ; tide rises nine feet. In lat. $45^{\circ} 24' 46''$ S., and long. $170^{\circ} 50'$ E., lies a reef nearly level with the water, about three miles from the shore ; this is very dangerous.

In the year 1816, a strait full of dangers was discovered by some sealers, and also by Captain Stewart, commanding a small sealing vessel out of Port Jackson, which divided the southern extremity of the largest island ; the strait was named Foveaux, in honour of the lieutenant-governor of Van Dieman's Land. The island was named after the master, who was the first to publish the discovery, *Stewart's Island*, by which name it has since been known.

Singular to relate, the central island, has existed hitherto unnamed. As a distinguishing mark, it has been called *Te Wai Poenámu*, or the waters of green talc (rather an anomalous name for *terra firma*), from the time of Cook's survey : but that navigator repeatedly observes, this name is appropriated to a very small proportion of the country, on the south-west, where the lake of green stone is situated. D'Urville has placed it to the south-east. The country in the vicinity of Cook's Straits is called *Kai Kohuda* ; the strait is also known as *Wai Koua*.

The immense area that occupies the central

portion between those two districts, is wholly unnamed; I have, in consequence, with a presumption that may in some measure admit of an excuse, arising from dutiful feelings inseparable from a loyal subject, bestowed the appellation of VICTORIA, after her most gracious Majesty the Queen of these realms, on this largest island, in the widely extended Polynesian Pacific, with assured certainty, that no modern Cook, be he subject or foreigner, will feel disposed to deprive this extensive country of a name, additionally endeared to an Englishman abroad, without the pale of the protective laws of the dearly cherished country of his birth. I have found it imperatively necessary, so as to be intelligible to my readers, to give a distinctive appellation to this country, that within a very few years will become as common "in men's mouths as household words," from its fast-increasing occupation by Europeans.

Several bays, affording good anchorage, may be found on the north side of Stewart's Island; but the *southern part*, first surveyed by Captain Stewart, and afterwards by Captain Herd, yields to few harbours in any part of the globe. This sound has three safe entrances, secure from every wind: excellent trees for topmasts also abound here. The fresh water, it is stated, is not so excellent as is otherwise invariably

found in New Zealand; it has a reddish tinge, and an astringent effect, occasioned, it is surmised, from running through *débris* of vegetation in a state of decomposition.

All navigators agree as to the boisterous and rainy weather experienced on this coast and its vicinity.

The west coast of the islands has anchorage under the lee of the small islands only. Stewart's Island abounds in ship-timber: the country partakes of the mountainous aspect of the Island of Victoria. The soil is admirably adapted to the agriculturist, especially the valleys: it has many large plains, and densely furnished forests. This island has been well known to Europeans for the last thirty years, and originally did not possess aboriginal inhabitants; some small vessels have been built on its southern part.

The navigation across Foveaux's Straits is very dangerous for the native canoes, from strong currents, tide rips, eddies, &c. These parts have been the head-quarters for sealers, a hardy race of men, many of whom have settled in various places, especially the small island of Codfish, or *Solander's Island*, in lat. $46^{\circ} 31' S.$, long. $192^{\circ} 49' W.$; named in honour of the celebrated naturalist who accompanied Cook, and also in the islands in various parts of the strait.

Stewart's Island is studded with small islets, especially on the west coast. Solander's Island is fifteen miles distant from the main of the district of Poenámu; the land is remarkably high.

The Snares Islands were discovered by Vancouver on 24th November, 1791. They lie in two groups, bearing S. 38° W., and N. 38° E. (according to Herd), from each other. They are divided by a channel nearly three miles broad, in the centre of which the sea breaks in several places. The northern group is high, covered with trees and verdure. The north-east side is inaccessible; the south-west side of the group presents a dreadful precipice, on which the swell beats with great violence. The south-west group consists of six barren islets, covered with the excrement of sea-fowl. Many sunken rocks are in the vicinity of these solitary isles.

The islet reefs, called the Traps, are discernible from *Cable Island*. The following bearings, taken by Captain Herd, will be serviceable to the mariner; from the summit of Cable Island, in $47^{\circ} 12' 55''$ S., long. $167^{\circ} 26' 30''$ E. *South Cape*, S. 33° W., distant seven miles; the *South-west Cape*, S. 49° W., nine miles; Northern Traps, S. 64° E., fifteen miles; South Traps, S. $38^{\circ} 30'$ E., eighteen miles: all compass bear-

ings. In the latitude of Cable Island, Stewart's Island is not above five miles broad.

The south-west end of the Island of Victoria is bounded by elevated chalky cliffs, indented with several valuable sounds and harbours; furnished with coves; affording safe anchorage to shipping from every wind. The principal of these ports are named *Chalky Bay*, *Preservation Harbour*, and *Dusky Bay*, which has two wide entrances, occasioned by the *Island of Resolution*, named after the discovery ship of Cook.

In all these ports, innumerable anchorages for large fleets of shipping are afforded, safe from all winds. Fish abound in great variety, as is usual on these coasts. The bosom of these waters is studded with islands, under whose protection excellent anchorages are found: water, wood, and antiscorbutic grasses abound. These remarks are equally applicable to the many harbours on this coast, which are found to imbricate the whole line of the western side, on an average, within every seventy miles. Many of these ports are very extended at the entrances; some have openings between the headlands, several miles in width; most of them are distinguished by a peculiarity in the local scenery, of certain rocks, islands, or perforations.

In these uninhabited places fish of delicious flavour abound in shoals, undisturbed by man.

Cascades, falling from stupendous heights, are innumerable, disappearing from the beholder in the dark abysses of the mountain-ravines, whose depths are unknown. Few countries will supply the enthusiastic admirer of the awfully sublime with more romantic scenes of nature, untrodden by man, than the Island of Victoria.

CHAPTER IX.

Climate — Soil — Botany, indigenous and European — Forests, Timber-trees, and other Productions — Edibles — Lichens — Mosses — Liands — Ornithology — Tropical and Land Birds — Sea Fowl — Quadrupeds — Amphibious Animals — Reptiles — Entomology — Piscivorous Tribes — Shell-Fish — Lithophytes — Corallines — Polypæ — Zoophytes — Madreporæ — Molluscæ — Fuci, &c.

THE climate of the country is even and genial. In winter, the thermometer rarely descends below 45° ; and, during the height of summer, seldom rises above 85° . This agreeable weather contributes much to the unsurpassing vigour of the vegetable kingdom, composed principally of evergreens; retaining in winter the verdant clothing of summer; the autumnal foliage being deciduously cast off by the more vigorous renewal of the vegetation of spring.

The peculiar position of these islands, lying north and south, gives almost a different temperature to every mile of country; and to the average narrow width of the land, in comparison

with its length, and an almost undivided chain of mountains running the whole extent of each island, draw from the surrounding ocean those mists and exhalations that, afterwards falling in pluvial showers, gives a continual genial humidity to the surrounding land, pushing forth the indigenous vegetation to an almost unexampled degree, serving to keep in uninterrupted flow the streams and rivulets that are plentifully found in every mountain-valley, and the innumerable cascades that are lost in the gorges and ravines.

Some of our earlier navigators have signified the surprise they felt at the mildness of a New Zealand winter.

Cook, on his return to Queen Charlotte's Sound, in the district of Kai Kohuda, was astonished in finding a garden he had planted with vegetables flourishing during his absence, notwithstanding the quantity of indigenous weeds, that served to choke up the effects of his labours; and states his conviction that, with moderate attention, every known European vegetable would thrive *superior* in this country to many others: his anticipations have since been realised. A similar exposure of garden-herbs, &c., in the British Isles, during winter, would soon annihilate them.

This bland and healthy temperature allows

the agriculturalist as many crops of certain legumes as he may think proper to raise. The rains throughout the year fall in moderate, refreshing showers, particularly in E'ainomáwi. In the winter season, rainy weather predominates in the Island of Victoria.

Cook, who was at anchor forty-six days in Dusky Bay, experienced only seven days' fine weather; but, in general, it is peculiarly agreeable to the natives of Great Britain, who soon became acclimated to a temperature not uncongenial to their own.

The spring, summer, and autumn, are extremely pleasant; totally the reverse of the overpowering and prostrating heats of New South Wales, and the rapid change towards night to bitter cold. At those seasons the rains fall heavy, but seldom above two days together. In winter, the winds from the east or south-east quarter seldom blow unaccompanied by rain. The westerly winds are most prevalent; which commence about 10 A.M., and increase almost to a smart gale, but subside at sunset to a placid calm. The whole range of coast exposed to its fury becomes a lee-shore; and the surf breaks across the bars which barricade the rivers, dashing to a great height, and rendering the approach impossible. From

these causes, if a vessel enters one of the western rivers, it may be some weeks before a favourable opportunity occurs of being able to leave those ports. The westerly gales are attended with heavy squalls, that render it almost impossible for a vessel near the land to preserve an offing. The sea rises in proportion to the wind; and yet these violent storms are accompanied with fair weather overhead. In Cook's Straits, these heavy gales are of frequent occurrence. The neighbouring mountains of Kai Kohuda are overloaded with vapours; and not only increase the furious force of the blasts, but alter their direction in such a manner, that no two puffs follow each other from the same quarter; and the nearer the shore the more their effects are felt.

Not one navigator ever made these shores without experiencing the overpowering force of these heavy gales, which often blow with equal violence from the most opposite quarters within a few minutes. In the short coasting-voyage from the Bay of Islands to Hawke's Bay, or Wairoa, in 1836, I experienced five heavy gales from different points of the compass, each of which threatened us with the worst consequences. One gale blew with all its force from the north-west some ten hours, when suddenly

it ceased ; a dead calm ensued, our sails flapping against the masts from the mountainous seas we had to contend with. In the space of twenty minutes, we were driven back from our course with as heavy a gale from the south-east, which had as suddenly sprung up, as its precursor from the opposite quarter had caused us to experience. The winds from the south and south-west blow, almost without intermission, from May to September. The wind from the north blows the least throughout the year ; and seldom above four gales of any import are felt from that quarter during the season. At another time, in the short trip from the Frith of Thames to Cape Runaway, I experienced three several gales from various points, which raised a cross sea, that wellnigh threatened to bury our vessel (contents included) in the raging deep.

Among the most distinguishing characteristic of this noble country, are the splendid forests, that challenge the admiration of every traveller possessing any *goût* for the most wild, majestic, and picturesque scenery in nature.

Trees, of which there are many varieties, are often met with of an amazing girth at the base, all flourishing with a luxuriant vigour throughout the country.

Among the most noble of these trees, those of the pine tribe command the principal atten-

tion, from their towering height, without a branch protruding to destroy these models of symmetry. Among the many valuable trees, the uses of which will be found in the Appendix, Note 7, the following are best known. The kouri, totárta, puriri, rátá, pohutokawa, rohito, káhikátéa, kaikátoa, towai, rimu, maidi, torairi, tanikáhá, kowai, rewarewa, maioi, tipou, touwa, káwáká, miro, koikoi, hinou, tiaki, akki pirou, angi angi, pátu, koihiu, &c., and various akkás', or liands.

The palm tribes exist in great variety, and are very numerous. Supplejacks grow to an immense length, and render the dense forests almost impassable; these are so very elastic, that some precaution is necessary that the traveller does not too hastily quit their hold, when placing them aside to make his way through the forest, as they will strike the person walking after him with no little force.

The fruits indigenous to the country are few, and scarce worthy the attention of Europeans. *Karáká* is the general name for fruit. The principal is called the *karáká maori*, or native fruit, which grows in clusters about the size and form of the Spanish olive, of a bright yellow, when ripe. The seed and pericarpium occupy two-thirds of the fruit. The flavour is feeble, but pleasant; which custom renders grateful to the

taste. The seed is said to be poisonous in its crude state, but is much esteemed by the natives, when cooked after their method. The seeds in this state taste of oil only, and are called *kopi*. The wood of the *karáká* is very handsome; it grows to forty feet in height; the leaves very poraceous.

Vegetable poisons are not known to exist in the islands by the natives, or the *last man* would have ceased to exist long since. The heart of the delicious *palms*, called *E'Rito*, is highly esteemed. The *korou*, which the branches of another of these umbelliferous trees afford, is equally prized, together with the saccharine roots of the *ti*, cabbage-tree. The *korou* has the flavour of a baked apple.

The *táwárá* (*Astilia angustifolia*), is a parasitical fruit, growing among the branches of the *rátá*, and other trees, phœnixlike, from the decayed branches. This fruit, which has never been planted by man, is somewhat difficult to describe, as it bears no resemblance to any fruits, European or tropical. It has the whiteness and appearance of the head of a cauliflower; eight inches in length, extremely narrow, surrounded by flaglike leaves; of a sweet, yet acrid taste, when perfectly ripe; otherwise, exceedingly bitter.

The *taro* (*Arum esculentum*) is a well-known legume; various species are planted in the islands, especially southward; it is very farinaceous. The taro oia, or soldier taro, has a blue cast, within a thin, atramentous skin; it requires six months' growth after being planted to arrive at perfection. Another *espèce* requires a longer period. It has a remarkable, lotuslike leaf, and thrives best on a swampy soil, or in the loose black mould on the borders of a stream. It is very nutritious.

The *korai*, *koutu utu*, *miro*, and *putuhutu*, are wild forest-fruits, prized only by the elder natives. The *tu pakihi* (*Coriaria sarmentosa*), or elder-berry, is a very pleasing fruit. The stem of this elder is pithy; the weight of the thick clusters of mulberry-coloured berries causes it to droop. The natives are very fond of the juice extracted from these berries, which they express through their fingers; the seeds are deleterious. It grows in the most exposed situations, indigenous to the whole country. In a sheltered place, open to a northerly aspect, the berries grow large and sweet.

The *kumera* (*Convolvulus battata*), or indigenous sweet potato, is accounted the most invaluable food possessed by the New Zealander. This is the sole edible that has been handed

down by tradition, as having been coeval in the country with the remotest of its aborigines. It is supposed to have been brought from Tou-wáhai, or distant regions, by the earliest native colonists. There is a much larger variety of this esculent, called *kai pakehá*, or white man's food. The latter grows to the size of a large yam, but infinitely more valuable, possessing the rich flavour of the custard-apple.

The kumera has many varieties; probably caused by the united influence of climate, soil, exposure, &c.: some of them are very farinaceous. Another species exists, less valuable. This food has many superstitious legends attached to it, and is regarded with veneration. The harvest of this esteemed vegetable is usually accompanied by a hakari, or harvest-home (literally, a feast). On planting the kumera, the land becomes *tápued*, as also the planters engaged in sowing the seed.

The *potato* was first brought from the Cape of Good Hope to New Zealand by Cook. They had greatly improved by the change of soil during the space of time occupied between that navigator's first and second visits, though no further care had been taken of them after they had been planted, and were choked up with rank

vegetation. The potato of this country does not command so high a price as those raised in Van Dieman's Land; not that the soil and climate of that island is superior for the culture of this valuable food, but hitherto the New Zealander, anxious to receive payment for the produce of his farm, digs up his potatoes while unripe, often before they flower. The consequence is, the vegetable soon rots, besides tasting of the acidity inseparable from unripe food. At present very few of the commercial settlers in the country cultivate an acre of land, except the missionaries, who naturally allow their crops to arrive at perfection. The fault is also caused by the competition of the traders, who are anxious to supply whale-ships, and are continually putting into port for a supply of this valuable antiscorbutic refreshment. The natives possess the seed of several varieties of the potato, all of which are distinguished by various names. Among other European esculent roots cultivated by the natives for their visitors, the following are prized most:—*shallots, onions, garlick, beet-root, endive, celery, leeks, purslain, radishes, Spanish radish, Spanish onion, cabbages, broccoli, greens, artichokes, cucumbers, &c. Nasturtiums, capsicums, Chili peppers, mustard, &c.*, are grown in European gar-

dens. The *turnip* is found in a wild state over the entire country, as also wild *radishes*, *garlick*, *celery*, *cress*, &c.

The turnip and kumera undergo a desiccant preparation in the oven, wind, and sun, by which they shrink much from their natural size, but are very pleasantly tasted; and, when thus preserved, will keep for a length of time. In this state it is called káo.

The well-known vegetable, the *pumpkin*, is much cultivated; it grows to a very large size; and, if paid proper attention to in culture, would attain fully the size, as well as flavour, of those raised in the United States of America.

The *vegetable-marrow* and *Calabash* are of much use for containing the liquids of the natives; and *gourds* of every description are now found in all the plantations. The *Indian corn* (*Holcus Indicus*) equals in value to the New Zealander any food yet described. This edible grows to a large size; the furfuraceous part is small, and the seeds full and plump. This food, when scarcely perfected, is nutritious and full of saccharine; but, when entirely ripe, it becomes difficult of mastication. At present (1838), *grapes* are largely cultivated to the northward of the river Thames; *strawberries* and *raspberries* overrun the soil on which they are planted; *olives*, *pome-*

granates, figs, quinces, nectarines, peaches, apples, Cape gooseberries, pears, are thriving in abundance. On a small farm I possess in the Kororika Bay, two peach-trees had been planted on the place by an early missionary. These had been allowed to grow wild for many years, but yet produced, in 1837, thousands of this fruit, almost unequalled in size and flavour. This farm contained at one period nearly one hundred small trees, growing spontaneously from seed carelessly strewed about without having been planted.

The *sugar-cane* flourishes in Hokianga, and several tropical exotics at the Horéké settlement. Flowering shrubs, that seek the shelter of the greenhouse in England, are not affected by exposure to the open air throughout the seasons of New Zealand. Thus the graveolent *sweet briar, China* and other *roses, wall-flowers, Cape bulbous roots,* become, with trifling care, perfectly acclimated to the soil. Among other vegetable fencing, the *Cactus Indicus*, in its various forms or species, has been introduced. The *banana* and *mango* do not flower. The latter fruit I presented, in 1831, to the Botanical Garden in Sydney, on my return from the Māuritius, where it flourished remarkably well. Kitchen herbs thrive equally well, together with the fruits and

vegetables I have enumerated; the *flavour* equals decidedly any thing of the kind raised elsewhere.

The horticulturist and farmer are alone required in this country, to shew its valuable capabilities as a South Pacific garden.

The *rohi*, or fern, flourishes in an infinity of species — upwards of sixty distinct varieties have been noticed by botanists. It is found growing to the height of twelve feet. Plains and acclivities are often impassable from its entangling fibres. The root is the part made use of as an article of food by the people. It is baked in an oven or the embers of a fire, and then beaten with a wooden pounder, or stone, until it becomes capable of mastication. It is ingustable to a European on first tasting this food, but a little custom renders it more acceptable; perhaps from a similar cause why water and bread seldom satiate us — from possessing but little taste.

There are many shrubs with myrtle-leaves. The tea-plant, *kaikátoa*, covers the plains, not excepting the jutting headlands exposed to the fury of every gale.

The ground in the vicinity of the roots of trees, which extend to a great distance in the forests, is carpetted with *mosses* and *lichens*, of beautiful varieties, which flower twice during the year.

Fungi, of an immense size and hardness, cover the decayed trees that block up the forest paths.

The *barks* of trees are covered with *liands* and flowering *convolvuluses*. The *barbatus*, or bearded lichens; *plicatus*, or stringy species, hang from the trees, especially the *mánáwá*, or mangrove; *lichofadium*, or club-mosses; the *Lilium perennæ*, or common ray grass; *hedera*, or native ivy, are often met with. A *rheum*, or rhubarb, is common and wild, doubtless introduced by Europeans, together with several of the genus *Gynandria*. The *bignonias* and *Campanula tracheliums*, and other indigenous amentaceous plants, add to the shrubby-like appearance of the groves.

Many species of the *laurel* (*laurus*) exist, especially the *philanthus*, or sea-side laurel, and a species of the retiring *mimosa*, or sensitive plant, sheltered by the drooping leaf-branches of the *chamerops*, or dwarf palm.

The *crithmum*, or samphire, is met with in abundance near the shores washed by the tides; and fuci in great variety, the most common of which is the *Fucus filum*, or threaded sea-weed, which strews the coast, and has deep root in the corals and rocks below deep water.

Nightshade and various *nettles* grow ex-

tremely large. *Speedwell*, *sow*, and *melon thistles* (coetus), *virgin's bower*, *vanilloe*, or *willow*, *euphorbia*, *cudweed*, *crane's-bill*, *junchous* rushes in all the swamps, and arundinaceous vegetation, which are matted together by the araneous nest of the native spider; the common bulrush, or *raupo*, which is invaluable to the natives for covering houses, and forming sails for their canoes; *knot-grass*, *brambles*, *eye-bright*, *ground-sell*, and minor herbaceous vegetation, supposed to be solely indigenous to New Zealand, abound throughout the country. These well-known names have been given to these indigenous plants that represent those flourishing in Europe, and the name of *supplejack* to a number of liands of various genera. To the southward a species of *long pepper* is found, of little value; and the *kauá kauá*, or *kává* (bitter), of the Friendly Islands, is also abundant.

The minor vegetation has the same undying appearance in winter as the forests. Fresh leaflets push forth with a renewed vigour, ejecting, with the strength of spring, its autumnal predecessor.

The Birds of New Zealand are numerous, but generally of small size. The musical voices of a few of them equal, in delicacy of tone, the English songsters of the woods; many of these

feathered tribes appear almost congenerous with each other. The concerts given every morning at daybreak, and ceasing at sunrise, have been described.

The *tui*, or mocking-bird, is best known to the stranger in the country. The natives vend these birds, in wicker cages, to their transient visitors : it is called tui, from the resemblance of its note to that sound. It is in size similar to a thrush, with a plumage of jetty black ; under its throat are pendant two tufts of pure white feathers ; the flesh is delicate, and may be regarded as a luxury ; its food is a portion of insects and worms ; it imitates various sounds that arrest its attention.

A similar bird exists to the southward, with as silvery a note as the one above mentioned ; it is about the size of a sparrow, clothed with feathers of a beautiful blue, except its throat, which is enwrapped with a mantle of silver gray, and a few white feathers on the wing-joint ; two tufts of feathers, also, are pensive from the throat. The plumage is only equalled by its sweet melodious tones. It is very restless, and but short-lived.

There are various kinds of *parrots*, some with brown, green, and purple-feathered heads, the bodies clothed in black and brown feathers ;

these have their habitations in trees; they are noisy in the bush, and incessantly moving to and fro.

Parroquets, with crimson-feathered heads and breasts, with silver gray, purple, and green bodies: these differ but little from those that inhabit New Holland, but the latter are preferable in beauty and size.

Wood-pigeons are very numerous in the woods, from January to April; they are delicious nutriment. The plumage is various; golden green is the common clothing of these birds, which animate the bush by their transiency. A mass of an adipous nature is found near the extremity of the body, when in good order. They feed on the bacciferous mairo. These birds are in much request by both natives and Europeans, as an article of luxurious food. The bellies are often white, bill and feet of a reddish hue; the other parts, a beautiful blue or golden green.

Cuckoos, that "mock married men," are also found, with various plumage; many of them entirely clothed in an atramentous covering, others variegated with green, white, and yellow; some may be seen beautifully attired in golden green annulets, mixed with black, adding a richness

to the verdant green, common to the birds of Java.

The *Piwaká-waká* is the *Musicapa flabellifera*, or fan-tailed fly-catcher. There are several varieties; and though it spreads its tail to the radius of full six inches, its little body is scarcely larger than a walnut. It is incessantly on the wing, and is very beautiful. The plumage is black and white; it feeds upon small insects. These birds wage incessant war with sand-flies and mosquitoes.

The *nirungiru* (*Parus macrocephalus*), or great-headed titmouse, is very common in the country. Its clothing is black and white; and it feeds upon insects.

The *kotáritári*, an alcedo, or kingfisher, supposed to feed on worms; its plumage is less brilliant than those above mentioned; its head is large, with a lengthy beak, legs short, and feet small. The head is covered with feathers of a green hue, the body and wings are of a Prussian blue, intermixed with white. It seeks for shelter in decayed trees.

Tuturi wátu (*hirundo*) is a swallow, of a small size; its plumage is dark, with an admixture of brown feathers: it is a pretty bird, with short shanks, black.

The *korimáku* is about the size of a thrush, covered with dark-coloured feathers, and golden green on the edges ; its incessant note keeps the bush quite animated.

The *wattle-bird*, so termed from having wattles under its beak of a dark yellow, exists to the southward, about the size of a blackbird ; the feathers are of a deep lead colour.

The *pareira*, or ducks, are principally found up deserted creeks, or unfrequented rivers ; they soon become shy, when a river is much resorted to. The largest to the southward are about the size of a Muscovy duck, with a plumage of variegated colours. The general hue is dark brown, with bright green feathers in the wings ; and it is of the size of the English farm-duck : some are found in the middle island, or about the strait, of a blue-gray plumage, with a soft cartilaginous substance at the end of the beak. These make a peculiar whistling cry. A few others exist, much in shape and general resemblance to the English teal.

The *tátaiáto* is a small bird, with a forked tail, very long ; its plumage is of a dusky brown.

The *káká* is the most common of the parrot species. This bird is the largest of its kind ; its plumage is dark brown ; it is very mischievous, and its voice is very unmusical.

There are many varieties of the laterostrous, or broad-billed species, transcurring in the forests and bushes. Hawks, or *tikáká*, of various kinds, as also the mournful *káokáo*, or owl : these sagacious-looking birds inhabit, in plenty, the clefts of decayed trees ; and their interminable hooting in the waitápus' add a solemnity to those places, even to the feelings of the reckless European.

The *kohapiroa* : this little fellow is remarkable for taking particular care of itself, never leaving its retreat until the cold winds from the south have ceased to blow. It fills the bushes with melodious notes, only equalled by musical bells : its sweet tones are so varied, that, similar to the tui, the traveller imagines he is surrounded by a choir of vocal sounds, almost unequalled by the feathered tribe.

The *mátátá* is a kind of thrush ; plumage brown, with feathers intermixed of a reddish tinge.

The *piohihi* is a species of " poor cock-robin," equally fitted to " point a moral, and adorn a tale," as his antipodal species. This bird is variously plumed, brown and white, or black and red, as in England. It is frequently seen hopping among the fern.

The *kāuāua* is similar to our sparrow-hawks.

The *riroriro* is a kind of swallow, not much unlike those in Great Britain.

The *toutourwai* is also of the swallow species.

The *purourou* agrees with our lark; but with a plumage of glossy black.

The *piripiri* is also like to our swallow.

The *káhu* is of the hawk species; and, like the *tikáká*, are very destructive to the farm-yard; and those interesting manufactured articles, called scarecrows, have not yet been introduced into the country.

The *uia* is a bird resembling the nightingale, entirely clothed in black; its tail is composed of four distinct black feathers, tipped with white, which are held in much esteem, as ornamental additions to the head. The beak is long and circular, which enables it to grub for its food with astonishing rapidity.

The *kakáko* is a species of crow, not unlike its European prototype.

The *kiwikiwi*, or *Apteryx Australis*, placed under the head of *Struthionidæ*, by Mr. Gould, who has admirably figured the male and female in his splendid work on Australian birds, is the most curious specimen of ornithology in New Zealand. It is covered with a hairy feather, similar to the clothing of the cassowary; and, like the *Rhea* genus, is destitute of the accessory

plume. Its beak is similar to that of the curlew, of a yellowish horn colour, its base possessing numerous long hairs. This shape is of especial service to the bird for thrusting into the earth for worms, on which it feeds. According to Mr. Gould, "the face and throat is grayish brown; the remainder of the plumage, consisting of long lanceolate hair like feathers, of a deep brown colour; on the lower part of the breast and belly, the feathers are lighter than those that are more exposed, and become of a gray tint. Length of the bird, thirty inches; bill, six and a half; tarsi, three." The legs of this bird are short, but possessing much force; they run exceedingly fast; the flesh is worthless and tough.

The usual method of entrapping the kiwi-kiwi is, by parties who sojourn for the night in unfrequented forests, near swampy grounds, where these birds delight to congregate; a large fire is kindled, and a crepitating noise is made, by breaking small dried sticks or twigs, which, from the similarity to the unmusical voice of these birds, induce them to leave their nests, which are formed in the boles of trees, or under deep, imbricated roots. Attracted by the fire, they make towards it; the sudden glare confusing them, renders them of easy capture.

Dogs have been often sent in pursuit of this

bird, by the aid of large fires, but the animals have mostly fared but ill, from the powerful talons of the bird; they are found in the forests throughout the northern island. That a species of the emu, or a bird of the genus *Struthio*, formerly existed in the latter island, I feel well assured, as several large fossil ossifications were shewn to me when I was residing in the vicinity of the East Cape, said to have been found at the base of the inland mountain of Ikorangi. The natives added that, in times long past, they received the tradition, that very large birds had existed, but the scarcity of animal food, as well as the easy method of entrapping them, had caused their extermination.

The present kiwikiwi, so named from the note of its voice, is about the size of a large duck, and burrows in the ground; the powerful spur on its leg assisting the bird in this operation.

The natives employ various methods in catching birds.

The pigeon, or *kukupá*, is caught by the fowler placing a leaf, similar to the spear-grass, between his lips, and whistling, imitates the peculiar note of the bird; which, attracted by the sound, gradually approaches nearer to the *sif-fleur*, hopping from twig to spray, till, resting close

to him, it is gradually lulled asleep by the note; this is soon perceived, by the bird nestling its head under its wing: it is then easily killed, by a pointed stick of hard wood being thrown at it.

Another method in use by the people, is to erect, with palm-leaves, a small hut, to conceal the person of the fowler, who takes a female bird of the kind he wishes to capture, which he secures from flight, by making a string fast to her leg: he then allows her to fly through a hole made through the roof, and he imitates the cooing note of the species. This soon attracts the feathered race around, and, by dint of patience, a good voice, talent at imitation, and the decoy-bird, the fowler may capture as many birds as he pleases, who follow the decoy within the hole, and are then entrapped.

The *pekápeká*, or bat, and various small bat-lets, are very common in the land, but none of the vampire species. These animals do not differ from those in Europe, and are inoffensive; cleaving the air at dusk, in volitary solitude: they are among the smallest of the Australian species. These "leathern-winged" creatures, and the self-satisfied owl, take undisputed possession of the forest territory as early as night spreads her dusky awning.

The European poultry-yard has been long

since introduced into New Zealand. The *pipipi*, or turkey; the *pareira*, or duck; the *hen and her mate*; the *kuhihi*, or goose; are well-known colonists at the present day among the natives, who seldom make use of them as food, preferring to dispose of them to masters of ships for such prices as they can obtain, which competition has raised to as high a standard as in any civilised market.

Tropical birds of the palmipede genus abound in vast numbers on the coasts of New Zealand, especially the family of anseres, ethercus, &c. To enumerate each does not come within the compass of this work.

Shags, with black plumage, the extreme edges of the feathers tipped with green, abound; the *pakou*, or wings, are spotted white. Some are of a leaden colour; also white spots, and heads crested with brown feathers.

The various *gulls* are similar to the species in general. Small red-billed birds, called *sea pies* by nautical men, and blue *petrels* abound, sheltering themselves in holes underground, among craggy crevices in the sea-beaten rocks, or in the holes of trees that are washed by the tide at the flood. These birds flock together in vast numbers, and cause much animation on the sterile beaches. Their notes partake of the melodious croaking of the *frogs*, whose vocal powers are

exerted for their own satisfaction in the adjacent swamps and morasses.

Blue herons, auks, sand larks, sand plovers, terns, and the procellaria genus of *petrels*, are met with in multitudes; as also *black divers, rails* of various kinds and variegated colours.

The *gannets, pelicans* (both *pellicanus aquilus* and *bassanus*), are met with on the western coasts in numbers. These several birds permit the traveller to approach closely to them before they take to flight, bestowing a look of "infinite regard" to the passer by.

The *albatross* (*diomedæa exulans*) are of a very large size, some of them measuring, between the tips of the extended wings, eighteen feet. Many of them are perfectly white; others, white intermixed with brown and pink feathers. I once was on board a ship with thirteen of these large birds on deck, that had been caught with a hook and line, bated with *linen*. The capture of one of these birds is accounted a great prize to a New Zealander. The bird, when skinned, is soon devoured. The large feathers are made use of to decorate the head, stern, and sides of a canoe; the soft down of the breast serves to hang from the ear in tufts, which have a curious appearance from the contrast of the dark face and head of the native.

Cormorants, and a *white heron*, are found; said to have formerly existed in England, according to Pennant.

The small *noddies* (*sterna solida*) abound in large flocks, as also the *oyster-catchers* and *water-hens*, whose excessive tameness has nearly annihilated them.

Storms-birds (*procellaria pelagica*), and the *penguin* (Fr. *nuance*), a link between the ornithological and piscivorous tribes, as their feathers have a scaly appearance, and the wings are serviceable only to propel their bodies through the water, also exist.

The sea affords food in plenty for these birds, especially such *medusa* and marine gelatine that is thrown in animated masses on the rocky shores.

Many of the various birds in New Zealand are disappearing from the country; some from a difficulty in their volitary powers, caused from the spareness of their wings, whereby they become of easy prey to the natives. Yet, doubtless, the future ornithologist will be suprised by discovering, among the hidden mountain-gorges and wilds of the Island of Victoria, many birds at present supposed to be no longer in existence.

I feel assured, from the many reports I received from the natives, that a species of

struthio still exists on that interesting island, in parts which, perhaps, have never yet been trodden by man. Traditions are current among the elder natives, of Atuas, covered with hair, in the form of birds, having waylaid former native travellers among the forest wilds, vanquishing them with an overpowering strength, killing and devouring, &c. These traditions are repeated with an air of belief that carries conviction to the younger natives, who take great delight in the marvellous and improbable.

Of quadrupeds, indigenous to the country, there are none. The *karárahé*, or dog (*Canis Australis*), which, when young, is known as *kuri*, has been an inhabitant some two or three centuries. A tradition yet exists of his having been given to the natives, in times remote, by a number of divinities, who had made a descent on these shores.

This sagacious animal has dwindled down to the lowest grade of his interesting family, which may be easily accounted for from the stinted allowances that has come to his share for many generations.

Yet ill usage, and unusually *short commons*, have not changed the nature of these truly faithful and grateful friends of mankind. In New Zealand, he is the safeguard of the village—the Cerberus who snores, as sentinel, within that

empyreum, the arms of his young mistress—the constant *compagnon du voyage* in the canoe with his masters, viewing, with head and forelegs erect, the passing scenery (which, like a panorama, opens to his watchful view), for the sole purpose that no enemy to his human friends lurk in ambush on the shores adjacent.

In the village, should the slightest cause of alarm exist only in appearance, in vain he turns his lank body, from which the bones almost protrude through the skin, four several times round the points of the compass, previously to taking a nap, similar to the wont of his brethren in every portion of the globe. He even performs an extra periphrasis with as little effect, doses unrefreshed, with his sudatious nose reclining on his forepaws, a position pandemic to his race, until self-satisfied that *all is right*.

In gala days—such as a hákári, haihunga, or interchange of visits—the native dog is fully alive to the *pomp and circumstance*; and each visiting family is duly announced by these primitive major-domos. On such days these sagacious animals feel their pre-eminence. The seniors, who never lack in voice, however senescence may affect their agility, are admirably seconded by the younger fry, who make towards the new-comer, and, projecting their noses, a single sniff

from one of these *avant-couriers* serves to inform the master of the village who it is that approaches, and the intended bark of alarum is instantly changed to a deep gape, indicative of *its only one of us*.

The former name of a dog in the country was *pero*, which in some measure substantiates the supposition of Juan Fernandez having visited the country, *pero* signifying a dog in the Spanish language.

The degenerate appearance of the present representative of the European dog arises solely from his treatment, alike unkind and cruel.

The young curs are excessively *pugnacious*. It must be admitted the natives make as much of their dogs as they are well enabled to do, sharing in some degree both bed and board, as far as the skin of vegetables and well-picked fish-bones may be classed as nutritives. These animals are often killed for their hide (tallow is not among the ingredients of their composition), of which dresses are made, cut in curtilinear stripes. The lean body is also accounted right pleasant food; no unctuousness interfering to cause *dyspepsia*, or indigestion, to their oscivorous masters.

These quadrupedal dietetics exist some years, vegetating on the soil of their parents; and, from their course of diet, are naturally flatulent,

which renders them in their general conduct morose and unamiable to strangers. They are generally *curtailed* of existence by their unrelenting masters, who, as a reward to their fidelity, become themselves the living mausoleums of the defunct.

Some few, whose toughness defy the powers of mastication, are allowed to live until removed from a troublesome existence by a cachexy or epilepsy, but never any illness caused by exsudation.

These animals well deserve honourable mention in the annals of their country, for to their watchful anxiety whole tribes have been warned in time to save themselves by flight, or take to their arms in self-defence against the incursions of predatory bands. The skins of these animals look well on gala days, ornamenting the backs of the chiefs.

The *puorka* (so pronounced for pork or pig) is especially well acclimated to the country; the soft loose mould of the valleys forming no obstacle to the snout of this ruminating animal, in procuring for himself the radule of the fern and the succulent thistle, on which he loves to feed.

It is in this country that the peculiar sensibilities of this pleasing quadruped shew themselves with that stern independence which its enemies

have proverbialised into "as obstinate as a pig:" it follows the uneven tenour of its walk amid the mazy bush, acquiring such a delicacy of flavour, that, *if* it is worthy of a voyage to Bengal to taste of the Mango fish, as some *gourmands* have vaunted, the task would be infinitely more profitable to expatriate oneself to New Zealand to partake of the flesh of this gustable quadruped.

The education and personal appearance of these animals are well attended to from their earliest years.

It must be confessed that their connatural quaintness is not entirely quelled; but, in case of any unruly conduct, the "offending Adam" is speedily whipped out of them.

The historian must confine himself to assured facts, and it must be admitted that they are not taught numerals "according to Cocker," like the sapient scion of their race who delighted an *enlightened nation* some years back; but they are taught to *calculate* when the village meals take place, and the ebb and flow of the tide, to grub for shell-fish on the sea-shore.

To follow their friends on a journey is to these animals a pleasing task, and is very common; they answer to the names that have been bestowed on them with a dutiful submission that renders the adage nugatory in New Zealand.

These enviable brutes are fed by the soft hands of their mistresses, and caressed by them, before whose adamantine hearts principal warriors sigh in vain; and (*proh pudor!*) these animals, when young, are allowed to partake of the same sustenance from the human breast which nature provided for infant bipeds only.

They are not given to the somnolent indulgences for which their contemporaries in Europe are justly noted; the latter being locked up in styes of five feet square, left to chew the cud of cabbage-stalks and reflection. Here, on the contrary, the Australasian pigs rove amid the bushes and plains, *free as air*, until their presence is requested to conclude a peace with an enemy; when a feast follows, in which these unfortunates are butchered wholesale, retail, and often for exportation, as portions are sent to distant friends.

Many wild bush pigs have been brought to me weighing three hundred pounds. This animal is regarded as sterling property to the native farmers, who are ever anxious to improve the breed, and pride themselves on possessing a stock superior to their neighbours. Exchanges are often made on board ships from the Friendly Islands; two and three large pigs being given for a single breeding animal by the natives. A new import-

ation is accounted a valuable present. The same remark applies to seeds and fruits, which are cultivated with sedulous care and attention.

The *kiore*, or rat, has been introduced at an early period by European vessels; when caught, they are made to undergo a culinary process, as these natives do not despise domestic economy, and deem that to allow these animals to escape their ovens is *múomáo*, or waste. They are thus cooked to some account, and in about fifteen minutes are "done to a turn."

The *puhihi*, the pronunciation for pussey-cat, has been introduced within the last twenty-five years. This animal is looked upon with much affection by these kind-hearted people, for the delicacy of its flesh when cooked, and its skin; it is accounted as very nutritious food. A large-sized cat, belonging to a European, is not likely to preserve its situation for a length of time, as it is almost sure to be stolen by the natives, who pay but little attention to that code of morality, *meum et tuum*.

Sheep have been introduced into the country, but have in general been hunted down, and destroyed by the native dogs.

One of the missionaries has been enabled to keep a small quantity untouched; the wool produced has been very fair: but these animals are

not adapted to the country, otherwise than as food; and any attempt to rival those of New Holland, whose arid climate is favourable to their increase, would be found futile.

Cattle have been introduced, and thrive well; and as early as future colonists plant the necessary provender for them, they will flourish well in the country.

The same may be said of the *horse*, of which the natives are particularly fond. One of these animals was introduced by a ship-master for his own use, in Hawke's Bay, some years back; the natives, on the owner quitting the country, would not part with the animal: and he yet remains with Apátu, the chief of the district. The young foals born in this country are very strong.

The patient *ass* has also become a colonist; but hitherto his abilities have not been brought into practice; but he has passed the *pons asinorum*—that is, become acclimated to the soil.

The mule and ass, together with the pony of Timor, or the sturdy Batavian, will become especial favourites in the country, for which they are much adapted from its hilly formation. The ass amuses himself with the melody of his voice, which affords a subject for imitation among the natives.

While the quadrupeds are, daily on the in-

crease, the amphibious animals are on the decrease, in a much greater ratio.

Some fifteen years back, seals were very prolific on the southerly parts of the country, many shore parties procuring one hundred thousand skins in a season. So few are now procurable, that a single vessel, employed solely in this trade, would make a losing speculation. The favourite grounds frequented by these animals was the whole of the west coast of the Island of Victoria, from Cape Farewell to the South Cape, including the rocks called the Traps, the Snares Islands, *Antipodes Islands*, *Bounty Rocks*, *Auckland Isles*, and the Chatham group. All these places were infested by the various phocæ, which have since been annually cut up. (Note 6.)

The seals in New Zealand included all that were diversified in the genus phocæ, called by the general name of *káraráhé kikino* by the natives.

A bottle-nosed seal (*phoca econina*) was caught in Uwoua, when I was there in 1836; it had arrived from the southward, and had entangled itself in the surf on the beach; it was soon killed by the natives with paddles. This was accounted a rich treat to them. The amphibious *sea-lion and lioness* (*phoca leonina*), have been often met with on the coasts by the

sealers who have been residents on the southern island and islets to the south-west of the Island of Victoria.

The *sea-bear* (*phoca ursina*) was formerly the largest seal; but these animals are so well known, that they require no further description. The sealers applied many of the inferior skins for dresses; the fat, for their culinary purposes and lamps. The flesh of some was accounted little inferior to pork or beef.

The country is happily void of reptiles or noxious animals, a few harmless *lizards* only frequenting the sunny spots of the groves; these are seldom above four inches long. They are variously clothed; the principal portion are covered with scaly, curvilinear stripes of virent gold, or brown scales, that protect the frigid reptile. Many of those whose outer cuticle is not scaly are gifted with ability to change their colour like the chameleon, adopting a similar hue to that presented in its vicinity.

The gigantic lizard, or *guana*, exists principally in the Island of Victoria. Some are found in the isles of the Bay of Plenty. The natives relate ogre-killing stories of this reptile, but doubtless it is harmless. In New South Wales, the *guana* has been found ten feet in

length, proportionably large in circumference, and is harmless.

The late Mr. Fraser, colonial botanist, mentioned to me having met with one this size, and harmless. These pedaneous reptiles are seldom seen.

In 1837, three snakes, entwining a piece of wood foreign to the country, were cast ashore in the river Hokianga. When discovered by the natives, they were greatly alarmed, and supposed the divinities of another country had arrived. They were of the species *Pelamys bicolor*.

There are no serpents, or snakes, of any description. A native, in 1775, shewed Cook a drawing of a guana and a snake, as inhabitants of the country. The former was represented as devouring men; the latter was doubtless the conger-eel, which grows to a large size, and is plentiful in these islands.

The *leech* (*Hirudo medicinalis*), *toads*, *frogs*, with their barometrical croak! croak! abound in the swamps. These subsultive reptiles do not differ from the species in Europe, each being animated with a similar determination to subjoin their remarks with open throat on approaching rain; and, near to mountainous districts, the

situation of these hydromancers is no sinecure, from the frequency of the falling fluid.

The entomology of the country is somewhat spare. The most disagreeable, in their acquaintance, is the *námu*, or sand-fly; these little insects are mischievously troublesome; they have no particular choice as to what part they alight on the human body—the forehead or the ankle. They contrive, with their minute invisible feelers, to make a small puncture, which soon swells, causing an itching almost intolerable. These diminutive flies are easily killed, but are seldom caught, until gorged with the blood of their victims. The *námu* are most numerous on the borders of streams or marshy places, and appear in myriads before rain. These insects are absolutely cruel to the ladies, whose apparel is of a less guarded nature to that worn by the opposite sex.

The *mosquito*, or *waiwai roa*, abound amid the innumerable swamps of the country; they are troublesome enough, but not equal to their Indian prototypes, which I have been made to remember in a residence among the Eastern islands.

Various *papelias*, or butterflies, are to be found, but of very minor pretensions to beauty. Several *gryllæ*, or locusts, whose chirping makes the woods resound; *grashoppers*, *dragon-flies*,

black ants ; *beetles*, of many varieties ; *scorpion-flies* ; the common *flesh-fly* ; and the disagreeable *æstrus*, or *gad-fly*, whose practice of ejecting its larvæ over the smoking viands of the table, renders it an intolerable nuisance. This filthy insect is less bearable in New Holland.

Some species of the common *Blatta Americana* have been introduced by the whale-ships, which are often filled with these unpleasant beetles. The most disgusting insects in nature exist among the spear-grass, called *toi toi*, of the swamps and plains ; it is called *kikáráru*. Its odour is disgustingly offensive, and it is often found in rush and other dwelling-houses.

The insect that contends for mastery with the *námu* is the *kéha*, or flea. Who is not alive to the volitary propensities of this pragmatic insect, which may pass muster in comparison with the *kutu*, known to the filthy ancients as the *pediculus humanus* ? This “abomination unto the Egyptians,” or to any other people possessing ideas of common decency and cleanliness, crawl in numbers about the person and apparel of the natives. Notwithstanding the fact that the houses are kept in good order, yet the *habits* of the people are quite contrary. It is an unpleasant duty ; but a traveller is bound, by the promises he sets forth,

to give a description of the manners of the people, whose history he proposes to narrate. It is the sacred function of the native barber, after cutting the hair off his sitter, to place the quantity he has polled in a Wai tápu, or sacred place. In the discharge of this office, not a few of the "creeping things" above mentioned are exposed to the light; the barbarous discoverer, ever alive to the "káore māomāo, or never waste," immediately places them between his teeth, and swallows these obnoxious vermin principally from "*the having a taste that way,*" and the most effectual method of depriving them of future liberty.

Snails of various kinds exist in the forest, many of a very large size; *grubs*, *earth-worms*, *caterpillars*, in many varieties, which supply the numerous birds with provender.

Several species of the *apterus* genus are met with. The *wandering spider* (*Aranea viatica*), is met with continually; and it has been already stated that the innumerable spider-webs (*Aranea calycina*), have the resemblance, when the morning sun shines on them, loaded with the dew of the preceding night, of so many hyads, or watery stars.

The *scorpion* is found within the bark of

trees, but harmless ; and also the *centipede* (*Scolopendra*), which is equally innocuous. Both these latter insects have the same repulsive form as they are found to possess in India, but are of much smaller size.

In ichthyology, few coasts in the globe possess a greater abundance and variety than the shores, rivers, creeks, &c., of New Zealand ; these are equal in taste and flavour with those of Europe.

Large shoals of various species visit the coasts at certain seasons ; at which period the natives take advantage, and procure for themselves, with gigantic seines, a sufficiency of this favourite food for the winter season.

Some deep banks lie off the east coast, on which the *kanai*, or mullet, *wapuka*, or cod-fish, and the *káháwai*, or colourless salmon, abound. All visitors to these shores are unanimous in their praises of the flavour and variety of the finny tribes of this section of the Pacific, which are only found in salt water.

The *pátiki*, between the large flounder and the sole, is equally excellent with the European fish, as are also the *mackarel*, of which there are several varieties. Many other fish are equally numerous, answering to our *hakes*, *tench*, *bream*,

snapper, haddock, elephant-fish, pollock, salmon, gurnards, pipe-fish, parrot-fish, leather-jackets, cole-fish, John Dorys, sword-fish, cod; various kinds of *skate* and *cat-fish, sting-ray* and *dog-fish*.

Many of these, in flavour and weight, yield to none of their kind in any part of the world.

Among the leviathans, who sport in shoals around these shores, the *pára páraúá*, or *sperm-whale* (*Physeter macrocephalus*); the *tohora*, or *right-whale* (*Balæna mysticoetus*); the *mungu nui*, or *black physeter*; the *sun-fish* (*Diodon mola*); *fin-back* (*Balæna physalis*); the *musculus*, or large-lipped whale; frequent the coast in vast numbers (Note 8, Appendix). The *mango*, or *shark* (*Squalus*); *pilot-fish* (*Scomber ductor*); *flying-fish* (*Exocætus volitans*); *hammer-headed shark* (*Squalus zygoena*); frequent the coast, especially the River Thames, in vast shoals, and are preserved by the natives as winter food.

The banks off Cape Brett produce shoals of cod-fish in the season, which also form a variety for the winter provision, together with a quantity of small flounders.

In testaceous and crustaceous fish, this country will also compete with any other. The beaches on the whole line of coast, however rocky, afford sufficient space for *clams, mussels*,

limpets, wilks, cockles, sea-ears, sea-eggs, starfish, cuttles, crays, and oysters. Some gigantic mussels grow to a foot in length: these latter are found in an upright position, in mud-banks, at low ebb-tide.

Between the rocks are found a great variety of shell-fish, principally univalves, either turbinated or cockleated. The fish within them are of excellent quality; many of them possess a small mass of acrid matter, which is easily perceived by its extreme blue colour when boiled. The banks of most rivers and creeks are formed of mud of the yellow sandstone, from whose extreme brittleness it is easily abrupted from the neighbouring hills by the rains, and becomes converted, by the action of the salt-water, into a blue mud. These banks often extend some miles, and are well filled with clams and cockles of great variety; and large oysters, but of very strong taste, from their beds being in the vicinity of the roots of the mangrove-tree, whose bitter leaves and seed afford some nourishment to the fish. Of course none but bivalves take up their quarters in the luxuriant mud, which is of the most fattening quality. Many varieties of the oyster cling to the rocks, whose taste is delicate. The páwá, or *mutton-fish*, also clings to the rocks.

The natives make use of this pearly univalve to ornament the carvings of the human face; small pieces being inserted for the eyes.

Various *vermes testacea* and *corallines*, *vesiculated*, *celliferous*, *tubular*, and *articulated*, cleave to small portions of rock, forming, in appearance, part and parcel of their structure.

The *vermes mollusca*, such as species of the *terebella*, *actinia*, &c., who derive an existence by feeding on their neighbours, also abound in great variety. *Coral polypæ* also make free, similar to the *puceron*, on forest leaves.

To the naturalist, who takes delight in the mysterious wonders of our mercifully beneficent Creator, a vast field lies here before him of untrodden ground, in the variety of *zoophytes*, *madræpora*, *medusæ*, *mollusca*, which are found in large glutinous masses on the edge of the tide.

Corallines, and various *spongiant formations*, abound on the coast.

The forms of the gelabrous molluscæ, respiring through their bronchiæ, are as various in form as the most inventive mind can well conceive.

The sand-banks and sandy beaches are equally prolific in shell-fish. The *sea-horse* (*Hippocampus sygnathus*) are very plentiful, as

are also various *echini*, or sea hedge-hogs; pennatulæ, or *sea-pens*, and *sea-mosses*.

The *fuci* line the shores in infinite variety.

Among the crustaceous genus, a large *kohuda*, or *cray-fish*, equal in flavour and size to our lobsters, is found in plenty among the rocks below the tide; the natives feel for this fish with their feet, and, with a sudden jerk, eject it from its quarters into a basket. The common *crab* exists in numbers, and the quantities of *shrimps* and their family are unbounded. The *sepia*, or *cuttle-fish*, also forms an article of native food. The natives evince an intelligent spirit, by being conversant with the above species of the natural history of their country, which they have also distinguished by various appellations well known among them.

CHAPTER X.

Mineralogy — Volcanic Origin — Boiling and Bituminous Springs — Mayor Island — Motiti — Whale Island — Sulphur Lakes — Hot Baths — Lakes Rua, Má, Iti, Ihu, and Káli — Subjection of the Tribes — Taupo Country — Rocky Fissures — Snowy Mountains — Tounáriro — Ruápáhu — Mounts Edgecumbe, Egmont, Ikorangi, Tokátoká — Local Traditions — Geologic Formation of the Country — Minerals — Fossils — Fungitæ — Arborigations — Ostracites — Caverns, Marine and Subterranean — Cascades — Rivers — Fresh Water Streams, &c.

THIS important branch of natural history has hitherto been much neglected. The chain of mountains stretching almost uninterruptedly in the northern island, from 38° to $41^{\circ} 30'$ south latitude, and in the centre island, from 42° to $46^{\circ} 30'$ S. running north and south, doubtless contain, beside a vast quantity of iron ore and bituminous matter, a variety of minerals, that will amply repay future investigators for their researches.

Shells, principally bivalves, are found within the outer soil of the highest mountains, some of

which tower to the majestic height of fourteen thousand feet above the level of the ocean. The appearance of these mountains is considerably enhanced in grandeur, by their being skirted with hills of inferior height, clothed to their summits with the beautiful forest-trees of the country.

Volcanic evidences of the primeval origin of the country are visible in every part, especially at some distance from the sea.

Off the Bay of Plenty is situated White Island (Wákári), about thirty miles N.N.W. of Cape Runaway, or Te Káhá. This island is in continual ignition. At dusk, the flames issuing from the crater, situated in a central part of the mountain, are distinctly visible for some miles; and long after the mariner has lost sight of the island from the horizon, the ascending smoke of this natural furnace suffices to point out its locality.

Wákári is about six miles in circumference, high, and well covered with perennial verdure; and except the continual fire and smoke emitted from the crater, the mountain, from the sea, has not the cineritious resemblance of a volcano. The beach is formed of shingle, somewhat steep, and is almost alive, with the subsultive leaping of the innumerable shoals of fish, of unequalled

variety. The bursting fury, the effects of volcanic ignition, that agitates this solitary isle, has often been described to me by the natives, who have felt the effects of earthquakes on the main, communicated by Wákári.

I was at one time becalmed off this island for six days, during which period the crater emitted a vast volume of black smoke during the day, and at night the flames were glaring.

The natives haul up their canoes above the steep banks, when they visit the island, which parties of them are often in the habit of doing, for the purpose of fishing.

From Wákári, few portions of the very low land of the Bay of Plenty are visible. The lava (*pungá rea*) ejected from the mountain, which is of some magnitude, is carried by currents to the adjacent shores, and is made use of by the natives for polishing their muskets.

Wákári is situated from the river Opotiki north thirty miles. A reef extends three miles in length, between it and the mainland. The island is stated to have arisen from the deep, after Máwe, the paternal deity of the New Zealand theogony, had first touched fire, when, taking up the new element with both hands, he was so greatly tortured by the insufferable pain, that he instantly dived under water to assuage

his agony ; and in the place where he shook the fire from him arose Wákári.

All the islands in this deep bay have indubitable marks of recent ignition. Boiling springs, sulphur, and obsidian, or volcanic glass, are found in all of them.

The sulphur may be remarked as having less dross than is generally found in similar European volcanic matter, and as possessing a brilliant colour similar to the pigment king's yellow.

Tuhua, or *Mayor Island*, lies twenty miles due north of Touranga, the northern harbour in this bay. The mountain is very high, and it has also hot springs : it is situated S.E. and N.W. : it has but one landing-place, the island boundary rising precipitously from the sea in granitic rock.

Obsidian is found here in large masses : this mineral fusion abounds here. The small islet of *Kariwoa* lies N.N.W., seven miles distant from Touranga, and is of similar formation.

Motiti, or *Small Island*, lies eight miles north from the Tumu river, and is eight miles in length and three in breadth. This isle is flat, covered with stunted trees, and decayed vegetable soil, above the mouldering lava. About half a mile west lies a flat rock, one mile in

length, about two hundred feet high, with seven fathoms water close to it.

Motu Tohora, or *Whale Island*, lies N.N.W. to the entrance of the river *Wáká-tané*, which is distant seven miles. This island is high, and somewhat conical, about one thousand feet; it possesses on the west side three beaches, but little fresh water. The anchorage in the vicinity is good; the north end of the island is steep; it is composed of the usual volcanic matter.

The former tribes that possessed this island were partly killed and devoured, and the survivors made slaves by the native hordes from *Wáká-tané*. The former were in the act of scalding some pigs, in one of the boiling springs that are numerous on this island, when they were surprised, cut off, and broken as a tribe. These islands have been the scenes of many depopulating wars, where man, in his most savage state, has not been deterred from following the evil propensities of his heart by the thundering volcanic eloquence of nature around teaching him his insignificance and nothingness.

A series of widely extended plains, very elevated above the coast, lie some few miles inland, E.S.E. from *Touranga*, and S.W. from *Mákátu*.

The principal in size is called *Roto Ruá*. Its eastern shore is lined by a number of ex-

tensive boiling-springs, in continual agitation ; and small lakes of sulphur, bubbling up in thick masses, accompanied with mephitic vapours. On jetting any stone, or weighty substance, into any of these lakes, the thick matter spurts up to some height.

For the space of perhaps a mile, the ground is composed of this bituminous matter. It is damp and fœtid ; and so very infirm, that, treading on many portions, the sound is reverberated by the ambulation. Many places in the surrounding plains resound with a hollow echo, indicative of its insolidity. At the principal spring of Roto Ruá, a very heavy body of steam arises from the sulphuric acid, of so overpowering an odour, as to incapacitate the spectator from approaching closely.

The principal residence of the tribe occupying the largest lake is on an island within the Roto Ruá.

This is also the residence of the surrounding tribes in times of war ; but the fortifications were taken in 1818 by the Nápuí tribe of the Bay of Islands, who, possessing a greater quantity of fire-arms and ammunition, became conquerors. The invaders would have found the enterprise pregnant with many difficulties, had they not captured a slave of their enemies, who be-

trayed to them the private approaches. The canoes of the Napui were hauled across two narrow isthmuses of land, saving otherwise a distance of ten miles, and thus suddenly appeared before the surprised people of Roto Ruá. The Napuis made sad havoc among these tribes, killing and eating some hundreds, and carrying away with them a large number of slaves, most of whom were afterwards killed, and baked in the ovens of these sarcophagi, when *rations* became scarce in their commissariat. On the island, there are many hot-springs bubbling continually close to the edge of the lake; and it is somewhat singular that food cooked in these springs does not partake of any foetid or mineral taste.

The Roto Ruá is about fifteen miles in breadth.

The natives are particularly delighted with these springs; whose temperature in winter is such, that the people sit immersed for hours together, to keep themselves comfortable. When the springs are of too high a degree of heat, cold water is let into the baths from the lake adjoining, until they are sufficiently accommodating.

The usual method of cooking food in these parts is to dig a hole in the ground in the vicinity of a boiling-spring, placing within the

cavity their provisions, covered over with some baskets and the surrounding soil ; in half an hour the food is well cooked, without any unpleasant taste attaching itself to the edibles.

The houses of the natives are to Europeans insufferably hot, from the warmth of the soil on which they are erected.

There is one cold spring remarkable for its peculiar softness to the touch. This water will cleanse the filthiest of the native garments much better than even an application of soap, or any other alkali. The lake in its immediate vicinity does not possess a similar property ; and it is also cold, a somewhat rapid stream flowing in the centre of it. Another stream possesses on its border a spring excessively cold. The water of the latter, when agitated, is tinged with a red earth, which, taken up, and the watery solution dried, leaves a precipitate that is in much request by the *élégantes* of the tribes for painting themselves with.

In these extensive plains there are other lakes. The principal are *Roto Kahi* ; *Roto Má*, or *White Lake*, so denominated from its having several white, sandy beaches on its shores ; *Roto Ihu*, or *Nose Lake*, from its joining Roto Ruá by a small river ; and *Roto Iti*, or *Small Lake*, separated from Roto Ihu by a

neck of land about two miles long. Roto Iti is also separated by a neck of land eight miles in width from the *River Waihi*, which latter disembogues itself about two miles south-east of the river Tourangá. Roto Iti has a boiling spring where the lake becomes shoal, emitting much steam from the ignition beneath.

Another spring flows within a hollow, which is lost underground. The borders of these lakes are well peopled, considering the scant population of the country; and these tribes can muster three thousand fighting-men to bring into the field. In the luxurious amusements of bathing, all ages and both sexes congregate promiscuously in the warm baths.

At a place called *Taupo*, some few days' travel south-west from Roto Ruá, are a series of extensive and magnificent lakes and boiling springs. These inland tribes are the most wicked and brutal cannibals that, perhaps, exist on the face of the globe. They are not very friendly to Europeans, being fully aware of their security from retaliation in the present state of the country, in case of wantonly sacrificing to their cupidity the lives or properties of such Europeans who might at any time reside or travel among them.

Few places in the country exhibit the vio-

lent effects of former volcanic concussions in so great a degree as the district of the *Horaké*, in the *River Thames*, from 36° to 37° south latitude.

In the numerous islands situated beyond the frith, large, shapeless masses of granite-formation are perpended vertically from the roofs of the caverns which abound in all these lonely and deserted isles, astonishing the traveller how such ponderous weights can hang by apparently the slenderest hold.

In many places piles of black-cindered lava are found, lying in wild confusion, representing, in a picture presented by nature, the sublime and awful chaos before the earliest creation. Immense detached masses, torn by the convulsion of the elements into shapeless fragments, shew the operose action of extinguished volcanoes of antecedent ages.

Many of these islands present deep *fissures*, the depths of which are undistinguishable for the brush and liands covering the face of the cindered lava.

Many curious effects have been produced in several sections of the country, by the liquid fluid having suddenly cooled, as the mass of matter had been driven onwards in yeasty waves. In this state it has been suddenly arrested, giving a geological representation of a troubled sea lashing

in headlong breakers an iron-bound coast; in other parts representing the cume, or dross, from a furnace.

In such places, on the mainland, rivers have forced their way through this yielding wreck of matter; also large *chasms* have been formed in the land, which suddenly break upon the traveller. These deep gullies are particularly dangerous, the openings being hidden by the thick copse and brushwood. The fissures are found to descend suddenly to a perpendicular depth, from fifty to three hundred feet, the sides of which shew in curtilinear lines the various strata composing the land around, surrounded by pumice-stones of small size.

The high mountain of *Tounáriro*, in lat. $39^{\circ} 10'$ S., and long. 176° E., situated nearly due north of Cape Palliser, is still in continual ignition. The cloudy and snow-capped summit is observable from many localities, especially from Waikáto river. The gigantic mountain of *Ruápáká* is covered with eternal snow. This towering elevation is situated in nearly lat. $39^{\circ} 35'$ S., and long. $175^{\circ} 30'$ E., and rises in frowning majesty above a chain of mountains, extending from near *Putáwáki*, or *Mount Edgcumbe*, in the Bay of Plenty, to Cape Terrawiti, in Cook's Straits, a distance of one hundred and forty miles.

The highest elevation, and which towers by itself, is the mountain of *Haupápá*, or *Mount Egmont*, situated at the north-west entrance of Cook's Straits, in lat. $39^{\circ} 24' S.$, long. $174^{\circ} 5' E.$, in the district of *Táránáki*.

This mountain must have been formerly the site of a very active volcano: it is calculated to be upwards of fourteen thousand feet from the level of the adjacent ocean: the base commences about three miles from the beach. The French navigators have likened it in form and appearance, from sea, to the *Pic Açores*, or Peak of *Teneriffe*. This immense mountain answers the purpose of a barometer to the prescient natives: if any nebulous cloud rests on, or shadows the lofty summit, bad weather is predicted; but if it be clear in the zenith, the fishermen take to sea in their canoes.

The mountains most celebrated in the songs of the New Zealanders are *Howárá*, or *Mount Camel*, in lat. $34^{\circ} 49' S.$, long. $170^{\circ} 48' E.$, situated near the North Cape, and are discernible on the east and west coasts of the island. *Putáwáki*, or *Mount Edgcumbe*, on the southern edge of the Bay of Plenty, between *Mákátu* and *Wákátané*; *Tokátoká*, at the junction of the *Wairoa*, and *Kaipará* rivers on the west coast, in lat. $36^{\circ} 30' S.$, long. $174^{\circ} 12' E.$; *Ikorangi*,

bearing west-and-by-north from the East Cape, in lat. $37^{\circ} 55' 30''$ S., long. $175^{\circ} 55' 25''$ E.; Tonguáriro, south-west from Kawia; Ruápáhu and Haupápá. These elevations, so superior to the hills that surround them, afford an inexhaustible subject of legendary superstitions, which are more implicitly believed, in proportion as they deviate from common sense.

Every hill that overlooks his less elevated neighbour, has some distinguishing tradition, giving evidence of the inventive talents of the ancestors of the present race, who have long since disappeared in the womb of time.

The *hollow ground*, covered over with a slight crust of vesicular lava, in volcanic districts, requires much circumspection, as a false step may precipitate the incautious traveller into a deep abyss beneath. The bases of the hills, in many districts of the country, are formed of *whinstone*, surmounted by a stiff argillaceous earth, mixed, in parts, with a white arenulous marl. Large pieces of *chert* are found in making excavations for wells, or digging some few feet in a mountain wall.

Much of the mineral called *steatites* is found in the country north of the Thames; it is a principal formation, found generally in a lamellated

form, and is easily divided into flakes ; its many veins are marked as if iron pyrites were in the immediate vicinity. It is of a soft friable nature ; and large masses are easily divided, with the aid of a crowbar, from high rocks of this substance. It has much the appearance of a petrified argil, strongly tinged by iron in an oxidised state. *Sandstone* is of course the substratum of the sand-hills. I have had occasion to observe the annoyance it causes to travellers in its mouldered state.

Coal is, doubtless, plentiful in the country. In the River Thames district there is no lack of this invaluable addendum to European comforts ; and, when the primeval formation of this article is taken into consideration, it will not surprise the geological observer should large tracts of this useful bitumen be discovered.

Marcasite and *bismuth* are met with in the interior ; also quarries of slate in various districts.

Quartz is found in abundance. *Cyanile* is met with in its usual bed of granite. *Marbles* of a superior description are also to be seen in large masses in many parts of the island ; and Waiomio, in the district of the River Kouakoua, a principal cemetery to the inhabitants of the

Bay of Islands, has a tract of this invaluable stone.

In Stewart's Island, furthest south, much of this valued material is met with. *Freestone* is common in the country, and will be of great service to the future colonist. *Basalt rocks* are met with in various districts.

In employing some labourers to excavate a portion of ground on my settlement at Kororárika, several large pieces of *augite* was found. This was the only indication I saw of volcanic origin so far north. Large pieces of *jasper*, red and green, are found on the sea-coasts, very heavy for their size. This mineral is mostly found in a square form, with evident appearances of having been exposed to the action of the water for a length of time, the corners, or small abutments, being well rounded.

Cornelians, an inferior species, small and variously coloured, are found very plentifully strewn among the sand-hills; also, in the same places to the north of the Bay of Islands, and principally on the west coast, a kind of *limation*, or *metallic dust*.

The red ochreous earth, called *kokowai*, I have had frequent occasion to mention, and also a protoxyde of *manganese*, called by the natives *parákáwáhia*. This pigment gives a blue ochreous

precipitate, which is made use of to decorate the uncivilised sons of the land.

Large indurated pieces of *silica* are seen in excavating clayey hills; also a species of argillaceous ochreous geode, much resembling the well-known *tierra sienna* in appearance. I found much of this material on the west coasts. *Iron stone* is somewhat abundant.

A peculiar mineral stone exists on the boundaries of a lake a few miles inland from Tokomáru, in lat. $38^{\circ} 5' S.$, long. $176^{\circ} 8' E.$, forty miles south of the East Cape. This stone is called by the natives *moámoá*. They are perfectly spherical, studded with iron pyrites, and are found from the dimensions of a pistol-ball to that of the calibre of a cannon. These are made use of by the natives for their ammunition. I could procure no account of the origin of their being found in this peculiar spot, but was informed that the counterpart of these stones are also to be met with on the borders of the lake situated on the elevated mountain of Ikorangi, some twenty miles N.N.W. from Tokomáru.

Iron pyrites are found in the bed of rivers, and mineral dust of a similar nature. If we take the latitude of New Zealand into consideration, and the most valuable of the mining districts of

South America, we find them to accord; and, doubtless, time and investigation will discover valuable ores in the former country as well as in the latter.

On the shores of either coast are found various stones, striated with mineral veins. Whole districts are formed of a *cretacious marl*, or chalk, extending from Warré Káhika, or Hick's Bay, to the Mahia, due west of Nukutaurua, or Table Cape. These coasts are entirely formed of this material, slightly covered with a stunted furze.

The *poenámu*, or green talc, jasper, serpent-stone, and jade, for it is known by all these names, has ever been held in high estimation by the aborigines of the country. It is found in the channel of a river lake, which has a distant communication with the sea. This lake is known as Te Wai Poenámu, or the water of green talc. It is disposed in its natural bed, on the banks of the lake, and, similar to flint, has a whitish incrustation on its outer edges. It lies in layers not of a large size. When first dug from its bed, it is found to be of a soft nature, but it hardens on exposure to the air. This substance, when not formed too thick, is semi-transparent, having the appearance of crystalite.

No European article of warfare has yet been

introduced that is more affectionately regarded than implements formed of this substance by the natives : they are respected as the legacies of an ancestral people, lost for ever. The meri, or native implement, used in battle instead of the tomahawk, is generally made of poenámu. A thousand tales, bordering on the supernatural, are attached to these deadly weapons ; the adults are incited to acts of recklessness, the young to deeds of precocious valour, by these mementos of past struggles.

Mánátunga, or "forget-me-nots," are made of this valuable stone, and are appended from the neck, ears, &c. Tikis, or breast ornaments, representing the human form much exaggerated, are also formed of the poenámu.

These mineralogical mementos are peculiarly cherished, from the circumstance of having belonged to relatives whose appearance will gladden their descendants no more. I have frequently desired to obtain some of these antiquities, but they were esteemed beyond any price ; nor can I conceive any inducements that could cause them to part with these remembrancers, to many of which are attached tales of merriment, or enduring affliction, that have been associated with the memories of their former possessors, long since mouldered in the dust.

The natives have many superstitions respecting this stone.

The priests, to whom I always applied for any information relating to native polemics, always said the poenámu was originally a fish, who, naturally vexed at being unceremoniously taken out of the water, transformed itself into a stone. In relating this story, the narrator generally enacts the part of the hapless fisherman, and, with a piece of stick to represent the apocryphal fish, is in the act of taking a bite, but finds *himself bitten* by the petrification.

The *onerwoá*, a dark gray granite, was also formerly made use of for hatchets, war implements, &c.

Fossils are found in those islands very abundant. The Island of E' Ainomáwi contains a large quantity of these natural curiosities. On the shores, *fungitæ*, or fossil corals, are often met with; and various *dendrites*, or arborisations, in fossil substances. Petrifications of the bones of large birds, supposed to be wholly extinct, have often been presented to me by the natives, who invariably expressed much pleasure in beholding a European attracted by substances that belonged to their country. On any subjects connected with the natural history of the land

the people felt a pleasure in communicating information; but it was rendered almost nugatory from being clothed with the most abstruse and ridiculous legends.

Many of these petrifications had been the ossified parts of birds, that are at present (as far as is known) extinct in these islands, whose probable tameness, or want of volitary powers, caused them to be early extirpated by a people, driven by both hunger and superstition (either reason is quite sufficient in its way) to rid themselves of their presence.

A few petrified *zoophites* came in my way, but in small portions. The natives are aware of the existence of all these natural phenomena; they require only their memories shaken on the subject, and will instantly commence the recital of a number of superstitions bearing on the subject, in which some truth may be elicited, out of a mass of absurd fiction.

The mountain of Ikorangi comes in for a large share of applause in these tales. *Ostracites* are found in various parts of the country—inland and on the coast—in deep swamps and elevated mountains—with the soil.

Na kápia, or *gums*, exuding from forest-trees, are met with in various parts of the country; that of the kouri, or yellow pine, being most

exuberant. This resin is not soluble in water ; it has a strong odour of turpentine, and, when freshly exuded, is much chewed by the natives ; and a piece of this savoury article is handed from mouth to mouth among them. Many tons of this prolific bitumen have been taken to England and the United States, but I have not learnt the success that has attended the experiments of its analysis.

It is very brittle, but a varnish, of a nature and use similar to copal, might be made from it. It flows from the tree in large quantities, especially if an incision be made in the trunk. With trifling caution it may be gathered clear and white, when in its liquid state. It gives a bright flame, when ignited, burning to the last, and emitting a body of thick smoke ; the odour is far from unpleasant, and, when chewed in its semi-liquid state, acquires the consistence of India rubber (caoutchouc.) The trees in the native forests are full of similar resins, which often exudes even from the tips of the leaves.

Few countries possess a greater quantity of caverns than New Zealand, the inland parts being disembowelled by volcanic eruptions, and the coast cut into a thousand perforations by the lashing surges of the Pacific Ocean. The caves, excavated by the latter cause, have been

given in a description of Uwoua. Caves inland are mostly found either at the foot, or in the close vicinity, of lakes; the mouths of many of these subterranean excavations are of immense width, covered around with brush-wood and campanula bindweeds, and may be accounted monuments of the ravages caused by ancient convulsions.

The *soil* of the country differs materially in every mile of latitude; the hills are formed of a hard stiff clay, but the many valleys are filled, to some depth, with a nutritious mould, or something very like it, which the rains wash down from the adjacent hills; that it must be of a superior nature, the vigour and luxurious growth of the various indigenous productions throughout the country, will best testify.

The traveller will continually meet with forests, perhaps unequalled for useful and beautiful timber of a gigantic height, and surrounded by shrubbery in natural beauty. The talents of a Howitt could alone do justice to such splendid scenery.

Cascades and waterfalls, dashing from a towering height, abound in these islands, the mountainous nature of which are calculated to produce these natural curiosities in innumerable forms, rife with sublimity and grandeur.

The Island of Victoria possesses these aquatic beauties, accompanied with innumerable *jets d'eau*, whose magnificence is enhanced by the darkness of the surrounding almost impenetrable thickets, adorned by the loveliest of the umbelliferous tribe of palms. In Dusky Bay there exists a cascade, thirty feet in diameter and one thousand feet in height.

The awfully solemn stillness around, save the dashing force of the high descending element, attunes the soul to pay an intuitive homage to the beneficent Author of all that is good and beautiful.

Some of these charming efforts of nature have even arrested the savage owner of these wilds, and names, allegorical and poetical, have been bestowed by the devourer of the abhorrent food of his fellow-man.

Among a host of others, the Waiáni wániwoa, or fall of the rainbow, is very beautiful in the vicinity of the mission station of the Kéri kéri. It is about ninety feet, descending into a deep natural basin, surrounded by indigenous aquatic plants.

At Wirináki, in the Hokianga, a noble cascade also presents itself. A beautiful fall of water, but from its locality an invaluable one, disembogues itself, over a natural basaltic wall,

about one hundred feet in length, and twenty feet in depth, into the salt water of the Bay of Islands. This fall is constantly jetting a heavy body of water into the Waitangi, a river that has its origin in a beautiful lake of fresh water, situated between Hokianga and the Bay of Islands. This lake is about seven miles in average width, nearly forming a circle, celebrated for large conger eels, which are a food of much repute among the natives; from this inland water, the stream of the Waitangi, or crying waters, flows rapidly through deep valleys, dark on either side with exuberant vegetation, until it enlarges itself, and glides down the fall. This river is never flooded, flowing in a smooth and often rapid manner.

Mr. Nicholas, an observant writer on this part of the country, observes, " We found here such a powerful fall of water as would, in the event of the natives being civilised, be capable of working the largest machinery, and which thus might be made exceedingly valuable. A fall of water like this, so admirably adapted for various purposes, such as mills for grinding corn or sawing timber, would be, at Port Jackson, a certain fortune for its possessor. When the tide is at its height, there is a depth of water from six to seven feet, that rises close up to the wall, suffi-

cient for large craft to come alongside." On the north side, a few paces above the fall, is situated a beautiful flat of garden-land, that would be of infinite service to any such establishment above mentioned.

On all the table-lands of the country, lakes of fresh water abound. The high mountains contain beautiful large lakes in the bosom of their summits; one of the most sacred is that of Ikorangi, some six thousand feet above the level of the sea. Large eels abound in this lake, which are honoured by the natives with the appellation of *atuas* (gods). Some of the lakes in the larger island are said to be near eighty miles in circumference. The many rivers that often take their sources from inland lakes, render these islands invaluable, by interflowing in every possible direction; and but very rarely overflowing their banks, and then seldom beyond two feet in perpendicular height.

A New Zealand river, of thirty miles in a direct course, meanders often in a serpentine direction, full three times that length. The salt-water rivers are joined, at their estuaries, by limpid fresh-water creeks, many of them pursuing their route; joined, by innumerable water-runs in their course, for full forty miles of country. Thus amalgamating, the gentle creek is

soon lost within the wide-foaming river, that disembogues itself into the sea. I am induced to refer to the pretty conceit of an Atlantic poet, while dwelling on the beauties of his own beloved rivers :—

“ The sire of ocean takes
A sylvan maiden to his arms,
The goddess of the crystal lakes,
In all her native charms ;
She comes, attended by a sparkling train,
The Naiads of the west her nuptials grace ;
She meets the sceptred Father of the main !
And in his bosom hides her virgin face.”

All the large rivers of the country are of salt-water, but the entire country is delightfully irrigated with streams, descending from the mountains, and meandering through the undulating lands.

CHAPTER XI.

Origin of the People — Traditional Origin of the Country — Traditions respecting the Earlier Settlers — Their Derivation — Variety in the Appearance of the New Zealanders, Moral and Physical — East Cape Natives — The Female Character; Habits before and after Marriage — Chastity — Domestic Manners — Temperament — Disposition — Self-Immolation — Devotion — Marriages — Adultery — Tangi, or Lamentation — Children affected by Rank — Parental Affection — Native Mummies — Polygamy — Conduct of Children — Ceremony of Matrimony — Affiancing — Puberty — Infanticide — Native Conversations on the Subject — Concubinage — Methods to procure Abortion — Chiefs, their Character.

MUCH has been said on the origin of the New Zealanders, and also not a little written. From the proximity of New Holland to New Zealand, it immediately occurs to the antiquary, who delights in tracing, to its earliest source, the advent of a nation, that the commigration of each people was originally from the same race; but the appearance, language, customs, habits, and manners, of the two people,

are so essentially and totally different, as to repudiate these ideas as early as formed.

The brutally abject condition of the New Hollander, the expression of the features, form of body, habits of recklessness as to social comfort, and dissimilarity of language, no two words being of like tendency or sound, are alone sufficient to prove the different descent of the nations in question.

Captains Flinders, King, Cunningham, and other voyagers and travellers of discernment and penetration, agree in substantiating the fact of the universal degradation and miserable wretchedness of the inhabitants of New Holland throughout the coasts of this continental island. Migrating incessantly in small bands, "few and far between;" exposed to the most capricious climate that is known, without clothing against its inclemency, and in starvation; like the doomed descendant of Edom—his hand against every man, and those in return against his; is additional evidence, if such were wanting, that these people are not conterraneous with those of New Zealand. [It is equally certain that these latter people are not indebted for their origin to the now annihilated tribes that Spanish barbarism and cupidity swept away from South America with the besom of destruction.]

Time has discovered what has been hitherto buried in oblivion, that on various parts of the western coast of South America the sea has made considerable inroads on its steep shores, especially in Peru, and has opened to view the cemeteries of nations who have wholly passed from existence, without a previous record or notation ; who had probably passed from this world before the wholesale massacres of the Spaniards. Numerous urns, vases, and ornaments, originally interred with the people, have been brought to light ; but, among the many articles of this nature, not a single one bore the slightest resemblance to the ancient utensils or implements in use among the Polynesian race.

The relationship between the New Zealanders and the innumerable tribes inhabiting the many islands of the vast Pacific is past all doubt ; as a marked similitude in institutions, civil polity, religion, habits, and conformity in a physical and (with some exception, caused by climate), moral point of view, are evidences that these islanders are from a source congenerous with them all.*

That all these people are descendants of the colonies originally emigrating from Asia, the recent investigations of several travellers have proved ; the same family, principally distin-

* See Note 9.

guished in Europe as Malays, have gradually multiplied; and the increase has further spread themselves from the boundaries of the Yellow Sea to the Sandwich Islands, in the vicinity of the north-west coast of America. The account of the deluge is preserved, among other traditions.

The origin of the aborigines is variously accounted for, even by themselves. The New Zealanders are all agreed as to the origin of the country: that Mawé, king of Heaven, was one pleasant day amusing himself by practising the piscatory art off the place now occupied by Hawke's Bay, or Wairoa: his success for some time had been doubtful, or, at most, not very remarkable; but, on the eve of despairing, he suddenly "felt a bite," such as few anglers can felicitate themselves upon, except through the bait carrying a marriage-settlement. To be brief; after much hauling and exertion of manual strength, aided by his divine powers, he fished up the islands of New Zealand. Hence the name of the north island, Ai no Mawé, or the begotten of Mawé. This far exceeded the divinity's most sanguine expectations; for he is universally described as being a man of very moderate pretensions; in short, his fishing excursion is supposed to have originated from being *a married man*,

whose comforts were in some measure abridged at home by his dearly beloved wife, Innanui te po, who, tradition further adds, wore that invaluable article of apparel, “ unmentionable to ears polite ;” a deprivation that has descended to the present camisated *sans culotte* descendants.

Mawé shortly after hastened back to heaven, previously anchoring his new discovery ; and, like a dutiful husband, anxious to calm the perturbations that his protracted absence would naturally cause in the bosom of his “ ladye love :” but he again returned early after, accompanied by Innanui te po, who, it would appear, was apprehensive of the substance of Mawé’s next haul, and judged it best to superintend the next baiting.

The gods (na Atua) of the natives, similar to the idols comprising the theogony of the masters of the world, are equally notorious for obscenity of manners and “ shocking behaviour ;” for we soon after find the unfortunate Mawé despatched by his wife during the prevalence of an amorous fit, in which he made the unlucky *hiatus* of mistaking another goddess for his wife.

The natives feel pride in pointing out, to any European unbeliever, an islet off Ouridi, in Hawke’s Bay, near to Cape Kidnapper, in lat.

39° 40' S., long. 174° 48' E., which is called to this day Muttou no Mawé, or Mawé's fish-hook. The bait that Mawé used is supposed to have been part of his own ear, which induced his followers to suppose he was ornamented with a pair similar in proportion to those presented to the head of Midas. The islet is regarded as an unerring "proof positive" of the story.

The defunct deity was metamorphosed into a cynosure, whose situation is pointed out by the astrographers and priests of the country. Mawé is said to have been a *very* cannibal, the revelling in human flesh bearing a prominent place among his other unamiable propensities; and his descendants have certainly "followed suits," in vieing with this acquired taste of their progenitor.

The *tangi*, or luxury of prostrating themselves in tears; excoriating themselves; and other concurrent practices of the Chaldean ancestors of Abraham and the contemporary nations, before the divine dispensation; are practised with the greatest exactitude by the modern New Zealanders. There are passages in the inspired writings of the divine Isaiah, that proclaim the day shall come when the scattered multitude of the Assyrians, in whatever part of the

globe they may be found, shall recover the original exalted state of their forefathers, though their pristine rank be no longer remembered, even by *antiquarian tradition, or a dream that has been.*

The origin of the people is thus accounted for by the natives inhabiting the Bay of Plenty : that, at a very remote period, a large canoe put into a river in that bay, which, in consequence, was named by the appellation it yet bears, *Ouwoa o te Atua*, or the river of God ; that the only article of food they brought with them was the *kumera*, which is yet regarded as food of divine origin. The tradition assigns the powers of divinity to the colonists of ancient days. The marked difference in the complexion, stature, and physical formation, of different tribes among the New Zealanders, would give ample reason to imagine this people were descended from decidedly different ancestry.

Captain Crozet, in the “ *Nouveau Voyage à la Mer du Sud,*” classifies them as three distinct races : white, or copper colour ; brown ; and black. He adds a supposition, that these different shades had been caused by an admixture with the people of New Holland, who, by means which he feels unable to account for, had arrived on these shores.

The natives of the East Cape are not supposed, among the traditions of the country, to have originated from the same ancestors as those tribes who adjoin them within twenty miles on either side of their locality. Those tribes are small in stature, weaker in physical strength, and some shades darker than their neighbours. Their personal courage is below the reckless bravado of the other islanders; and their enemies individually vaunt, with some shadow of truth, that they can master two of the East Cape, or Wai apu natives. This gasconading is not only confined to the simple aborigines, as we find highly civilised nations amuse themselves and their neighbours with similar oratorical displays; and, as stories never lose *much* by travelling, on another side of the Atlantic the two is often multiplied to *four*.

The colour of the people, in general, is from the olive tinge of the Spanish peninsula to a brown black.

The olive, or copper-coloured race, are a noble people, often above six feet in stature; active, muscular; but, from the nature of the sustenance they have hitherto been provided with, cannot possess the substantial strength of Europeans.

The higher classes are amply chested, re-

markably well formed, and of dignified appearance. The countenances of this class are often very pleasing; the hair glossy, black, and curling, and the features approaching to the European.

The inferior class, and the generality of the East Cape natives, are short in stature; hair lank, or frizzly; complexion brown, approaching to black, and the expression of the features often insidious. The *females* of these latter people differ but little from the males in outward appearance; but the females of the superior race are totally different, *and they know it*. I cannot forego the satisfaction of adding such observations as are founded in truth—nay, justice.

Many of the latter class would grace a page in the “Book of Beauty.” Of course, these are “Nature’s ladies;” and, despite of the abominable education, and the unpleasing scenes with which they are impressed from their tenderest years, yet, even in these wilds, we find a refinement solely appertaining to the sex, as simple as New Zealand society can admit of, in the absence, it must be admitted, of any thing like decent training: and it is remarked, by those Europeans who have intermarried with the females of the land through the medium of the

forms of the church, how agreeably surprised they have been at the quick perception exhibited by their native wives, who had doffed the customs of their ancestors with the same ease as they had cast away their native garments, and had conformed to the habits and manners of the respectable English females in their vicinity, whose conduct the native women admire, and, at a humble distance, follow ; studying cleanliness and neatness in dress after the English style, and rendering their persons both pleasing and various in the eyes of their husbands.

The females who reside far south possess not the delicacy that may often be observed in those who live in the north island. The voices of all are feminine ; and, like the sex in every part of the globe, they are distinguished from the men by a greater flow of animal spirits, cheerfulness of temper, enduring fortitude and privations, that often totally prostrates the stronger sex in physical conformation.

The difference of distinct races, that form the population of the country, is more remarkable among the females than in the opposite sex : thus, the Malay is easily distinguished from the Papuan descendant ; but the flat nose, full lip, and projecting mouth, of the latter

people, are but rarely seen. In either race, the female stature is less than that of the male. The features of the women are regular; the hair often jet black, long, and profuse; teeth regular, whose extreme whiteness is enhanced by the lips being often stained with blue — an unpleasant fashion, that is fast decaying in the vicinity of European settlements.

The forms of the young women are calculated to interest the traveller; but marriage, and the servitude with which it is accompanied in all barbarous states of society, cause early anility, and consequent decay. It is to the degraded state of the sex in these countries that we must attribute the unsocial habits of the people towards each other.

The example in New Zealand is not solitary; history has invariably taught us, from the deluge to our own times, that civilisation has been dependent on the influence which woman has had on society; and it may be even asserted, that the absolute rise and decline of nations depend much on her conduct in social life.

These truths are seldom admitted to their full extent, or how much the very manners of an age depend upon the behaviour of women. We hastily admit this dependance of the weaker sex on man, as far as physical force may be re-

quired. A pleasing writer, whose name is at this moment unremembered, observes, “ Woman, whose soul is as fine an emanation from the great fountain spirit as that of man—who has higher responsibilities, more important duties to perform in the world, and pays a heavier tribute to it—is the *weaker* sex.”

Much may be said in favour of the New Zealand females on the score of pudicity. Perhaps the observation of Cook will be relied on, whose unwearied exertions in the cause of geographical knowledge did not permit him to incline towards flattery, in speaking on this subject.

“ I have observed, that our friends in the South Seas had not even an idea of decency, with respect to any object or any action ; but this was by no means the case with the inhabitants of New Zealand, in whose carriage and conversation there was as much modest reserve and decorum, with respect to actions, which yet, in *their* opinion, were not criminal, as are to be found among the politest people of Europe. The women were not impregnable, but the terms and manner of compliance were as decent as those in marriage among us ; and, according to their notions, the agreement was as innocent. When any of our people made an overture to one of their young women, he

was given to understand that the consent of the friends was necessary, and, by the influence of a proper present, it was generally obtained : but when these preliminaries were settled, it was also necessary to treat the lady for a night with the same delicacy as is here required by the wife for life ; and the lover who presumed to take any liberties by which this was violated was sure to be disappointed. One of our gentlemen having made his addresses to a family of the better sort, received an answer which, translated in our language according to the mode and spirit of it, as well as the letter, would have been exactly in these terms : ‘ Any of these young ladies will think themselves honoured by your addresses ; but you must first make me a suitable present, and you must then come and sleep with us on shore ; for daylight must by no means be a witness of what passes between you.’ ”

Later travellers, who have been sufficiently long in the country to understand the native customs and language, have invariably spoken in favour of these most enchanting behests in women, reserve and chastity, It must be *distinctly stated*, the manners and habits of the natives have become *much vitiated*, the nearer they may be to the vicinity of European settlements ; but, otherwise, reserve and timidity are distinguish-

ing traits in the character of the young female of the country. [“Some of us,” says Cook, “happening one day to land at a small island in Tolaga Bay, surprised several of the ladies employed in the water catching lobsters, having left their garments on the rocks. The chaste Diana, with her nymphs, could not have discovered more confusion and distress at the sight of Actæon, than these women expressed at our approach. Some of them hid themselves among the rocks, and the rest crouched down in the sea, until they had made themselves a girdle and apron of such weeds as they could find; and when they came out, even with this veil, we could perceive that their modesty suffered much by our presence.”]

A short acquaintance with any particular female will, doubtless, soon annihilate this pleasing bashfulness; but even such conduct is to be attributed to a natural, undisguised artlessness and confidence, which is far, perhaps, from being confined exclusively to the New Zealand female.

The *domestic habits* of the elderly matrons correspond to the staid manners of European females of a similar advanced age. Thus, when the young ladies indulge themselves in frequent explosions of laughter or giggling, which these

young misses are much inclined to, the more *experienced* of the females take upon themselves the almost hopeless task of what we significantly term placing “old heads on young shoulders.”

[F]ewer countries exhibit the ardour of woman’s strongest affections more than New Zealand. Formerly it was accounted the most common of occurrences for the native wife to commit suicide, by hanging or drowning herself, on the decease of her husband, either by natural decline or in battle.

Among many such occurrences as I have witnessed, a circumstance of the kind took place during my stay at the south-west coast, when the report arrived that a certain chief belonging to the village had been killed in battle; a relative immediately gave the head wife of the defunct a rope made of flax, which she took, and instantly went to some sacred bushes and hung herself: no person attempted to prevent her.

I have selected this example, as it was afterwards found the chief was only “missing” in the next bulletin. Within a few days he, with other warriors, returned from the war, and, learning the death of his wife, the slave who had brought the news was instantly killed, cooked, and devoured, as payment for the “returned killed.”

These affectionate feelings of devotion have

been transferred to European husbands, whose treatment to these poor women has been much kinder than what they have received from their countrymen. I remember a native girl, who had cohabited some time with an Englishman, who was nearly on the point of death from a debilitating illness. The afflicted girl scarce left his bedside. Hearing from the natives of my countryman's illness, I called on him to offer such assistance as I could afford. Entering the room of the invalid, I perceived the poor wife sobbing convulsively, with the sick man's hands fast locked in hers. After remaining some time with the man, I left the house, outside which several of the girl's friends were congregated. They told me that E'tári (the wife) had been engaged during the morning making a rope of flax to quit a burdensome existence, should her husband die. The man recovered some time after; but I had not the slightest doubt at the time, had a contrary conclusion taken place, she would have put her intentions into practice, agreeably to the customs of her people.

Major Cruise, who commanded a detachment of soldiers in the "Dromedary" store-ship, in 1820, which was loaded with spars for the British government, mentions similar anecdotes, also proving the devoted attachment of a New Zea-

land female. A native girl, daughter of a chief, had lived for some months with the soldier who was supposed to have caused the death of James Aldridge (a seamen who had been stabbed). As it appeared prudent to remove her from the ship, she complied with the order for her departure with much reluctance. From the time the unfortunate man had been put in confinement, she had scarcely left his side or ceased to cry; and, having been told that he must inevitably be hanged, she purchased some flax from the natives alongside the "Dromedary," and making a rope of it, declared that if such should be his fate, she would put a similar termination to her own existence: nor was it doubted but she would have executed her intention.

Travellers, whose stay in the country has been confined to a few months only, have been very unjust in their remarks on the native females. They have reported, that their favours may be obtained at the premium of any paltry trinket: such observations are without foundation. The favours of a married woman in New Zealand are fully as difficult of attainment as in any part of the world, the punishment of death being awarded as the penalty for an infringement of the nuptial bond, which is held by these people in as sacred a light as in the most civil-

ised states. Death is not alone the payment exacted for a committal of this hateful crime, as the horrid rites of cannibalism are added, annihilating the enemy to public morals and decency. This punishment is sometimes commuted by an *utu*, or "damages," by which the native Lushingtons obtain their best fees, the priests having power to do away with the stain in some degree; yet the guilty wife justly loses caste, and, until her death, is known as a "puremu kino," or wicked adulteress.

Unmarried female chiefs, of the highest class, are equally difficult to be obtained; love, not money, generally rendering them propitious.

Among the middle classes, marriages are often made-up affairs among the old folks, who look to the *wherewithal* the inamorato may be possessed of; and, should more than one swain languish for the preference of the divinity (of course, before marriage), it is fought out between the parties and their mutual friends, and the victor carries away the lady. In these cases, there are as many winks and nods, flirtations, discussions on "pin-money" or its substitute, as pass among civilised families on a similar occasion. The old gentlemen, in their converse, forget their moralities, and are not *particular* to a shade in their reminiscences; the ladies veil themselves with

their garments; and, "Now, don't!" and "Fie, for shame!" pass to and fro as in more civilised countries.

The female slaves are often forced, by their unrelenting masters, to dishonour themselves; for such connexions are held in disgust by these poor creatures, whose inclinations are not even consulted: and in this case decency is not regarded, which in their general intercourse is rarely violated. It must be readily admitted, that a number of unmarried women are to be found without the slightest delicacy, either in person or conduct. This miserable portion of the population is not alone confined to the Oceanica or its antipodes; and perhaps the proportion of this class is more numerous here than elsewhere. Yet these women mix without reproach among the higher classes; which induces the casual visitor, acquainted only with the *surface* of their habits and manners, to imagine that a similar feeling exists among *all* classes, the price being raised in proportion to rank. This lax conduct of unmarried women is not regarded by the national customs in so vile a point of view as is justly fixed by civilised people; and a succession of lovers is not regarded, by the native lawyers and sages, as such "direful events" as they are deemed to be by a people enlightened by a

bountiful dispensation; from which emanate those moral and religious ties which are the indubitable basis of tranquillity and social happiness in this life, and eternal bliss hereafter.

The ladies *do* certainly practice coquetry in no confined degree. Their artillery of charms are discharged at that miserable wretch, man, apparently with uncommon success. The dances of the country partake of the lascivious exhibitions displayed in similar amusements by the descendants of the Moorish ladies — smiles, gestures, soft hints, and blandishments, are not omitted. The songs that accompany the dance are most abominably worded, the subjects being extremely indelicate: the conversations would not bear translation; and these causes combined have given the entire sex of these islands a character for being as libidinous in habits and manners as they are, perhaps, at times, in their thoughts.

The temperance of the people is on a par with the northern nations of Europe. Their dispositions towards their friends and relatives are gentle and affectionate, and cannot be more sincere or ardent. Journeys are undertaken to see each other, that very often occupy an absence of some months; and alliances by these means are formed, that render them one people,

speaking the language without those various modes of pronunciation that are extant in most other countries.

The people are delighted in meetings that bring them together ; and parents, either naturally so or connected by marriage, in their old age reside with the children, and are rarely treated with harshness. They inflict deep wounds on themselves on the loss of relatives, separation, or return of friends, and it is inconceivable the quantity of blood they thus lose, excoriating themselves with the mussel-shell ; their tears, sobs, and moans, argue the most affectionate regret, unequalled by any other people. The return of a relative, after a protracted absence, causes similar emanations of feeling ; and a chant, or antistrophe, in which each person takes up the song or lament, commences with as loud an utterance as the fast-falling tears will permit.

This is called the *tangi*, or cry ; at the peroration of the chant, a moan, in chorus, is made by all the persons engaged.

The children of either sex, at an early age, are able to run about long before those belonging to European parents can stand alone. They are early initiated by their parents into all the games, dances, and practices of their fathers.

The children of a chief are regarded by the tribe with peculiar delight. They possess a higher title of nobility than their immediate parents, as the former can boast of another branch to their genealogical tree.

A child born to a chief-father by a slave-woman loses the attaint received of the mother, the predominating rank of the sire rendering the stain nugatory. The New Zealand father is devotedly fond of his children, they are his pride, his boast, and peculiar delight; he generally bears the burden of carrying them continually within his mat, whose rugged texture must be very annoying to the tender infant.

The children are seldom or never punished; which, consequently, causes them to commit so many annoying tricks, that continually renders them deserving of a sound, wholesome castigation.

The father performs the duty of a nurse; and any foul action the embryo warrior may be guilty of, causes rather a smile than a tear from the devoted parent.

Any little trifles in the way of a *bonne bouche* are preserved for the child; and often, when I have been solicited for presents and have refused, the child has been either sent to demand it, or, if too young to walk, the request has been

repeated in the name of the infant : it being supposed by the parents, in their overflowing affection to their offspring, that the latter could not meet with a refusal.

The following instances of the delight these people take in the society of their children, will be scarcely credited in a civilised community.

A respectable chief, named Te Kuri, whose residence is at Turunga, or Poverty Bay, had a fine boy born to him, who died in his fourth year. Poor Kuri was almost inconsolable, until he hit upon a method, in fashion among his countrymen, to preserve the best memento possible of the lamented child. He eviscerated the body and head, and cooked the whole in the same manner the head of an enemy is preserved, stuffing the inside of the body with scraped flax ; and at a distance it was impossible to perceive the difference between it and a living child. I had often seen Kuri carrying this apology for an infant in his blanket behind his back, and remarked one day what a pleasing and remarkably quiet child it appeared. This observation elicited a laugh, in which this candidate for paternity heartily joined. The body had been stuffed in the state I saw it at least five years.

At Tokomáru, another chief, about forty years of age, lost two children ; his immoderate

fondness for them had caused him also to stuff those bodies in a similar manner; giving them, like Kuri, an airing now and then in the sun and air, as a preservative against damp. The children are such apt scholars at what is taught them, that both sexes, at seven and eight years old, are capable of performing the war-dance and hákás, accompanied with all the frightful distortion of countenance which the adults make use of to inspire their enemies with fear and confusion; the infantine performers are careful in keeping that regularity of action in the feet, and changes of tone in the songs, that give a zest to these performances.

Nor are the traditions of the renowned achievements of certain chiefs forgotten, whose superior prowess on earth has ranked them as divinities in the theogony of the people.

Polygamy has existed in New Zealand from the remotest period, a custom doubtless introduced from Asia; yet, notwithstanding the antiquity of the habit, the ladies often express their dislike of it. So much unhappiness is caused in a house by these several owners of the same property, that many persons in the country find one wife *quite* sufficient. A native is allowed to marry sisters; in such case the elder becomes mistress of the family. When

the husband leaves his residence on a distant excursion, one or two of his spouses generally accompany him. The inferior wives lead often a wretched life, deprived of the connubial enjoyments of a husband's society, and not unfrequently becoming servants or handmaids to the *prima donna*. The nuptial intercourse between the nominal husbands and these poor degraded women is but rare, as they are apprehensive of the jealousy of the head wife. Koki, the head spouse of Mánu, a chief of the Bay of Island, destroyed one of her offspring in a fit of jealousy, in consequence of a slave presenting a child to the chief, which she had recently borne to him.

The affection of the parents is often ill bestowed on the children, who are at times very undutiful, when thwarted in any thing they may want. Their pride and obstinacy have often caused them, on meeting with any resistance to their stubbornness, to hang or drown themselves.

A minor chief, in the bay above mentioned, married a woman much his superior in rank, as his own mother had been a slave. The importance of the chief was advanced accordingly by the connexion. The children, who had been treated too kindly by him, often twitted their father in my presence, on his being the son of a

slave ; reminding the old man to mark their difference in rank, as *their* parents were chiefs, and not slaves, like his mother.

The obstinacy of the children exceeds belief ; the son of a chief is never chastised by his parent. The boys are brought up entirely by the men ; and it is not uncommon to see young children of tender years, sitting next to their parents in the war councils, apparently listening with the greatest attention to the war of words uttered by the chiefs.

One garment, or mat, serves for both father and son ; and the precocity of the children may be seen in young urchins, who have scarcely the power to walk, steering large canoes without aid.

This heedless mode of treatment renders the children very hardy, morally and physically ; so that a little native boy is half a man when a European child is first placed at school. They talk of, and with, strangers, without any feeling of awkwardness or bashfulness.

In most cases, as soon as the children of a village learnt my name, they would call to me, wherever I went, Poráké, Ko Poráké, the native pronunciation of it. These youngsters dance, make grimaces, and gormandise with an avidity only surpassed by their friends of less tender

years. They imitate every thing they see or hear,—the walk, gait, action, speech, of every stranger they behold, accompanied with the most ridiculous gestures and exaggerations, which are encouraged, and form a source of amusement to the adults.

Little children of six years would boldly ask me, how many wives I might have, and if I did not feel inconvenienced (*maté*) deprived of their company? They also ask questions in the most numerously attended assemblies of chiefs, who answer them with an air of respect, as if they were of a corresponding age to themselves. I do not remember a request of an infant being treated with neglect, or a demand from one of them being slighted.

The marriage ceremony of the country is very simple. When the proposed union takes place, the lover conducts the lady to his cabin. The wife, thus introduced into her domicile, never leaves it but as mistress of the place.

The marriage is no sooner consummated, than a party of *friends* arrive, who strip the married pair of every thing they possess, besides bestowing a sound drubbing on them. No reason is assigned for the origin of so abominable a practice. This ceremony differs

from *concupinage*, by the gentleman stealing to the house of the female, instead of *vice versá*.

The reputation of a lady does not suffer in the least, however propitious she may have been in her *liaisons*; but no sooner does she become a wedded wife, than her person is *tápued*, or prohibited. Affiances very often take place among the parents of children. A young girl, who had been *tápued* to an old village chief, was wedded to a young man. As early as the marriage was bruited abroad, a stripping party arrived to rob the husband, and to take away his wife. This poor creature had hidden herself, but was quickly found out, and much beaten; the young man was a superior chief, and, as such, escaped with a beating and robbery only; but had he been of a different caste, his life would, doubtless, have paid for his temerity. The old priest received the girl very complacently. He might have passed for her grandfather.

The females are marriageable at a very early time of life. Mothers may be seen at the tender age of eleven years, but such instances are of rare occurrence.

Infanticide is often committed by the New Zealand mother.

One of the principal causes is occasioned by polygamy, where the women, occupied by eternal jealousies, are striving, by the most malicious inventions, to undermine each other in the affections of the husbands. The poor babe often suffers from these conflicts. I have reason to believe that, at least, every fourth woman who I was acquainted with, and had borne several children, had been guilty of this unnatural crime. On taxing some females with having committed infanticide, they laughed heartily at the serious manner in which I put the question. They told me the poor infants did not know or care much about it. One young woman, who had recently destroyed a female infant, said that she wished her mother had done the same to her, when she was young; "For why should my infant live?" she added; "to dig the ground! to be a slave to the wives of her husband! to be beaten by them, and trodden under foot! No! can a woman *here* protect herself, as among the white people; and should I not have trouble enough to bring up girls, when they can only cry and make a noise?" Boys are seldom or never destroyed, except in temporary fits of insane passion, when the mother will destroy the child to enrage the husband; and if that does not suffice, the unnatural woman will, out of

despite, run to the nearest bush and hang herself: but, in the latter case, the husband shews the self-satisfaction of his own disposition, by early repairing the void thus made in his affections. Various means are resorted to to extinguish life in the children; such as pressing the temple of the new-born child, strangling, drowning in a small basket filled with stones, and thrown in the adjacent river: but the most common method is pressing the nose between two fingers, until the infant is bereaved of life.

In vain I told the circle of women, to whom I was addressing myself on the subject, that the Creator was too just to allow a murderer to escape, in any shape. My words fell on their ears like the wind; they burst into a shout, exclaiming, "Mea pai te romiá," (squeezing the nose was very good,) adding, that my mamma would have acted perfectly right in so serving me. I presumed to differ from them at this personal allusion. A young girl, sitting by, who had despatched her infant only the week previously, said it was useless to try and change their opinion; that her own mother had several times attempted to deprive her of life, having often commenced the "romiá" on her nose, (feeling that natural promontory, to be assured of its position,) but that her father and uncles

always interfered. I asked her how she would have admired the process, had it been persevered in by her affectionate mother? She smiled, and said, "Au! eá te au te oik?" What business is it of yours? I politely told her she was a fool (kuwári ano koé), and with this obliging rejoinder, I turned on my heel and left the party.

When a child is thus murdered, the lying mother commences a lament over the dead body, cutting herself with shells, and roaring with all her might, making "night hideous."

The difficulty of procuring nourishing food for the infant was formerly another cause for the death of the offspring; for when nature refused its natural sustenance, there was nothing in the country that could be swallowed by an infant.

Abortion is often practised by the native mother; the methods made use of are various, and certain in their effects, but admit not of being committed to writing. Other practices, that even render the above crime nugatory, are indulged in; but are rarely confessed by these people to Europeans.

CHAPTER XII.

Tattooing — On Grades of Native Rank — Costume of the Sexes — Provisions, and Methods of preparing it — Food prepared for Journeys — Filthy Habits of the New Zealanders, &c.

THE bodies of the males are marked with the stains and incisions of the moko, or tattoo; the females are marked but rarely, with the exception of the lips, over and under which horizontal lines are made and stained blue.

The process causes intense pain, as the instruments, though neatly made, are clumsy for the purpose. The patient is generally placed in a recumbent posture, the head resting against the knee of the operator; and the implement, which is formed of bone, shaped like a chisel, is let into the flesh by a smart tap applied to the handle. This causes the blood to gush out, which is wiped away with the hand of the operator, or by any thing that may present itself.

The habit of staining and cutting the skin is

of as ancient an origin as any custom we are acquainted with. In Leviticus, the Divine law states, "Ye shall not make any cuttings in your flesh for the dead, nor engrave any marks on you;" a proof sufficient that this custom was among the abominations of the Asiatics, from whom these people are evidently descended.

The pattern of the moko is generally painted, in lines of charcoal and water, on the face of the patient. The skin, thus excoriated, becomes indurated by the practice. It is generally commenced on the face of a young man at the age of eighteen, and is continued at various periods in after life: this ruthless fashion is regarded as the *ne plus ultra* of facial embellishment. Some old gentlemen, to insure additional beauty, have the lines re-engraved at an advanced age. The furrows are sufficiently deep to remain visible in a Methusaleh.

The first attempt is generally on the lips, and then each cheek is submitted to the process; and so they proceed alike in embellishment and age.

The lines are drawn with an elegance that cannot be surpassed, each side generally corresponding with the nicest exactitude. A hieroglyphic, of peculiar fancy and taste, engraved with much care, is traced round the

thighs, and *à posteriori*. No two persons are tattooed exactly alike. The females have sometimes a single line on the side of the nose, in addition to the blue lines already stated; also, a few marks on the chin. The blue lips have an unpleasant appearance until the stranger becomes accustomed to it.

The countenances of the men have a look truly ferocious, from tattooing; but habit also, in this instance, renders it less unbecoming to the practised observer. Tattooing on the face of a white man has a disgustingly livid effect.

Tattooing is no sign of rank. Men and women, in a state of slavery, get marked equally as much as chiefs or priests: many of whom may be seen without even a single line on the countenance; whereas numbers of slaves, either born bondsmen or taken in battle, are fully marked, with scarce a portion of the countenance untouched by the chisel. In time of war, during the great slaughter of an enemy, those heads only are preserved that have been well tattooed, unless belonging to superior chiefs. Among the many heads which I have seen of slaughtered prisoners, I do not remember to have beheld one that was not tattooed, and many entirely covered with marks. These permanent lines and angles may be regarded as a coat of

arms, as each peculiarity of design indicates the person.

In taking the portrait of Néné, a chief of the Hokianga, the accuracy of the likeness was undisputed by persons residing some four hundred and twenty miles distant from the village of the chief, and who had never seen him, but had heard of the peculiar marks that ornamented his face; and by such a chief is known.

Every tribe has distinctive insignia. These marks have the effect of adding a few years to the appearance of a young man, and the contrary on an elderly person. All classes get tattooed when they please; nor is there any characteristic in the country to distinguish a chief, the feather, or O, being used often by the slaves. Thus, in deeds of purchases of lands, or any receipts, the moko is made use of; that is, a facsimile of the peculiar mark whereby a native is distinguished from his countrymen. The initials on the seal attached to my watch was called my moko, from the fact of its being applied to the sealing of a letter.

Whatever may have been the original cause for tattooing, it never, I would say, commenced with the New Zealanders, as with them it is a mark of beauty. Among the ancient nations of Asia it doubtless originated, in accustoming the

young men to bear, without blenching, the intolerable anguish which accompanies the execution of this work on the tender parts of the face, especially between the nose and eyes, and on the lips. They are thus prepared for undergoing the tortures of an enemy. Many persons do not commence tattooing until past thirty years of age.

The bodies of some of these votaries of fashion are marked over with small dots, resembling the blue spots in a Guernsey frock, and may be taken for that useful article at a distance. Several chiefs, of either sex, favoured me by sitting for their portraits with exemplary patience. In these sittings, the terms in use by professional men were reversed; for, instead of my receiving a *bonus*, I was obliged to present one, as a native never gives away *even his time* without a *consideration*. I was invariably requested to be particular in drawing the peculiar figures my sitters possessed; and when the performance was finished, those parts underwent the strictest scrutiny.

As the marks had been engraven at different periods, every little circumstance connected with my subject at the time was duly narrated to me. Thus, the period when one of these Parises lost his heart, was notated at the time by a mark

perhaps on his nose : the time he regained it (after marriage, of course,) was well remembered by another incision elsewhere.

The costume of either sex has no material difference. The most valued native dress is formed from the skins of the dogs, which certainly appear more respectable when thus covering the bodies of their masters, than they could have seemed when in their former lank state. They are made to tie round the neck of a chief like a cloak appended, or similar to that worn by a Spaniard.

The various furs are cut lengthwise in squares, alternately white, brown, or black, according as nature had furnished their late original proprietors. These squares are sewed to a remarkably strong-textured matting, similar in the arrangement of the threads to our coarse canvass, but infinitely stronger. This *sine quâ non* of native fashion is called pui ; and it is not deemed any degradation by the warriors to sew this article themselves in the seamstresses' apartments — a somewhat rude representation of Hercules placing aside his club, and similarly engaged at the feet of Omphale, without the complaisant motives attributed to the antique hero.

These mats are sent to the principal chiefs as presents ; and no articles of apparel have yet

been introduced that can compete with the native PUI in the estimation of its wearers.

I was at one time empannelled on a native jury (if it may be so termed), in a case of adultery, committed to the southward by a chief against the honour of a humbler native. This subject for Doctors' Commons was made to pay a large canoe, two axes, and a pui mat, which was assigned over to the feudal chief: who would have been but little affected by the want of honour in his tribe, provided he got such a garment once *per mensem*.

In a case of this kind, the unfortunate husband gets nothing for his share, as he is obliged to make presents to all his advocates. I intended to have proved my disinterestedness; but the chance was not afforded me, as the utu, or damages, had been served out before I had the means of attesting my generosity.

The *kakaou maori*, or common native mat, is made of the flax, simply scraped with the mussel-shell.

The *kaitáká* is made from the *hunga hunga*, or silken flax. This garment is often produced in an elegant manner: it is formed of a number of threads placed close together, and bound cross-wise half an inch asunder. These are often striped within the cloth, of blue, red, and green

baize, beautifully interwoven, and purchased from the Europeans. It has the glossy appearance of flake-white silk.

A mat is the work of many persons. Two small stakes are placed in the ground, about six feet apart, on which frame the work is made. The size of these mats is generally five feet long, and four feet broad. The performance is tedious, as it is worked by the hand. This work affords a vast deal of amusement to the ladies of a village. As early as one of these mats is undertaken by a wife for a husband, herself, or relative, she gives notice to her neighbours, who all promise their aid. It is the most useful invention that could be found for them, as it employs their hands; and, it may be affirmed, that that little member called the tongue is not silent. At these meetings, similar to the "quiltings" in the villages of the United States of America, every thing is discussed; the younger people shaking the little cabin to its centre with their jokes and gaiety; the elderly ladies exclaiming, with Maryat's *ci-devant* sultana, "The time has been." To the kaitákás are appended borders, in stitches similar to samplers with which European young ladies delight their papas at holidays; and which may be seen framed, exciting the admiration of sitters in country parlours.

These borders are of various patterns, with an elegance of design and ability in execution that the needle but rarely produces.

There are many other mats, each differently named, but none superior to the kaitáká. Flax garments, as above described, are handsome summer dresses, but without warmth, the crude flax striking cold to the naked body: for comfort, the English blanket is supposed by the people to be unequalled, and is in universal repute. It well becomes the generally tall stature of the natives: it is made fast over the right shoulder, and hangs down in graceful folds, that reminds the classical reader of the pleasing negligence that was anciently displayed by the haughty Roman in the ancient toga. The resemblance is also much assisted by the black curling hair, bushy beard, and commanding figure of the southern islander.

The usual method of wearing the native dress is by taking two corners of the garment over the shoulders, and tying them with strings of the flax across the breast. Around the waist another mat is made fast with a wetiki, or belt, of a similar manufacture. As a preservative against rain, many large garments are worn, of some weight, made of the *kiakia*, spear-grass, which is impervious to the element. Another

sedgy plank, called *kierakiki*, is placed over the person, as an outside covering. When sitting down in such a dress, the native has a most uncouth appearance, and might be mistaken at a distance for a heap of rushes, or partly the remains of a rush-cabin, if his black, shock, bullet of a head did not challenge an extra examination.

Another outer garment is made from the split reed of the swamps, and interwoven into a stuff something resembling China matting, with the ends projecting several inches on either side. Two pieces of this manufacture serve for a dress. There are garments variegated with the handsome green and red feathers of the parrots and parroquet birds, but these have become very rare. The dress formed of the feathers of the Kiwi are scarcely ever seen.

The ladies affect less handsome apparel than the men, but they are delighted in lavishing ornaments on themselves. The chemise, if the nether garment may be so termed, is fastened firmly round the waist. European female garments are much in request; and the males may be often seen strutting about in a cast-off cloth jacket, without a single covering beside.

A civilised lady would not feel her extreme modesty more outraged than the females of the country by any act contrary to the dictates of

modesty, and any peeping Tom would be immediately sent to Coventry by them. It is to be regretted that an ample account cannot be furnished of the ladies' dresses, a bachelor being necessarily at fault in such descriptions.

The red, ochreous earth, called *kokowai*, is in great request among the beaux and belles of the land; and, with deference, I beg to observe, that the best Parisian rouge of Delcroix would fail to meet a preference in the native market. This material of embellishment is rubbed over the body from the head, including often the hair, to the feet. This rubrication is fixed by the oil extracted from the liver of a shark, which rancid perfume is gustable on either tack. A kiss cannot be ravished from a lady who makes use of this mixture, without a legible testimony being imprinted of the felonious indiscretion. The elderly matrons only make use of it; and, consequently, they are not often called upon to lose much by such abrasions.

Both sexes bore the lobe of the ears sufficiently large to admit such ornaments as are supposed to add individual beauty, in which various trinkets are placed — such as the dried skins of parroquet birds, down of sea-fowl, human bones carved, ossifications of large birds, cloth-beads, bodkins of green talc, teeth of friends,

enemies, dogs, pigs, and ditto repeated of the sand-shark, which, from their rarity, are in much request, and are generally garnished at the ends with a piece of sealing-wax. This simple ornament fetches a high price.

Iron nails were formerly used as *wáká kais*, or ear-rings.

The ladies (tasty souls!) wear armlets, ringlets, necklets, and anclets, of any and every thing that fashion dictates. But the most valued ornament, that has stood the test of many generations, is the *tiki*, made of the *poe namu*, or green serpent-stone, in the form of a distorted monster. There is no reason given for the *outré* shape in which this figure is invariably made. Gods, or Lares, are not in the land, and they are equally unlike departed friends; for the resemblance is neither like any thing above the earth, or, perhaps, beneath the waters. These ornaments stand paramount in public estimation: the original cause for their manufacture is forgotten.

Pieces of whalebone, cut into various shapes, are also made use of. Imitations of the favourite tooth of the sand-shark are made to the southward from shells. These facsimiles are capitally executed. The *hearu*, or comb, is now regarded as indispensable to the females. In ancient times, a similar article, about nine inches long, was

placed upright on the back of the head as an ornament. This has totally fallen into disuse, and has been long discontinued; but it is well remembered by the elderly people. The combs are now very neatly carved, made of the *kai-kátoa*, or rowito woods; pieces of pearl-shell are let into the eyes to beautify the ornamental part. Some few of the men (but very rarely) bore the septum of the nose, for the purpose of placing an ornament within it; but the public taste is decidedly against the fashion: it is now but rarely seen. Rings made of whalebone, and armlets of the same substance, have been much in vogue.

The females of *Uwoua* and *Tokomáru* wear an article peculiar to themselves only. It is called a *wetiki*, or belt, formed of a grass producing a delightful odour, equal to the most delicate flowerets. This grass is plaited remarkably neat, and is used in lengths of several yards: its uses may not be mentioned, as this *chevaux de frise* is only arranged on the person of the female in the innermost recesses of a lady's *sanctum*.

The hair of the males, on gala days, is gathered together, and made fast on the crown of the head with a *paré*, or top-knot, and carefully oiled with the abominable extract of shark's liver. The blue mixture, containing manganese; black, furnished by charcoal; yellow, procured

from decayed wood, in appearance like chrome ; and the red kokowai, are all put into requisition to beautify a native Narcissus. The apex of the head is decorated with sea-fowl feathers.

Flowers of various kinds are made use of by the younger females, who weave them within their hair, and invariably repudiate red ochre and shark's oil, until arrived at a *certain age*: both sexes are equally devoted to trifles and finery.

The various articles, vegetable and otherwise, made use of by these people for food, have already been enumerated. The principal sustenance, anterior to the time of Cook, was the *roi*, or fern-root, answering the same purpose that bread does with us. This food is very constipating to the European, but is much liked by the people of the country. The *kumera* is certainly the principal favourite of the natives. To this vegetable is attached a religious veneration, as being the edible supposed to have been brought from the country by their ancestors, in addition to its sweet and grateful taste. In travelling excursions, food is generally prepared to avoid the trouble of making an oven, and to carry much in a small compass. For this purpose dried fish, and a pudding, in shape resembling a wheaten loaf, of baked shell-fish, or potatoes, mashed together with dried shark or cod-fish, is in much

repute; also a *caviare* of the roes of various fish, together with a snail (*narrará*) that is found on the earth; and the root of the Korou, with a variety of the palm tribe.

The cetaceous fishes, especially the whale, are accounted a luxury by these people, who vie with certain northern nations in their unqualified admiration of train-oil and other abominable rancidities. The *scraps*, as pieces of the blubber of these fish are called after the uliginous matter is extracted, are regarded as *bonnes bouches*. These *morceaux* are recommended by the native faculty to those patients whose fastidious stomachs will not endure the usual nutriments, similar to civilised *ennuieux*, when at periods they are only enabled to keep body and spirit on comfortable terms by the interference of jellies and similar objects of *goût*.

Many a battle has been fought by hostile *gourmands* for the carcass of a whale thrown on shore long after its death.

Agreements are often entered into by native tribes residing on either coast of a river, that, in the event of any monster of the deep drifting on their respective shores, each shall partake of the fish fairly. When I resided at Hokianga, a large whale without its head (the body cut adrift by some whaleman) was thrown on the southern

shore of that river. The resident tribe determined to devour the fish among themselves, without admitting their neighbour to a just share; but the goddess Muta was never acknowledged by a New Zealander, and the people of the opposite banks soon became acquainted with the fact, and armed themselves for the fight; but a composition was entered into by the belligerents, and they mutually gastronomised on the fish in amity, contending only, with their usual determination, which party could devour the largest quantity.

When a shark is taken to the southward, the liver is taken out, cut up into pieces, and boiled in a small iron pot (purchased from Europeans). The fat is relished exceedingly; and a little stinking oil, whose foetid exhalations reminded me of high-kept venison, was accounted a delicious repast—a species of nectar the native Ganymede reserves for his chief.

The only method of cooking formerly in use was by the *kápá* or *angi maori*, the native oven, already described. Roasting by the fire is less in use.

At present, iron trypots of small size are much in vogue; and the natives in the vicinity of European settlements make use of our culinary utensils, such as the frying-pan and similar

useful articles. The fern-root is placed among hot ashes, and afterwards pounded on a stone, until it becomes mashed and soft. It is then chewed, and the fibrous stalks spat forth. It certainly requires a continual use to discover its peculiar beauties, but it improves on acquaintance.

Fish of every kind form an important article of diet; and large heaps of shells are seen in the vicinity of every native house. Hogs are principally bred for the English settlers. On some of the small islands, where these latter animals are located, the flesh acquires an unpleasant taste, from their piscivorous propensities.

The dogs are solely devoured by their friends and masters; but as their numbers are not too great, they are reserved as a regale for holidays.

The method of feeding is similar to that of the little dirty urchins among us, who shelter their villanous habits under the adage of "fingers were made before forks." This truism, which will not admit of dispute, is in repute with the natives; and in cold weather the native digitals are put in requisition, instead of knife, spoon, or handkerchief. Among other digestibles patronised, the filthy vermin with which many of their heads and bodies are sufficiently stocked,

are, as I have stated, among the most prominent. The satisfactory explanation given by the natives, for thus summarily disposing of these individuals is, that they are decidedly cut off from making a re-appearance. This brutality, which is not confined to the native perruquiers, is much indulged in by all classes; and an escape formerly from the dungeon of an inquisition, would have been of easier performance than a *kutu* from the ivory portcullis of a native mouth.

The elders of both sexes are very filthy in their habits; neither their bodies nor dresses ever appear to undergo the luxury of a purification. When these latter are crowded with kutus, they extract them by kindling a fire of green kaikatoa, over the smoke of which the mats are held, which incline the vermin to make a hasty retreat; but their attempts to escape are rendered abortive, as the greedy fellows around consign them to an early tomb.

The method of softening the much-valued Indian corn, gives this food such a fœtid odour as would disturb the complacency of any respectable quadruped, and cause an *intestinal embarrassment* to any other biped than one of these islanders.

Fish, as mute as the proverb assigns them to be, by a death of six weeks previously, and thrown

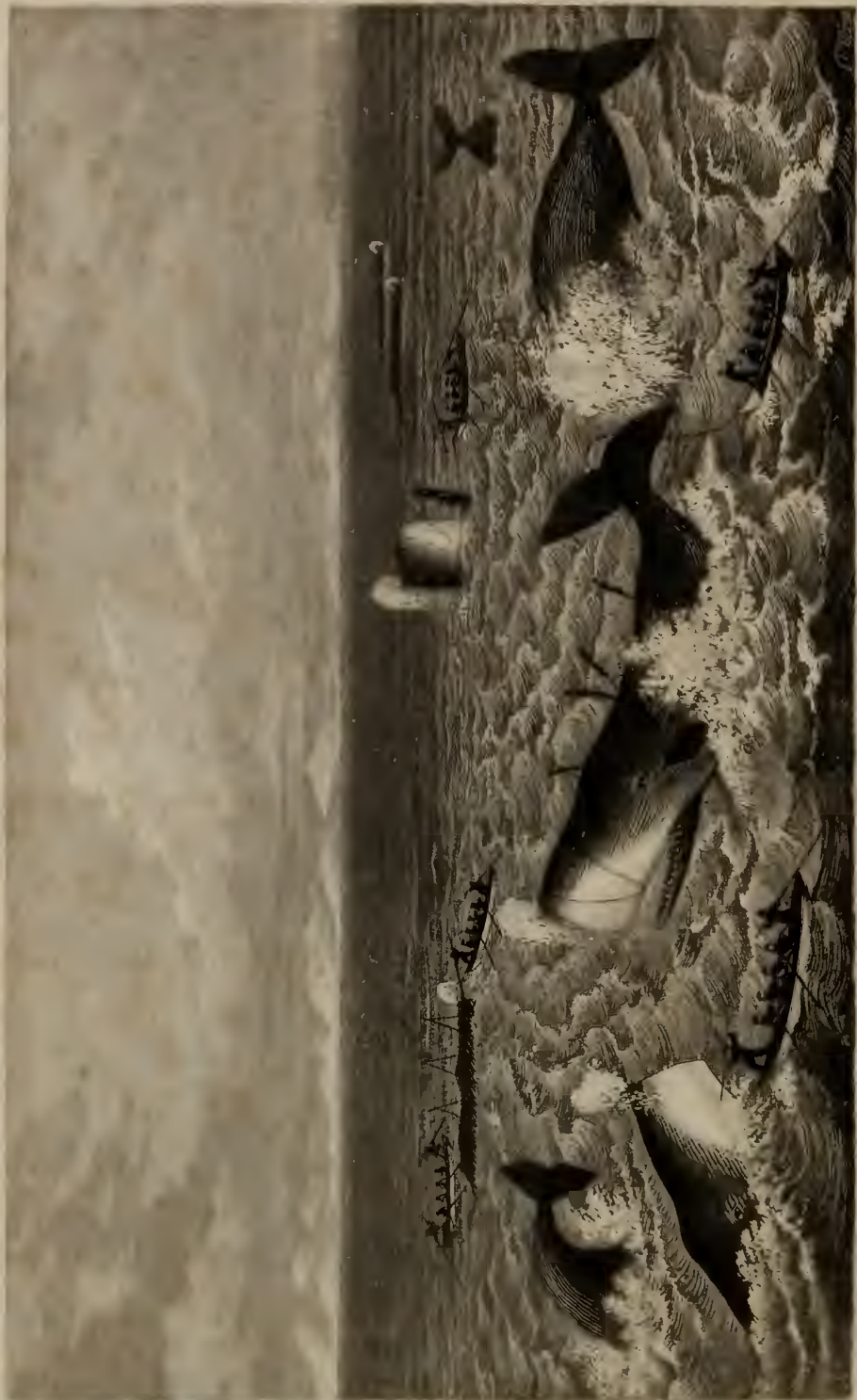
on shore, are devoured with manifest delight. I have been assured, by many persons who have resided for years in the south island, that the blubber of seals, killed full two months previously, was devoured by the natives with the greatest eagerness, and that many of them were not satisfied with emptying the lamps, but actually swallowed the *fragrant wick*.

Yet the natives will often repudiate such articles as civilised nations hold in high esteem; cheese, called *waihu kou pakéke*, or hard cow's milk, is seldom eaten by a native; the taste is accounted nauseous. Salted meats, or fish, do not please them; and mustard, pepper, and similar condiments, grateful to the taste of an European, are repudiated with much aversion. Birds are preserved by the natives, by first plucking the feathers, extracting the bones, then pouring their fat, melted, over them.

The New Zealander cannot be called inhospitable. Should a stranger, of either complexion, pass a village during meal-times, or any travelling party taking their food by the roadside, he is immediately invited to partake of the fare; a contrary conduct would be accounted mean and unworthy, and would tell much against the hospitality and honour of the party. On such invitations, I invariably accepted a trifle of

the proffered repast, such as a potato or kumera, as no person can easily excuse himself as having lately partaken of food. A native can manage one meal *per diem*; that is, masticating from sunrise to almost sunset. The harvest of the kumera takes place in the tenth month, at which period a feast is made, and great rejoicings take place; the quantity devoured at such times would necessarily puzzle a conjuror.

END OF THE FIRST VOLUME.



J. S. Folger, del.

W. Peckers.

The North Cape, New Zealand, and Sperm Whale Fishery.

London, Published by Richard Dentley, 1838.

NEW ZEALAND:

BEING

A NARRATIVE

OF

TRAVELS AND ADVENTURES

DURING A RESIDENCE IN THAT COUNTRY BETWEEN
THE YEARS 1831 AND 1837.

BY J. S. POLACK, ESQ.

MEMBER OF THE COLONIAL SOCIETY OF LONDON.

IN TWO VOLUMES.

VOL. II.

LONDON:

RICHARD BENTLEY, NEW BURLINGTON STREET,
Publisher in Ordinary to Her Majesty.

M.DCCC.XXXVIII.

LONDON:
SCHULZE AND CO., 13, POLAND STREET.

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NEW ZEALAND

IN

1837.

CHAPTER I.

Cannibalism of the New Zealanders—Anecdotes attesting the facts—Anathemas of the natives—Systematic treachery towards each other—Murder of a flax collector—Native ideas respecting treachery—Ingenuity in workmanship—Art of carving—Manufactures—Canoes—Fishing nets—Method of erecting houses designed for various purposes.

THE existence of cannibalism among the New Zealanders, few persons will be disposed to doubt at the present day.

Not a single traveller, however tenacious towards a contrary opinion he might previously have been inclined, ever left the country, without the certain assurance, whether from witnessing

the horrid repast, or seeing only vestiges, of the prevalence of these savage enormities so repugnant to the feelings of civilised man.

Few persons can conceive by theory alone, the disposition of man in a state of barbarism. The habit of devouring their enemies has been brought from the country inhabited by their remote ancestors ; doubtless, revenge and the insane precepts of the most gross superstition, was the first cause of this unnatural violation of the mortal remains of a deceased enemy.

If any additional horrors can add to our disgust, it is, that matrimonial alliances are being continually formed among themselves, which cause them to devour with insatiate gluttony, the bodies of their relations and friends.

The passions of these frenzied people are never checked in infancy. It is supposed this method of devouring an enemy, annihilates him from the enjoyment of a future existence, and secures to the cannibal, the strength, vigour, and good fortune of the victim, who has fallen to his abominable appetite. The ignorance and villainy of the priests, who derive their principal tithes from their choice of this horrid food, impel all classes to take a delight in partaking of the mangled remains of their opponents.

Cannibalism could scarcely have arisen from an insufficiency of food, as any tasteless root, leaf or grass, would have been made use of, rather than so dreadful an alternative. Of this much we may be certain, namely that the *present practice* of cannibalism, has little or no reference to the original causes of its institution; that continual indulgence from earliest infancy, has wholly obliterated any disgust that might have anciently accompanied the horrid rites; but it is a vice indulged in from a depraved taste, that scarcely the powerful feeling of shame can subdue. The children, from the earliest recollections are habituated to these lusts; the hearts of the victims are often preserved for their especial food, as beings, who from their rank are alone entitled to such prized parts.

Yet many natives have sickened at the thoughts of such provender, and refused it with unconcealed horror.

The maledictions of these people consists wholly of expressions having reverence to cannibalism, “*E’kai na to wangúná,*” or I’ll eat your head, “*kai koe to matua,*” feed on your parents, “*puketuki tukia,*” and many others are made use of, evincing the most indelicate and cannibal feelings. These feasts are not confined to the battle field,

as slaves are liable to be put to death on the slightest fault committed by themselves, or by a stranger to them, distant many miles, or at the caprice of their masters, in which case they are cut down, immediately dressed, cooked and devoured.

During my residence on the banks of the Maunga-muka, a branch of the Hokianga, in June 1831, Te Táwoa a chief within that district, felt inclined towards a shooting excursion in a neighbouring forest. Previously to his leaving the village he desired a female slave to prepare some kai pakehá or large sweet potatoes against his return. The slave did as she was requested ; but the chief was so long absent, that the food got cold, and she eat them.

On Táwoa's return, he demanded the meal he had ordered, but was told how it had been appropriated ; he then called the hapless woman to him, and without speaking a word, dispatched her with a blow on the forehead with a tomahawk. This guilty miscreant had been cohabiting with the slaughtered woman for some time previously ; he sent for his friends, the body in the meanwhile was dressed, cooked, and on their arrival eaten, and to use the expression of Putrânui, a chief who partook of the feast, on his pointing out the oven to me in which the body

had been cooked, *not a bone was left unmasticated*. The feast took place about five miles distant from my residence.

Another act of a similar wanton nature occurred at Waio, a river some few miles distant from the mouth of the Hokianga. A European named Anscow, proceeded down that river in a boat, accompanied by a crew of natives; he carried with him the usual trade, such as blankets, powder, and tomahawks, to purchase flax or hogs. He arrived about sunset at a village called Wakárápá, and as the tide had ceased to flow, put up there for the night. He was received hospitably, and was promised a quantity of hogs early the ensuing morning; provisions were cooked for him and his attendants.

Anscow had not been long seated, when an interesting slave girl arrived, apparently about fifteen years of age, and remarkably handsome. Her approach was no sooner discovered, than an old decrepid chief woman hobbled forth from her hut, and made use of the most vehement language to the girl, who it appeared had absented herself without leave for two days. After the old crone had vented forth her objurgations, which she was unable to continue through exhaustion, she turned to a ferocious looking fellow who

was standing by her, and desired him to kill the girl immediately. The ruffian did not wait for a repetition of the request, but ran to the boat, and seizing one of the tomahawks, which had been brought for barter, he struck the miserable girl a blow on the forehead with the implement that cleft her head in twain.

This was the work of an instant, before Anscow could interfere and purchase her, which he could have done for a musket.

The body was then decollated, opened, and the entrails washed and placed in a basket, the limbs cut in pieces at the different joints, attended with circumstances at once horribly disgusting and obscene. The head was thrown to the children as a plaything, and these little miscreants rolled it to and fro, like a ball, thrusting small sticks up the nose, in the mouth, ears, &c. and latterly scooped out the eyes. The remains in several pieces were then put into baskets and taken to the river, to be cleansed from the filth it had received, by being mangled on the ground. The ovens were heated, some vegetables scraped, and the whole was cooked in a half hour. A large party partook of the body.

Anscow was in a state of intense agony during those proceedings, and felt fearful for his own

life. Some of the body was presented to him, in a small basket, and he was derided for his refusal.

At earliest dawn he had his boat launched into the water, the crew did not partake of the body. When the boat was afloat, all the trade was put in together, with the tomahawk that had been used for the horrid deed. The villagers placed in the boat the remnants left uneaten of the cooked body, done up in some small baskets, as a present to be conveyed to their friends. In vain Anscow protested against the abhorred freight being placed in the boat ; it was put in forcibly against his will, attended by three of the villagers. On arriving below the river, these men landed and carried the food to their friends. The tomahawk was thrown by Anscow in presence of them, into the deepest part of the river ; he then returned to the settlement he had departed from. This account he gave to me the moment he landed.

Anscow's ultimate fate was equally as unfortunate as that of the poor slave, whose murder he had witnessed. He afterwards left the Hokianga, and crossed overland to the Bay of Islands, where he joined as seaman, the whale ship " Toward Castle," of London ; Messrs Birnie

of London owners. The vessel on quitting the Bay, steered for the Pacific islands, and lying off the Figi group, a boat was sent on shore for refreshments. Anscow was one of the crew, between whom and the natives a quarrel ensued, and Anscow killed one of the chiefs, but in retreating, he was taken prisoner, killed, and his body devoured by the natives, who are the most determined sarcophagi in existence.

The crimes of adultery, bewitching, robbery under certain circumstances, an anathema bestowed by the weak against a stronger party, or entering a prohibited place, incur the punishment of death, and the bodies are generally devoured.

To record the various judicial and injudicial murders committed by these people against each other, would alone fill up a volume. The most creditable navigators and travellers from Cook to our own times, have reiterated various facts of the cannibalism of the New Zealanders.

Cook observes in his first voyage, "Almost in every cove we landed, we found the flesh and bones of men, near the places where the fires had been made." Again, "Some of the officers went on shore, where they saw the head and bowels of a youth, who had been lately killed,

lying on a beach, and the heart stuck on a forked stick. The head was purchased by them, taken on board, a piece of the flesh was broiled and eaten by one of the natives before all the officers and most of the men." Cook was on shore at the time ; on his return on board, he was struck with indignation against these cannibals, but curiosity surmounting his disgust, and, as he says, " being desirous of becoming an eye witness of a fact that many doubted, I ordered a piece of flesh to be broiled and brought to the quarter deck, where one of these cannibals eat it with surprising avidity. This had such an effect on some of our people as to make them sick, Oedidee (a Taheitian) who came on board with me was so affected with the sight, as to become perfectly motionless, and seemed as if metamorphosed into the statue of horror ; when roused from this state by some of us, he burst into tears, continued to weep and scold by turns, told them they were vile men, and that he neither was, nor would be their friend any longer. He used the same language to one of the gentlemen who cut off the flesh, and refused to accept or touch the knife with which it was done."

Murders are often committed in a systematic, treacherous manner.

A feud, some years back, had existed between the immediate ancestors of two tribes in Hokianga. Peace had apparently been arranged between both parties. One of them who lived on the banks of the Waiemá river, went to pay a friendly visit to his late enemy. On meeting, the usual pressing of noses took place, and while performing the act of salutation, the visitor was struck on the head by the tomahawk of his treacherous antagonist, and killed on the spot; the head of the victim was preserved and the body eaten.

Mr. Fairburn, in a letter to the Church Missionary Society, also instances a treacherous murder, termed by the natives *kohuru*. He says: "Not more than a month ago, a man and his wife, natives of Waikáto, came over to our settlement to see a relative, and had been here for some days, when a young chief of another party, who lived thirty miles lower down the river, named Koináki, and between whom and the Waikáto tribe a deadly feud exists, came to our valley under the mask of friendship to see Kápá and his wife, (such was their name,) professing to wish all animosity at an end. He succeeded, after remaining three days in the valley, eating and sleeping with them, in persuading them to accompany him down the river

to his village. They had not proceeded more than ten miles, before the vulture landed with his prey, killed them both with his hatchet, and afterwards conveyed the dead in his canoe to his settlement, where they were afterwards eaten. All this was done in revenge of a relative of his, who was cut off by another party, in connection with the tribe to which the murdered man and woman belonged about seven years since."

This is by no means a solitary instance of treachery to one another, as such circumstances are almost continually occurring in one shape or other. They never forget an injury, or let slip an opportunity when they have it in their power to revenge it. The reckless depravity attending these diabolical practices fully proves, that the incitement to a good meal is often sufficient to mark their tracts in the blood of their countrymen and relatives. A chief residing at the Maihia, the north foot of the Table Cape, heard that one of his wives had proved faithless to him. The man was unable to find out the adulterer, and, not unlikely, the whole story was a fabrication;—however, accompanied by his brother, he called early one morning on a minor chief, towards whom the brothers had always professed to be on friendly terms, and

beckoned him out of his house ; on the man doing so, and pressing noses with the eldest, the younger brother cut the poor fellow down, murdered him on the spot, and the body was afterwards cut up, and devoured. No blame could be attached to the slaughtered man, but the chief had not the power to kill his wife for fear of the revenge of her relatives ; but he was allowed to satisfy *his honour*, and not least, *his appetite* on the innocent.

In May 1837, a chief left Hokianga for the Bay of Islands, leaving his wife at the former place, to pay some attention to their plantation, and then to follow him. After a lapse of three weeks, the husband felt anxious that his wife should join him, at which time a native of the Hokianga arrived in the bay, and expressed his surprise to the husband that his farm should be so much neglected. On enquiry, he found that his wife had left her village ten days previously to the setting out of the informant, to join her husband in the bay ; an enquiry was immediately instituted, when the body of the unfortunate woman was found in a state of putridity with the throat cut, hidden among some bushes on the road-side. The murderer was soon discovered, who publicly boasted he had dishonoured the hapless woman before depriving her

of life. It was then demanded by the friends of the deceased, that the guilty chief should be given up ; but the opposite party to whom the villain belonged, would not do so ; a desultory war, it was stated, was likely to ensue.

I shall have to refer to the subject of cannibalism on treating of the wars of the natives ; but the following occurrence will shew the little security held out to European life and property, when isolated among hostile tribes in the interior.

Mr. S. junior, a partner in a respectable firm in Sydney, engaged in the flax trade, established a settlement at Touranga in the Bay of Plenty, and a branch station on the island in the Rotorua Lake, situated in the elevated plains in the interior. He had commissioned a European to purchase the dressed article from the natives. Mr. S., on arriving at one period at the station, was requested by the principal chief of the district to remove the trade to another village outside the lake, as the natives intended to change their residence near some plantations, at a distance from the island, and to carry flax to that isolated place, he added, would be too burthensome. Mr. S. complied, and on the following day superintended the removal.

A large canoe was brought expressly to re-

move the goods. About one half the trading materials was disposed of in the canoe, when a scuffle ensued between the natives and the Englishman in the canoe. Mr. S., together with another respectable trader, hastened to his assistance, and perceived the natives around began to be troublesome. A powerful native attempted to drag Mr. S. into the canoe, and would have succeeded, if that gentleman had not hastily drawn a dirk to defend himself; this was wrested away, and the native would have overpowered him had not Mr. S. fortunately drawn forth a pistol and presented it; the ruffian then hastened away.

The poor man who was first assaulted in the canoe, was soon overpowered and thrown into the lake, when several muscular fellows threw themselves in after him, kept his head under water, and ripped up his stomach with knives. Mr. S. and his companion seeing his blood crimson the water, ran to the house, determined to sell their lives as dearly as possible. A crowd assembled of upwards of three hundred natives, who were infuriated, and attempted to draw them from the house, and tear them to pieces. The two traders presented their pieces, which kept for a few seconds these furies at bay, when about a dozen young chiefs rallied and at-

tempted to interfere and save them. This the savage multitude were not disposed to grant, when these protectors environed the hut, and determined to guard the Englishmen with their lives. The din and clamour was terrific, sufficient to appal the stoutest hearts. This lasted for full twenty minutes, during which the Europeans were kept in dreadful suspense ; the hut they had taken shelter in was small, made of dried rushes, and the barbarians without, threw fire-brands to burn them within the place, but they were as quickly plucked away by their young friends. These gentlemen heard the tumult among the savages arising from the distribution of the body of their murdered comrade, and heard the promises of the head chief, that all should participate in human flesh as soon as the white men were taken from the house.

After some time, the fury of the savages subsided in some degree, and the young protectors entered the hut, and brought the Englishmen forth. Mr. S. enquired why they had acted so unaccountably ; he was told in answer, that he had no business to remove the trade from the island. On Mr. S. demanding from the principal chief if he had not done so at his request, no

answer was given. He next requested to know what they required him to do ; he was answered, “ remove your goods when you please, we repent of what we have done, our anger is past,” on which several chiefs ran into the house and carried every thing that was left into the canoe. The goods that had been previously placed there had all been stolen ; these were now mostly returned, and the natives deported themselves as if nothing had happened, except the principal chief, who approached the gentlemen, and cried *the lament* over them. This hypocritical wretch had been the sole cause of the disturbance. Mr. S. now demanded the body of his unfortunate countryman, but a very small portion of the *viscera* and an arm, was all he could recover. These remains were placed on the wretched hut, which was set fire to, and were speedily consumed ; the trade was then taken to the mainland, and carried by the natives to the new plantation, but as early as an opportunity offered, the station was abandoned by the Europeans.

The early missionaries and traders were often unwilling witnesses to similar outrages. My companion, Káhika had been in several war expeditions against the natives of Waipoa, yet

during the visits we made there, in our journey to Kaipará, he was received with honours and tears of the tangi. The subject was often discussed respecting the different friends that had been eaten on either side of their respective tribes, and though some animated observations took place, his safety was not endangered.

At the Haihunga, where many hundred families assembled I requested Káhika, from a feeling of curiosity, to point out to me a single family whose relatives had all died natural deaths ; but he stated he could not even allude to a party who had not a melancholy tale of cannibalism to relate, whereby their friends had suffered, or who had not also partaken of the blood of their enemies ; and added, but for the frequent fires that take place in villages and consequent destruction of so many of the native antiquities, scarce a family existed in the country that would not possess at least the bone of an enemy, worked up either as a whistle or a bracelet, ear-ornament or fish-hook.

At another time, I asked Te Káwiká, a shrewd chief of the Maunga-muka, the cause of the natives first becoming cannibals ; he replied, it was good that the stronger preyed on the weaker, as the puti or puss eat the kiore or rat. Dogs eat men, and the native man performs the

same savory turn. "If I do not eat my enemy when I catch him," added he, "he will not show the same self-denial when he catches me; in short, what in nature is there that has life, that will not eat readily of its kind. There," (continued this subtle dignitary, pointing to a hawk,) "the *káká* will eat other birds, and the larger species will also devour *him*." A hog passing by closed the argument: "Would you eat of that pig?" enquired this logician, describing with his hand the sleekness of the animal's form, as it slowly ambulated, grubbing for provender, to the right and left. I nodded significantly in the affirmative. "Well," continued the apologist, "bait him, and see if he will refuse a piece of yourself."

The ingenuity of the people is principally confined to the elaborate art of carving, in which their canoes and houses come in for the greatest share of attention.

The canoes are various, from the little *tewai* of eight feet long, to the *pitau* of eighty feet. These vessels, to the northward, are made of yellow and red pine, those to the southward, of *totará*, *rimu*, and other larger woods. The forming of a large canoe complete, generally takes many months ere its completion. The tree, formerly, was generally felled by fire being applied to its roots, which burnt so slowly for a length

of time, as to harden the wood, rendering the labours of the workmen more painful. It has been also generally hollowed by fire, which widens the trunk; it is afterwards dressed with the adze-axe and chisel, or apologies in some shape for those invaluable implements.

I purchased one in Uwoua that was seventy-six feet long, six feet wide, and four feet deep, the bottom being as sharp as a wedge. The sides were well projected, and about two inches thick, and near the bottom full three inches; on each side was raised a plank, to the making of which a whole tree had been used; these were sixty-six feet in length, fifteen inches wide, and two inches thick, fitting to the hull by a piece of lath, painted black, and placed outside the vessel, which when lashed, bound the gunwale board to the hull exceedingly firm, by holes being bored above and below the band, fastened by flax well scraped. The small spaces of the holes were closed up with the down of bulrushes, which answered the purpose of caulking. A considerable number of thwarts were laid across the gunwales, and strengthened the compactness of the vessel by being securely lashed. The pitou, or figure-head at the bows, projected six feet beyond the hull, and was about three feet in

height; the ruppá, or stern ornament, was about twelve feet high, two inches thick, and

Ruppá, or stern post.

Pitou, or figure-head.

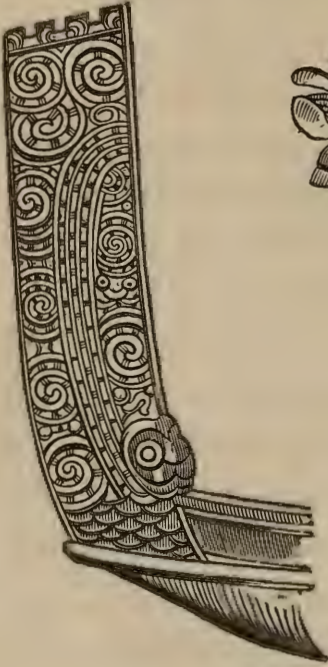
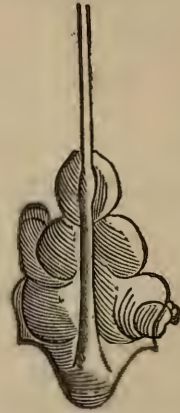


Figure-head.



Stern post for a tewai.



Stern post for a tewai.



eighteen inches in breadth. The designs will be best understood by the above sketches.

These carvings denote the phrenological bias possessed by the artist or the employer. If combativeness should preponderate, a gorgon head is displayed in front, with a tongue thrust forward some feet in length, and a pair of eyes inlaid with mother of pearl shell, of the diameter of a sugar basin, to pourtray the implacability of the owner towards his enemies. If amativeness should reign paramount in the bosom of its proprietor, numerous devices that will not admit of a description, leave no doubt as to the predominant sensations that actuate his taste. Self-esteem is represented by two hands garnished with six fingers between them, rubbing an enormous stomach. Mirthfulness, by a mouth extended from ear to ear, and "laughter, holding both her sides." Gravitation stands confessed to the connoisseur by an enormous posterior casualty. Acquisitiveness, by a wart, in size to a young pumpkin on the nasal promontory.

Long garlands of feathers generally hang pendant from the stem and stern, and gannet's feathers line the band below the gunwale on either side. Every part is painted with the bright kokowai, and they present in the waters an imposing appearance.

Many canoes are only painted with hieroglyphics, similar in appearance to tattooing on the native body. The paddles are generally constructed of the kaikatoa tree ; they are very light in weight and neatly made. The blade is broad about the centre, ending in a sharp point. Some amateurs stain their paddles with red earth, but few are carved except at the hilt. A carved paddle is made use of as a spear or truncheon on gala days, but is not adapted for the water. These native oars are generally four or five feet long, but those made use of for steering are some inches longer, and help to propel the canoes with speed.

Canoes are very rarely lashed together ; during my seven years acquaintance with the country, I never saw a single instance of the kind, and no platforms are made to surmount them, as is practised by the natives of the islands of Oceanica.

The canoes made in the vicinity of Hawkes Bay will carry easily one hundred men, and are paddled double banked.

Canoes are esteemed as peculiar riches among a tribe, and are regarded in the same light as so many ships sailing out of a port. Canoes in sailing are only capable of going before the



Interior of a native village in New Caledonia.

Interior of a native village in New Caledonia.

wind ; the natives do not understand any other method, and the little hold these vessels have in the water would render all further knowledge useless.

The sail is made of raupo flags or kiákiá grass, etc., of a triangular shape ; it is fastened to two small rickers or poles, which serve for both mast and yards, and is fixed upright between the gunwales. The sheets are made of plaited flax, fastened to the end of each pole, but they are very clumsy. These vessels are safe in a brisk breeze, but from keeping in the trough of the sea are continually wet in windy weather. Two men generally sit aft to steer the canoe. The ancient *moki* has been mentioned. The *tiáru*, *tátá* or baler, is of essential importance to the apparatus of a canoe. These are often carved fancifully, and obscenities are frequently indulged in the forming of these humble articles.

The duty of paddling is often relieved by boat songs, accompanied by chorusses, indiscriminately chaunted by master and slave. The words have been handed down from their fathers ; and the exact time kept by the paddles appears to the stranger as if one soul animated the group. Every person makes use of his vocal powers to

the best advantage, producing a chorus far from displeasing.

The canoes roll very much, often their gunwales under water. Their velocity may be reckoned at six miles an hour. Some few of these canoes have circumnavigated the island and crossed over Cook's Strait. Eating is barely allowed in their native boat, and on certain occasions it is accounted impiety. On the demise of an esteemed warrior chief, his favourite canoe and its various utensils, such as paddles, baler, sails, etc., are prohibited from being made use of. It is equally sacred from use as firewood, but it is placed in a wai tápu, or cemetery, as a monument of the deceased.

The implements of carpentry, formerly in use among the natives, have become obsolete in favour of the adze, axe, tomahawk, chisel, plane, iron and gimlet.

The ancient materials for these invaluable tools were principally black and dark grey granite, called onéwoa by the natives, or the poenámu a green talc, which are both hard and tough; also small pieces of red jaspár, which were chipped off small blocks, similar in size to green flints. These latter tools were principally employed in finishing their best performances,

and were thrown away when blunted, from their inability to sharpen their points when become obtuse.

Chisels formed of the bones of an enemy were also used in the exercise of tattooing; and even at the present day no substitute for the native *matériaux* has been found among the various instruments of metal introduced by Europeans. Stone axes were regarded beyond all price by their owners, and they were seldom disposed of, being regarded as heirlooms from a remote ancestry, that the numerous casualties of fire occurring in the villages, could not consume. With native chisels they were enabled to cut glass and apply them to such work as was required; pieces of obsidian or volcanic glass was also employed for this purpose. Much patience was required to put an edge on their *méri's*, which was often managed by pounding the talc to powder, or some comminutable substance, and briskly rubbing the surfaces against each other. The name for the axe was *toki*, which is another name for rock or stone, and the adze was known as *toki pu tangátá*, or a warrior's stone battle axe. These latter were in the shape of our adze without the curve.

The fishing nets of the people are often of an enormous extent, and are generally made, by

each family in a village working a certain portion of raw flax, which is cut with the finger nail into strips, after the boon or useless gummy matter at the lateral part is cut off and thrown away. These narrow strips are tied up in bundles and left to dry on poles. The nets of this plant are remarkably tough, and resist decay for a long time.

Many of these seines, which are the common property of a village, are one thousand feet in extreme length. The manufacturers and the locality around are under a strict *tápu* while making them.

A native chief, from the westward, at one period, brought to me, in his canoe, twenty large hogs and a quantity of potatoes in barter. On approaching the beech, which was *tápued*, the resident natives rushed into the water, took away the whole of the provisions, also the canoe and clothing of the people as payment for their having unwittingly broken the prohibition, and gave the chief, his wives, and slaves, a beating for this inadvertency ; the man came to me in tears and requested my interference ; but the natives had *law* on their side, and I could do nothing. However, I called on the principal of these conscientious fellows and enquired of him, before his people, if it was likely I could

continue to reside with them, when they would greedily devour all the provisions I had, but would never supply me enough for a meal in barter, and even robbed those friends who brought me any. The chief replied, "Go! be off! who sent for you to come to New Zealand to interfere in our customs. The laws must be satisfied!" This was repeated by another of these Shylocks, on which I put a smiling face, though I wished them certainly *elsewhere*. Some jokes passed among us, and I got the pigs and potatoes back, on the promise that the head of the first I killed should be given up as a sacrifice to the sensitive conscience of the chief, who had given himself so much trouble to rob me. The canoe was also returned; the clothing was kept back; but they had nothing to congratulate themselves on in their detention, these being nearly a heap of rags.

Various other nets are in use among the natives; one of them, in the shape of a bag fixed to a pole, is made use of in fishing for the *kohudá* or crayfish, among the rocks, which they search for with their feet, and when successful, they place the net close to the fish, and with a jerk tumble him into it. The nets are very strong and the *heháho*, or fishing lines, are infinitely

stronger, and fitted to bear a heavier strain, than any made from European materials.

The method of making up fishing lines is very tedious. The manufacturer twists it upon his thighs and rolls the flax with the palm of his hand, to which he continually applies his saliva.

Shrimps for bait are caught by common baskets on the edges of the shores.

The fish-hooks are made of bone, shell, and wood, and are very clumsy affairs; a fish, in Europe, would scarcely *be taken in* by such articles: many are formed of the human bones of their enemies.

Baskets of a large size, made of twigs and liands, large below and narrow above, are made use of for catching the finny tribes, out of which there is no escape. Fishing is carried on in large parties. In the river Thames, during the season for catching sharks, the banks are occupied by numerous fishers. Fishing employs much of the time of these people, and large hoards are preserved for winter provision by desiccation. Shell fish is also similarly made use of as a primary article of food.

The houses of the common people are but very sorry affairs. They are seldom above four

or five feet in height, with a much less respectable appearance than an English dog-kennel.

The framing is formed of two forked sticks thrust into the ground, on which a ridge-pole is placed in an angle of forty-five degrees in the ground ; small sticks are made to intersect the hut fastened with flax, and the whole is covered with raupo flags, over which the toitoi grass is plentifully sprinkled, which ensures the place being water-proof. They have much the appearance, at a distance, of low hay sticks.

Doors there are none, but a hole is formed to apologise, in some measure, for the omission, through which these sinners drag their length along, like to the trailing of a snake. The hearth is placed in the centre of a small hollow surrounded by stones. Few Europeans can breathe in such a cabin for ten minutes, as the smoke from the green wood, for which there is no outlet, would quickly dispatch them.

Whole villages of the common houses above described, are erected within the space of an hour. When a war or fishing party is on its route to a distant place, the parties make for a convenient shore every night, the brave warriors being fearful of their shadows after night-fall. The moment the canoes touch the ground

the men instantly leap out and begin stumping up the bushes and brakes, while others are employed searching for sticks, which are soon procured, thrust into the ground and complete the framing of the huts. The women secure the provisions, take care of the canoes, and gather decayed branches for cooking and preparing the oven, and rollers for hauling on shore the canoes; if bad weather is predicted, which is easily ascertained. The ammunition, &c., is placed so as to be laid hold of in a moment if requisite. These huts, notwithstanding their hasty erection, are wind and water tight.

Very often in travelling, a shed only is erected to windward, especially in a forest, and bushes often afford shelter to the people, who cover themselves with their blankets or ensconce themselves within a grass mat that is impervious to rain, and which give the people the appearance of haystacks. These simple sheds are made use of by the principal warriors, and the celebrated E'Ongi, whose renown spread even to England and France, and before whom the principal warriors felt abashed—whose name was used like that of our Richard's after his feats at the battle of Askalon, to still unruly urchins and court them to repose, was accustomed to sleep in such kennels, at which any *respectable* dog, with a *pro-*

per sense of his condition, would turn on his tail with contempt. A single blanket, (not the cleanest,) covered this singular man, and the green fern constituted his bed; whereas his rank in the country was sufficient to procure him any European luxuries.

In standard villages some very superior houses are erected. These are built twelve feet from the ground to the ridge-pole; the side and roof of reeds, neatly put together; the roof thatched with grass; handsomely-carved boards called the *maihi*, and a wooden image or *tauparre wárre* are placed near the part of the verandah which is always prefixed to these houses. The doorways and sills of the windows are ornamented with similar boards, carved and painted with kokowai. The subject of the carvings are generally of the most obscene nature and caricatured. These houses are erected for chiefs, and are often forty feet long and twenty wide. The reeds within the verandah are handsomely variegated with painting, and are the pride of the builders.

These houses occupy some months in their erection; the chiefs applying themselves with as much assiduity as the most common slaves.

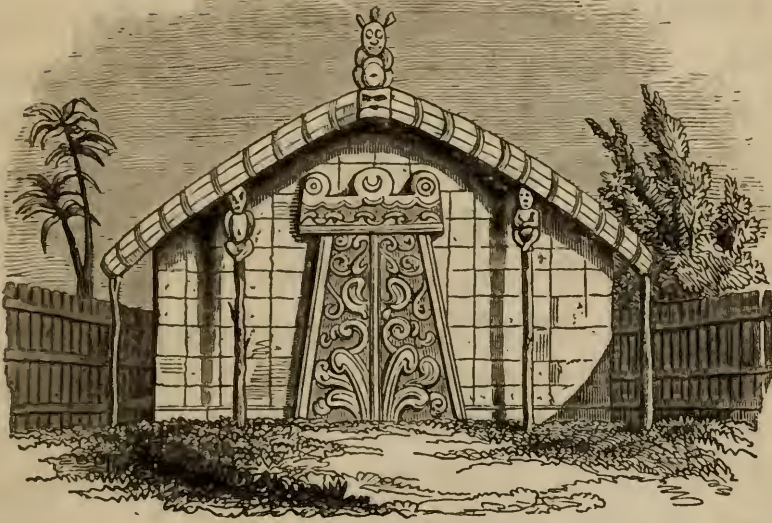
In these houses strangers are received, and the children, at whose tender age nature is

stronger than the inclinations of the parents would exactly wish, are turned out of these high places, similar to many European families who keep their drawing-rooms *tápued* from the little urchins who are *so* uncleanly in their habits ; a sliding door also carved with insignias, representing the sexes serve to keep everything comfortable ; the ground is always the most pleasing sitting place to a native with a wall to lean his back against. The *powaká* or village store has been described, in which the tribes keep their best apparel, ammunition, &c.; the elaborate carvings on these places are monuments of the taste, patience and ability of these neglected people. The house appropriated to the *kumera* or sweet native potatoe is built expressly of the *raupo* with exceeding neatness. These have sometimes a verandah all round the building, and are enclosed with a neat fence ; the doors are large, neatly carved and painted. These entrances are often formed in the Egyptian style—narrow above and widening as it descends ; a small figure also surmounts the door-way.

The flax houses have been mentioned ;—great care is taken that the roof be water tight, some of these latter houses are forty feet in height. Houses are also erected for war canoes ; in the gable part above, families often reside. The

ground floor of these houses have rollers to preserve the canoe from rotting beneath. Sheds

House set apart for the Kumera, or Sweet Potatoe.



are erected for pigs and their bantlings, who when old enough to grub about, and make use of their lateral extremities choose for themselves the best houses they can find.

The wáttá is a platform built upon trees, or raised on stout branches. These are solely used for the purpose of preserving the provisions from the damp ground, the incursions of the rats, and the insidious affections of the dogs, who possess sentiments of unalloyed admiration towards the dried fish and other *morceaux* that continually regale their olfactories. A sound beat-

ing often explains to them, as they wistfully eye the viands, that they comprise *meat for their masters*. Houses or posts are also erected for the preservation of food or the honour of young ladies.

I once was witness to an *affaire du cœur* of this kind. A village Lothario sighed after a damsel of the same place. During the absence of her father, the gentleman called at the cottage of the Dulcinea who was protected by her mother only. The young man, undeterred by the presence of the old lady, began to be too distinct as to the nature of his intentions, on which the lady ran to one of the post houses, mounted the ladder, and drew it up after her. The swain was kept at bay until her mother got assistance, and he was turned out of the village by a rival, who found the lady less impregnable.

Houses are accounted as sacred ; no food may be eaten in them ; they are kept in neat order, save that the fleas and kutus reign paramount. Sheds are made use of by the ladies in bad weather, during the moment of gestation, but in any pleasing season the open air is preferred.

CHAPTER II.

European ammunition—Its introduction and subsequent effects
—Implements of war formerly in use—Causes promoting
native warfare—Battle of Koroiárika—On Chieftainship—
The system of *Utu* or satisfaction—Campaign of 1837 in the
Bay of Islands—Crusade in Hokianga—Fortifications of the
natives —Aremic stices — Preserving of human heads—
Methods in use to deify deceased chiefs—Their lying in state
—Ceremonies—Sacrifices of human victims—Immolation
of wives—Industry of the people—Calumny and feeling of
disaffection towards each other.

FEW actions have been accounted more reprehensible than that of introducing muskets, and ammunition among the New Zealanders; but unbiassed strangers resident in the country feel assured that at the present day, when almost every free native possesses at least

one of these weapons, the people have less to fear from each other than formerly, as the man of weaker physical strength, is now on a level with his more powerful opponent.

That many accidents happen from carelessness in the handling of powder, will not be denied. Several poor sufferers may be seen, who have been disfigured by the subtile composition, through incautiousness in smoking a pipe too near a powder keg, or placing burning embers too near it.

Two young men residing near my residence at Maunga muka, were terribly disfigured, and died shortly after from carelessness in dropping the hot ashes from a pipe, amid some of this combustible composition. My ancient friend Wainea, priest of Araitehuru, "to this conclusion came at last," killing himself *quite unintentionally* by a similar mishap.

In the Bay of Islands' war in 1837, one of the combatants of Waitangi district, carried a *tokina* or stocking containing gunpowder against his breast, he discharged his musket so close to the bag as to cause it to explode instantly, and fell a mutilated corpse.

The lords, commons, and bonded, take peculiar delight in discharging muskets, the noise of

which is sweet music to their souls, and are in consequence continually hurting themselves, often putting in more powder than the pieces are capable of bearing, that a greater sound may be produced.

Even a fear of danger will scarce deter them. I had at one time a fowling piece by me, that had not been cleaned or discharged for six weeks previously. A silly servant, in my absence, had put an additional charge within it; Káwika an elderly chief saw me take up the piece intending to extract the charges, and have it cleaned, but he entreated hard that I would let him discharge it. In vain I told him how long since it had been loaded; he was obdurate, neither would he allow me to extract a single charge; as he had possession of it, it was in vain to contest the point; he fired, the gun kicked as it is technically termed, and knocked him down. He arose bleeding, " 'twas from the nose," and demanded payment for his hurt, and the bad conduct of my piece. I gave him the price, viz. a head of tobacco.

The danger to be apprehended in the introduction of these warlike weapons to a savage nation, is, when they are first *partially* distributed to certain tribes, which will render the ancient

arms of their opponents useless, except in a close fight.

The introduction of four wooden cannon in the battle of Cressy, against the hosts of a spirited enemy, doubtless turned the fate of that day in favour of their possessors. Such was the cause of the destructive, annihilating war expeditions conducted by the warriors E'Ongi, Korokoro, Pámárê, Tárriá, Porrá, Tárrá, Ururoá, Kámura, Titoré, and a host of renowned chiefs *alias* insatiate cannibals, who vied with each other in committing the most wanton barbarities, and unprovoked cruelties, as can never again occur. Those chiefs regarded themselves as invincible, by the possession of such superior weapons to those of their antagonists. They sallied forth, and in the course of their excursions, circumnavigated the north island, even passing across to Kai Kohura, on the island of Victoria. They took the patronymic of *nápuí* or the riflemen. The unfortunate tribes who were without these instruments of destruction, stood on the defensive, and perceiving their utter extirpation was intended, and likely to follow, invited Europeans to settle among them, and promised in return for ammunition, to dress as much flax as their visitors possibly required.

Traders were soon found to join them at their settlements, and the result has been to place themselves in a respectable position, by making alliances with their neighbours which are tolerably kept when alarmed by an invasion from distant tribes, who may be seeking for satisfaction for an ancient feud occasioned by some tipuna or grand-father, cooked, masticated and digested in times long past. But "in piping times of peace" family jars are continually taking place; *points of honour* are obstinately adhered to; now and then a slight fracas *does* take place, a few slaves are taken, killed and eaten, and then an armistice ensues, which gives employment to some tough venerable pacificators to arrange a treaty of peace not to be broken until the next *convenient opportunity*, that may occur to either party. These old gentlemen are so selected that the enemy are sure not to molest them, as the tenacity of their composition would defy the abilities of a Ude. Thus much as to the baneful effects of fire arms being felt in New Zealand, the remedy having been found in the very article itself.

In the olden times of aboriginal warfare, the háni or spear was employed; but however useful in the commencement of a contest, it was speedily laid aside, and the respective combatants closed in

with each other. The *Méri no poénamu*, and *toki pu tángátá* were alone made use of, the belligerents seizing each other by the hair, and cutting off or splitting open the head of the vanquished. Quarter was unknown ; there is no word for it in the language ; the declining party had to “ *sauve qui peut*” or *peut-être*, stay and be cooked.

The effects of the musket is less to be feared at the present day, as a *polite distance* is kept by either party. In vain the war dance is performed to invite each other to deeds of arms ; it has not the power to move them a step nearer the enemy ; and similar to the courage portrayed by the dramatist, it oozes through their fingers.

Wars are generally carried on in the forest bush, or vicinity of cliffs and projecting places, where the respective troops are sure of a comfortably sheltered situation.

I was witness to the war that took place in 1837, among the Nápuis ; the largest portion of whom placed themselves under the chief Titoré, at Kororárika ; a minor number had congregated under the banners of Pomaré, nephew of the relentless chief, killed and eaten at Waikato, some years back. All these people were inter-married, and fathers were arrayed fighting against

their children, and relatives against each other. At one time perhaps upwards of three thousand men were engaged in the contest. At least twenty thousand rounds of ball cartridges were discharged by the belligerents, their muskets levelled against each other, (at least *the motions* were made) and in the returns of the killed and wounded of either party, a cypher "0" was the sum total. The fury of the combatants was roused to the greatest pitch; war songs and dances resounded for miles afar, but the distance kept by either party was so respectful, that it would have served as a lesson to a prime minister to deport himself before her Majesty. The ostensible cause of the quarrel arose from a native female cohabiting with an European on board a whale ship, from Port Jackson, who, after the vessel left her anchorage, was supposed to have been put on shore at an island in Pároa Bay, and that a chief equally related to either party, had casually passed that way in his canoe, and had, together with his friends, killed and eaten the girl. The accused party denied the charge, and asserted the girl had gone to Cloudy Bay in the ship, and would return again. No person cared a *sou* about the wench on either side, but it was a point of honour or jealousy of the chiefs for precedence. The war continued about three

months, carried on in a desultory manner. An armament of thirty war canoes, filled with noisy warriors, paddled in fine weather, (as the natives have no umbrellas like the United States *precautionary* militia) up to the pá of Pomarré, which was situated on a commanding height, expending their ammunition, dancing the háká of war in their progress back and forwards. One day they returned with the loss of three killed, leaving behind them two heads and a leg belonging to Náná, who had always been a turbulent noisy chief. In June, the Hokianga natives arrived across the island, and were sorely puzzled which party to join, as they were equally related to both parties. I feel assured the largest bribe of hogs and potatoes would have gained over these intrepid and *disinterested* warriors; but as nothing of the kind could be obtained from either of the antagonists, a peace was patched up, the heads were restored, and Náná would have been presented with his leg, but unfortunately the boisterous savage had undergone decollation also.

In this *glorious campaign* some hundreds of thousands of leaden balls were discharged by these doughty men of war. Had the native fight of close quarters taken place, many hundreds must have been killed.

This is the latest instance that can be adduced of New Zealand warfare in the most civilized district of the country, when they would naturally, from pride, seek to appear valiant in the eyes of the many hundred Europeans who were present ; there being at one period thirty ships at anchor within view of both parties.

To call these people brave would be sadly prostituting the word ; their obstreperous noise and gesticulations, have nevertheless scared some white people. A New Zealander will never engage in fair combat, or advance to an attack, unless previously certain of becoming a victor. Some of those reckless exploits, which we term fool-hardy, may be committed by the young men, but very rarely. The most pleasing warfare to a native is in predatory excursions, when the stronger can easily prostrate the weaker.

Many wars have been prevented, each party being supposed to be about equal in their physical strength ;—peace has been the result, and much as the effects of the original introduction of fire arms is to be deprecated, yet the result of the experiment at the present day has been of essential service in preserving amity among the tribes.

This is illustrated by the Rev. H. Williams,

the respected chairman of the Church Missionary Society, who, writing on the people of Tauranga in October 1831, observes: "Each boy has two or three guns, and men ten. They are an interesting people. I have not known of their going against any other tribes since their possessing the means of attack, but to act on the defensive."

Peace, I should say, is *less difficult* to be obtained by a retreating foe, under the present system of using fire arms, than heretofore; as the malignant feeling that stimulated the warrior of old, by contending in prowess with his enemy, is past. Fire arms necessitate each party to keep at such laudable distances, that the vindictive implacability of brute force is levelled by the scientific use of the musket, and the former attempts at ferocious superiority is changed to a trial of skill that will naturally cause a decrease of cannibal animosity and war.

The battles of these people have been hitherto a kind of guerilla warfare;—to cut off a party unarmed and butcher them when unable to defend themselves is the *ne plus ultra* of the native military tactics.

Kohudu, or a treacherous murder, is apparently held in universal detestation; yet these *sensitive* people, who can start at the word, do

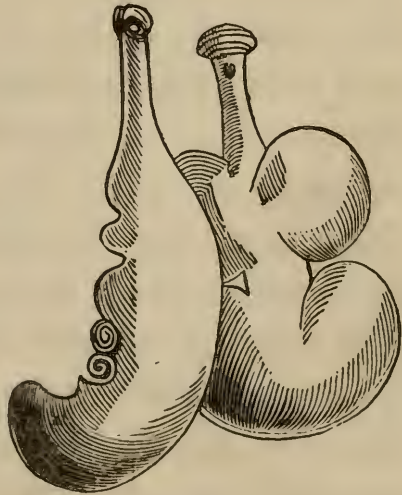
not fail to make use of the means, which is congenial to the native character.

The British government, in trading with the native chiefs for spars or flax, has invariably supplied the people with ammunition, such as fowling pieces, muskets, and powder, and it may be supposed the store ship, "Buffalo," now loading for the government, in New Zealand, has a similar investment. Seven barrell'd pieces were introduced by this ship in her former voyage; but they were held in little esteem.

E Tū i or breast ornament.



Ancient war instruments.



Méri Peenámu.



The *ancient instruments of war* are not wholly done away with. The *méri* is still made use of in fighting at close quarters ; and the slaughter, in the ancient wars must have been very great, for, if the first blow took effect, a repetition was quite unnecessary. This deadly instrument, similar to the modern tomahawk, is fastened to the wrist of the warrior by a strap of dog's skin, that it may lie free in the hand, and not be easily wrenched away from the wearer. They are worn within a belt round the waist of the warrior, and are regarded by these people as a military ornament, similar to the sword of the European.

A hani, or spear, with the tongue at the top, (so termed from the shape,) handsomely carved is also a favourite instrument in the hands of the natives, who are seldom without these *bâtons* of office on days of ceremonious observances. The carvings on these weapons are pleasing and fanciful. A tuft of the red feathers of the parrot tribe are appended round the weapon. It is of little use in battle, where it is thrown aside for the *méri*.

These spears are also used to direct the motions of the people paddling in the canoes ; and I have observed some *connaisseurs* in a chorus of the natives, measure time with the *háni*. Another

lance is decorated with feathers, and used as a staff of distinction. The ancient spears are fast disappearing, and the musket has taken their place, either in peace or war. A conch, or shell, is often used, to the lateral end of which, is ingeniously fitted a mouth piece of carved wood ; through this orifice, the trumpeters render every thing around hideous by an unmusical din.

From the earliest traditions, these people have been bred in continual fear of each other. Every family has some tale of dreadful suffering to relate, occasioned by the acts of their neighbours. They are continually seeking opportunities for revenge ; each tribe being observant of the politics of the surrounding villages.

Children, who care nothing for their parents when living, after their death, watch for years, when they may pounce, in an unguarded moment, on the enemy, who may have injured that parent. This *jus sanguinis* is never lost sight of.

The opportunity is often seized when the absent warriors of the enemy leave the villages open to their incursions ; then they indiscriminately massacre the suckling infant and the bed-ridden grand-parent—women or children being no exception. They cook and devour the mur-

dered remains on the spot, and carry home to their fellow friends, as much of the food as they are enabled to carry. These acts of horror and obscene brutality admit not of description.

It has often occurred that the conquerors have been pursued and taken before their return to the village they have set out from ; in this case, a dear retaliation follows, with vengeance, stimulated by a rancour unknown to the breasts of most Europeans. In the cannibal banquet that follows, some care is taken they do not mistake the bodies of their friends, and gastronomise them in lieu of the enemy ; yet a leg, arm, and often the entire decapitated body is eaten by mistake ; but in this case, it was remarked to me, by one of these cannibals, “ it might be some consolation to be devoured by a *tried friend*, rather than afford that gratification to an implacable enemy.”

Giving quarter, I have said, is not admitted among the *rules and regulations* of their military service, which induces a circumspection, that enables them to avoid being taken by surprise.

Moétará, a chief on the west coast, conducted a fight, a distance of 150 miles from his village. On arriving at the place of destination, the people, aware of his approach, fled, except a boy of

ten years of age, who was captured, while employed fishing in his canoe. He was roasted and devoured. After setting fire to every thing within their reach, and destroying the early plantations without another *morceau* for the trouble they had taken to travel such a distance, the valiant host returned.

No people entertain a quicker sense of injuries. When they imagine there is no danger of punishment, they *then* will seize the opportunity of committing any act of insolence, robbery, or murder.

In presence of a superior force, they become courteous and affable; but the treachery of their disposition will immediately lay hold of any chance that may be afforded them of being able to overpower by superior numbers.

The father of the present Pomaré was killed by the natives of Waiemá, in Hokianga. The son, in 1833, left the Bay of Islands with a large force to procure the ossified remains; but *previously ascertained*, the warriors of the place were absent. The payment for the death of the man had been so ample that Pomaré behaved himself decently on the occasion, not even appropriating a baby for his own repast. The causes for war are various.

The principal are for adultery, witchcraft,

cursing another person or tribe, thieving, an act greatly abhorred and held in general detestation, but *universally practised* whenever the opportunity offers.

Wars have been undertaken in defence of Europeans and their property.

E'Ongi's excuse for depriving the wandering people of their country, was for their capture of the "Mercury," in 1825.

A schooner, the "Fortitude," of London, was trading in Hokianga, in 1833, the owners residing in the Bay of Islands. She was attacked by a party of natives from Wirináki, who committed much damage on board, cutting the running rigging to the belaying pins. They threw the mate over-board, and soundly beat the master and supercargo; also stole much of the trade, and then retreated. A friendly party, in another direction of the river, sent an envoy to the tribe, to know the cause of their bad conduct; some shots were discharged *in answer*, and a principal chief was killed. War, of course, ensued.

The robbers immediately took up their quarters in the settlement of an industrious European, killed all his goats, pigs, poultry, &c.; erected a pá of the plank they found in great quantity at the station, and defied the friendly

tribe. The quarrel did not cease until about two dozen persons were killed on either side, and some few were devoured. The settlement was tápued, as several chiefs had fallen there.

A barbarous fight, occasioned by the disgraceful conduct of the master of a whale-ship of London, lying in the Bay of Islands, occurred in 1830.

It is much to be regretted the government of port Jackson has been unable to award punishment for a number of crimes committed by Europeans against the natives of New Zealand.

In the case referred to, the members of the Church Missionary Society deserve the credit of having put a stop to the excited feelings of the natives, by interfering to stay the carnage that had taken place ; parents and children of either sex having fought against each other. The decks of the several whale-ships, then at anchor in the bay, presented the most melancholy spectacle, being covered with the mangled bodies of the natives, who were taken on board to be relieved by the surgeons. Many of the women and children fled also to the ships for protection. The vessels were put into a posture of defence, as the natives of the village began to give way,

and it was supposed the victors would follow. The latter, however, fled in turn.

The Reverend Henry Williams, who went to the scene, states that the sight was dreadful, as nearly one hundred people were killed and wounded. He adds, "the vanquished were permitted to come and carry away their dead and wounded chiefs, but the bodies of their dead slaves were left behind. As one of the abandoned bodies was that of a chief, but one of little note, a chief of the village ran out, and with a hatchet cut the body open, and took out a small piece of the liver; this they told me was for the New Zealand God."

"After we had urged all the arguments we could, to bring about a reconciliation, we walked over the ground where the battle had been fought and where the remains of some of the bodies of the slain were lying unconsumed on the fires. The air was extremely offensive, and the sight most disgusting."

"The origin of this present war proceeds from the most infamous conduct of the master of a whaler. The chiefs contended, that as the war did not originate with them, but with an European, the Europeans were answerable for all the consequences, as a nation: they wished to know what satisfaction we would give them for the loss

of their friends who had been killed—it was their right to demand satisfaction, and it was just that the Europeans should give it: it was not their own quarrel.”

“Early this morning, Tohitápu, a chief, called at my window, and said the army was moving from the Island of Móturóa, and he wished me to get up. I arose immediately, and was informed that thirty-six canoes had been counted, passing between the main and the Island. I saw a long string of war-canoes proceeding, in a line, across the Bay. We launched our boats, and went to meet them; and were rejoiced to find that they were directing their course to the point agreed on the preceding evening.”

“When we came up with them, we found that they had left their women and children upon the island; and that they were all fighting men, well armed, and ready for action at a moment’s notice. I counted more than forty men in one war-canoë. They stopped when we came up with them, and we held a consultation relative to our future operations.

“We were anxious that the two main bodies should not come within gun-shot of each other, for fear of consequences. It was agreed that three chiefs should accompany us, as commissioners, to Rewárewá’s camp; and that their

party should take their station on the east side of the harbour, upon a high hill, opposite to Rewárewá's camp—in sight of it, but at such a distance that they could do no injury.”

“ As soon as these points were settled, the assembly broke up; and the chiefs repaired to their respective tribes, which formed separate parties under their own chiefs, each chief taking the command of his own men. They were naked, having only their belt and cartridge-box. They also loaded their muskets, each tribe firing, by itself, several rounds, and dancing their war dance.”

The disposition of the people are mistrustful and suspicious; even in trading, they are fearful of letting an article of barter escape from their hands for examination, and if the subject for sale be a mat, one end of it is often held by its owner, ready to snatch it away on the slightest fear of foul play arising. This conduct, I have noticed, persisted in from habit, even when the owner was surrounded by his numerous friends and had might on his side.

They admire the courage often shown by their European friends, who are regarded as a *iwi toá*, or courageous tribe.

I have often been patted on the shoulder by some of the elderly unbreached nobility, for

showing a smiling face, when they have attempted to frighten me with the gesticulations made use of to scare an enemy : but to white people who have resided any length of time among these bravoos, it will only excite risibility.

Club law, or the law of might constituting right, is the enactment made use of in this community. Subordination is but little regarded, and as a payment is always demanded in some shape or other, the weaker must suffer for the transgressions of his stronger neighbour.

The power of the principal chief is absolute over his tribe. His authority is respected as being derived from a remote genealogy, which commands much deference from all classes of inhabitants.

The original order of these native patricians, has been erected by certain men, whose superiority in prudence, courage, or sagacity, over their fellow contemporaries has been tacitly acknowledged.

The chief is often appealed to in private quarrels.

Every master has the power of depriving his slaves of existence, even his wife and children ; but for either of the latter, he is open to be punished by a similar infliction from the friends

of either of the deceased, as a child belongs equally to his distant relatives as to the putative father.

In the private assemblages of the people, they are clamorous and quarrelsome. Thus, in a canoe departing from a village, on any excursion for peace or war, the noise and clatter from either party, those that remain, or the friends on the eve of leaving, is deafening.

Public and private contentions are very frequent, and the chance of a good meal, among the southern natives, to this hour, induces them to fight whenever they have a decent excuse, and when that is not to be found, there is very little difficulty in forming one.

The war song and dance has been described : these performances raise the passions to such a degree, that the actors appear like a body of frantic bedlamites, which, to a stranger, gives them a demoniacal appearance that chills him with horror.

These actions, in addition to that excess of cruelty, eating of an enemy before life is extinct, and casting them alive in the ovens, would lead every thinking person to believe that they must be destitute of those softer feelings, that renders life not only endurable, but often delightful ; but the contrary is the case, for the lamentations

they make on departing from, or meeting their friends and relations, I have had occasion frequently to mention.

I have often been in assemblies comprising many hundreds of all classes, and I doubt if a single person of either sex or age, could be found, whose face and body was not excoriated with scars inflicted voluntarily, on the occasion of the meeting, as testimonies of their indelible love and affectionate friendship; though much of this is hypocrisy.

Payment or satisfaction, called *utu* by the natives is demanded for every thing; if a man should hurt his foot, in attempting to knock another down, the fellow demands *utu*, as a right for the injury he has given himself.

A chief named *Werowero* residing at the *Maihia*, quarrelled with a neighbouring chief; the latter made use of the native anathema, signifying that he would cut off his antagonist's head, and sell it to the Europeans.

For this opprobrious curse in the ideas of a native, *Werowero* determined to have full *utu*. Some time past on, when apparently the two chiefs became steadfast friends; but an opportunity occurring, the treacherous *Werowero* caught his quondam enemy—slew him—and off with his head, which he privately conveyed

to the house of Mr. Ralph, then in the employ of Messrs. Montefiore of Sydney, as flax collector, who resided in the district.

The decollated head he hung suspended within the kitchen chimney, over the try pot which served to cook the provisions of Mr. Ralph. In this elevated position it hung several days, the European of course not being aware of it, or that the fatty matter oozed from the head, and mingled with his own provisions daily. On Mr. R. being informed of the fact, he taxed the chief with the infamy of his conduct, who stamped and raved in turn, adding that the deceased had devoted *his head* to a similar fate.

So tenacious are these people of demanding an "eye for an eye, and tooth for tooth" that it is incomprehensible to a native, why the government of England did not revenge the calamity of the "Boyd," and the enormities committed against other vessels.

Utú is demanded by the silly customs of the people for an excess of joy, or sorrow. If a man receives a wound by accident committed by himself or by any other person on himself, he is stripped, that is, robbed by his *friends*, for the supposed fault; if another falls in battle his *dear friends* instantly rush to his plantations,

and rob his wives and children of the provisions, leaving them destitute.

If a canoe overturns in the water near a village, the inhabitants instantly swim off and take away the canoe, paddles, and whatever booty can be saved from the elements, and the hapless owners may account themselves lucky, if they escape a drubbing. If a marriage takes place, the *happy pair* are stripped and well beaten, and many chiefs are not allowed to enjoy the honours of paternity without a like payment.

One of my servants one Saturday, threw outside the door of an outhouse, a hoe for the use of a native gardener, who was in my employ; a chief was passing accidentally at the time, and the implement struck his leg, but scarce hurt him. He raised a great outcry, and having the *jus civile* on his side, pronounced that I merited being robbed (for a circumstance I knew nothing of.)

The next day Sunday, the chief sent a slave to me to enquire if it would be *equally convenient*, if he stripped me with his party of natives on the following Monday, as he did not wish to *break the Sabbath* of the missionaries.

I paid a visit to this conscientious neophyte, and after some conversation, carried on in ban-

ter and earnest, the hoe that caused the accident and a blanket was graciously accepted for utu.

At another time my pigs would be taken in the act of eating thistles in cemeteries, the animals had to suffer for their unconscious negligence, by yielding up their lives and bodies.

Many a poor cat have I thus lost, through these informers, pretending to have found puss in a *tápued* place, whereas the only fault of grimalkin consisted in having a *handsome outside*, which answered for dress mats, and was in good condition *inside*, which equally answered for the oven.

If a man loses his wife by death, he is also stripped; this may be more bearable, as each article, whenever they attract the mourners' gaze, serve only to remind him of his dire calamity, or should his feelings flow in a contrary channel, the future prospects of unalloyed comfort, will allow him to stand a little loss.

In seeking for *satisfaction* these people are careless on whom the sacrifice shall fall, or who be made the scape goat, if blood is required, the innocent or guilty are equally liable to be punished with death, *ignorantia non excusat legem*.

A party of the Napui in 1832 left the Bay of

Islands in search of utu for the blood spilt of their relatives, who were connected with the fight on the Kororárika, above related.

On their arrival at the river Thames, they massacred great numbers, and devoured the bodies on the field of battle. From thence they passed over to Turna or Mayor island, in the bay of Plenty, twenty miles north of Touranga. With the people of this island the Napui had always been on good terms, and were at the period in ally with them. The invaders, however, were *not particular*, and they slew all the males that could be found, and reserved the women and infants for slaves.

However, during the darkness of night, some of the women found means to make their escape and passed over to Touranga.

The Napui then sailed on to Motiti or Flat Island, where they killed and devoured some more people, but while they were still revelling, the Touranga tribes arrived in great numbers, fell upon the Napui, slew them all, save one slave and in turn feasted on the dead bodies.

The news of the destruction of the Napui party, spread quickly, and revenge was to be taken out of the Natiáwá or Touranga tribe. Battles followed battles, but neither party gained

a step, and within the last eighteen months, a peace has been patched up.

The people are so fond of this bush skirmishing, that to the south west of Eáinomáwé, when chiefs are killed, the surviving relatives have a *táwá tápu* or sacred fight, which is performed by discharging a number of rounds of ball cartridges in the air, within view of the enemies of the defunct, and after the portion given are discharged, the relatives are free from *tápu*.

During a contest no orderly tactics are made use of. After the muskets are discharged, without any particular aim, they are thrown aside and picked up by the women and slaves. The chiefs are seldom taken alive, being surrounded by a staff of relations and friends. The battle field has the appearance of an indiscriminate scrambling; the priests are also much sheltered, and the slaves who have married in the tribe that owns them, sometimes join in the *mélée*, and very often, when gifted with superior valour and prudence, rise above their condition, and often become chiefs over their former masters. Many prisoners in battle are preserved for ransom, such as canoes and slaves. Exchanges also take place.

The least foreseen causes of wars, has broken

out within the last three years, nothing less than a schismatic difference between the natives in their religious opinions, between those who have placed themselves under the banners of the Westleyan Missionaries, and some new idolators, who term themselves disciples of Pápáhurihia. The sabbath is fixed by these modern luminaries on the seventh day or Saturday. This novel credenda consists in a God of fire or Wero being president, and he has sent forth a prophet to work miracles, teach the people that the missionaries are cheats, and other similar silly tales.

This fiction, it is said, was invented by the master of a whale ship, which if true, he must have been contemptibly wicked, to attempt to delude these people from the knowledge of a true God. That the prophet is a New Zealander there can be no mistake, as his affections are said to be equally affected towards discussing food, as polemics.

A war broke forth in Hokianga on this subject in 1837. A native catechist of the Westleyan Mission went forth to preach among the natives, who were averse to hearing the doctrines of the Mission. The young preacher was desired not to advance, but to leave the settlement. This advice he disregarded, and in stepping forward,

he was shot through the body. The many natives who were inclined to the views of the Mission, took the matter up, and some fighting was the consequence, in which the idolaters suffered the most. The usefulness of the Mission was now proved, for what no commercial person could have done, the Westleyan brethren were enabled to do, and the natives who had embraced their views, agreed to a cessation of hostilities, on condition the opposite party, who had began the affray would be satisfied, and sin no more. The treaty was signed, sealed, and delivered by the powerful aids of pots of stirabout or kororidori composed of boiled flour and sugar, which delectable mess is highly relished by friend and foe, among these fitful lords of the country. Pápáhurihia is certainly on the decline, and the less notice there is taken of it, the earlier it will be forgotten.

The Fortifications of the natives are called E'Pá and are built in a very primitive manner.

The spots most calculated for these defenses, are by the side of rivers, creeks, and on islands, some few miles from the main, or on the tops of such hills, where the ascent is both difficult and dangerous to an invader. These scarp'd hill tops, may be seen in every district throughout the country. The pá is formed of two fen-

ces, each of similar make. These defenses are formed of large posts, sometimes thirty feet in length, thrust five feet in the ground, at a distance of fourteen feet apart, the spaces between them being filled up with lesser poles and stakes, with three longer rails placed horizontally at separate distances, and bound with a liand called torotoro, which is very tough and serviceable. On the posts are often carved several ridiculous figures for armament.

These palisades are proof against a superior native force, if the defenders possess any stamina within themselves, and can only be destroyed by hatchets, during which, the inhabitants can keep up a sweeping fire, the vicinity of which, is wholly repugnant to the tastes of the New Zealanders.

The pás are seldom taken by assault, they are generally subdued by treachery or cowardice on the part of the defensive. The entrances in time of war, are by stepping stones or blocks of wood, through a small opening, that can scarce admit a large made man ; between the two fences, a fosse about four feet deep is cut, which shelters the besieged while discharging their fire-arms at the invaders.

Within these pás the houses are promiscuous-

ly huddled together; large and small, pig sties, palaces, and platforms for preserving their provisions and not for defence.

During the armistices between the belligerents, either party enter freely their respective encampments, lament with hypocritical tears the cause of the war, feast together, and then commence fighting again with redoubled animosity. Some pás have been walled with turf and the strong argil that abounds in the country; these mural defenses are impervious to musket balls. In various parts of the coast, pás are observable on the summit of high hills, which would enable a very few persons to defend themselves against even a disciplined European force. Such as at the Apátai, a mountain on the east coast, in lat. 38° and at Táránáki, a district on the south west, in lat. $39^{\circ} 40'$, in the latter a conical mount rises from a small plain, on the summit of a less elevated hill. The pá on the rising mount above is only accessible by a long spar, with notches cut in it, and can only be ascended (and that with difficulty) by one person at a time. The hill around has been scarped, so that by the spar or pole only can the ascent be made; the former occupants were cut off, by their northern neighbours treacherously,

an action of such common occurrence, as does not admit of nine days' wonder in New Zealand.

A few of those native munitions are so situated that it would be impossible to get cannon to bear upon them—famine alone could reduce them.

The trophies of a battle in New Zealand are the heads of the principal chiefs, which form the oriflamme of either party, and are preserved as the principal spoils of the war, similar to the tattered rags, that *ornament* the cathedrals of polished nations, independent of the original motives of the war, whether undertaken for the suppression or advancement of liberty.

The heads undergo a desiccating process. After the brain, eyes and tongue are extracted, the decollated part of the neck is closed like a purse, with an opening just sufficiently wide to admit the hand of the operator; it is then steamed similar to the provisions in a native oven, the fat that exudes, being wiped away; it is then hung up, exposed to the air and a wood fire, whose pyroligneous acid, tends to preserve it for many years.

The heads are of infinitely greater service to the cause of humanity in a preserved state, than when attached to the living body; as a victor

whenever he wishes to make peace with the conquered, carries the heads of the conquered with him, and as a ratification of peace leaves them in the possession of the friends of the deceased.

Vast numbers of these mortal remains have been exposed to the gaze of travellers.

Many families keep these restored heads in boxes, and often give them an airing in fine weather to preserve them from damp ; they are held in much veneration, and their appearance calls forth praises and songs, expressing admiration of the courage or affections possessed by the deceased, which are to gladden them no more.

If the conqueror despises his enemy and will not consent to a cessation of hostilities, he either keeps or disposes of the heads, or should he happen to be a *gourmand*, he places them on a stick, thrust into the ground, and roasts them by the fire ; to bury them would be accounted a sad hiatus in domestic economy, an action, I have already observed, repudiated by these people.

These heads are not always returned to the nearest relatives, but often to the injured party on whose account the war was undertaken. The bodies are cut up into mince meat, or very like to it, that the victorious horde may be gratified

with a taste, the priests first making sure of their tithes ; small pieces similar in size to *les petits gâteaux* among us, are kept for absent friends, and on the receipt of these “ baked meats,” songs of rejoicing are chanted for the victory over the enemy. Should these “ forget me nots,” turn putrid, and not meet to be eat, a substitute is soon found, in some living slave, out of whom pickings are furnished to all the villagers.

The native chief is the proudest being that is to be found among us powerless worms. His person is accounted divine, by his tribe. His hair when cut is carefully gathered, and placed in a wai tápu. His head at certain times is accounted so sacred, that he is often unable to walk below in a ship’s cabin, fearful of a less sanctified soul walking over this deified part.

A circumstance that occurred in the store of an European in the Bay of Islands, would be too trivial to mention did it not serve to prove the superstitious folly, and concealed villainy, of many of the chiefs and their followers.

The proprietor of the store was disposing of a few iron try-pots, in barter for hogs and potatoes, to some natives. In jest he held one of the pots over the head of a chief, named Kowiti of the Koua Koua river ; the distance of

the pot from his *precious head* was perhaps two feet, certainly not nearer ; the trader observing to me, as I was standing by, it would make a good helmet for the old man. The pot was put down, and no more thought about it.

Some time after the Englishman left the Bay of Islands for Sydney, and the business of the settlement devolved on his partner. On a Sunday, within a month after the occurrence took place, a fight or towa was made on the settlement, for satisfaction in placing an empty iron pot *over* the old chief's head, which was regarded as typical of *boiling his head within the pot*, or that his head would fit the pot, and *not* the pot his head. The ruffian crew who came to rob the settlement of whatever they could lay their hands on, were the veriest cowards I had ever seen. I placed myself against the door of one of the stores in which I had some tons of goods recently received from Sydney, and though each of these depredators had sufficient physical strength to *demolish two persons* of my insufficient calibre, yet having no desire to be deprived of my property, I kept the rogues at bay from this point, and they at length disappeared, after robbing some of the servants of their beds, clothing, etc. I felt so much annoyed at the time, as to wish the old man's head in any other place

than the position it then stood in for working mischief.

The chiefs are regarded as gods by their tribes, and are supposed to reign in heaven on their quitting this existence. In periods previous to battle they are appealed to as being supposed to have the same feelings of affection for their tribe as when on earth. They regard their supplications answered, if any particular bird should trill at the time, which generally happens, as the *kouwau* or prayer is made in the vicinity of a bush, where these songsters take up their residence, and the wily priest imitating the bird, soon procures a response.

The chiefs suppose their left eye after death ascends to heaven and becomes a star. They are fearful of being killed in war, as it is supposed, in that case, their titular divinityship forsakes them, and that they become serviceable only to add to the effulgence of the star of their conqueror.

The apotheosis of a chief takes place immediately on his decease ; the feeling of pride which elates him on his supposed divine exaltation, and that of the exhumation of his bones in after years, when his prowess and deeds of valour will be sang by hundreds of his affectionate followers, cause him rather to welcome death than shun it.

To the civilised man, death is less fearful from the hopes of a future state, but repugnant as it may be to those persons less confident in religious faith, how many feelings possessed by the generality of mankind cause them, similar to the uneducated savage to court its silent state, love triumphs over its fears; how many prefer its repose rather than exist in shame and reproach; glory aspires to it, even in the cannon's mouth; it is often the sole consolation for blighted affection—a coward is always anticipating it, but our gratitude and duty to a bounteous Creator, should enable us to support ourselves from its fears by religious hope.

A chief after his decease, is seated in state on a kind of trestle or in a canoe. Every thing in the vicinity is strictly tápued; the body is decorated with handsome mats, reaching under the chin, that have been sent expressly by neighbouring relations. The head is richly decorated with feathers, the hair turned up, crammed into a bunch, and tied with a parré or native ribband, the whole well soaked in train oil. A garland of native flowers encircle the head in the form of a coronet. Sometimes the face is covered, but it is generally left exposed. It retains for some days its natural colour, and shines with native rouge and oil. The posture is generally that of sitting.

If the deceased has been a principal chief, sometimes the skulls and bones of his ancestors are honourably placed in a canoe or platform raised from the ground, and placed near to the defunct, and the ossified remains of his enemies taken in battle, at the feet.

I witnessed among many others the *tupápáku* or corpse of a principal warrior to the southward. Around the body lay his weapons of defence, which were to be buried with him. Along side lay the body of an interesting girl, wife to the chief, who had hung herself the day previous, from grief, which I was informed she was unable to control. Her body was similarly decorated to that of the late chief, except the red pigment was omitted. Some slaves, male and female, had been put to death to attend their superiors at the réinga; they were immediately afterwards buried. The several surviving wives of the deceased, together with a multitude of relations, friends, and children, were grouped around, bleeding at every pore from large gashes cut in their flesh, evidently feeling their loss most keenly, bursting forth in moans and sobs of bitter grief. These simple people regard the Europeans as very hard-hearted, as they imagine the only method of testifying love and affection is by drenching themselves in their blood. The

head wives are silly enough to immolate themselves ; but it is to be hoped these sacrifices will be abandoned as early as civilisation introduces “ *weeds*,” or any other *respectable method* of advertising for a husband, signifying “ this tenement to let, including the *goodwill*,” etc.

The honours of chieftainship is not confined to the natives only, as some Englishmen, Sandwich Islanders, and Marquesans, possess this dignity, including the adjuncts of polygamy and slaves. I saw a Bengallee, who also partook of these honours and uxorious pluralities. This latter personage in complexion resembled ebony in a healthy state, with the proportions and shape of a similarly tinged stick of sealing wax. He was named by the natives Mungu Mungu, or *jet black*.

The name of chief is Rangátira, the heir apparent is distinguished as Kai Rangátira. They are equally employed as the slaves, and the carving, or wákiro, on house fronts, canoes, carved boxes, etc., are principally executed by them. The boxes they form for containing feathers and other ornaments, are distinguished by spirited tasty designs, that surprize the civilised visitor to perceive the people so far advanced in this art as to produce performances that would

do credit to a European artist, and yet so far backward in polity and individual comfort.

Chiefs who have become renowned, are made to feel the penalty inseparable to greatness, by receiving many presents, but are obliged to disburse a larger proportion in return.

On my return from an excursion I made southward, a young chief, named Titoré, was sent in the same vessel from Poverty Bay to the Bay of Islands, accompanied by a large posse of chief attendants. The child was about six years of age, and had been named after the celebrated commander in the latter place. The visit was made expressly to procure for the friends of the child as many presents as he might be able to obtain. The youngster on arrival was treated with much kindness, and it proved a successful speculation, as he received a quantity of presents from his more adult namesake, in the shape of muskets, powder, clothes, trinkets, etc., and when the attendant chiefs, who were not forgotten, had exhausted the hospitality of their friends, they returned to their settlement with their booty.

The chiefs work at the plantations with as much diligence as the slaves; the principal warrior is not exempted from the labours of agri-

culture. The fishing net is also worked by them in common with the other classes, and the village meals are partaken of by all persons without distinction in the provisions to persons.

A chief lady confers rank on her husband by marriage; but she is supposed to descend from her dignity in bestowing her affections on a commoner, and she loses *cast* fully as much as if her propensities fixed on her servant, or an antipodal lady admiring her butler.

The chiefs invariably calumniate each other, sickening with envy and rancour on any praise being awarded to their equals. To place the slightest reliance on the observations they make against each other would be idle; for, with the exception of the speaker and his company, they stigmatize each of their acquaintance, as the most wicked and profligate rascals under heaven, without a particle of common decency, faith, courage, or honour, to apologize for their general bad conduct. These malevolent expressions have often been made in my hearing, when perhaps the persons inveighed against has been seen making his way near to where we stood. On the latter coming up to us the usual pressing noses would take place, and kindly glances pass between them, as if their earthly happiness was centred in the affections and good will of each

other. After the usual salutation took place, the resident chief would say in an appealing tone to me: "Ha! we have just been *talking of you*," accompanied with a sly wink to regulate my answer. A responsive nod in the affirmative was generally expected from me. I was aware that the late comer would throw equally as much blame on his neighbour when absent, and exculpate himself.

These vicious slanders have often been the primary cause of the present disturbed state of the social feelings of the people, and of much bloodshed.

The inclinations of the chiefs are very mean, when they have an opportunity of indulging in that gross weakness.

On various parts of the coast, they will incessantly devour an enormous quantity of food at the tables of the Europeans, who belong to their settlement, without supplying a single article in barter, and often take upon themselves the office of selling the provisions of the strangers inland to the resident white men, who, if simple enough to permit it at the commencement of their residence, will find it difficult to alter the system when once persisted in. In these cases the demand is doubled for the articles to be bartered, that the chief may have an opportunity to make

presents to the native strangers, at the expence of the European. Many of the latter are continually annoyed at the repeated encroachments of these men ; but it solely requires determination, in the first instance, not to be imposed upon, and they raise their own importance. The Europeans, who allow a native to have his own way, is called a pakéhá kuwarré, or a white simpleton.

CHAPTER III.

Native presents—Intercourse and visits of ceremony—Surnames—Confidence and secrecy—Notions of theft illustrated—Native generosity—Cunning and importunity—Sullenness—Obstinacy—Feelings of shame—Slaves and slavery—Taking of the “John Dunscombe” by a slave tribe—Population—Difference in the manners and habits of the northern and southern inhabitants—Raupará—Atrocities committed by European ship-masters among the natives, &c.

THE natives are in the habit of making presents to each other, and other acts of courtesy. A chief man, in disposing of his lands, feels much pride in distributing the principal share of the payment to each minor claimant, and throws to each person a part. Baskets of dried fish, roes of the same, young sharks, whale scraps, pigeons preserved in fat, and many other things of a similar nature, form presents

among the New Zealanders; handsome mats, kegs of gun-powder, for the possession of which the donor has been perhaps working hard for six months previous, and other articles equally invaluable, are given as presents among them. Few European residents would credit the expensive gifts that are interchanged among chieftains. A principal chief of the Bay of Islands gave his son-in-law, a respectable warrior residing three hundred miles from him, at parting, presents to the value of £200 sterling, in gunpowder, muskets, blankets, &c.

To the southward the celebrated Raupará of Kapiti, or Entry Island, receives, from his tributary friends, a large quantity of provisions, and other presents. Forty tons of potatoes have been received in one present, by a chief of note, from a distant friendly tribe.

Visits of ceremony are made among the chiefs, with a gravity and decorum that would distinguish the respective parties in any part of the globe, not excluding the Celestials of China.

The females are remarkably particular in scarcely exposing the throat, in visiting parties; there is an intuitive feminine delicacy in this respect that might be copied to advantage in Europe.

The gentlemen are *not* particular. I have seen

some of them *undressed* for a party, the body being perfectly nude, with the sole exception of, perhaps, part of what had formerly been a pair of inexpressibles, tied by the legs, *round the throat*.

The chiefs and people delight in an infinity of names that would exhaust a Chinese alphabet with its eighty thousand hieroglyphics, in the composition of their cognomens.

The natives also take great delight in bestowing surnames on such persons as they may choose to honour; any person possessing an extra pedal longevity is termed *waiwairoa*, or long-legs, a name also applied to the musquitoe.

A highly respectable colonist, residing at Mercury Bay, is known only by the appellation of *kioré*, or rat, from not possessing a very bulky form, on his first arrival among the nomenclators.

Another acquaintance is only addressed as *te Tuatára*, or lizard, from having, during a voyage undertaken some years back, searched various parts for a cargo of timber of the country, to load his ship, which was likened to the action of a lizard seeking in holes and crannies.

An artist is known as *Tuiui*, or one who designs on paper, writes, &c. A blind person is a

Mátápo, or one with a darkened visage. An unfortunate possessing a bad cold, is called a Pomarré.

Moka, a troublesome, irritable, little chief in the Bay of Islands, received in a skirmish, a bullet in his thigh, he was immediately named the *Kai ná muttá*, or ball-eater; a surname the pugnacious chief is highly delighted with.

If the hairs on the traveller's head be "few and far between," he is dubbed Pákirá. Should he possess a corporeal *preponderance* in front, he is known as Ko puku paukiná, or the pumpkin stomach. Many other allusive epithets are applied to this John Bullism, some of which are not *rigidly* delicate. A war ensued, some years since, in consequence of a chief being termed puku paukiná, by his tenuous enemies, as a distinguishing trait of the obesity of his person. This respectable personage could not sit down quietly and vegetate with so abominable an appellative attached to him: he consequently declared war, imitating Harlotta's son, who felt equally indignant at being likened to a parturient lady, which his royal neighbour, in the absence of truth and delicacy, was pleased to confer on him.

A man of minor proportions is termed Piwákáká, after the tiny songster of the woods, with a body the size of a filbert. A squint, a

limp, a nose too short, too long, broad or narrow, red or blue, cannot escape an appellative from these satirists. Shakspeare's question of "What's in a name?" which the great poet politely answers to himself to save his reader the trouble of thinking, is certainly inapplicable to this people, who are too irritable to do as they would be done unto. Many of their distinguishing names arise from new importations among them:—thus a musket is called a pu or poo, from the noise made in the discharge of a loaded piece. The bird, Tui, is so called from that word approaching to its native note.

An ass, (*not a biped,*) is often known by an appellation, similar in sound to the pleasing strains which that much neglected philosophical animal is wont to indulge himself in. Taringa nui, or long ears, is another distinctive nomen for that unsophisticated brute.

The generical name for all quadrupeds is korárahé for the adults; the younger fry figure under the term, of kuri, probably the native pronunciation of cur. A person unfortunate in being affected with any illness or disease, is often distinguished by the name of the malady, be it never so unpleasant or loathsome.

A proprietor of the soil is often called after

the name of his settlement. An old man must bow to the name of *kow matua*, or venerable grand-father ; but the females of *advanced experience* do not answer the name of *Rurui*, or old woman, which is nevertheless bestowed on them. A simple fellow, lacking wit, is called *Moiho*, a name also for the booby-bird.

Infants are very often named after chiefs, who have *carved* their way to immortality. They are also distinguished by surnames from the committing of early actions when muling, &c., in their nurses' arms, that are attached to them for life. I remember a venerable old sage, with a *Methusalem* longevity of beard, who was named after certain sounds resulting from an unfortunate flatulent temperament in his earliest years. Another gentleman and a priest, also bearded like a pard, bore a name wholly indicative of the softer sex.

Whole tribes have distinctive appellations, which are changed on the most trivial occasion. Tribes, who live inland, are termed, by those dwelling on the coast, in the vicinity of shipping, bush people ; the former, are regarded as a race possessing more of the march of intellect. The natives adopt names similar to European patronimics : thus *Ko Kawai*, or Mr. Salmon ; *Kanapa*, or Green ; *Manu*, or Bird, &c. A young

chief, who lost himself in the bush for a day, when very young, has ever since been known as Mánuwhidi, or the stranger ; and the *most simple causes* attach a name for a person or tribe ever after.

The “ Wonder ; a woman keeps a secret,” is equally as marvellous, in New Zealand, as in any other part of the globe. A female, to the northward, who was married, transgressed her condition. She was fully aware that if the knowledge of her crime reached the ears of her husband, it would be the fiat for her death ; yet she could not be silent, but told her sister the why and because ; and as usual, in the first quarrel for precedence, or a top knot, after the disclosure, the sister revealed ever thing, and the hapless girl was immediately murdered : the miserable sister hung herself in despair.

The men feel it equally indigestible after swallowing a secret, to keep it within themselves. It creates a burthensome feeling that is found not to be endurable.

Whenever I felt inclined to publish any of my intentions to the natives, I usually made mention of the subject to some pompous chief, with strict injunctions of secrecy ; this was promised with the profoundest gravity, and after parting with the conscientious herald, it was generally known

to every body around within a few minutes. Thus it seldom happens a robbery is kept a secret even by the rascals who may commit the offence ; an intended predatory excursion is sure to leak out from some person attached to the depredators ; this has been supposed by unthinking persons to arise from *honourable feeling*. Honour among thieves *may be* true enough elsewhere, but the adage is rendered nugatory in New Zealand.

Tale-bearing among the people is pandemic ; and yet their unfortunate bias merits commiseration, as no people yearn more to keep a secret.

A native farm servant in my employ had stolen a cartridge box from a neighbour in his own grade of life ; had he kept the secret but a week, the article would have been lawfully his own according the decision of native lawyers, and the only satisfaction the bereaved man could have got, would have been to seize an opportunity and steal the box in *his turn* ; but the secret weighed too heavy on the mind of the robber ; it was too much it appeared for one man to bear, he therefore *only* mentioned it to a *friend*, under injunctions of secrecy, who in his turn repeated it to another *friend* also, who chanced to be the original owner of the stolen property. The latter collected his companions, attacked the house

of the thief, and left not a garment for him or his wife, with the accompaniment of a sound beating, which kept the rogue to his floor for some days.

I have observed that theft is punishable with death, if committed by a slave, but the same action performed by a chief is viewed in a far different light by the national laws. The immorality of the transaction principally consists in the skill and dexterity by which this appropriation of *tuum to meum* is accomplished by the titled practitioner. If a chief is offended, or receives any hurt by accident, he imagines he has ample cause to seek for satisfaction from some person, and he generally pounces on some weaker fellow, and steals a something, however innocent the proprietor may be. If the robbery be committed in open day before any body, he is not supposed to have dishonoured himself, but if he purloins the same article covertly, he is a *tangátá tihi* or robber; but there is some commutation to this offence if he enacts his roguery with ability; he then is termed a *tangátá angáreka*, or a fellow of "infinite jest;" but if a slave emulates his master in these "jests," death is *his* portion, without the benefit of the native clergy.

Cook relates one of these robberies, that well portrays the native character; "he had been

purchasing a great quantity of fish from the natives ;” he says, “ while we were on this traffic, they shewed a great inclination to pick my pockets, and to take away the fish with one hand, which they had just given me with the other. This evil, one of the chiefs undertook to remove, and with fury in his eyes made a shew of keeping the people at a proper distance. I applauded his conduct, but at the same time kept so good a look out, as to detect *him* picking my pocket of a handkerchief, which I suffered him to put in his bosom before I seemed to know anything of the matter, and then told what I had lost ; he seemed quite ignorant and innocent, until I took it from him ; then he put it off with a laugh, acting his part with so much address, that it was hardly possible for me to be angry with him, so we remained good friends, and he accompanied me on board to dinner.”

It often happens that unpleasant disputes occur between Europeans and the natives, from this cause, which pass off less pleasantly than the above. When I resided to the northward I suspected an old priest named Popátai, had stolen (appropriated I should say), a box of percussion caps, which had been lying on the table during a visit which he made me. These

articles were invaluable at the time, for another box could not have been procured on the island. I frankly accused him of having *forgotten* to replace them ; the old gentleman who was remarkably agile, hastily arose, apparently frenzied with passion, and opened his only garment, to shew me I had wrongfully accused him ; he then danced and capered about, roaring to the top of his voice, treble and bass in the same breath demanding payment, for the foul accusation. I knew the man too well to care for his word or noise, and as he was rather restive, I took him by the shoulders and giving him a gentle push on a part where it was impossible any bones could be broken, turned him out of the house.

The indignant priest seized a paling and advanced towards me, one hand employed rubbing the place my knee had come in contact with, calling me every ill name he could remember in his catalogue. I also grasped a small stick, acting solely on the defensive ; upon which the old fellow called his son Tarre who was close by, a stout active young native to assist him, but this duteous scion excused himself from interfering ; thus unassisted the old man girded up his loins, by tightening a broad leather belt that was round his naked body, in doing which, the box that he had concealed within side

fell on the ground, which I hastily picked up, and wished him good morning. The old man followed me, and endeavoured first to persuade me, it had found its place there accidentally. I then spoke loud in turn, and demanded a quantity of potatoes as payment, 1st. for taking up a stick to me, 2nd. breaking one of my palings, and 3rd. a small hog for the intended robbery ; on all these *counts* the law was on my side. The sage promised every thing, provided I kept the transaction to myself. This I promised to do, but before ten minutes had elapsed, every body in the surrounding village knew of it—for the priest could not keep his *own secret*. The payment was sent to me, upon which I made a present in return beyond the real value of the *utu*.

Another time I missed a silver coin somewhat antique from the table, and accused the only native present, who vainly protested his innocence. I locked the door and told him to prepare for a sound drubbing ; in the hurry of uttering his protestations that *indeed* he had not got it, the coin fell *from his mouth*, on which I made him give me a pig for satisfaction or *utu*.

At another time I missed a paper of fishhooks. Two ancient brothers were sitting on the floor of the apartment ; my housekeeper who was also

present, cast several times, first a glance at me and then at one of the old gentlemen's legs. I gently put aside his blanket, and found the paper within the only stocking possessed by both parties. An excuse was instantly made, that it was a joke undertaken to see if I would so readily miss the articles, but without the remotest intention of taking it away with them. I argued they *might* have forgotten, in the hurry of departure to leave them behind, and for the *probable casualty* I demanded payment, which I was at last promised with an ill grace; but I never got anything, as the old men put in a protest against paying *for jokes*.

A chief called to see me at one time, who sported an apolegetic something for a hat, but on entering the store he was polite enough to take it off; I was induced to leave the place for a few minutes, and on my return, the European whom I had left in charge had quitted also. My native friend had put on his hat, and I thought I could perceive the head wag somewhat uneasy under it. I stept up to him on pretence of admiring its shape (it had lost seven eighths of its brim) and on lifting it, discovered a piece of linen, with a quantity of duck shot within, that belonged to me; on accusing him of the

theft he stoutly denied it, saying he had bought it from a store up the river, but I showed him my moko or signature on the linen, on which, as he could not prove *this* to be a joke, he promised payment, and though I never received one, yet it prevented his return.

A chief boy a servant of mine had at various periods stolen some trifles, of which I was at last informed by his brother, who had hitherto been the *principal receiver*; this was not reported to me from any compunctious feelings of sensitive morality, but solely because a native cannot keep a secret. I had no means of tasking the boy with his faults, as he ran away on finding his conduct known, but at dusk he returned and prayed the housekeeper to intercede for him, admitting he had formerly taken a little now and then, but that he had been particularly watchful no other person had done so. As I believed this to be the fact, I re-admitted him into my employ, at the same time for the sake of the native laws, I sent for his father and demanded a payment for the misdemeanour of his son to which he immediately acceded; but I have never been enabled to tender a receipt, not having seen any of the promised fare.

Anecdotes innumerable can be stated on this subject, but the tricks or thieving in trade are not the least ingenious.

Among other subsequent purchases besides flax and ship stores, I was employed collecting a quantity of spars, for ships' masts, yards, &c., logs, for sawing into plank, and rickers or trunks of trees, of narrow diameter but great length. On my first arrival in the country, a brisk trade was kept up between the natives and myself, for the latter timber, and all that I purchased were placed within a railing that admitted the timber at flood tide, and was dry at the ebb. Various methods were put in practice to sell me the same rickers several times over. They were at first brought their entire length with the bark on the trees. At midnight, if the tide suited, and the heavy fogs in the river screened them from detection, the sellers would purloin and cut them shorter, and again present them for sale, having also erased the mark I had previously put on them; this would pass, when they were again perhaps taken out of the dock, the bark knocked off, and thus denuded; in company with some new rickers, they were again re-purchased. From the quantity of similar rickers in the dock, numbers of them sinking below the surface of the water,

and the impossibility of properly securing a dock at that period, rendered detection or the safe keeping of these small rickers a matter of great difficulty.

I discovered these manœuvres one night during a dank heavy fog, that rendered every thing around invisible, by the quarrelling of two of the marauders as to which spar should be taken. I discharged a fowling piece without ball in that direction, and the talking instantly ceased, a canoe was paddled away with eager velocity. I discharged two more pieces, similarly loaded, and the report was spread among the villagers, which put an end to this pilfering.

On my enquiring of a native chief, who had been discovered in an act of theft, if the native deities would not punish the people for such bad conduct, he replied: "O no! on earth they were accustomed to do the same, and parents delight in children following their example." When the natives found that Europeans purchased flax by weight, which they usually made up in baskets, a number of heavy stones were sometimes secreted to add to the weight.

A small bag of lime was at one time stolen from me, on the supposition that it was flour. The robbers soon discovered their mistake.

A respectable chief called to pay me a visit during the kumera harvest ; he appeared all smiles and condescension, and prolonged his stay for some time, conversing on trade, native politics, the Atua nui, &c. I left him for a moment to give an order to a servant, when, shortly after my return, he rose to bid me adieu, and strutted off with the dignity of a pacha, to whom he bore the greater resemblance, as *two tails*, comprising the legs of a pair of pantaloons that claimed me as owner, hung down from within and below his blanket. I gently tapped him on the shoulder, and pointed to this *inexpressible breach* of good faith, and my *unmentionable* loss ; but he turned round with great *sang froid* and an expressive wink, pointing to his slaves, that his consequence might not be lowered in their estimation, and gave me the green talc ornament round his neck as a pledge of payment ; he had the propriety to send a large hog as an acknowledgment for his appropriation. Slaves, in thieving from each other, only take satisfaction in a mutual sparring match, which is performed by mauling and kicking each other, that is, if the parties mutually possess equal courage ; but, to the southward, it is the interest of either of the aggrieved to be mutually silent, especially at scant periods, when provi-

sions are scarce or ripening ; for the chiefs at such' periods are strictly severe in putting the laws in execution, and, fearful amid contrary evidence that the guilty should escape, orders are issued to have them both killed instanter, often before the merits of the case are heard ;—the chief's notions of *morality* at such times, often cause himself to become the executioner of his own mandates. The European jurist will call to mind the threadbare anecdote illustrative of the *self-denial* of the profession in lucrative matters, on the judgment given on the oyster, which was pronounced a remarkably fat one, and the court awarded a *shell* for each who contested for the fish.

Few private robberies are committed on the residents on shore, in comparison to those committed on board ships, where some masters allow all classes to run about the vessels under their command, either in the cabin, midships, or forecastle. The heavy expense thus incurred falls on the owners. I have seen on board some ships, which have lain in port a month and seven weeks at a time, three several companies of natives partake of the daily meals. Many ship-masters boast how much more reasonably they are enabled to barter with the natives for provisions, than with the resident Europeans, and

will not believe that the temptations afforded the New Zealanders for putting their favourite propensities in practice, is a sufficient inducement for them *to give* much of their produce as a present or bribe for admittance. It must be added, that some shipmasters are fully alive to the vicious practices of the crews under their command, but from the arduous duties of a whaling master, they are obliged to connive at immoralities in which they do not partake. On board the ship, "City of Edinburgh," that cast her anchor in the river Hokianga, a native was seen running down the side of the vessel, with the ship's large tea-kettle full of boiling water, concealed (as he supposed,) under his blanket, and bobbing against his naked body; others employed themselves in stealing with their fingers the hot meat out of the boiling coppers, thus, putting themselves and keeping their visitors *in hot water*, stealing many other articles whose use they knew not, and which were quite valueless to them.

These robberies are generally committed by the common people and slaves, but for the especial benefit, and with the cognizance of the chiefs.

Notwithstanding the above traits of the pilfering disposition of the natives, there are moments when a host of political associations will

induce them to persist in a totally contrary conduct.

The following circumstance was told me by Kouwai, alias William Korokoro, eldest son of the warrior Korokoro, and grandson to the principal actor in the disastrous affair of Marion. The period it occurred, was about the year 1812.

A whale ship anchored in Paroa Bay, and the inhabitants, as usual, flocked on board. When sufficient refreshments, wood, and water had been procured on board, the anchor was weighed ; at this moment the master discovered that a knife was missing from the dinner-table, and accused the chief of stealing it, which was untrue ; the master insisted, and in a scuffle that ensued, Korokoro was stabbed with a sailor's knife in the shoulder. Had the vessel been filled with natives, doubtless they would have taken her as satisfaction for the insult. She immediately stood out to sea, not before the knife was found under the cabin table.

The vessel was soon out of sight. Stung to madness, the infuriated chief presented himself to his people on shore, loudly demanding to be revenged by an attack on the first vessel that should arrive. But Korokoro repented, and after his fury subsided, he changed his inten-

tions, as it would be the means of ships in future avoiding the place.

Two years after the occurrence, a vessel arrived commanded by the same master, and cast anchor in the cove. He was immediately recognised by the chief, who did not allude to the circumstance until a large force of his countrymen arrived on board; he then threw off his mat, previously advertising his people that he intended to *kiá mátáku*, or frighten the white man; he and his companions now danced the abominable war dance, and then showed the scar occasioned by the wound the master had formerly given to him. After terrifying the man by stripping themselves naked, and making the usual horrid gesticulations and postures, the warrior went up to him, pressed his nose, and was ever after on the most friendly terms.

The wily chief was aware that any barbarity committed on his part would probably have been visited by the vengeance of the white people.

Though instances of theft can be multiplied *ad infinitum*, yet during my several travels and voyages, attended solely by these people, in various parts of their country, during which period they had actual possession of articles belonging to me, that are deemed as invaluable

to them as gold is accounted by the civilised man, yet to my knowledge, I do not remember missing a single trifle, and really believe, had a party of the friends of those persons with whom I travelled attempted to rob me, my escort would have defended myself and property with their lives.

At one period, when travelling, I put up for the night in a village, the chief of which I had never seen before. My bedding and trunk were placed in his charge.

A native friend, whom I had been acquainted with for a length of time, resided in a small farm of his own at a short distance, which he had dignified with the borrowed title of Por Hakina, or Port Jackson. He requested me to see his plantations; I went with him accordingly, and commended the appearance of his family—children, farm and stock. I had not been long employed in viewing the lions of the farm, when we perceived some natives running towards us, with terror depicted in their countenances; they told me that the property I had left in the village was stolen, and not an article left. I hastily left the place, heartily wishing Port Jackson at Jericho, and on perceiving the chief, demanded in wrath the cause of such a breach of hospitality; he answered me with a long-continued laugh at my expense, and my servant

whispered in my ear, it was only a joke of the chief. . I entered the hut, and found every thing placed as I had left them. The chief bade me sit down, and he would tell me why he had excited my needless alarm. He said it had come to his knowledge, that my worthy friend, Kápá, the proprietor of Port Jackson, had inveigled me to his village, less to show his plantations, than to provide a husband for his daughter ; and he thought such a proposal would excite my anger, and that I should naturally wish to patronise the village where I had been so hospitably treated. He, therefore, presumed to observe, his *own daughter* should supply that place, and that his rank in society was so much superior to his neighbour, who he proceeded to add, was the most abominable excrescence that defaced the earth ; that he felt assured a glance at their relative situations would be sufficient to decide my intentions. This casuist then proceeded to describe, in glowing terms, the various excellencies that his daughter possessed ; and that to see her made the wife of a European chief, was the dearest wish of his heart, formed from her earliest infancy. I could not testify any surprise at the offer, as these nuptial agreements are regarded as innocent and honourable among the people. I did not act wholly free from wrong,

in descending to a falsehood, by telling the old gentleman who was so anxious to bestow the honours of paternity towards me, that I was a *tápued* person, and consequently, on the score of nuptial affection, there was *no vacancy* at the time being; but the old man's importunities were not to be so easily subdued; he said I was a *pákeha maori*, or native white man, and that as I had adopted their country and language, I ought to conform to native customs; that I had no lady of my complexion in the country, and that if ever he went to Port Jackson, he would turn to the white man's customs, and set me an example by taking a white wife. This corollary of the native ethics did not prevail, and I soon after turned into my hut and fell asleep, while my self-constituted relative was logically proving I ought to keep awake and confirm the relationship.

The obstinacy and sullenness of the people is unbounded. It is an invariable rule in expeditions undertaken for mutual defence, that they act opposed to each other and their general interest.

Instead of keeping together in silent bodies to avoid exposure, each party straggles about, chattering like apes congregated to discuss their political affairs; thus, if one chief alone is bent on doing mischief, nobody can restrain him.

In all their affairs, except the war council, where seldom more than one speaker detains the audience, every one is noisy, and all is confusion, each giving an opinion which is not listened to by his neighbours, who are similarly employed at the same moment giving theirs.

The females, whose pleasing volubility exceeds that of their sex (if possible,) elsewhere, are particularly clamorous ;—the whole animated group running to and fro.

New Zealanders of either sex, if addressed somewhat sharply, either become infuriated with passion, or turn to a fit of sullenness, covering their heads within their garments, falling into a fit of tears, and moaning as if the direst misfortunes had fallen on kith and kin ; if this surly behaviour is animadverted on, fresh lamentations, and frequently the muscle shell for goring the visage is made use of ;—the best treatment is to let them have a hearty cry undisturbed.

A short time since, the eldest wife of the late chief, Titoré, was planting within a fence, adjoining my garden at Kororarika Bay ; a slave girl had been committing some trifling fault, when the old chieftess, sister to E'Ongi, called her to account. It was in vain, the girl threw herself on the ground and began to sob ; every

thing that could arouse her to speak was said, but to no purpose. The expressions of the mistress were abominable, calling out to her people to bring her a hatchet to cut this slave's head off, and describing to the poor wretch how she should be devoured. She at length began to drag the girl by her long hair, on which I jumped across the fence and took the irritated woman away.

The people are exceedingly alive to shame, even on subjects that would not affect the equanimity of the European.

To be refused a present he has requested in presence of a rival in rank is seldom forgotten by the insulted man.

A party of friends connected with Mánu, a chief of the Waimaté, called on me with a quantity of hogs, and other provisions; I gave them such articles as they wanted, and they expressed their satisfaction. They were on the point of leaving the store when Mánu entered and conversed with the party on their purchases, who stated they had tápued a piece of sheet lead of large dimensions, which they would redeem as early as they arrived from inland. Mánu advised them to take it then but they excused themselves saying, this was their first transaction, and they were satisfied with their payment. I told Mánu

it should be kept apart for his friends. But he called for assistance, and had the lead thrown outside the store, when it was quickly placed in a canoe, and paddled from the place. Mánu pretended great indignation at being refused to have his own way, but whispered to me he would pay for it. The party who did take the lead, paid some months after, and the transaction raised the importance of the chief, which was all he wanted.

The situation of a slave or taurekáreká is less burthensome to the northward than it was within a very few years back.

Slaves are persons who have been taken in actual war, or in a predatory excursion, where a village has been surprised and captures made. The victor or master has full power over the life and body of his servant. When the slaves meet, they weep and sob for hours together, with anguished hearts, the loss of those they loved, the happy times they formerly enjoyed, that can never again return, and their own captivity among those who have feasted on the bodies of their dearest friends, and who thirst for their blood with cannibal voracity. They cut deep gashes in their bodies with muscle shells, as each thought of the past is brought in gloomy review before their afflicted minds.

Children born to chiefs by slave wives generally lose their attain. When a principal chief is taken prisoner alive, he is generally ransomed, but ever after, even among his friends during a quarrel, he is twitted for having been a slave, however transient might have been the time of his captivity.

Between this class of the New Zealanders, there is some resemblance to the twelf hindi and twi hindi or inferior people, that existed among our Saxon ancestors in England and in the northern kingdoms of Europe; the value of whom amounted to two hundred shillings, and if they were murdered, the assassin was mulct about thirty shillings. Few people of the United Kingdom are aware how many hundreds of bond people there are in England at the present hour, whose bodies belong as surely to the service of the lord of the manor, as ever slavery or anything akin to it existed in the times of the Confessor.

Captive chiefs, who have lived unredeemed for years among their captors, generally intermarry with the principal females of the tribe, and in after years, when taking a journey to see the relatives from whose society they were originally severed, seldom or ever rejoin them. They are in fact regarded as belonging to another tribe. Should a slave be caught making his

escape he is regarded as outlawed, and any person may kill him.

An occurrence of this kind, came to my knowledge while I resided in the vicinity of the East Cape.

A slave had joined his master in paying a visit to a distant village, where the bondsman recognised his wife, who was also a slave in the village. The man proposed a plan of escape to his wife, who readily consented; in a little while they effected their departure from the place, and in making their way through a wood, they were espied by a native belonging to the village, which they had just left; the stranger deliberately levelled his piece, and shot the poor man dead; the woman he tore away from the dead body of her husband, and conveyed back to his village as a wife for himself. The murderer raised his consequence by the act, for the hapless wretch that was murdered being a slave, and the murderer a chief, nothing could be done, as it was agreeable to the law of the country.

The slaves that were brought from the southward by E'Ongi were very numerous.

Tarriá a powerful chief and one of the warriors, landed at Tepuná in the Bay of Islands, with several of the bondsmen in his canoe. On landing, this chief had three slaves killed and

cooked for refreshment. I was informed by Mr. Butler, junior, that his parent who was a member of the Church Missionary Society at that period, even fell upon his knees to save the remaining miserable wretches. The cannibal consented with great apparent complacency, but much annoyed that he was not allowed to take his favourite repasts in quiet, he removed, (after dinner), and bade adieu to the missionaries, who it must be admitted, he invariably protected with his authority. On reaching the Waimáte, sixteen miles inland, now belonging to the Church Missionary Society, he had three more slaves killed, and feasted to his heart's content, until his stock, originally about forty slaves, were all devoured.

After sufficient time for digestion, this remorseless glutton felt himself *renovated*, and open to join any new excursion, where the exploits would be probably attended with results similar to the last.

It has often happened that slaves have escaped, and by continual additions to their party from different villages, have formed a community or tribe among themselves.

The Wakátoa tribe at Opotiki, bearing north of the volcano Wakári, in the Bay of Plenty, have sprung from such runaways. These latter fel-

lows amount to three hundred fighting men. The elected chief resided for some time in the Bay of Islands. While there he invited the master of a colonial trader, the "John Dunscombe," in 1834, to sail to his settlements, promising him a full cargo of flax. The master did so, accompanied by the chief. On the bar of the river Opotiki, there was scarce sufficient water, and the vessel struck heavily several times in getting over. As soon as she was in deep water, the natives came on board and stripped the vessel of everything portable, leaving the bare hull only. After causing the crew to undergo many hardships, the ship was at last permitted to leave, almost a wreck. By dint of refitting at the river Thames, the "Dunscombe" arrived at the Bay of Islands, and underwent a thorough repair.

Slaves are often sold or exchanged among the natives, and sometimes the masters will discharge and allow them to go away free.

Slaves sold to Europeans are not virtually the property of the latter, as has been instanced in many cases, the slave running away to the village of his former master, who extends his protection to him.

The price of slaves differs much; a small hatchet would have purchased three or four of them in 1814, but twenty years later a single

individual in the Bay of Islands, was worth thirty times that amount. Seamen running away from ships are often made slaves. The "Waterloo," and the "Harriet," were both wrecked off Táránáki ; the master, wife and two children, together with the crew, of one of the vessels were taken prisoners by the natives, who treated them all in a cruel manner. Several were murdered, cooked and devoured, and the heads preserved. H.M.S. "Alligator," Captain Lambert, sailed to their assistance, and had great difficulty in preserving his ship from being wrecked on a dead lee shore. After some skirmishing with the natives who acted with their usual treachery, he recovered the survivors. Much praise was due to Captain Lambert for the address with which he performed the arduous service. Some of the heads of the murdered seamen were found preserved by the usual process.

Slaves are the most annoying of the several classes in the country ; having no character to gain or lose, they subject the commercial trader to much inconvenience.

Slaves who die by disease are seldom devoured, but hastily flung either into the sea or a hole, where the dogs often feed upon the remains. Slaves are also termed kuki, from the English

word cook, the occupations of the culinary art being confined principally to that class of people.

A runaway slave who leaves the camp of his master, to give information to the enemy, stands but little chance of preferment, as the moment he has finished his narrative to the invaders, his audience rush forward to make him their prisoner, and in the scuffle for precedence a friendly person dashes his head with a tomahawk, that each may partake of the body. In such cases the wild savages struggle with impetuous fury, each striving to appportion to himself the largest share of the feast. The slaves, from the little discipline they are kept in, are important drawbacks to the moral improvement of the people.

They are not less given to the abominable art of lying than the chiefs or freemen, and they fabricate inventions that have also been additional causes towards the present depopulated state of the country.

The *population* of this extensive country is very limited. Cook and later navigators observe that the number of inhabitants bears no proportion to the extent of country. The North Island has the most extensive population, and the causes mentioned under colonization, of the decrease of the aborigines, I am inclined to think might meet with the benign approval of Miss

Martineau, and sensibly relieve the mind of Mr. Malthus.

The habits and manners of the natives of the two islands, differ much.

To the southward of 42°, on the west coast, few natives are found, and those that live some degrees to the northward, are mostly dispersed in small parties, and seem destitute of those advantages that are possessed by the islanders of Éainoméwe. Those living away from the vicinity of Europeans to the south, lead a life of misery ; harassed, unsocial, and uncomfortable, like the Arab in the inspired writings ; the men are care-worn, the women as ordinary as the sex can well be, and worn down by early anxiety, hunger, increasing degradation, and incessant fear and misery.

Observant navigators, who have frequented the coast of the southern islands, are struck with the fact of not being able to recollect the faces of their native visitors whom they had seen on previous voyages, they having either migrated elsewhere, or had been driven away by stronger parties. Deserted habitations are presented in every direction, and moss-covered fortifications whose fences trail on the ground, are inhabited solely by the feathered race.

The chief, Raupará, of Kápiti or Entry Island,

has been one of the principal actors in this desolation. He has enacted the part of E'Ongi, in the southern districts.

Equal to that renowned chief in cunning, valour, cannibalism, and good fortune, but possessing a more treacherous disposition, he has been a principal means of weakening his country in the event of foreign invasion.

The wide and dangerous passage of the streights has been no barrier to this man, who has proved an insatiable destroyer to the tribes around.

It must be added that many masters of colonial trading vessels have, for the paltry interested consideration of a few tons of flax, done everything that villany could devise to aid these miserable savages, in destroying each other. A man, if he deserves the appellation, named Stewart, commanded a brig called the "Elizabeth," and sailed from Port Jackson in 1831; he directed his course to Cook's Streight, in search of flax to fill his vessel. On arriving at the flax district, he inquired for the article he was in quest of, when the natives told him, if he would help them to destroy their enemies, his assistance should be rewarded with a cargo of flax. The perfidious wretch instantly agreed, took as passengers a large number of native warriors, and sailed for

Banks Peninsula. On arriving off the coast, Stewart decoyed the principal chiefs and families on board, when they were immediately put in confinement. A great number of the natives of the district were thus decoyed, put to death with tortures, and *actually cooked in the ship's coppers*, and when the inhabitants could no longer be induced to go on board the floating Golgotha, Stewart and the natives went on shore, destroyed all they could find, and set fire to the villages.

The horror of the poor captured wretches, when they found themselves betrayed by a white man, in whose tribes they had always trusted, is not to be described.

The head chief, a venerable old man, it is currently reported, was nailed alive to a staunchion in the cabin, while the body of his son, in a cooked state, was devoured before him. Other cruelties practised are too disgusting to be mentioned. The authorities in Port Jackson took notice of the crime, and the horrid details were sent home to the Colonial Secretary; it was received with the usual expression of English sympathy, regarded as monstrous and very shocking, and no more was said about it. The ruffian who committed the villainy was allowed to escape; he left Sydney in the same vessel in which he commit-

ted those enormities. Another master of a schooner, of the same name as the above inhuman fellow, also trafficked in similar commodities. The *sensibility* of the latter Stewart would only permit him to deal in preserved heads, in which he created such a scarcity in the market, that the natives were induced to fight to preserve the heads of the conquered, and finally obliged Governor Darling, of New South Wales, to issue a humane order against the importation of such disgusting traffic to a civilised man. The conduct of this man was such that his life would be forfeited if he made his appearance on many parts of the coast. This disgraceful conduct, to say the least of it, has been dearly visited on many white men. I was nearly sacrificed, together with a small vessel I chartered, by the natives in Tolaga Bay on my first arrival among them, which I could only attribute to the conduct of masters of ships, who had preceded me on this part of the coast.

CHAPTER IV.

Adventures in Tolaga Bay—Our arrival—Anchor up the river
—Battle among rival tribes—Jealousy of the people towards
each other—Arrival of the Chief Káni—Presented with relics
of Captain Cook—Description of Uwoua—Perforated valley
—Cave of Tupia—Cook's Well—Native drawings—Isle of
Arches—Remarkable Caverns—A Whale Hunt—Ingenuity
of the people—Native Artists.

WE arrived in June 1835, after experiencing in our small vessel four successive gales from each quarter of the compass, during our passage from the river Thames (Horáké); the cutter in consequence leaked much, and we were obliged to put in to repair the damages we had sustained. Night approaching fast, we anchored close to the small island of Motu Eka, (Fish Isle) previously

to which we perceived a large canoe, about seventy feet long, crowded with natives. On the canoe running along side, some chiefs hastily stepped on deck, and after mutual interrogations, we agreed the canoe should take us in tow, as it fell calm.

A couple of European flax traders soon joined us, who behaved with much hospitality. As an assurance to the natives that we should remain at our anchorage during the night, we gave them our water casks to be filled and brought off in the morning, and also ordered some firewood. Early the next morning about thirty canoes, each of a very large size, came off to us filled with people, and bringing a quantity of wood as might well have supplied a ship of five hundred tons for twelve months; we afterwards understood the axe had not lain dormant, but that the natives had been chopping wood all night. However, the rejection of this redundant article did not lessen the mutual friendship that apparently sprung up between us; yet our European friends bade us beware of surprize; treachery might be intended, as it appeared during the preceding evening that it had been strongly debated among the natives, whether or not our vessel and selves should be taken as a prize; the most greedy and adverse party stating as a rea-

son that we had doubtless arrived from Port Jackson, and that it could not possibly be known in that colony whether we perished at sea, or were lost on an inhospitable coast ; that nobody being left alive to tell the tale, it would not militate against the place. Notwithstanding the many arguments in favour of the scheme, our good fortune prevailed, as it was urged that the principal chief of the district, then absent at Turunga, (Poverty Bay) some forty miles to the southward, would be greatly enraged at the circumstance of any vessel being despoiled during his absence, also that his conduct had hitherto favoured the visits of shipping, and that such an act must spread abroad through their European residents, who, in consequence of all future vessels avoiding the port, would themselves also leave, and they would be wholly without European trade ;—these arguments had prevailed.

As we could not undertake to do our repairs in so open a place as we then lay at anchor, I determined to have the vessel towed into the small river at the head of the bay, which we accordingly had performed by some canoes and our whale boat, the vessel's keel just touching the sand. This was on the turn of the flood tide, and the weather was serene and beautiful. It is not easily to be forgotten, the motley assemblage that

greeted the arrival of our vessel, the first that had ever entered the river, following us on either bank, as the craft was slowly towed to her place of anchorage; shouts, acclamations, dancing, songs made for the occasion, cries of "airemai," waving of native garments, blowing the conch with the most discordant din; some of the natives jumping high in the air, others rushing into the water, throwing small sticks at us, (a native mode of welcome) not a few swimming alongside the vessel, and many other feats, accompanied by a deafening noise until we dropped anchor.

Canoes then put off from all quarters, some bringing presents to us, others coming for trading purposes; hogs were brought alongside, sufficient to have filled a larger hold than our vessel possessed.

On the arrival of the chiefs on deck, I made each the necessary presents in tobacco, pipes, &c., and by dint of persuasion and entreaty, obtained some order. I told them the object of our visit was to repair the damages our vessel had sustained during the late gales, and that I would let them feel the benefit of our entering their port, by purchasing every article that I could possibly render serviceable previously to our leaving them; that I would be on shore the following day, and buy as many hogs to salt down as was

fully necessary for the voyage. Accordingly we commenced our repairs of pitching, calking and mending the torn sails.

On our deck sat some of the oldest chiefs, wrapt up in their native mats, who had, when boys, been carried on board the "Resolution," when commanded by the illustrious Cook.

The next morning I went on shore to the village Pá, on the north side of the river, where I found in the yard of one of the flax traders, a number of fine hogs for sale. I had taken with me a carpet bag, containing a variety of trifles, much in repute among the natives, together with some tobacco, tomahawks, hoes, &c., all of which are highly prized. I purchased several large hogs, at a reasonable rate, and the sellers were perfectly satisfied with their payment. I bought from them all that were offered.

I learnt that the settlements on either side of the river, were occupied by different tribes of natives; that those on the south side were the proprietors of the adjacent lands in every direction, and had, as a patronymic, the euphonious sounding names of *Tetongá au witi*; that they were under the subjection of a chief renowned for his own warlike actions and those of his ancestors, and who could boast of an ancient genealogy inferior to none perhaps in the island. The



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Wichitah Village near St. Mary Bay, New Guinea

— C. H. B. 1876



name of this dignified hero was Te Kani o tekki rau ; that he had invited the natives occupying the north village, whose tribe was called Urua wero, or Burnt Post tribe, from the circumstance of a former fortification formed of posts, which they had, at an earlier period, possessed, being taken in battle and themselves precipitately dispersed, while the said posts having taken fire, were still burning. This people had resided at the bay called Tokomáru, thirty miles to the northward, misnamed by Cook, Tegadoo, to prepare the manufacture of flax for the European settlers, one of whom, in different employments, lived on either side of the river.

The policy of the sagacious chief, in inviting this emigration, (for flax swamps abound for many miles in the vicinity of this bay,) could not prevent feelings of jealousy in either party against each other ; trifling collisions were incessantly taking place previous to our arrival ; but an occasion early arrived, after our casting anchor between the two settlements, that eventually caused their separation.

Anxious to finish our repairs and to proceed with our work undisturbed, I generally went on shore to make my purchases, but on the fourth morning after our arrival, the deck was filled with natives from the north village, selling nets,

fishing lines, and garments, made of the flax-plant, in exchange for nails, hooks, tobacco, lead, musket flints, &c. The trade was carried on somewhat briskly, when, whether previous mischief was intended I could never discover, a musket, loaded with ball, was fired by a chief from the south village. The report of the weapon was no sooner heard by us than a chief, named Rangihuia, a chief of the south tribe, but residing with his friends in the north village, being in disgrace with his former friends and relatives from bad conduct, instantly threw off his native garments, tightened his belt round his denuded body, and with the most ferocious gestures vehemently demanded his friends and all on board to leave the vessel, and pull for the shore ; to those who were slow in obeying his commands he instantly seized a rope, and, indifferent to rank, age, or sex, soon cleared the vessel by making those natives take to swimming, who had no canoes alongside. With hurried distortion of features, he commenced a war speech, vociferating with all his might, and defying the southern tribe by language and gestures equally obscene and disgusting ; he then hastened on shore to the north village, which was close aboard. The chiefs and slaves, entirely naked, all armed with muskets, met this hasty personage, whose fury

appeared to be augmented by finding himself once more on terra firma. The war dance now commenced on either side of the river, and each party during its continuance, brandished their muskets, making furious gesticulations, and shouting towards each other curses, and defiance.

Rangihuia, who appeared to be the principal in the quarrel, flew up and down the beech, a representation of an infuriated demon; his tongue was thrust out to its utmost length; his eyes glared with the frenzy of a ruthless fiend; no horrible grimace was omitted that could strike terror into the enemy. The muskets which had been hastily loaded with ball, were now discharged by either party against each other; but instead of the butt being placed against the shoulder, the pieces were hastily levelled without aim, the stock being lodged against the hip. The parties were out of reach of the ball, otherwise destructive work might have ensued; however, we being within reach of either, suffered not a little in our sails. Suddenly, within twenty minutes after the first gun was fired, a cessation of war took place; each enacted over again the war-dance. A venerable pacificator took to his canoe from the north village, hastily paddled to the opposite

village, and settled terms of future peace. As to ourselves, we hastily made below into the cabin, at the commencement of the *fracas*, esteeming discretion the better part of valour, as the balls flew about us like hail ; we had no inclination for so dubious a martyrdom, or to stand as targets to the misdirected aim of these pugnacious people. The venerable old gentleman, who was somewhat scantily dressed for the occasion, having himself been one of the combatants, had only hastily flung an old mat, similar in size to a kilt, and that over his shoulders, which answered the purpose of the herald's tabard ; the rest of his lengthy person being after nature's fashion. He no sooner accomplished the business he was ordered on, than a musket was fired as an attestation of peace, misinterpreted by us as a renewal of hostilities, *flagrante bello*.

Dancing, jesting, and indiscriminate intercourse followed on either side, as if nothing had happened ; each boasting of his valorous exploits. This national trait did not add much to the " pleasures of hope," as far as our security was concerned, for we now found that the original cause of the quarrel arose from a jealousy excited in the breasts of the people of the south village, for our having dealt that morning with

too many of their opposite neighbours : of course, had any accident happened by mere chance, to any of the parties during this mad contest, we should have had to bear the brunt ; the vessel would probably have been plundered and destroyed, and ourselves slain.

I determined on a different line of policy for the future, while among these people, so that should any quarrel again commence, during the absence of the principal chief, to make "assurance double sure," by detaining on board the young son and heir apparent of Te Kani, then a child of six years old, whose great rank would have been of the utmost service to us.

A few days subsequently to the occurrences above narrated, we were apprised of the Chief Kani, and his retinue of warriors, by a loud report of musketry in the southern village. The usual tangi commenced, and for nearly an hour we were anything but regaled with the inharmonious concert. By the time our chief came on board all had resumed their usual gaiety and cheerfulness. He approached the vessel in a small canoe, undistinguished from his people, either in dress or style ; his person was noble, in height somewhat above six feet, and, by his dignified walk, commonly assumed by superior men in rank, he shone pre-eminent above his

companions ; his age was about thirty six years, his countenance handsome, but little marked with the moko, and garnished with a large dark bushy beard which gave him the appearance of an Arab of Mocha.

Advancing up to me, we pressed noses, (ongi) and entered into conversation, regretting he had not been at home on my arrival, to prevent any previous unpleasantness ; that his absence at Turunga, (Poverty Bay) was occasioned by some quarrels that had broken out among some of the minor chiefs of that place, and those under his chieftainship ; that detesting war himself, he had undertaken the journey with a few friendly warriors, to obtain a league of friendship with the opposite party, and had been fortunate enough to succeed in his endeavours to allay the animosity that had then existed for some time. That he had seen no benefit arise from the continual wars that had been carried on among his relatives and friends from his childhood, in which he himself had signally suffered, both in person and property. He had determined on an opposite conduct, and as I must perceive, had invited his relations from Tokomáru, where the korari (flax) was not to be found, to aid both themselves and his tribe, in furnishing the mooka (dressed flax) which abounded around him, to the European ; that two

white men unconnected with each other had settled in his village, and that he had given the Tokomáru tribe one of them, that on that account no jealousy might be instituted. He added, (smiling) “perhaps the white man will believe my actions which are before his eyes, better than my conversation.” I assured him I had much longed for his arrival, and presented him with a small box containing several esteemed trifles, on the receipt of which, by an attendant (for the chief was tápued by the priest on his arrival, and dared not handle anything) he appeared much delighted. “Aroai de pakéha!” “Kátai taku oá!” “A ná ná!” Exclamations of surprise and pleasure burst from the lips of the gratified man, as each article was produced, and held up to him. After discussing the usefulness of each to his admiring friends, he suddenly turned to them and said, “What can I give the white man who has treated me so well?” This equally posed the gentlemen in waiting, they appeared somewhat *hors de combat*, when a young man who had attached himself to me, previously to the arrival of Kani said, “That the two spike nails originally given by Te Kuki (Cook) to the natives of Turunga, and captured in battle by Kani’s father from the original possessor, would be most acceptable;” the chief

sent on shore for them immediately. Kani then asked what could induce me to prize a couple of old nails, when I was giving away articles of infinitely greater value made of a similar material, and concluded by asking if Cook was my father or uncle. I told him, proud as I should be of the relationship, I could not boast of being so nearly connected, but that I belonged to the same tribe of Europeans, and was born under the same venerable chieftain; he then asked if Kuki had been a great chief in his own country Ingéráni (England). I answered that no name was held in greater estimation, and that the benefit he did his tribe in making known to them countries, the existence of which they were previously to his time ignorant of, would cause his services to be cherished by future tribes yet unborn.

By this time the envoy who had been sent for the nails, returned bringing also with him two handsome garments or mats (*kaitáká*) made of dressed silken flax; the nails were tied together with a piece of flax; one was a five inch spike without any head, (originally formed so) the other was a six inch spike with a small projection on the head, but not lapping over on each side: they had an antique appearance, and had been used by the natives as chisels, for carving

boxes for their little trinkets. These, together with the mats, were thrown at my feet by the command of the chief, in the usual ungraceful manner, wherein these people are wont to make presents.

They were much surprised at the visible delight I displayed in gaining such valued relics of the greatest navigator, in whatever light we view him, that ever lived. Kani was also much pleased at the reception his presents had met with, and approaching his wife, who with some of her maidens were remarkably mirthful, sitting on the taffrail of the cutter, pointed to three light blue beads that were appended round her throat, with a piece of flax, said, that those, together with the nails were the only relics left of the great Kuki; and from what I had said of him, and the delight I had felt on receiving the nails, should never be parted with out of his family.

The beads underwent an examination all round for the thousandth time, and anecdotes were repeated of that celebrated man and his Tahitian interpreter Tupia; these kept us in conversation for some time. Our anecdote on the first introduction of gunpowder was somewhat laughable. A small quantity of that combustible material had been given to the native head

chief (Kani's father) who, to his unpracticed eye, not perceiving any vast difference between it and the seeds the Europeans had planted, was delighted at the idea of a new vegetable food, to vary the monotonous edibles then only known in the country ;—accordingly the natives were ordered by the chief, superintended by himself, to prepare in the most careful manner a plot of ground for this new *légume*, that was to be indigenous for the future to the soil. The gunpowder was accordingly planted, after a smart shower had previously fallen, to ensure the fruition of the supposed seed ; with what success need not be added ; part of the stock was consumed by throwing small portions in the fire, the blazing of which surprised the people vastly ; but one man, more impatient than the rest, threw the remaining quantity on the ashes, the effects of which, though the quantity was small, quickly dispersed the group exclaiming it was the “ Atua no to páhehá,” (the Deity of the white man).

Kani requested me to accompany him next day to Opotoumu, near the south entrance of the bay, where we should walk over the same ground, and native paths that existed in the time of Cook, and which had been traversed by him. The following morning, at the beginning of the ebb,

we went in the whale boat, the chief, the arch priest (tohunganui) who was his brother-in-law, accompanying us; we passed over the bar of the river in safety, across which, a little surf broke; we coasted the south side of the bay formed by high cliffs of argillaceous formation. The shore at the base of the cliffs was covered with stones of granite, worn perfectly round and oval by the action of the water, small pieces of burnt wood, tápued sticks, painted with kokowai (red burnt clay) washed away from some sacred shore near the sea, pieces of the vow (native cork tree,) nets and pumice stone, from the volcanic mountain of Wákári to the eastward off the Bay of Plenty, while wild celery hung about in vast profusion, with other indigenous vegetables.

Cook calls this place Tolaga Bay, which is evidently a misnomer as the word is unpronounceable by many of the New Zealanders; the place is termed by the natives Ou Auwoa or Uwoua. I repeatedly requested to know if the place had no other appellation in former times. I was answered, it had never long antecedent to Kuki's time, been known by any other name than Uwoua. This bay lies in latitude $38^{\circ} 32'$ south, longitude $178^{\circ} 22'E$. The tide rises about eight

feet, high water at full and change 6 p.m ; the width at the mouth between the headlands, is one and a half mile, in width and depth nearly two miles. We had almost pulled to our destination, when we arrived opposite to a very large cavern, very high and of some depth ; we did not stay long to admire this natural curiosity, as close adjoining it, a splendid perforated natural arch burst on our view, exceeding in grandeur anything of the kind I had ever beheld ; a reef of rocks ran out into the bay from this gigantic causeway ; it was of argillaceous formation similar to the cliffs around. Here I requested to land, which we accordingly did, the perforation led into a valley. I employed some time in sketching this magnificent curiosity, during which the natives made their remarks on the progress of the drawing, one proposing such an alteration, which I no sooner complied with, than not a little laughter ensued at the taste displayed by the scrutinizing eye of my Mentor.

The appearance on either side the arch was romantic in the extreme : shrubs and small trees of every description peculiar to these parts, hung in wild luxuriance from crevices among the rocks ; but the mind will scarcely conceive the

awful tempests, whose repeated ravages could have battered so large an opening in these cliffs.

Through the valley we reached the indent of Opotoumu, beautifully situated in a dell, encircled by rising hills covered with a variety of shrubby trees, evergreens that appeared equally beautiful now in depth of winter, as in the more genial season of summer ; not a leaflet but bore the liveliest hue.

The friendly Kani preceded me, and led the way through the devious native paths ; which are never to be found in a strait line, even when the road over a plain best admits of it. The part of the valley which we visited, was densely covered with the celebrated tree, known in the South Sea Islands by the name of Kava, here also called from its ungrateful taste kauakaua, or bitter : its height is about twenty feet, with a leaf of bright green similar to the laurel tribe ; its leaves, when crushed, yield an aromatic fragrance. Several of the palm tribe raised their tall heads above the surrounding foliage.

One tree was pointed out to me as peculiar to this spot, and stated by the natives, who accompanied me, and whose residences were at far distant settlements on the coast, as growing only in this valley ; it was in height thirty-five

feet, with spreading branches, frondiferous, and of a similar colour to a species of phillanthus that is found in large quantities near the beech. The tree is nuciferous, and bore at the time clusters of early berries, which when in a mature state are dried by the natives, and used as beads.

The flexible tu pahihi (elder berry) with its pensile clusters of ripe fruit, pending over the surrounding fern of the colour of the mulberry, was also growing in profusion around this neglected valley, encircled by several convolvuluses indigenous only to New Zealand. The Campanula or bell flower of various hues, pink, yellow, and white was observable, climbing around the stalk of every shrub of sufficient strength to bear its light weight. Not a spot of earth lay waste ; many parts teeming with the k  h   or wild turnip whose yellow flower on stalks of six feet in height, covered the distance, as far as the eye could discern, and emitted a pleasing fragrance.

The chief now wound his way up the side of the hill followed by myself and the friends who accompanied us. We were arrested in our progress half way by a cavern, (h  n  ,) which stopt our farther progress. Its arch was remarkably high, but of little depth ; it was similarly argillaceous as the caves we had seen below in the

bay. Kani enquired if I felt gratified, adding "Ekoro, tenei ano te háná no Tupia," (this, friend, is Tupia's cavern.) I learnt that in this cave the favourite interpreter of Cook slept with the natives: "he was often in the habit of doing so during the heats of the day with his native friends, as is the wont of the New Zealanders," said my conductor; "Tupia was a great favourite with our fathers, so much so, that to gratify him, several children who were born in the village, during his sojourn among us, were named after him." A few yards in front of the cave, is a small hole that was dug in the granite rock, by order of Cook, for receiving from a small spring, the fluid that unceasingly flows into it. The marks of the pick axe are as visible, at the present day, as at the period it was excavated under Cook's eye. The water that overflowed this useful little memorial of our illustrious countryman, was pellucid and very cold. The sun had not penetrated this sequestered spot, for many years, from the umbrageous kaikátoa, and other trees that surround it.

Around the surface of the cavern are many native delineations, executed with charcoal of ships, canoes sailing, men and women, dogs and pigs, and some obscenities drawn with toler-

able accuracy. Above our reach, and evidently faded by time, was the representation of a ship and some boats, which were unanimously pointed out to me, by all present, as the productions of the faithful Tahitian follower of Cook, (Tupia.) This also had evidently been done by similar materials.

This cavern is made use of as a native resting place for the night, as the villages of Uwoua are at some considerable distance from Opotoumu ; it is mostly in request by parties fishing for the kohuda, (craw fish,) and other fish, which abound in all these bays, and of which an immense quantity is procurable in the vicinity.

I was much pleased with my excursion, and after a review of the beautiful and interesting localities, we entered the boat which been sent round the bay to meet us. It has seldom been my lot to fall in with scenery more romantic than I found in this small bay of Opotoumu, enhanced by the cherished associations of the immortal circumnavigator. In front of the entrance to the bay is situated the Isle of Arches, (Motu Oroé ;) this small island, with deep soundings around it, is perforated in six or eight places, and from its formation, affords so many different views. From a certain point, it presents an appearance not unlike the ancient remains of a cloistered

abbey ; again, by shutting many of its perforations, and changing the former position, it recalls to review the dilapidated windows of gothic oriel architecture ; it forms an addenda to the surrounding scenery of no common interest. A peculiar rock, not unlike the celebrated Cheese Ring, in Derbyshire, about sixty feet in height, adds to the singularly picturesque appearance of the scene ; like the natural curiosity above mentioned, it tapers below. A heavy swell runs between it and the Isle of Arches.

At a later period of my sojourn at Uwoua, I was induced to make another trip, by sea, about forty miles farther to the southward. I was accompanied by the natives in a canoe, which was named the Urua tau, after a deceased chief much renowned for his valour and cannibalism. This canoe, which I afterwards purchased, was formed of four pieces tightly put together ; sixty feet in length and six feet three inches in beam. After passing Sporing's Island, (Motu Poriwoa,) we came in sight of a number of caverns whose immense magnitude realized, in their appearance, the Asiatic palaces of the marine enchanters who commanded the winds of space and the waves of the deep, rather than any terrestrial similitude I could call to mind. These stupendous wonders, against which the whole

strength of the vast Pacific lashes, without any intermediate obstruction for thousands of miles to ward off its force, can but seldom be viewed. It requires the calmest weather for some time previous, as a continual heavy swell, formed by immense rolling seas, break with fury on this rugged portion of iron bound coast. This series of magnificent perforations are on so uncommon a scale of magnitude and grandeur as really to defy description; they strike the beholder with awe and admiration and truly induces him to feel,

“God works in a mysterious way
His wonders to perform.”

One of the caves on Poriwoa, is excavated close to the water's edge, and, refilling at half flood tide, the approaching waves cause a peculiar hollow noise on entering this submarine cavern, and are again spouted forth to some height, with a noise and appearance similar to the spouting from the spiracle of the right whale; it is named in consequence, by the natives, *Mungi no te tohora*, (Whale's Mouth.) The entrance to one of these interesting submarine caverns was pointed out to me, by the natives, as capable of being traversed at the lowest ebb of spring tides. It had been

passed by a few natives some two or three miles under the ocean's depths from high water mark. The storms and continual gales, experienced during the winter season, prevented my enjoying the invaluable treat which a visit to the cave would doubtless have ensured.

On our return to Uwoua, we saw three whales, each about fifty feet in length, harmlessly spouting and gambolling in the bay. My native friends were quite in glee, and immediately gave chase to one of them, little reflecting if the canoe was upset, (a very probable circumstance,) whether or not I could swim as well as themselves. A young chief, who was in the canoe, who belonged to Kapiti, (Entry Isle,) in Cook's Straits, rose up and shewed us how Europeans kill the whales in that part of the country where he resided, making use of sharp pointed sticks, with which the bottom of the canoe was floored, as mimic lances.

The "Resolution," commanded by Cook, in 1769, remained on this part of the coast nearly three months. He adds, in his remarks, how much he preferred the pacific people he found in this place to the turbulent savages of Poverty Bay.

Spring's Isle forms the south headland to Uwoua; it is separated from the mainland by a narrow channel. On the top of this island, the

hill is scarped, and was formerly occupied as the Pá, or stronghold ; but since the introduction of European implements of war, they have been abandoned, in a great measure, and have fallen into disrepute.

On the south side of the bay the land rises in high cliffs of a similar geological formation. A small rocky islet, called Motu Eka, lies to the north-east, at a small distance from the shore, and several sunken rocks and reefs lie some few miles to the eastward.

In this district of Uwoua, I met with many clever artists in the pleasing art of wakiro, (carving,) which in beauty of workmanship and intricacy of design, (not always confined to the most modest subjects,) left, at an immeasurable distance, any thing of the kind I had hitherto seen to the northward. I gave a pair of pocket pistols to a chief, named Tourá, to carve on the butts and design whatever his fancy might incline him ; in a few days he presented them to me, finished in as chaste a style as I could have procured from an European artist ; his modest demand of a small head of tobacco for each was immediately paid. This artist also favoured me with a carved stern post, (rápá,) for my canoe, the " Urua tou." A representation of this piece of laborious workmanship cost

the artist six weeks' incessant labour, including the assistance he received from his friends ; his bill, (six small pieces of wood tied together with a piece of flax,) when presented, was paid instanter ; the sum total amounting to six heads of tobacco, or not quite one half pound of the narcotic. This native gentleman, whom I created my artist in ordinary, during my residence in his vicinity, I employed, as long as he would work, and generally gave him something to do, especially carving an elaborately engraven box ; but unless kept upon short allowance, little would he do in the way of work.

CHAPTER V.

Establishment of the Church Missionary Society—The difficulties met with—Misconduct of the early members—Missionary travels—Stations of the Church Missionary Society—Wesleyan Methodist Missionary Society—Its establishment at Wangaroa—Subsequent ejection by hostile tribes—Settlement at Hokianga—Improvement of the people—Visit to Hokianga—Influence of missionaries—Destruction of the “Boyd”—Causes assigned at the present day—Attack on the “Endeavour”—Capture and loss of the “Mercury.”

THE establishment of a missionary settlement, for converting the heathen natives from the error of their superstitions, was commenced in the Bay of Islands, at a village called Rangioua, on the north side of the harbour, in 1814.

The persons deputed to the onerous task had been sent out under the auspices of the Directors of the Church Missionary Society, who have

never relaxed in their endeavours to further and promote the laudable work which they originally undertook at the solicitation of the Reverend Samuel Marsden, senior chaplain of New South Wales. This mission, as it might be also said of those in the South Seas, undertaken by the parent body, viz., the London Missionary Society, could scarcely have been entered upon, with probable success, but for the previous establishment of the colony of New South Wales.

The early missionaries, in New Zealand kept their ground with great difficulty. They, at first, were placed under the protection of a chief, named Tuátará, (lizard,) who died shortly after. They afterwards divided their strength by establishing a settlement at the head of the Keri keri river, some few miles to the westward of the first settlement. In this place they were under the protection of E'Ongi, an uncle of the deceased Juátará. The new settlement, under a chief of the same family, which ultimately proved judicious, caused much jealousy among the surrounding chiefs, especially Korokoro, chief of Pároa, a wily political native and Pomáre a chief residing at the Kouakoua, an insatiate cannibal, but equally as sagacious and politic as his rivals. The principal cause of fear, on the part of the

missionaries, was the continual absence of E'Ongi, who was constantly bent on war, and that his enemies might take advantage of his absence. They had innumerable trials to undergo, in which every commercial settler has had fully to participate, singly and alone who has hitherto resided in the country.

The missionaries, for many years, were barely tolerated by the natives, in consequence of their determination *not* to supply European ammunition to the natives.

It must here be remarked that, at this early period, the Directors of the Society in England had not the means of choosing labourers for the work of converting a people whom the accounts of all travellers agreed in representing in the most repulsive terms. Such persons as could be obtained were sent out, without the Society being sufficiently enabled to ascertain the *individual character* of each of their missionaries ; the consequence was, that a number of worldly-minded men arrived at the seat of labour, and from their general conduct were detrimental to the well devised intentions of the Society at home. Partly from the reprehensible conduct of some of these men, many collisions occurred between them and the commercial traders, who were stigmatized by the appellation

of devils, (pronounced by the natives Tawará,) by which name every person is still distinguished who is not attached to the honourable society which the early missionaries disgraced, and were afterwards ejected from, as early as their infamous conduct with the females of the land was made known. I readily admit the intelligent portion of the society's labourers, at present located in New Zealand, would have deprecated so silly an appellation for their commercial countrymen, who needed more the assistance than the enmity of the missionary body ; but the name had gone forth, and *nick*-names once given cannot be recalled from the natives.

To these early missionaries and their misconduct, the present body composing the Society's missionaries, may in some measure attribute having often found the minds of the natives exasperated against them, as also by the vicious untameable conduct of many prisoners who have escaped from the colony of New South Wales, and like wild beasts, roam where they list, poisoning the native feelings, equally against all classes of respectable Europeans, hitherto undeterred by fear of punishment.

Many of the missionaries have been faulty in hastily repudiating the testimony of respectable Europeans in exculpation of themselves,

and listening to the plausible inventions of the natives, of whom the principal chiefs of the land, it is well known, are unworthy of being trusted on their most solemn affirmation, and *once excited*, they will not scruple to slander their dearest and nearest relatives by tales of wild inventions—the effects of bitter hatred and passion.

As an individual residing in the country, in my transactions with a minor portion of the brethren, I have met with kindness, hospitality and politeness. These remarks particularly refer to Messrs. Henry and W. Williams, Clarke, Humblin, Fairburn, Chapman, etc. who have conciliated esteem by the usefulness of their lives. There are doubtless others of equally pleasing character, removed in distant stations.

Many observations animadverting on the conduct of the missionaries of the Church Missionary Society in New Zealand have been penned by transient travellers of our own country. Without alluding to any particular writer, it must be observed, the general conduct of many such visitors to New Zealand has not been sufficiently guarded, to say the least, to permit a missionary extending towards them a hospitable reception, or even intercourse; it is a well

known axiom, that persons prodigal of their time are prone to dissipation of almost every kind ; such has often been the case with occasional residents, and by such persons the designs of the brethren would naturally be misrepresented. The vocation of a missionary is the most worthy pursuit to which a human being can devote his talents ; and as the earliest of these self-denying teachers has said, “ let nothing be done in strife or vain glory, but in lowliness of mind ; let each esteem others better than himself ; look not every man on his own things, but every man on the things of others. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke.” That a contrary conduct has been enacted by some few members has been too true. A single associate belonging to a missionary family has the power to injure the cause, to the aid of which all have combined together, to an extent *more serious*, than can be described ; such has been the case of a late missionary, on whom the most onerous duties of the mission were assigned, and who had *for many years* privately conducted himself in so defective a manner, not only as to disgrace the cause to which he was attached, but humanity itself. This behaviour was *reported to the brethren*

for several years by the natives, but not only no enquiry was instituted, but the subject was *even forbidden to be mentioned*, until about two years since, a quarrel ensuing in Port Jackson, between the person alluded to, and two of his pathics, the man was disgraced; on enquiry being instituted, a mass of information was furnished by the New Zealanders, of sufficient weight to crush a host. To the enquiry put by the brethren to the natives, “*why did you withhold this account from us hitherto?*” the ready answer was given; “*you forbade us to speak against any one of your body, for if we offend any of you, we offend all.*” This subject is not mentioned to furnish data against this mission; far from it, but it is absolutely necessary that the cause should be given, why comparatively, so little has been done by this body of missionaries within the quarter of a century, they have been established in the country.

Many of the present missionaries are men truly devout, enterprising, and fully eligible for the sacred enterprise on which they have embarked, but whose best exertions have been rendered nugatory, hitherto, by the misconduct of these “*tares among the wheat.*” It is but justice to add, the Society at home have invariably made strict enquiry into the early and pre-

sent conduct of their labourers ; and have never patronised any person in their employ, who has, by his misconduct, drawn down their displeasure.

A talented friend to missions in the United States, observes, “ that the character of a missionary, is the *common property* of Christendom. Acting as they do, under the *perpetual inspection* of immense multitudes of the children of God, including in their number many of the *wisest and best of mankind*, any defection in character brings reproach on the general cause, clothing in sackcloth the friends of missions throughout the globe ; and as the pages of the missionary annals are perused by thousands, in climes remote from their sphere of action, of various nations and language, the conduct of a fallen member fills with sorrow the heart of the poor peasant, as he sits down after his daily toil, to solace his friends and himself by the evening fireside, and reads the disastrous story ; even the converted native stands confounded when he hears the tale, and fervent missionaries in various distant regions feel the loss of a brother, and are paralysed, exclaiming mournfully, ‘ tell it not in Gath.’

The society had established, up to January 1838, several settlements, four of which are

in or within a few miles of the Bay of Islands; one to the northward on the river Rangounou, another at the river Thames, and also one at Touranga in the Bay of Plenty, and others farther. The South Society in England have, with great liberality tempered by prudence, benevolently applied themselves to the civilizing, and consequently evangelizing the natives of the land; and to the even conduct of many of the present missionaries, despite of the drawbacks I have fully stated among the defective members of their corps, must be entirely attributed, the marked improvement in the rising generation of the people, who reside at some distance from the vicinity of reckless, runaway sailors who have broken engagements with their employers, and prisoners escaped from the penal colonies.

The mission chapel-houses, &c. are built of timber, brick, and a few of stone, in the erection of which the missionaries have been assisted by the natives in their employ, many of whom are really proficient in the trade of house-carpentry, joiner's work, shingling, sawing, &c. The struggles of the early missionaries, many of whom are now comfortably located in the country, were sorely distressing; nor are these difficulties less felt at the present day in the new formed stations, where few of the members have

settled themselves, but at the extreme hazard of their lives.

In 1830 a small vessel called the "Herald," was built for the use of this mission; but after making a few voyages, it was wrecked; another small vessel, called the Karéri or Messenger, was also laid down; this craft is still in being.

In 1835 a handsome schooner was purchased, built at New South Wales, called the "Columbine;" this is admirably adapted for the coast, from its beautiful model, in working off a lee shore; the brethren are now enabled to visit the natives of either island.

The missionaries have made many boat expeditions and journeys by land, either to establish peace between hostile tribes, or in search of suitable spots for settlements among distant tribes. These travels have been principally undertaken by Messrs. Fairburn, Chapman, H. and W. Williams, Hamblin, and are given at large in the interesting "Records" of the Church Missionary Society. The Waimate establishment, fifteen miles to the westward of the Bay of Islands may be regarded as the agricultural settlement of the society in New Zealand. The formation of this farm in 1830, called forth the torpid mechanical genius of the native youth, in the making of thousands of bricks, excavating wells,

felling and sawing timber, building stalls for horses, cottages, shops for different mechanical works ; forming agricultural implements, such as ploughs, harrows, waggons, carts, and “ last not least,” the erection of a mill for grinding corn, which was certainly an era in the country, in the progress of mechanism.

There are several schools for teaching the natives the aboriginal language ; they are further instructed in writing and arithmetic. Many of the natives display much tact and ability in all these branches.

Several parts of the scriptures have been translated into the national tongue, but the only dictionary published, has been the work of Professor Lee, aided by some natives, many years back.

Agriculture has been principally attended to at the Waimate.

This mission has done more towards making the natives acquainted with improvements in their farms, and setting examples of comfort and domestic felicity, than all the commercial Europeans added together ; and but for the previous establishment of this society, commercial men would have found it wholly unsafe to reside in the country.

Secular persons in the employ of the Society

originally sent to teach the people the value of European industry, no longer pursue the different trades they originally proposed to teach ; but have aided the brethren as catechists. Much praise is due to the married females of the mission, whose attentions are directed to the schools ; their conduct has been most exemplary, either as wives, mothers or fast friends to the improvement of the natives, whose estrangement from their former ferocity of manners, is to be attributed much to the moral deportment of our fair countrywomen attached to the Church Missionary Society.

The ceremony of marriage has been introduced into the country by the missionaries, who very properly wholly discountenance any European workmen they may be necessitated to employ, cohabiting with native females. A variety of opinions have been expressed on the fitness of the unbaptized native female to enter into the obligations of this civil and religious rite with a European, but one opinion only can be entertained of its moral intention. Few of the native men, however, regard the compact as more binding with their daughters and sisters than if they were living in concubinage, and on trivial pretences forcibly take them away from their husbands, hurry them on board the ships, and for a

gratuity consign them to prostitution, from which fate the female has no power to withhold herself, however abhorrent to her feelings and repugnant to those affections she may entertain for her husband.

Many facts bearing on this point could be adduced, but the opposite grades of a chief female, who prided herself greatly upon her rank, and a slave wife will be sufficient.

In 1833, I first employed a Genoese carpenter, named Dominic Ferrari, whom I retained in my employ till I left the country. He was remarkably temperate and well behaved, and had cohabited with a chief female for two years previously to entering my service. The parents of the woman had fallen in the casualties of native warfare, leaving with her an elder sister and two brothers, with somewhat diminished dignity and means. Dominic, less from his abilities than his good conduct, gave me much satisfaction; and with the enthusiasm of his nation, was submissively attached to the lady. Without any pretensions to canonization, as an apostle of morality, I could not, consistently with feelings of self respect, tacitly permit an illicit intercourse on the settlement. As it was impossible to avoid the knowledge of the fact, I spoke to the man on the subject; however untenable the

promiscuous marriages of the natives were, and contrary to my own wishes, I should feel dictated by duty to dispense with his services, unless he felt inclined to return the female to her friends, or would marry her, according to the customs of Europeans who felt affection to the object of their choice. He stated he would be happy to comply with my wishes whenever his means permitted him, as the lady was "nothing loth," but that the elder brother required a quantity of ammunition, blankets, etc. for himself, and the patronizing chief of the tribe demanded a few hard dollars for his permission to be had and obtained. I readily advanced the necessary money and articles of trade required to surmount the obstacles to wedlock, obtained a marriage document of approval and consent, which was signed, sealed, and delivered; the marriage ceremony was duly performed by a member of the Church Missionary Society, and the lady made a *wahiné pakéhá*, or wife of a European. A decided improvement accordingly took place in the female; her cleanly appearance, correct conduct, and continual attendance every evening, and twice each *rá tápu*, or holy day (Sunday) to the *waré kárákia maori*, or native house of (Christian) prayer, and the exemplary manner *Te Riri*, (her

name) was instrumental in correcting the levity and thoughtlessness hitherto displayed by many of her female companions.

It has been stated that the missionaries derive a small perquisite from their performance of the ceremony of marriage; I beg distinctly to observe, that they have ever expressed a willingness to join any couple in marriage, exhibiting any prospects of living happily together and not disgracing the compact; but they neither demand or receive any present or fee for their performing this portion of their duty.

This pleasing state of things lasted but a few months. The elder brother, notwithstanding his expressions of satisfaction at the payment that had been given to him, demanded additional presents for a continuation of his friendship or permission for his sister to reside with her husband. This bad conduct I opposed for some time, but during a short absence I made from the settlement, the poor woman was forcibly taken away from her home, and miscarriage was the consequence of the brutal treatment she then experienced. The husband attended at Paihia, the missionary station; the gentlemen expressed their willingness to exert any influence they possessed, but it was found to be unavailing.

Fresh presents only, re-united her to her husband, who has been obliged to continue the system, as at any time his shewing any refractory disposition to avoid the imposition, plans have been undertaken to abduct her from her home, which at last obliged the unhappy couple, on my leaving the country, to repair to Wangaroá about forty miles distant from my settlement, to seek the protection of other tribes.

In the war at the Bay of Islands, in 1837, an able shipwright, residing on the banks of the Waikéri, had been married to a native woman full sixteen years, and had a numerous family by her. The children, even in England would have been regarded as handsome. The eldest sons were serviceable to their father in his employment, yet during the quarrel of the tribes this man was obliged to send away his wife, children, servants, and every article of furniture in his house or workshop, as the adverse party to the tribe he belonged, would have stripped the place and taken prisoners as slaves the wife and children ;—such is New Zealand law.

A blacksmith, named Grey, formerly employed by the gentlemen composing the New Zealand Association, in 1827, was married by a missionary to a female slave of the Nápuí tribe. This man has met with much annoyance from the people

to whom the woman originally belonged and the children are accounted as slaves, and regarded as appertaining less to the Englishman than to the tribe, originally possessors of the mother. No blame can be attached to the missionaries ; but even the existence of a despotic government, is more essential to the well being of a community, than lawless aggression, and the reign of brute force and terror at present predominant.

The Wesleyan mission was first established at Wangaroá, thirty-five miles N.W. of the Bay of Islands, in the year 1823, by the directors etc., of the Wesleyan Methodist Missionary Society, after mature deliberation.

The tribes then residing in that beautiful harbour were the Ná-té huru, amounting to about two hundred persons ; the Ná-té po occupied the adjacent valleys to the number of seven hundred persons. The missionaries were well received on their arrival, but they had to undergo privations, insults, thefts, of the most exasperating nature, daily and hourly demanding from the isolated band, boundless patience and fortitude, and from the females of the station an heroic courage that is scarcely supposed to exist in the female bosom, until circumstances arouse feelings of love and devotion to the interests of their husbands and children.

The brethren had already made considerable progress in the language, and had formed schools, when E'Ongi, who had been almost driven to desperation by recent domestic occurrences, resolved to leave the villages he had hitherto inhabited, which reminded him of his shame and misfortunes.

In January 1827 the restless chief arrived in the harbour of Wangaroá, accompanied by a fleet of canoes. On receipt of this news, Te Puhi, chief of the Ná-té huru tribe, took to flight with most of his people, nor rested until he arrived at Hokianga, on the west coast. The Ná-té po, the rival tribe, occupied the Pá, situated on the summit of the steep hill Tárátará, deemed almost impregnable, at which spot some skirmishing took place.

The Wesleyan brethren deserted by their native friends, were left to the tender mercies of the enemy. The Ná-té po fled from their Pá, and when E'Ongi's people (the Nápuí) entered into possession, they only found the aged mother of Te Puhi, the chief who took to flight, and an old servant woman, both of whom were quickly dispatched and devoured. Scattered portions of the enemy shortly after appeared before Wesley Dale, the mission station, and on being asked what they required, answered: "To take away

your things, burn down your house, for your place is deserted, and you are *ká wáti*," (a broken people).

On the following day a large party of marauders appeared before the mission premises and broke open the doors and windows; they stole every article of apparel, food and furniture, leaving the hapless brethren with scarce enough of bodily clothing. The members of the Church Missionary Society, as early as they became acquainted with the misfortunes of their fellow labourers in the same cause, hastened towards Wangaroá, anxious to render every assistance in their power. The Wesleyan families driven away from their settlement, were met with on the road by their friends, and the most unremitting kindness was shewn to them until they left the country for Port Jackson. The *Nápuis*' exercised their usual cruelties in the vicinity of Wesley Dale. Some of the robbers, not contented with what they found above ground, had the barbarity to exhume the body of an infant child of Mr. Turner, the principal of the mission, which had been interred but a few months before, for the sake of the blanket in which they supposed the body to have been enveloped, and wantonly left the corpse to moulder above ground.

Undeterred by their recent misfortunes, the

Wesleyan friends returned to New Zealand, and established themselves at their settlement on the banks of the Hokianga, at the latter end of the same year. A more choice locality could not have been fixed upon.

The members of the Wesleyan denomination have been very few hitherto ; nevertheless their labours have not been exerted in vain among a portion of people, as barbarous as the civilized imagination can conceive. Real converts *in the heart* are few and far between ; but the very hypocrisy of the elder neophytes, in aping religious feelings and observances, is of the most essential importance, as a useful example of sedateness and reverential feeling to the rising generation ; these will take the place of the boisterous war-song and dance, and their abominable accompanying gesticulations and obscenities that were, but a few years since, the tuition inseparable to the education of a native child in Hokianga.

A more imitative being does not exist than the New Zealander, and the missionaries of either of the above highly respectable societies may regard their labours hitherto, as amply satisfactory in having been able to repress, in some degree, the savage barbarity formerly inseparable in the habits and manners of the elder people, who in physical

strength are certainly men ; but in mental ability are very children.

I resided on the banks of the Hokianga during twelve months, in the years 1831 and 1832, and on a recent visit, (in 1837,) was much surprised at the evident improvement of the natives of that district, solely attributable to the influence of the Wesleyan brethren.

At that period, Mr. Turner conducted the mission, assisted by some indefatigable friends, who, together with the sisters of the station, appeared happy in being placed in a situation of usefulness.

On this visit I recognised some chiefs with whom I had formerly been intimately acquainted, and well remembered as having been *real rascals*. These native gentlemen had doffed their characters as warriors, and had put on the garb of humility. In the course of some interesting conversation, they gave me to understand that the Taniwoa and the whole native theology was "no good," and felt much satisfaction in being able to add, they had become Ná tamariki no te Atua nui, (children of the Great Spirit) ; that many of them had been admitted to the rites of baptism. My acquaintance merely wanted the expressive abilities of pronunciation to inform me who they *now* were, since their regeneration. A

new friend with an old face, formerly known as Matanghi, only answered to the name of Himeni Petá (Simon Peter.) The valiant Néné, figured under the commercial name of Thomas Walker ; others had assumed the sainted names of Mohihi, (Moses,) Apraháma, (Abraham,) Ruki, (Luke,) Akopi, (Jacob,) Rawiti, (David,) E'Honi, (John,) Timati, (Timothy,) and other cognomens still less resembling the original sounds, and several natives whom I had formerly known as *especial cavaliers*, were now metamorphosed into puritanical roundheads. The national dress had also undergone a change ; instead of the loose single blanket, which perhaps best becomes the native figure in a *picturesque point of view*, the duck frock and trowsers were added, which no person, *in search of the moral*, will be disposed to cavil with. In justice to the missionaries, I must add they were not deceived by this show of humility, but sensibly concluded it would soften down the natural asperity and hasty conduct of the parents, and be the means, in the course of time, of enlightening the children.

The females, whose acquaintance I had not forgotten, professed their usual politeness. I felt much annoyed in having forgotten most of their names, as the natives of either sex feel much gratified in these being remembered by their English

visitors ; but this forgetfulness, on my part, gave no offence, for Parré was now Háná, (Anna,) Wirpátá, was Pekka, (Rebecca ;) Puhihi was Hané, (Jane;) Redi answered to Uria, (Julia;) and for Haupátu, I was corrected and desired to read Ko Hárá, (Sarah.) They had all evidently improved under the auspices of the missionary sisters, except in countenance, which *did* look *rather* the worst for wear.

Mungugnu the missionary station, is prettily situated, about twenty-five miles from the heads of Hokianga, with deep water for large ships opposite the settlement. The mission houses have been built with the strictest regard to economy ; they have a pleasing effect from the river. The schools appeared well attended, and the native kárákia, performed daily by the neophytes of either mission, are conducted in as orderly a manner as is observable in any country village in England.

My visit to Hokianga was ill-timed ; native wars had broken out among some of the tribes, which caused universal confusion throughout the families resident on the river. The influence of the brethren was exerted to quell the raging enmity that was actuating the hostile tribes against each other.

During the period occupied by the Wesleyan

missionaries at Wangaroá, they were frequently obliged to witness the barbarous conduct of the natives. The outrage on the brig, "Mercury," of London, Edwards, master, on the 5th of May, 1825, and also a similar depre-dation nearly committed on the "Enterprise" in the previous July 1824, were only excelled by the barbarous massacre of the crew of the ship "Boyd," Captain Thompson that sailed from Port Jackson for London in 1809.

This ship had seventy Europeans on board and four natives of Wangaroa ; one of them, son to an influential chief of that place, called by the sailors George, but whose native name was Tára, were to be conveyed to their native country in the "Boyd," as the vessel was chartered to take in a cargo of spars, for the Cape of Good Hope. According to the published account, it would appear, the master had caused George to be flogged at various times, for refusing to help to work the ship. The writers on this catastrophe, among whom the most creditable is Alex. Berry Esq., at present member of the legislative Council at Port Jackson, who visited the scene of the calamity, shortly after its perpetration, agree in ascribing the cruel conduct of the master to George, as the cause of the destruction of the crew and ship in

the sequel. A different cause is now assigned by the natives to the English residents, that the ship was not cut off from any misconduct of the master to George; but on the return of the latter from Port Jackson, he found some of his nearest relations dead through sickness, which was solely attributed to the influence or bewildering of Europeans. Thus much is due to the memory of the unfortunate man, who must have been insane, to place himself and a ship of five hundred tons, in the power of one whom he had injured, and risk his vessel in the narrow channel of an unknown river, which had never been previously visited, even by small craft.

On the arrival of the "Boyd" in the harbour, George went on shore, and arrangements were entered into by himself and his tribe for decoying the Englishmen on shore, that by dividing their force, the vessel and cargo might become an easier prey. In furtherance of this purpose, George again returned on board, and requested Captain Thompson to accompany him on shore, to show him the place where the most valuable spars abounded. An Otaheitean, one of the survivors of the ship, states that the master had three boats manned, and accompanied by his chief officer, George, and a number of na-

tives following in their canoes, took their course up the Kaio river. The wily chief had the boat steered to some distance from the ship, out of sight, and then invited the Europeans to land.

The master and crew did so, and were purposely separated by the natives from each other, and led about in different directions of the forest, until the tide which had by this time turned, would leave the boats high and dry on the mud bank, so as to prevent the escape of their victims. On this part of their plan being accomplished, they threw off the mask, insulted the people, and pointed to decayed pieces of timber lying rotting on the ground, enquiring of the master if such would suit his purposes. George then told him in broken English, he might help himself to timber, but he should have none from Nu Tilani man. Captain Thomson appeared careless, and gave orders to his people to man the boats, and was himself in the act of looking up a tall fine spar, (George ironically enquiring if that would suit him) when the relentless savage cut him down with his tomahawk; this was a signal for the murder of the Europeans which was almost instantly accomplished, and so sudden was the perpetration of the deed, that not a musket could be levelled in self-defence.

The bodies were carried into the canoes and

devoured in the village where they were conveyed.

At dusk the treacherous natives clothed themselves in the garments of the unfortunate slain, and arrived at the ship in the boats, which were hailed by the second officer ; George answered him that the captain had determined to sleep on shore, and that the lateness of their arrival alongside was occasioned by the boats towing some spars. This was too readily believed, and the natives, hastily ascending the ship's side, speedily despatched the officer on deck at the time. One of the savages, who had been a passenger on board, entered the cabin below, and requested the passengers to go on deck and view the spars. One female in ascending the stairs to do so was killed on the steps ; those persons who were in bed ran on deck in great confusion, and were murdered, except five, who made their escape into the rigging, where they remained all night.

Te Pahi, (Tippahee) a chief of the Bay of Islands, who had accidentally arrived at Wangaroa on a fishing excursion, was sitting in his canoe the next morning alongside the Boyd. The people in the rigging recognizing him, implored his assistance, which he readily promised. They made their way to his canoe with difficulty, and

were hastily paddled on shore ; but they were as quickly pursued by the blood thirsty savages, forcibly taken from the old man, and murdered in his presence.

A female passenger, now residing in Sydney, two children, and the cabin boy, were the only Europeans saved ; they were carried on shore. The ship was plundered of everything valuable ; the salt provisions and spirits were thrown overboard as unpalatable, but the muskets and ammunition were invaluable, and the father of George, in his eagerness to ascertain the quality of the lock of a musket that had fallen to his share, burst in the head of a cask of powder, and filling the pan of the piece snapped it directly over the cask, which exploded, killing the insatiate savage, together with thirteen other persons, and set fire to the ill-fated ship, which burnt to the water's edge.

Mr. Berry, supercargo of the *City of Edinburgh*, who presented to the public an interesting narrative of the transaction, and Captain Pattison master of the vessel, were employed at the period taking in spars at the Bay of Islands. They soon heard the disastrous tale, and immediately set out in a whale boat to Wangaroa, with the humane determination of saving the survivors, if possible. By decisive conduct and presence of

mind, they were enabled to obtain possession of the four persons who had alone remained unsacrificed. Mr. Berry observes, that one of the children, a little girl belonging to a Mr. Broughton of Sydney, was in the possession of one of the chiefs. When presented to Mr. Berry it was tolerably clean and ornamented with the white feathers of the country. She was clothed in a linen shirt, which, from the marks on it, had belonged to the unfortunate captain. When brought to the gentlemen, she cried out, struck with their different complexion to those of her captors: "My mamma, my mamma." Mr. Berry remarks, that some months after, when in South America, the question was put to the child, "what the New Zealanders did to her mamma?" she would draw her small hand across her throat, and with the most melancholy expression, added, "they afterwards cut her up, and ate her like victuals."

George was a ruthless barbarian; he never repented the act, though the destruction of "the Boyd" only hastened the fate of his tribe, partly from the cupidity of those native tribes residing in the vicinity, who did not share in the plunder, having settled their hatred on these people. The hull of the "Boyd" broke from its moorings at the time the powder exploded, and the ship drifted

into shallow water at the head of the bay. In 1835, I saw the ribs of part of the wreck at the spring ebb tide. In 1825, sixteen years after the loss of the "Boyd", the Wesleyan missionaries placed themselves under the protection of George. They met but little kindness from him, or even assistance; he lived long enough to see the probable destruction of his tribe, which was effected shortly after his death by E'Ongi.

The conduct of George towards the Europeans ever after, was marked by mistrust and continual suspicion. In 1820, he supplied spars to the government store ship "Dromedary;" and though attentive to the officers of that vessel, yet was he continually harassing them with the perplexities and apprehensions under which he was continually labouring, telling them the many inventions purposely put forth by his enemies, as to his destruction and that of his tribe by the British soldiery. He could not trust himself on board the ship without distrust and alarm as he always felt assured the white men would punish him for his conduct in the affair of the "Boyd." Though he had been to Port Jackson, he yet felt inclined to return, as he was always apprehensive the colonial government would hang him.

His countrymen felt, or pretended to feel, a great dislike to him for his successful villany, and he was obliged to put up with many insults from superior chiefs, whom his haughty spirit dared not offend. Previously to his death, finding his end approaching, he sent for Mr. Stack, at that period one of the Wesleyan brethren, who in consequence visited him, and found the chief and everything around him under a strict *tápu*. The scrupulous villain felt some feelings of compunction in not having demanded an *utu* for the accidental death of his father, by the explosion of gunpowder, which also set fire to the "Boyd," and he commanded his brother Te Puhī, on whom devolved the command of the tribe, to execute his last legacy, either to murder the missionaries and their families, or at least to strip them of everything they possessed; and with this pious codicil to his will, the sanctimonious chief departed in April 1825. On his death being made known by the continual discharge of ammunition and the usual weeping, wailing and gnashing of teeth, the missionaries were in great suspense and perturbation for a long time as to the result of the deliberations of the natives, who were for a long time canvassing for and against the putting into execution the last will of George,

but were contented in killing a fowl, belonging to the missionaries, the blood of which was accounted payment.

In July, 1824, the " Endeavour" schooner was forced into Wangaroa by stress of weather. Messrs. Tyerman and Bennet, deputies of the London Missionary Society to their stations at the South Seas, were passengers on board. On anchoring, the natives soon crowded themselves on board the small vessel. They commenced hostilities by acts of theft; and the accidental falling overboard of one of their number caused them to make an immediate attack on the crew and passengers, arming themselves with billets of wood, axes, and every convenient weapon, they could grasp. They rushed on their prey, whose resistance would have been the signal for their death. None of the Europeans at the time expected to escape.

While kept in this suspense, a ray of hope appeared in the approach of the missionary boat, which was brought to alongside. In this boat was one of the brethren and the chief George, who immediately exerted his power to restore tranquillity. In this case he made some amends for his former treachery—as to his exertions must be attributed the saving of the schooner and probably the people on board of her.

The vessel was immediately got under weigh, and arrived shortly after at Port Jackson.

On the 5th of March, 1835, the whaling brig, "Mercury," of London after leaving Port Jackson, put into Wangaroa. The vessel anchored close to the Pá of the Tárátará. The decks were quickly thronged with natives, who behaved with great insolence, insulting the master and crew by the most exasperating expressions and conduct. The next day the natives commenced a quarrel, on which Captain Edwards had the anchor weighed the sails unfurled, and yards hoisted; a baffling wind canted her towards the rocks; a boat was lowered to veer the head of the vessel round, when the natives commenced a furious scuffle, and several of them were thrown overboard. The vessel might have escaped, had not the wind baffled the crew by blowing into the port, and driving the stern of the brig on the rocks, close to the shore. On this, the natives, who had assembled in numbers, got hold of ropes, tore away the dead lights, and by that opening got into the cabin; a general plunder followed, in which the stores, boxes, chests, casks of oil, and every moveable article, were thrown over the sides; the sails, rigging, &c., were cut away and underwent the same appropriation. The captain and crew made their

escape in two whale-boats. One of the Wesleyan brethren, who resided in the vicinity, hastened to the scene, and employed himself most usefully at this distressing time. He advised the master and crew to return to the vessel, as one of the natives in his boat said, the savages were satisfied with the plunder they had already obtained ; but they could not be induced to do so. The scene on board was truly lamentable. The sails torn and damaged, the standing and running rigging cut away, hatches broken in pieces lying strewed about, the decks covered with oil, that composed the cargo, in which the plunderers had bathed their heads and bodies most copiously. The missionary told them, that the captain and men had gone to the Bay of Islands for assistance. On hearing this the plunder ceased, and the natives quitted the vessel, giving three cheers as they pushed off in their canoes. The missionary then proceeded to his settlement for a quadrant, as every thing had been stolen from the ship, during which absence, the natives again entered the vessel and plundered every article on board ; on his return, he had to recommence insisting on their quitting the brig, on which the “ Mercury ” again put to sea, intending to make for the Bay of Islands ; but the wind blew from the southward, which

was a head wind, and it soon became a heavy gale; the sky gathered, the sea rose, and the prospect of making any part of the coast was remote. The vessel was now without quadrant, compass, or chart; neither hatches or dead-lights were in her, the remains of her cargo adrift in the hold, and the brig damaged in the hull, having canted on the rocks. The most unpleasant night conceivable was experienced on board. The captain and crew had left for the Bay of Islands, and four Europeans, consisting of the missionary and three of the sailors only had the management of the brig, which, next day, drifted bodily from the land, on which she was abandoned.

On reaching the shore the Europeans narrowly escaped with their lives among the natives they fell in with, and were robbed of all they possessed. Their deliverance was effected by the accidental arrival of a friendly chief. The "Mercury" drifted near the North Cape, where she became a total wreck.

This additional outrage, conducted by the natives of Wangaroa, drew upon them the ill-will of the surrounding natives, who felt, if such proceedings were continued, it would be the means of driving from the coast, any vessels for the future willing to put in for refreshments.

War was accordingly declared. The tribe was dispersed and broken by E'Ongi, in 1827, who entirely dispossessed them of the land they had proved themselves unworthy to occupy.

CHAPTER VI.

Biographical notices of E'Ongi—His protection to the missionaries—His visit to Sidney and to England—Introduction to George the Fourth—His return—Battles at the Thames—East cape—North cape and Hokianga—His death—Apotheosis and exhumation—Character—Wangaroa, its desolation—Attempt of the natives at Hokianga to destroy the “Governor Macquarie”—Ship building in that river—Shipwreck of the *Enterprise*, *Herald*, *New Zealander*—*Byron*, and *Lynx*—Hostility of the natives—Their laws on shipwreck.

No name is so materially connected with the missionary transactions in New Zealand, for the first sixteen years of their existence, as that of E'Ongi.

To this chief must be attributed the stand the Church missionary labourers were enabled to make, and to E'Ongi is also owing the fall of the Wesleyan Mission at Wangaroa. There is no name so rife in the mouths of the people through-

out the Northern Island as that of this indomitable warrior. His possessions and those of his immediate relatives were of great extent, containing more inhabitants than has been known to belong to any previous chieftain family in the country. The number of warriors he was enabled to bring into the field were sufficient, with the preponderating quantity of muskets they possessed, to carry all before them. He was celebrated as the principal warrior of his time. He was remarkably sagacious, and in the domestic arts of carving and other mechanical contrivances he displayed uncommon ability. Had he been born with similar powers in a more civilized soil, he would have rapidly raised himself to distinction. In addition to his own possessions, he gained also large accessions of territory by several marriages, which added to the power and influence of this political chief.

In 1814, E'Ongi went to Port Jackson, and remained sufficient time to gratify his curiosity. He was introduced to the governor, who made him several useful and valuable presents, among others, a cow. He returned in that year, in company with the Reverend Samuel Marsden, together with his nephew, Tuátará, and his rival Korokoro.

In 1820, he visited England in company with his friend, Waikáto, a wily chief, now living in the district of Tepuna, in the Bay of Islands. They arrived in London in the month of August, and were honoured by an audience of George the Fourth, from whom they received some attention and many presents of infinite value to the chiefs. The vast quantities of ammunition they saw displayed in the Tower and elsewhere in the British Metropolis, struck them with delight and astonishment. The forests of masts, disposed in various groups on the bosom of the Thames, were themes on which those savage warriors were never tired of expatiating.

Both the chiefs were attacked with an epidemic of the country, under which E'Ongi was so prostrated, as almost to sink under the weight of his disease. A comfortable passage was provided for them on board the "Speke" convict ship, bound to New South Wales, where their conduct at the cabin table was so studiously respectful as to draw forth the praises of the officers of the ship and the respectable portion of the passengers.

In Sydney, the Governor gave the gratified E'Ongi a military suit and other presents; most of these gifts were exchanged for muskets and ammunition of greater estimation, which

alone possessed charms to his warlike mind. These possessions so far elated the chief, that he entertained serious thoughts of subduing the entire island, and raising himself to the chieftainship of the whole people. In Sydney he proposed that the Wesleyan Mission should be established among his friends and relations at Mokoia on the banks of the river Thames, which would have been an eligible situation; but a native informed E'Ongi, that one of his dear relatives had been killed and devoured near Witianga or Mercury Bay, at hearing which, the irritated chief declared war against the whole of the offenders. Their leader, named Hinaké, who accompanied E'Ongi in the same vessel which took them all to New Zealand from Sydney, attempted to turn the ire of the dreaded warrior, by offering a payment or any satisfaction he would propose; but the incensed chief would not hear of anything less than the extermination of the entire tribe.

The hostility of E'Ongi is supposed to have been a feint, as he was anxious to show what his powerful supply of ammunition could do in the hands of his valiant followers. About three thousand warriors were collected, and he commenced his voyage. The battle was dreadful, no quarter being allowed; the chief Hinaké

was slain by E'Ongi, who drank the blood as it gushed from the decollated head of the murdered warrior; the left eye was hastily scooped out and swallowed by the demoniac leader, that it might add to the refulgence of his own eye, when at his death it would be translated as a star in heaven.

One thousand of the enemy were slain, a fourth of whom were devoured the same day on the spot, where such disgusting scenes took place, so utterly revolting to humanity, that Waikáto who accompanied E'Ongi, could not touch food for some time after, and on his return from this expedition, gave over going to war.

On the termination of hostilities, in which the tribe were all cut off, E'Ongi returned to the Bay of Islands, bringing a number of slaves to grace his triumph. Many of those doomed creatures were slaughtered and cooked, for the purpose of giving a hakári or feast to their friends. In this battle at Mokoia, Hina-ki's people had but eight muskets, whereas E'Ongi's men were all fully supplied with ammunition. E'Ongi lost his son-in-law, and a brother of the latter, whose wife immediately hung herself, according to the custom of her people.

Another expedition was undertaken to revenge the deaths of those people; and the insatiate chief is supposed to have destroyed fifteen hundred more of the tribes inhabiting the Thames. E'Ongi, on his return home, paid much attention to the forming of a fort, in case of being obliged to act in self-defence, of which at one period he had his fears. This pá was formed on a small promontory of land, which extends some distance in the lake of Morperi. This promontory is almost disjoined from the main land, and by a trifling excavation could be made an island. The fort was skilfully arranged, and the skill shown by E'Ongi in its construction, added greatly to his consequence among his countrymen, as a military commander. He spent most of the year 1823 in his war expeditions on the coast, during which he penetrated to Waiappu or the East Cape, vast numbers of whose natives were swept from existence. That place was the farthest south the chief personally besieged, but the troops under his command circumnavigated the island.

In 1825 he visited Wangaroa, to give battle to the resident tribes. Those also living at the North Cape, were made to feel the effects of his prowess in the same year.

In Hokianga he also had several battles with the inhabitants of that river, who fought under Muriwai, a warlike chief, scarcely inferior to his invader. E'Ongi escaped death in these latter conflicts more than once. His helmet and bodily armour saved him several times ; these he received from the King of England. At one time he was struck down by Muriwai, who broke his talc méri on the armour of the prostrate chief, whose followers coming up, bore him off the field.

The battle of Kaipára in 1826, reunited those hostile chiefs, who joined their forces, and those of the northern tribes in battling with the western natives, who were by treachery, as has been related, almost entirely exterminated.

Muriwai lost two promising sons in this battle, and E'Ongi was deprived of his eldest ; their bodies were devoured by the Kaipára people, and their heads preserved as trophies.

The conduct of E'Ongi and his warriors, in these numerous battles, was wholly diabolical ; many of the victors killed themselves by gluttony in devouring human flesh, and the dreadful scenes enacted were often sickening and repulsive to those engaged in these wars.

In the year 1825, this successful warrior went to reside at the Waimate, from which he was

soon after driven by domestic misfortunes. His son-in-law was detected in an illicit intercourse with one of his favourite wives. On being discovered, the woman hung herself, the young chief shot himself, and another of E'Ongi's wives was shot by the friends of the former wife, as payment or satisfaction for her untimely end. Others again were murdered as satisfaction for the last piece of butchery, and misery and horror raged among them. E'Ongi was determined to leave a place which reminded him of transactions that nearly unhinged his mind. He accordingly mustered a large force, and again directed his course to Wangaroa, where he drove away the tribes that had destroyed the "Boyd," "Mercury," &c.

At this period E'Ongi felt a further bereavement in the loss of his wife Turi, whose heroism and military abilities were so invaluable, that notwithstanding she was blind, her husband never undertook an expedition without being assisted by her advice and company. E'Ongi pursued the Kaitangatás' or men eating tribes, and destroyed great numbers of them. The ovens were crowded with human victims, and the places around presented dreadful scenes of carnage. All parts of the human body, mangled, were strewed about in every direction ; the suck-

ling infant, the aged mother, the young female and the venerable parent, all lay in undistinguishable masses, and clotted gore in deep puddles, bedabbled the adjacent paths.

E'Ongi pursued the enemy as far as Hunahuna, a village near the Maunga muka. At this place, which is a bush, the flying enemy made a stand. E'Ongi who fought after the native fashion, namely, by lurking behind the trunks of trees, stepped on one side to discharge his musket, when a ball struck him, supposed to have been discharged by one of his own party; it broke his collar bone, passed in an oblique direction through his right breast, and came out a little below his shoulder blade, close to the spine. This wound stopped his career. Most of the surgeons in the different whale ships that entered the Bay of Islands examined it, but found his case past all remedy. The wound never closed, and the whistling noise caused by the air in entering, afforded amusement to the chief.

Fifteen months after this mishap, E'Ongi went to reside at Panieu. He was reduced almost to a skeleton. Several chiefs from Hokianga went to pay him a visit. On seeing the state to which he was reduced, they burst into tears, and said they were afraid of his approaching

death. He replied he was never better in his life.

After staying a few days, they were on the point of leaving him, and returning to their settlements, when E'Ongi was suddenly taken with spasms. Perceiving his approaching end, he said, "I shall now die, but *not to-day.*" He called for his children, and said, "ká ora koutu," you will be well.

His muskets, battle axes, meris', coats of mail, &c. he bequeathed to his sons; he spoke of the tribes who would probably be kind to his children after his disease, and said "kawai má te hia kai mai ki a koutu? káore!" Who will wish to swallow you all up? none!

His last moments were applied in strenuously exhorting his followers to be valiant, and defend themselves against the numerous enemies they had provoked, and who would take advantage of his departure to the reinga or world of spirits, adding he wanted no other payment for his death. He besought them to allow the church missionaries to subsist in peace, for they had ever acted for the best. His dying lips were employed in repeating the words "*kiá toá! kiá toá!* be courageous, be valiant." The demise of this indomitable warrior was awaited in fear and trembling by many of his nearest friends, who were fearful

the Hokianga chiefs would kill them, as sacrifices to accompany their departed master's spirit on his road to the regions of the dead ; but Patuone, a well known chief of that place, bade them dismiss their fears. The children of the illustrious defunct, were also fearful of being surprised by an enemy; and were induced to place the body in a *wai tpu* the day after his death, an especial insult to the *tuppku* or corpse of a native chief, on which Patuone said, " How is it I have only just become acquainted with those, who are unworthy of an illustrious father, and who wish to bury him alive?" Many days were, therefore, spent in all the honours these people confer on the illustrious dead.

The village resounded with the discordant tangi, and streams of blood were shed with the aid of the muscle shell. Innumerable addresses and speeches were made on the merits of the deceased. Dancing, and singing in mournful cadences ensued, while the chants of the Pih descriptive of the valiant enterprizes of the magnanimous defunct, with continual discharges of artillery, added to the solemnity of the scene.

E'Ongi in battle was an insatiable destroyer : to wade in the blood of his enemies afforded him peculiar delight. War and all its cannibal hor-

rors was his pastime, and on obtaining from England and Sydney the quantities of ammunition which were afterwards employed against those whom he chose to account as foes, he returned, determined to fight his way for supremacy over his brother chiefs. Yet during peace, few persons could exhibit milder habits. His affection to his relatives was unbounded. On the death of his brother Kaingaroa, he more than once attempted to hang himself, but was prevented.

Many insults were digested by this chief from the intemperate behaviour of Europeans on board ships that put into the Bay of Islands, when scarce a civilised man possessing the like power would have passed over similar conduct.

His figure was slight, and his countenance, though fully tattoed, handsome; his natural disposition was mild and apparently inoffensive. He appeared before Europeans without any ostentation or pretensions to pride; and on board ship, when his attendant followers would rush into the cabin and devour every thing that lay before them, this commander would remain on deck, often employing himself in the art of carving, in which he was a proficient, or playing with little children. On meeting with a relative, or bidding adieu, this chief would lament with the usual

bitter feelings of his people ; and on parting with his favourite son, who was leaving for Port Jackson, the heart of the affectionate parent appeared almost broken.

E'Ongi died on the 6th of March, 1828. The last haihunga, or exhumation of his bones, in honour of his memory, took place for the third time in April 1830.

Since his death, the warlike character of the northern natives has undergone a thorough change. No chief has now the power of gathering as many hundreds as E'Ongi could command thousands. The native quarrels to the northward at the present day, are happily of no importance ; hostilities are smothered, and truces patched up that would have caused such irascible warriors as E'Ongi, Korokoro, Muriwai, Pomáre, Tárrá, Párrá, and a host of similar kindred spirits to have expired with shame and vexation. This feeling is principally caused by the country becoming more Europeanized, if the term is admissible, as scarce a district is now inhabited by the natives, but one or more of the new comers are located.

In Hokianga, the Bay of Islands, Cloudy Bay, and the south west harbours, many hundreds of Englishmen are become identified with the country.

In 1835, I visited Wangaroa, the scene of the last battle of E'Ongi ; there was nothing locally to interest me, save the recollections that crowded on my memory of the transactions in former times. The harbour is the most beautifully romantic that can well be conceived. There were traces of former European inhabitants distinguishable by poles or branches of trees thrown carelessly across the gullies and streamlets, serving as bridges.

At Wesley Dale, the old station of the missionaries, a stack of bricks, the remnant of a chimney, alone remained to show what the place had been appropriated for. Noble tracts of land which had lain uncultivated for many years past were continually presented, and the then very scanty portion of the inhabitants, contrasted in a melancholy degree with the formerly numerous people of the soil. Several fortifications met our view which had been occupied by the conquerors under E'Ongi, but they in turn had been destroyed in a similar manner to the former inhabitants. In those parts that had been most frequented it was now laborious to pass, from the quantity of wild overgrown turnips, fern, kaikátoa, and brushwood. All these parts had been the gardens of the destroyers of the "Boyd," who were at the time of my visit, either

killed or dispersed, principally in slavery at a distance from the soil of their birth.

For many miles the pleasing sight of a native residence does not meet the eye, in parts that were thickly inhabited. All the adjacent villages, even to the North Cape, show the same depopulating effects of war, and are equally wanting in the habitations of man, or the cultivation of the fertile land.

The natives of Wangaroa have not been the only adverse tribes who have attempted or succeeded in taking shipping on entering the harbours.

The first vessel that ever entered the Hokianga, was commanded by the late Captain Kent, whose long and continued residences in various parts on the west coast of the island, made him as favourite a foreigner as ever stationed himself among these people.

On his vessel, the "Governor Macquarie," casting anchor in the newly discovered river, the natives flocked on board in such numbers, that any room to move was impossible. Wainga, my levitical friend, was at that period, as were also the natives of that river, as wild and incorrigible a race of cannibals as ever feasted on a friend without salt, or any other condiment. As a priest and medical man (the two professions

merge in one in New Zealand) he recommended to himself and friends a change of diet, and pitched upon Kent and his crew for the purpose. Mr. Martin, who was chief officer of the vessel, and has been since for many years pilot of the river, had formed an intimacy with Wainga's daughter, who informed the Europeans of the intentions of her friends, who had proposed murdering them and taking the ship on the following day.

These crafty people tried, by every blandishment and apparently hospitable manners, to lull their visitors into security; but at dusk Kent placed a gun on each side the deck, with their breaches against the taffrail, filled with grape shot, that should an attempt be made to take the vessel, the actors should smart for their temerity. As the period approached, the master and mate alone remained upon the deck, close to the guns, prepared to defend themselves.

The natives, who had crowded on deck, suddenly commenced hostilities by stripping off their only garment, dancing naked, and yelling the war dance; on which the daughter rushed before the guns, and called out aloud to the hostile natives that their intentions were discovered; she implored them to fly instantly, or not one would escape death by the discharge of ná purepo, or the great

guns. The terrified assailants cleared off instantly by jumping into the river and swimming on shore, leaving their garments behind.

Wainga was in the act of imitating the speedy flight of his comrades, when he was captured by his daughter, who caught this prudent general by the heel.

The old man was treated kindly, for the service his daughter had performed, and it was agreed the natives should scrape flax for the white people, and that the mate should return and reside on shore. These arrangements subsequently took place, and some years after the lady underwent the ceremony of baptism, and has since figured as "Kitty;" she was married to the pilot whom she had been instrumental in preserving. In a short time, as is the wont of native females, she threw aside the customs of her people, said, and acted like Ruth, "Your people shall become my people, your God, my God," &c.

Soon after the occupation of Hokianga, it became the resort of Europeans from Port Jackson, whose customs and habits gradually wrought a great change in the tribes that occupied the villages on the banks of the tributary streams. The largest vessels that have yet been built in

New Zealand, have been laid down at Hokianga, and, perhaps with scarce an exception, all have been very unfortunate.

The "Enterprise" schooner was the first vessel built in Hokianga, and was spoken well of. She was put together with timbers of the Puriri and Rátá trees, and planked with the Kouri. It is supposed, in running for the river on the night of the 3rd May, 1828, from Sydney the river of Wangapé, to the northward, was mistaken for that of Hokianga, as the coast between the two streams has some resemblance from sea. The first knowledge of her loss was ascertained by some letters having floated on shore, directed to the European residents, and a few days after, parts of the wreck were discovered some few miles to the northward on the rocky strand; the bodies of the unfortunate people were also found, and decently interred.

Within the same hour that the disastrous news of the "Enterprise" was made known, information was also received by the Europeans of the loss of the "Herald," a vessel built in the Bay of Islands for the Church Missionary Society, which had occurred that morning on a shoal within the harbour. Mr. Fairburn, one of the catechists of the society, who was in the vessel, fully expected that the natives residing among the Europeans

would at least treat them with civility ; but he had scarcely got on shore when a native forcibly robbed him of his shirt. At night the seamen on board the vessel repeatedly hailed the natives on shore to make a fire to perceive if the vessel drifted, but the latter refused, delighted at the promised booty provided for them on the morrow by Araitihuru, the atua of the river.

At earliest dawn they seized upon the vessel, and stripped it of everything portable, leaving only the damaged hull, to which they attempted to set fire, but the flood tide prevented their intentions.

The next vessel laid down at the Horéké settlement was a brig of two hundred tons, called the “ New Zealander.” This vessel was so beautifully modelled for sailing, that her first trip to Sydney was performed in less than six days, the quickest passage recorded. This vessel was employed in after years in various commercial pursuits, and was accounted the swiftest sailer out of Port Jackson. At one period she was seized as a foreign vessel in Sydney cove, and, after much discussion, she was deprived the privilege of sailing between British ports. In 1836, she had made a fair voyage on the coast of New Zealand in purchasing provisions from the natives, for the

market at Sydney, when she was totally wrecked in a calm, off the Maihia, a deep bight, formed by the Table Cape, or Nukutourua, her anchor parting from the chain cable, which was cut in two by chafing against the rocks, on the same spot that the brig “Byron” in 1833 commanded by the Captain Kent, before mentioned, was wrecked in a sudden gale, that parted this latter vessel from her moorings, and she drifted on the rocks. The vessel was no sooner discovered to be adrift, than the natives launched their canoes and commenced stripping her, and she was burnt to the water’s edge. The Europeans were saved, by clinging for protection to Werowero, the chief of the settlement, who attempted, but in vain, to calm the wanton fury of the natives.

The “Sir George Murray” was the next vessel laid down at the Horéké in Hokianga, by Messrs. Raine and Ramsey, merchants, settled in Sydney, to whom the settlement also belonged. The size of this vessel was nearly four hundred tons; the model equally beautiful as that of the brig. Both these vessels were built of the Puriri and Rátá, the spars were Kouri, and at the end of some years were found to be as faultless as the day they were first stepped; the latter vessel, it is believed, is no longer existing.

Three smaller vessels were built at the same

river, but they all shared a similar fate to their precursors, and were in each instance seized and burnt by the natives.

It is a fixed native law, should a vessel be cast adrift from her moorings, she becomes the property of the people in whose vicinity she may be wrecked ; canoes, or similar native vessels, or boats belonging to Europeans become the property of the finder ; salvage is out of the question. The native laws of *jetsam* and *flotsam* sadly want revision.

In addition to the above vessels, wrecked on the coast of New Zealand, that of the whaling bark "Lynx" must be added, which was lost in the dangerous straits of Foveaux, that divide the Island of Victoria from Stewart's Island, on the 17th December, 1837. The original register of the "Lynx" had been lost, but the second form of that important document was dated nearly one hundred years since ; the vessel was built in Bengal, of the incomparable leak wood.

CHAPTER VII.

Land purchased by European settlers—On the want of a local government—Introduction of commercial arts—Stability of purchases of land—Immorality and false claims of many ship-masters—European claims that are regarded as futile among the natives—Precautions necessary to be observed in purchasing land—The author's purchase of land at Tairuru Kororarika and the district of Waitangi—Variety of claimants—Services rendered by the missionaries—Letter from some chiefs to William the Fourth—Arrival of the British resident—Choice of a national standard—Conduct of a portion of the natives to the resident—The Baron de Thierry—His arrival.

LAND may be purchased in large tracts, about various parts of New Zealand, and should the British government think proper to colonize the country, the principal half of the soil being unowned, would fall to the state.

The missionary families all possess various private farms of some extent. The allotments pur-

chased by the trading part of the British community, is of infinitely less agricultural importance and extent. The native landholders, in such parts of the country as I have visited, continually requested me to purchase land among them, and also bade me remember to invite settlers on the soil, *invariably asserting*, that the only method to prevent the native population from *unceasingly* warring against each other, was for Europeans to reside among them, and in consequence raise new wants among the tribes, and *by that method*, employ their minds and bodies, especially for the scraping of flax and cultivating the neglected soil.

In Wangaroa, when the "Buffalo" store ship was there, in 1835, taking in a cargo of pine spars for the British government, scarce an European resided at that part. At the present moment, almost all the land has been purchased by Europeans. Messrs. Shepherd and Kemp missionary catechists, possess a large proportion of timber land, including *some miles* of country. Several commercial Europeans have also purchased larger farms in this vicinity, than elsewhere. At Kaipará, Maungakáhia, where in 1833, a white man was accounted a *lusus naturæ*, Europeans have purchased large tracts of sand. Mr. Baker, a catechist has some thou-

sands of acres in the latter beautiful valley. To the northward, the missionaries and traders have been similarly careful in justly purchasing and providing for their respective families, many miles of water frontages, forest, plain, hill, and valley. Extensive allotments on the banks of the Bay of Islands and Hokianga belong to the above two portions of the European community, and large tracts between the above ports, centrally situated, belong almost *exclusively* to the Church missionary families. To particularize separate districts would be uninteresting to the general reader, suffice it to observe that scarcely a river flows on either coast of the Northern Island whose banks are not possessed, in part, by our countrymen, who sadly want a paternal government to keep them in *decent order*.

Partial colonization daily increases in despite of the attempts which well-intentioned philanthropists towards the aborigines, have made to defer it, and the British government have already a number of loyal subjects *in embryo*, ready to swear allegiance and dutiful obedience to her Majesty, whenever her Imperial pleasure confers on them the gracious recognition.

Land once purchased, after the approved native method, is tápued to the purchaser and becomes his property. The native landholder,

in demanding a price, generally reminds the buyer, (to enhance the value of the soil and increase the price,) that the property, he is about to dispose of, descends to the children of the purchaser; that the articles of the trade or money, (as the case may be for the purchase,) soon evaporates, and early after, nothing is left to the seller; but the land is always in existence, and in the hands of an European invariably improves. The natives are often struck with astonishment at the many little improvements in agriculture, brought into use by new comers, such as hand-mills, wells, and many ingenious trifles, saving time and manual labour.

Mr. Stack, a truly zealous missionary, formerly attached to the Wesleyan Society, on viewing the missionary premises, in Wangaroa, some years after he, together with his brethren, had been driven from the place, was requested by some resident natives to return once more and karakia, (preach,) to them on eternal things, on the site of the old settlement. Mr. S. enquired if, after having been driven from the land, it would not be necessary to repurchase the soil. The question excited some surprise in the natives, who distinctly gave him to understand, that land, once purchased fairly, could not be taken away by the natives.

Several masters, commanding whaling ships, have often put into the Bay of Islands and other parts of New Zealand, and have cohabited with the native chief women belonging to the villages opposite to which they have anchored. These men have occasionally made what, in the country, may be termed expensive presents of ammunition and clothing to the parents and relatives of their female *friends*, and in return, *have expected* they had the power of demanding, from the friendly chiefs, such portions of territory as they might, in the plenitude of *their* wisdom, require: this was a mistake, as was also the supposition, that the simple assent of the chief was only necessary to transfer the property of their children and retainers without the actual purchase of the land so assigned, and consultation of each person interested in the property. The presents above mentioned, however costly, are regarded by the New Zealanders as mementos indicative of the *folly of the donors* in favour of their women, and who would have been infinitely more respected, even by the receivers, had they been less reckless of the property, in many cases, belonging to the shipowners, and put on board, for refreshing the crew during the voyage, though thus expended in moments of drunkenness and infatuation.

Many such cases have occurred by men, void of honour and understanding, who have urged claims to property, after being respectably settled by European purchasers for years, on the *fancied right* as having, on such spots, many years previously, given loose to drunken riot, and the lowest dissipation, with company similarly disposed in taste and sentiments.

Land has been presented by a chief to a child, on the latter being named after him ; thus, Mr. J. Kemp, catechist, at the Keri Keri, surnamed one of his sons after the celebrated chief, Titore, and a large piece of land was presented from the latter to the former as acknowledgment for such European complaisance ; but the infant dying early after, the land was taken back by its original owner. This custom is prevalent in the Polynesian islands ; thus a son of Mr. Charles Barff, a respectable and useful missionary, in the island of Huaheine, for the London Missionary Society, also named a son after a chief named Pui, with similar results. But these claims are *not binding* in New Zealand, as the whites are supposed to possess many riches, and it is regarded as an unworthy act, to deprive the inferior members of a chief family of a share of the payment that would accrue to them in case the land was sold ; the

honour of thus giving the land away solely belongs to the chief, who, however he may be applauded by Europeans for the deed, is looked upon as a kuori, or fool, by the natives.

The Island of Victoria is peopled with a large number of Europeans, who have settled in the various bays frequented by the black whale, (*balæna mysticætus*.)

These gangs, as they are called, have been inhabitants of the country for many years past, and procure a great quantity of oil and whale-bone per annum. The fishery, which is purchased by the merchants of Sydney, in November last, (1837,) yielded a very lucrative season. These Europeans intermarry with the native women, and an intercourse, which morality *cannot favour for a moment*, has, in some degree, detached the natives from the wandering life they have hitherto led. Perhaps, not less than one hundred and fifty sail of ships of various tonnage, lie on and off the coasts of New Zealand, in the months from April to November, and afterwards frequent the middle ground, as are termed the seas between New Holland and the coast of New Zealand.

The requisite method in purchasing of land, is to request the principal chiefs of the district, to speak with his friends and the claimants of

the extent and situation of the allotment you may require, stating the amount you propose giving, and in no case *overrating* the *quantity* or *quality* of the property, or value of the cash you may feel disposed to give. The chief will acquaint his tribe of your proposals, and after discussing the matter, if all the parties, who are interested, feel agreeable to dispose of it, the chief will send for you, as it will be *absolutely necessary* the place you may have chosen should be visited and the limits well-determined, accompanied by *native* and *European witnesses*. After such visit, during which they mark down the boundaries, you return with the proprietors to your dwelling, and produce what was promised to be given. If the amount is approved of, the title deeds are drawn out carefully ; the boundaries, payment and claimants are particularly described. The instrument is signed by each claimant, writing his name or making a facsimile of his moko or tattooing on his countenance. The native witnesses do the same, and the Englishmen follow the example. The utu or payment is delivered to the principal chief, who distributes to each claimant what he imagines he may be entitled to, and sometimes gives a trifling share to such strangers as may be present.

It often happens that the liberality of the chief consumes the entire payment, nothing remaining for himself, in that case; but few purchasers would fail in rewarding his self-denial. To adopt the method *most pleasing* to the generality of natives, I invariably added a quantity of trifles that each slave of the various claimants might also partake.

Some years since I was passing a beach in my boat, on which a number of persons had assembled. A chief among the crowd recognised me, and called to me by name to pull in-shore; I did so, and found some natives whom I well knew, disposing of some land to an English gentleman. As I was accidentally on the spot, I received a trifling portion of the payment. as it appeared I possessed a claim, in having passed at the time the land was being disposed of. My four boatmen also got a trifling remuneration for a similar reason.

Two several settlements I purchased of the natives, by my own previous application. Three smaller settlements I also purchased at different periods, and against my inclination at the time. I made the latter purchases, principally to avoid the continual annoyance of the native owners, having slept in their villages and incautiously said, in answer to their continued request to do

so, that I would probably purchase a farm among them.

In my first purchase at Taiáruru, and the second of Parramatta on the Kororárika, I had much trouble and annoyance, and relate the attending circumstances, as they will show, the many inconveniences the earlier settler is sure to feel in pioneering the road for those who will more happily succeed him in his path.

In both the above settlements there were no end to claimants, who founded their titles on the most whimsical and frivolous pretensions.

The title deeds I had drawn out, were copied exactly from William Penn's document, with the North American Indians. One party demanded payment for having caught their fish in the bay, for many previous years; and had dried the said fish on the beech. Another party had a claim to prefer, as being related to a young chief, who in climbing a tree for the fruit of the karáká, had fallen from a bough; and escaped, nearly breaking his neck. An impudent fellow forwarded *his claim* for an "utu," pretending to have slept at different periods in an adjoining bush on the estate, and proceeded to cite his witnesses; but *they* were

too intent in putting forth their own pretensions to pay particular attention to this somniferous demand.

The above parties were no sooner satisfied, than a new company arrived on the land, under a chief named Kapotai; they were a wild bush looking race. These people were enemies to the former claimants, and the speeches towards each other were so insulting, that I expected nothing less than a battle would take place; and as discretion is said to be the better part of valour, I began to look out for a convenient eyrie, as I felt no inclination to be otherwise than neutral.

Luckily for me, the courage of the head chief of the first party was probably preserved for some more valuable occasion. He quietly received a quantity of contemptuous language, until the name of his wife was mentioned in a tone of biting sarcasm; he then hastily stepped towards the speaker, and for the moment, looked and probably thought like a chief; but the hectic flush on his face, caused by the insult, rapidly passed away, and he appeared to sink into apathy.

He then beckoned his people to man the canoes, following them himself, saying "E'há ti

ou te oki," what care I for what you say? departed with his share of my property.

Kapotai and I soon arranged matters : he distributed not a few native anathemas on the party who had just quitted us ; adding, that in any dealings with them, the Taniwoa (or native Neptune) himself, would naturally be taken in, much less a booby (moio) like myself ; (I inclined my head for the compliment) and if I wanted to do what was just, *I ought to deal with good men only*, pointing to his friend, the venerable Haututu and himself. I told him I had occasion to admire his candour, as *the flatterer*, I perceived, formed no part of his character ; and concluded by adding, that doubtless he would *improve upon acquaintance*.

If my words had no effect on him, my property had, as he, together with Autitu and his son Kokowai, *did the deed* (that is, signed it).

This latter party were, and still are, if they have escaped the ovens of their enemies, the roughest beings I had yet seen in the land ; and their countenances, from long habitual practice in studying to frighten their enemies, had become so abominably fiendish, that a glance, indicative of the *tender passion* from Kapotai, would have frightened a hyæna *into hysterics*.

The second purchase was still more annoying, at Parramata on the Kororárika.

This settlement, similar to my other purchases was wholly unoccupied by the natives. In front was a large Waitápu or burying ground, in which had been deposited whole generations, (ancestors of the neighbouring claimants), from time immemorial.

I first purchased this land from a chief named Héké, heir at law, and nearest surviving relative of Toi tápu or holy Toi, a venerable priest and the most graceless old gentleman, that ever put on sacerdotal garment, or afterwards relieved himself of the incumbrance. Any reader acquainted with the Church Missionary transactions in New Zealand, will easily call to mind this formerly pragmatistical personage, who had been deceased but two months previously.

This old cannibal's affections had, until within a few years of his demise, been so various, that he would greedily have devoured his boon companion; and yet at the same moment lament with tears, the loss of his friendship; though his person (in a well cooked state) was present before him. I gave his heir apparent, and nephews' sons of the chief Korokoro the payment that was demanded for the place, about nine and a half acres of waterside frontage. I had just satisfied

them, when three surviving wives of the deceased, came for an utu ; luckily the old ladies were not included in the purchase. I paid them without any disputation, and also an old slave handmaid of the deceased polygamist. I then requested to know if any more of his ladies were in being ; but though at least a dozen were counted out by name before me on the tips of the speaker's fingers, yet they had all preceded Toi in his journey to the Reinga.

This mighty affair was finished, when the chief Moka, a testy wilful pugnacious exotic, demanded *his share for having capered in a war dance* after the battle on the beech in 1830. On my pointing to his hip in which he had received a musket ball, and consequently limped, saying he could not dance in the lame state he then was, another payment was demanded for reminding him of his misfortune ; but on this head I got a *coup de grâce*, by applauding the furious valour that procured his mishap ; this softened the vain chief, and he was satisfied with the remuneration thus easily obtained.

Afterwards a new and sweeping demand was made by no less perhaps than two hundred and fifty persons, who also demanded " utu " for the wai tápu, in which their relations and friends had been buried, or it was intended they ought

to have been, had they not been killed and eaten elsewhere. First came Rewá, his brothers, and their generation ; Tarriá, the largest man in the Pacific islands *an ogre to the life*, his son Akiro a friendly man and their followers, including their ancestry, present generation, and early posterity ; even *all* these people I satisfied, some English shipmasters being witnesses to the payment.

I now felicitated myself, on having concluded my purchase, in which every person had expressed satisfaction for his share of the payment, when the chief Titore returned from the war at Tauranga. This personage, inflated by having led the troops in the late contest, *though beaten in every action*, was furious or pretended to be so, that he had not *seen the payment* for the land, though he admitted his claim solely arose from his being my neighbour, holding a dignified rank. This “great Captain” was so troublesome, that I was induced to send to Paihia, and request the Reverend Henry Williams to favour me with his interposition ; he kindly acceded to my request—made Titore sensible that he had not the slightest claim to the land, except what a distempered imagination caused him to imagine, namely that Europeans would succumb to his fiat like the natives.

However I made Titore a present, but my asto-

nishment was not a little increased on the reverend gentleman informing me, that he was sorry to add, the entire land I had purchased belonged to himself, that the old proprietor from whom he had received it, long previous to his death, in presence of his relations and friends, (many of whom were then present and assented to the fact) had received it from an ancient race of owners, his ancestors. Mr. Williams added, that he had secured the land to himself by the native law of planting on the ground, and reaping the produce when mature, but generously proposed to give up his claim to me (in consideration of the expense and trouble I had undergone), and agreed to receive a native payment in acknowledgment of his claim, which I assented to, on the spot with pleasure.

I applied ever after to this gentleman, or to his brother the Reverend W. Williams, previously to purchasing land; the valuable knowledge they possessed of the innumerable native laws and the tribes into which the people were divided, being of essential service to both natives and Europeans. On every application I made to either of those gentlemen, they assisted me with the kindest promptitude; and as their presence was often required on the allotments some few miles distant, notwithstanding

being subjected to much inconvenience, they invariably complied with cheerfulness.

Much competition having arisen among Europeans for the purchase of land, it has raised the value in proportion among the native proprietors, especially to the northward; and every unpurchased part of the Bay of Islands will be found fully as expensive, as in any populous city in Europe.

The natives, within the last five years, are fully alive to the value of land from the daily increasing intercourse with foreigners, and travelling themselves, as they do throughout every part of their country, besides frequently visiting the Australian Colonies, Great Britain, the United States, and in several instances the Continent of Europe. I have met with many New Zealanders in the various whaling parts of North America. I saw a native of the East Cape on board the United States frigate, "Macedonian" at New York, previously to her sailing on the South Sea exploring and surveying expedition; this man stated himself to be a superior chief in his own country; but I knew his master and the tribe in which he was a slave. He begged I would be silent on the subject, as he did not wish to be lowered in the estimation of the white men.

These native travellers are held in much repute by their countrymen, as they give a lively description of what they see or hear abroad ; and as may be expected from a people who are naturally inventive geniuses, their tales do not *lose by repetition*.

A single proof of the notice taken by these people of foreign customs shall suffice.

My boat has been more than once stopt from further progress up a river, the reason assigned being, that the natives were aware that European vessels paid pilotage in Port Jackson to men incorporated as pilots, whether their presence was required or not, and they thought their right equally just. A committee of chiefs took place in Hokianga, some time back, to debate whether they should demand anchorage money or not from shipping, and as it is, *a much higher price* is demanded, and paid, for water, than is required from vessels in the colonial ports, where human and mechanical labour with large sums have been expended in transporting the invaluable fluid to the harbour from interior districts, as at the port of Sydney.

I was absent the greater part of 1836 from the Bay of Islands ; and on my return, the altera-

tion in the character of the natives on the Kororárika, which is opposite to Paihia, the Church Missionary Station, astonished me.

Several of the gentlemen attached to the mission enquired of me, if I did not perceive the fact of the increase of crime, and decline of civilization among those people, and of the missionary instruction introduced. It was too apparent ; a petition had been consequently drawn out, directing the attention of the British Government to the subject, of the lawless conduct of runaway seamen, and prisoners from the colonies ; this was received in England last year by the Government. (Note 11.)

On the arrival of Captain La Place in the French Corvette "la Favorite," in October 1831, a report was industriously circulated in Sydney and the Bay of Islands, that this enterprising commander intended to take possession of the country in the name of his august master, Louis Philippe. This fabulous report gave rise to some heroics in the colonial papers, which would have induced a stranger to that press, to imagine a Mars had turned editor, assisted by an Achilles, as printer's devil. It occasioned a few of the native chiefs to hold conferences, which resulted in their requesting the missionaries to address a letter to his late Majesty

William the Fourth at their dictation, it ran thus,

“ King William. We the chiefs of New Zealand assembled at this place, called the Kéri kéri, write to thee, for we hear thou art the great chief on the other side the water, since the many ships that come to our land belong to thee.

“ We are a people without possessions ; we have nothing but timber, pork, flax and potatoes. We sell these things, however, to your people, and then we see the property of Europeans ; it is only thy land which is liberal towards us ; from thee come also the missionaries, who teach us to believe in Jehovah God, and in Jesus Christ his Son.

“ We hear that the tribe of Marion is at hand, coming to take away our land. We therefore pray thee to become our guardian and friend of these Islands, lest the tearing of other tribes should come near to us, and lest strangers should come to take away our land ; and if any of thy people should be troublesome and vicious towards us, for some people are living here who have run-away from ships, we pray thee to be angry with them, that they may be obedient, lest the anger of the people of this land fall upon them. This letter is from us, from the chiefs of the natives of New Zealand.”

“ Signed, ‘ Warrerahi,’ ‘ Réwa,’ ‘ Patuone,’ ‘ Néné,’ ‘ Kekeao,’ ‘ Titore,’ ‘ Ripi,’ ‘ Temorenga,’ ‘ Hárá,’ ‘ Atuahaere,’ ‘ Moitára,’ ‘ Matangi,’ ‘ Taunui.’ ”

On the 5th of May 1833 H.M.S. “ Imogine” arrived in the Bay, with James Busby Esq., as passenger, bearing the appointment of British Resident in the country.

On the 17th he landed, in company with the officers of the ship, and was received by the natives at landing with their usual welcome of the dance, which has been observed, is equally significant of peace or war.

The natives felt anxious to know the tenor of Mr. Busby’s commission among them. Though they often express their wish that soldiers might be landed for the protection of British interests, and to preserve peace among themselves, they nevertheless, with their usual fickleness, or perhaps maturer reflection on their present absolute power, which would depart from them, desire the contrary. The letter of Lord Goderich was read to them in the native language the pleasing addition of blankets and tobacco was distributed to the principal chiefs, and a mess of boiled flour followed in succession—a dish worthy of a prince, in the estimation of these primitive people.

Another era in the politics of the country took place some time after. H.M.S. Alligator, Captain Lambert brought to the Bay of Islands, a number of flags for the inspection of the chiefs, that they might choose a national standard for their country, whereby vessels built in their ports might roam the ocean without molestation or exposure to the hazard of being taken as unnational craft. The standard then selected has been made use of, and acknowledged as under English protection. It is a St. George's Cross, red on a white ground, with a smaller cross, in a fourth of the surface of the flag with four small white stars, on a blue ground.

On the standard being hoisted, it was received with loud acclamations by the Europeans and natives assembled ; the latter had an opportunity of speechifying which is seldom neglected by these people.

Mr. Busby was gratified with a salary of five hundred pounds per annum, which sum was taxed on the Colony of New South Wales, and an additional sum of two hundred and fifty pounds per annum to be expended in presents for the native chiefs. Those presents would have enabled the donor, not only to command the respect and affection of those uncivilized sons, but they would have formed a body around

him, ready to act on the command of a Resident of the British Government ; but the contrary was the case ; unversed in the language, customs, or habits of the people—retiring within himself, avoiding the respectable class of Europeans, and choosing a locality distant from the natives and traders, the character of Mr. Busby as a British Consul was early lost ; and the native tribes on whose land he took up his residence, treated him with indifference, and at a later period with insults. The conduct of these unruly tribes among whom the Resident located himself, was disgraceful. European mechanics were scarcely to be procured to finish the official residence, exposed to the bad conduct of these natives.

Such trifling particulars would be unworthy of notice, did they respect any other person than the sole civil officer bearing a commission in the service of a great nation. These unworthy proceedings nearly attained their height on the night of the 1st of May, 1834, just one year after Mr. Busby's residence in the country, when a chief, named Reti, of the Waitangi, tribe, made an attack on Mr. Busby's premises, robbed the house occupied by the European servants adjoining, and discharged several loaded muskets. Mr. Busby, who hastened to the protection of his family was in the act of leaving the

door of his residence, when a musket was discharged, and the ball, striking against the door sill, split the wood and the splinters grazed his face, causing the blood to follow. The ruffians soon retreated with their booty.

The chiefs were assembled some time after. They made many speeches with the usual intention of never carrying them into effect.

Reti still resides at his old residence, and the Resident never received any satisfaction for the gross insult, by which he narrowly escaped being sacrificed.

As the conduct of that gentleman has been characterized by strict justice towards the natives, this attempt to deprive him of life and property should have been severely visited. I will add but one more instance of the little influence of the person of the Resident among the New Zealanders.

On the 12th of January, 1836, some European ship-masters wished to purchase a tract of forest land, in the district of Wánánáki, a few miles to the southward of Cape Brett.

The land in question had been depopulated many years, and the conquerors, who had conjointly destroyed the original proprietors, resided in separate villages some miles distance from each other in the Bay of Islands. The principal

chief of the north village was Waikáto, the native mentioned as having formerly been presented to George the Fourth. The chief of the village, south, was E'Toi, surnamed Pomaré. Both parties agreed to meet at Mr. Busby's to state their respective claims. They arrived as appointed, and each party ranged themselves on either side of the residency. Some of the brethren of the mission attended to listen to the result. Waikáto commenced speaking, and was followed by several of his tribe, in which they used many abusive expressions to the opposite party, who were three times their number, and caused the latter to express their indignation at such conduct, on which Waikáto and his party ran to an adjoining bush, and instantly returned with their muskets loaded with ball; these they hastily presented and discharged at the opposite party, killing two men and wounding four. There was sad confusion in consequence; the unarmed party rushing into the house of the Resident for protection. The Europeans ran up to Waikáto's party to stop the effusion of blood, but those perfidious people had decamped as fast as possible.

The influence of the missionaries stopped the farther effusion of blood, which the native law requires as retaliation. A new cause of alarm, of a very singular nature, threatened to displace

Mr. Busby from his situation. The circumstance is fully detailed in a document, the first ever printed in the English language in New Zealand, and may be accounted as the earliest diplomatic essay, (see note 10); premising that not a single person, save the resident, placed the slightest credence in the intentions of the Baron de Thierry, who, it is stated was the son of a reputable French émigré in England, and at the period referred to, residing at Tahiti, and married to a lady of superior accomplishments and elegance. The land in Hokianga, it is said, was justly purchased for the Baron, in 1822, by Mr. Kendall; and a few Europeans, with many natives yet remember the circumstance.

The Baron has since, (September, 1837,) sailed for Hokianga, taking with him a number of emigrants. He has published a lengthy address to the white residents and proposes ruling by moral force only.

Later information has been received, dated the 20th of February, 1838, stating the arrival of this enthusiastic leader, and that his colonists had seceded from his authority, and entered on employments as farmers on their own account.

CHAPTER VIII.

Religion and devout feelings of the New Zealanders—Origin of their divinities—Their mythology—Attributes—Power and conduct in heaven and on earth—Native conversations—Duties appertaining to a gentleman in New Zealand—Power of the “ gods ” over Europeans—On priests and the sacerdotal functions attached—Their method of curing diseases—Sacrifices—Incantations—An unknown tongue—Anathemas of the people—Native interdict—Tithes, their collection.

THE religious tenets of the New Zealanders are inculcated into their minds at a very early age ; yet they worship no representation of the Great Spirit, who is believed to be implacable, and the origin of every evil.

In the course of this narration the reader will have perceived that fearful superstitions shake this people to the very soul, and make them frightened at their own shadows. These absorbing fears

stay them from committing depredations during the night, or the population would have decreased more rapidly than it has already alarmingly done. The theogony of the people is continually on the increase, as every renowned chief that dies, is added to their divine biography, which, imprinted, would rival the ponderous tomes issued by the old Académie Française.

Much as the memories of the generality of these Atuas or gods, are respected, their acquaintance is palpably disliked, as they are supposed to cause every evil dispensation in life; even a griping of the inward man is attributed to the devouring lust of an atua, who is supposed to feed on the entrails of the sufferer, and they are represented to be as immoderate in cannibalism after their apotheosis or deification as when existing as mortal chiefs on this earth.

Every district in the country possesses different atuas, to whom are assigned unnatural tastes wholly repudiated by this primitive people, who have no idea of the disgusting extent of crimes, with which civilization alone, (it would appear,) has tainted human nature.

At Piroa, or Doubtless Bay, on one of the most prominent hills, is said to reside Niturehu, a filthy deity, whose affection for *red headed young ladies and gentlemen* is only comparable to

the depraved tastes of Jupiter Tonans, to whom a Leda or Ganimede were equally acceptable.

It is devoutly to be wished that the time may early arrive when a knowledge of the useful arts will take the place of Lempriere's collection of brutal obscenities in our public schools. Niturehu's *gouît* for red hair may be said to lend a colour to his actions ; but those natives, whose locks bear any resemblance to a vegetable red, invariably, on mentioning this deity, deny it, admitting their crinigerous covering is not absolutely black, but like some northern nations, whose tresses are said to resemble the golden sand of the Pactolus.

The Taniwoa is the general name for the whole race of aquatic divinities.

These *diavoli* are found in every port, river, creek, or lake in the islands, and the sea is also said to be possessed by them. Thus the upsetting of a canoe, the breaking of a fishing line or hook, the rending of a net, or bite from any fish, are laid to the charge of the ruthless Taniwoa. His name might be, with justice, termed Million, from his innumerable appellations. He is supposed to pay little attention to white men, whose crack boats, or larger vessels, and ability in their management defy the (anti) Pacific Neptune. Mawi is accounted as father of the gods. The

performances of this divinity, and his punishment, for an unlucky connubial mistake, has been already related.

His sepulchre is on the Ikorangi mountain, near the East Cape, and as a monument for a divinity, is worthy of a Cheops.

Every bad passion, such as anger, fear, malignity, revenge, horror, remorse, sorrow, &c., is laid on the divine scape-goat. Love, pleasure, prosperity, health, are supposed to exist without divine intervention. When these latter passions prevail among the people, there is no occasion for the services of the priesthood, who are only called in to avert some calamity, or like Baalam the son of Peor employed by that interesting savage, Balak, to curse an enemy. As the flock, in such cases can manage without the aid of the pastor, who naturally lacks his tithes, the latter has sternly forbidden the gods to have any thing to do with that which smacks of comfort or content, except after the harvests ; the atuas have a small portion of the crop put aside, which the priests take the trouble of masticating for them, requesting for such service, that he will oblige the people with allowing the ground to teem the ensuing year with a plenteous produce.

To Mawi is ascribed, and also to a relation named

Toáki, the manufacture of land. He is also regarded as forming the numerous volcanoes on the islands. A priest, at my fire-side, gave me some information of Toáki, who, he said, possessed a pair of tongs, poker, and shovel, pointing to those articles that garnished my hearth. The shovel, he observed was made use of, that none of the lava, (*punga rea*,) should be uselessly expended. Every time the fire and smoke were emitted, it was caused by an extra stir up of the divine poker. The shovel was also made use of to tumble the slave population into the crater, (*mungi no te puki puhia*;) but the priest was puzzled to find employment for the infernal tongs; at last he bethought himself, “*no ná pákehá pea!*” probably for the white men!

The Ruatára or lizard, is accounted a very virulent deity. This innocuous reptile is supposed to enter the human body the best way he is able, and amuses himself by devouring the inside of the helpless sufferer. This atua pays attention only to such priests as have been long studied in the profession; one of these elders, if of a quiet mild disposition in making his incantations over the sick person, will moralize on the folly of the atua, in seeking food in so thin

and spare a person. If the patient should happen to be of a contrary habit, inclining to obesity, he will joke with the god ; tell him to enjoy himself in some person of fitter trim, or otherwise he will stand a chance of being suffocated. Should the priest be of an irascible turn, he will roundly tax the god, and order him off immediately ; telling him to beware of his catching him, or else he will astonish his weak mind for his temerity in touching one of his flock ; he will also advise him to establish his quarters at some obnoxious village in the vicinity.

If the patient recovers, the old enchanter will immediately swear he saw the atua, in form of the lizard, walk out of the sick man's ear, nostrils, or mouth.

The Guana or gigantic lizard, appearing before an army of truculent warriors, would soon put them all to flight.

Mawi Rangi, is the Ceres of the country, and is said to be seen at work, when the sky exhibits a blue surface, chequered with white clouds : this divinity is then supposed to be planting the aerial edibles, and rain shortly after following, is stated to have been caused by the atua watering his productions, after a portable me-

thod, that any other than a New Zealand divinity, would possess too much delicacy to make use of, in horticultural pursuits.

That the atuas are at times afflicted with famine, may be reasonably supposed from the method employed when the head of a family ceases to exist : a portion of food, such as a small bird, or a small pottle of cooked vegetables, being then placed on a *tápued* spot for payment to the native Charon.

The elements are under the direction of the deities ; the keeper of the westerly winds is regarded as the most passionate of the atuas ; it is even supposed he is so easily ruffled and irritable, that he often chokes himself with passionate bile, which accounts for that wind ceasing at some periods.

Kotáki is also supposed to be a foreman to Toáki ; but those atuas are saved the "hard labour for life," that Vulcan was sentenced to, viz. in forging thunderbolts, and other spiritual ammunition, as this metal, though abounding in the country, has not been brought into use.

The Pleiades are pointed out as the left eyes of the atuas, once mortal chiefs, who cannot prevent themselves from twinkling, or as a priest

sagaciously observed, how difficult it must be to keep one eye always open, and its fellow eternally shut; another sage, upon reflection said, it was probably produced by the laughter, caused by some witticism of another atua.

The shooting of a star, was interpreted to me as the act of an irritable divinity, giving an unceremonious kick to the gravitating centre of a weaker neighbour, resembling the performance of the "thunderer," on the inexpressible parts of the tuneful Apollo, which is said to have hastened his volitary powers.

The female atuas in the native empyrean, are described as coquetish and flighty, loving to madness, and hating to detestation, indifferent and jealous, never changing and ever varying, as the dear sex are said to be on earth, (I am no subscriber to the charge), and the earthquake, (*ourangi o te wenua*) is said to be caused by old Toáki and his friends getting drunk with love, (not wine.)

These female *spirits* would seem to resemble those less ethereal compositions to whom the lips of mortal men make frequent application to on earth. They appear to emanate, or are distilled from an internal cause; their effects, it would appear, are equally pungent, each pos-

sessing *overproof* strength to give a *recumbency* to the strongest; and it would also appear the ladies put both *into hot water* above and below, then with a smile, or a lump of “double refined,” restore palatibility. Another commentator differed, (it is the trick of the trade), and gave his opinion, that Toáki was enjoying a nap, and the nodding of his Atlas-like head and shoulders, could alone cause the *tremblement de terre*.

The *Sun* (Rá), and *Moon* (Morámá), have a thousand traditions. Of the latter, Rona, is the chief of the place; he formerly lived upon earth; but his lodgings are not distinctly pointed out. He subsequently made a journey to the moon, which if not formed of green cheese, something as pleasing to the atua's taste was found, for he, it is said, never descended to his native country since. His *sérail* is numerously attended: the names of the ladies are registered in the inventive heads of the priests; and they are said, (to use a modern phrase) “to keep it up,” pretty comfortably.

The *Maculæ*, or dark spots in the sun, are said to arise from the shade, cast by battling warriors; and the *helio-cometes*, or luminous emanations from the sun in spiral rays, is re-

garded as a large assembly of divine chiefs, taking a glance before nightfall, on the endeared scene of their mortal existence—which in life they loved so well. The clouds passing the moon, are said to be caused for reasons that Rona possesses, which may be illustrated, by the throwing of a kerchief from a sultan at Istamboul to a terrestrial houri.

The *native Boreas*, whose name is Ounui, has lost nothing of the flatulency ascribed to that divine personage; indecorous imitations *on a minor scale*, form the subject of unpleasant witticisms among his disciples, which smack strongly of their unrefined condition.

It is a matter of difficulty to persuade a native of the beneficence of an adorable and merciful Creator. That the same omnipresent being, who gives us daily the means of satisfying our wants, and rarely punishes us, however we may deserve it, made the Europeans and his countrymen, is altogether beyond his belief.

Residing wholly among the natives at various periods, I had frequent opportunities of conversing with them on these subjects; the difference of complexion, the superior abilities displayed in the building of European ships, and the instruments of iron, and steel, so superior to their own

unpretending implements, are apparently so great, that they can scarcely be persuaded of the fact.

Many tribes differ, as to the attributes of the above divinities, and as the mythology is unnotated in writing, those aerial personages are often confounded. Interpolations are added or diminished, as may suit the fancy of the relater, which depends much on the surrounding locality. They admit that the Atua no Europi, or God of the Europeans, has power over them, and add with bitterness, he has indeed come to the land in the form of disease,—such as the influenza, cholera, and another introduced at the earliest period, and still more to be deprecated.

One venerable sage assured me, that he had beheld the God of the *white man*, and described the several comets he had seen, within his own memory, and that of his parent. As to the introduction of diseases, I began to account for them, but my observations were speedily cut short by an old man remarking, that the natives were thus afflicted by the atua of the white men, as the latter had been permitted to remain in the land.—“ Yes,” he added, “ you have fine ships and fine things, but your country cannot

equal New Zealand, or you would never have left your parents and relations, the village you were born in, the chief under whose command you were brought up, and the wai tapu of your ancestors. You are all slaves in this country, who have ran away from your homes.”

Many pleasing questions were often discussed in these little *conversazioni*, which evinced the powerful intellect possessed by these rude people.

Small parties of these poor misled savages, were in the habit of congregating outside my house on the banks of the Maunga muka river; a large fire was made of wood of the Kauri gum, whose bituminous nature threw a vivid blaze around, and the natives would encircle the fire, their outer mats spread on the ground, and the chiefs, generally elders, reclining on them with the eternal tobacco pipe. When they were engaged in political discussions, I applied myself to a book, the selection of which gave me but little trouble, my library being what might be termed perfectly unique in its way, consisting solely of the Holy Bible, the sixth volume of Cook's Voyages, an abridgement of Cocker's arithmetic, and a few of the Courier newspaper, containing the “*latest bul-*

letins, of General Bonaparte at Austerlitz," a battle which (in reading) I had fought over at least twenty times.

I enquired of a chief, who sent his son the day previously to Mangugnu, to receive instruction from the Wesleyan brethren, why *he* did not also incline his heart to similar religious instruction, or, if contrary to his belief, why not require his son to follow his own evangelical notions. He said that heaven and hell, taught by Europeans, might be very true ; if so, he had been warring too much all his life to expect any transition from a better place than was appropriated to his ancestors ; he had therefore made up his mind to go to the reinga and eat kumeras, as all his ancestors had done before him ; if the atua changed the heart of his son in favour of Europeans, he would not thwart him ; a native parent always let his child do as he liked.

I then requested the service of another son that remained at home with the friendly universalist, but he declined, on the score that he had no one to help him to plant the uwahi, or winter potatoe.

Wátá, a kind old chief, promised me one of his sons, on condition that I treated him like a gentleman, and would not let him cook in the

kitchen, but allow him to blacken my shoes, clean the knives and forks, and add to the labourers in the boats. I promised to keep inviolate the respectability of his son Heriheri, whose delicacy should not be tainted with my knowledge; that the *polished duties* of shoe blacking should be wholly consigned to his charge, as well as the necessary abrasions of the knives and forks, if I possessed those articles *in the plural number*, so that no *handle* should be given for discontent. I added, that the cook should not carve out any culinary work for him, except peeling potatoes with a muscle shell, which, after some remonstrance, was amicably assented to.

Accordingly the old gentleman patted my legs, said I was an excellent white man, and that his son should join me early on the morrow. His anxious mind being now relieved as to the respectable functions that would devolve on his child, in the warmth of his emotion he added the offer of one of his daughters; but with a profusion of thanks, I declined this addition to my family, advising him that the Wesleyan settlement would be infinitely more serviceable to the furtherance of her education.

A native feels much gratified at a European being conversant with the language, and terms

him a native white man (*pakehá maori*). They acknowledge the native atua's are powerless over the latter.

An old man, named Gnow, often paid me a visit during my residence on the banks of the Maunga muka. This personage was an excellent specimen of the New Zealand priesthood.

He had taken unto himself a young wife in his old age, whose indiscretions before espousals, it was stated, were still practised after her entering the conjugal state.

The old gentleman called at the settlement one day, alone, and exceedingly irritated, occasioned by a galling remark on the conduct of his Messalina, made by a chief, whose fortune the priest refused to communicate. The old gentleman repeated his griefs to me, observing he felt ashamed to ask the advice of a countryman on the subject. He admitted that the rank of his wife put it out of his power to punish her, as she deserved, and in the simplicity of his heart, or obtuseness of his intellects, enquired if I could see what she might, at that moment, be engaged in, through my eyeglass, of whose powers of prescience he had heard. I demanded what her occupation had been the few preceding days.—Gnow replied, making a mat for him. I then took a

glance through my glass, and told him, that doubtless she was then scraping flax. The old man jumped from his recumbent position and danced about the room, as early as I delivered this oracle, repeating several times : “ *apono ano, é mea pono rá kio!* ” it is a truth—a true thing really ; “ *kourpou ano táná muka,* ” her flax is surely expended. In the fullness of his joy, he turned round his right eye towards me, (he was blind in the left) and promised me a small pig, or *kuri*, raising his extended hand the height it should be from the floor, enquiring if the size would content me ; but his sightless organ might as well have faced me, for I never saw the promised payment.

I often afterwards reminded him of the *utu*, when his lady attended him ; he would then put up his hand, indicative of silence, and exclaim “ *taiore, ouwé porangi ekoro mia,* ” bye and bye, be not hasty, my friend. The old man has since been gathered to his fathers, but he forgot the pig among the legacies of his will ; it is therefore past “ *taiore.* ”

His merry-making wife at last got in reality the blind side of him ; she pretended great affection, studied his whims and oddities so much, that Gnow often told me, he *ought* to feel happy, as he felt certain in the event of his death, that

his wife would immediately hang herself. I answered that such an occurrence was *likely to happen before his death*. He did not fathom my meaning, notwithstanding his knowledge of the occult sciences, and frequently expressed a hope that such would not be the case.

The old man was best known by the name of Mátápo, (blind man) and he was much given to boast, pointing to his sole visual organ, that he could behold more with that single eye, than any other priest in the country with a vision quadrupled. He added, that the atuas had frequently appeared to him, and that he was on the most intimate terms with them.

I met Gnow at a village some time after my oral decision on the conduct of his wife, when a young man, named Waitará, was confined to his hut with illness. Mátápo was dancing up and down a circle of believers, with a wreath of karaka leaves bound round his head, and a belt of green flax round his waist; with this exception, he was as bare of clothing as at the hour he was first introduced into this sublunary world. As he was chief priest of the district, which includes the professions of barber, surgeon, physician, necromancer, apothecary, and fortune-teller, he was induced to visit the young man, and at the moment was engaged making a prayer

to the divinity of the village, who must have enjoyed a sound nap, or felt indifferent to the priest, if he did not hear him, for Mátápo raved and danced like a bedlamite at the atua for listening to the young man's enemies, and he ever and anon shook his little spear in a menacing manner, as if he would destroy a whole family of atuas. To speak to him was unavailing: I therefore made use of the magic of a head of tobacco, which produced the effect intended, as he immediately approached me with a benignant smile beaming on his countenance and told me that the young man Waitará, was bewitched or *mákutued*. I enquired how that event came about; he said, that an enemy of an opposing tribe had smoked out of the sick man's pipe, and he promised to show me what he could do in destroying the effects of the mákutu; he accordingly approached Waitará, and began a shibboleth to the atua that no person present understood; and as the priest did not understand it himself, I shall be readily spared a translation. He then turned to the young man, and scolded him for having had anything to say to a tribe who would let their own priests starve before they would give them a basket of potatoes. "But," continued the old priest, "I forgot there is not a priest among

them that deserves a pipi," (cockle). I spoke to the young man, who was very unwell, but somewhat intelligent, and told him, that if he would follow my directions, he would recover. He hesitated, and looked at Mátápo, who consented that my atua should be called in, as he felt angry he said, with his own, for permitting the young man to be bewitched in the first instance. On this the priest consented to cover his nakedness by putting on a garment. The old man was himself dying of atrophy, and I verily believe a smart, pleasant, breeze would have blown him about like a shuttlecock, for his shrunk shanks would not have borne the body of a stout boy of ten years of age.

The New Zealanders admit that the new people can be priests equal in ability to their own class ;—a singular coincidence gave rise to my being invested with the dignity common to the fraternity.

Being somewhat near-sighted, I was amusing myself (perhaps for want of thought) by observing through my glass the planets which encircled the milky way, and those myriads of stars whose co-ruscations of light, cause the glittering phenomena. An aged priest enquired if I could perceive the atua. I replied no ; but that I could discern his works (pointing to himself, the stars, and the fast

flowing river at our feet). A few stars, whose location had a very distant resemblance to the bow of a ship, caused me to observe I could perceive a ship; the bystanders all wanted to see the aerial vessel, upon which they severally looked through the glass; but their superior length of vision was dimmed by the instrument. This gave rise to a discussion among them, whether the wearing of a pair of spectacles, or an eye glass, conferred a title on the wearer in Europe; several elders contending, that a pair of spectacles was evidently the most honourable, as a single glass only appertained to the eye-glass.

A servant of mine gave his opinion, that only priests were allowed to wear glasses, and as proof positive of what he had advanced, enquired if any one present had seen an inferior European wear glasses, adding, he had seen the Reverend Messrs. Marsden and Williams wear them constantly; the latter could not be gainsaid, whose happy, jovial countenance is as well known peering through the identical spectacles, as any European countenance in the country. One sage, after mature reflection, observed, that the white men and natives were organised alike, as (to use his expression) two kumeras resembled each other, then the eyesight must also be alike;

but as it was proved that none present could see through the glass, it must be for some such purpose, as the servant Tunatuna had said. Strange to say, within two hours after I had stated, I could see a ship, we heard the news from a passing native, who was paddling his canoe up the river, that a vessel had just been seen off the heads of the Hokianga river, which was the first that had entered the port for three months previously. Of course, I should never have predicted the vessel, but from a natural accidental appearance. I therefore beg leave to disclaim all knowledge of the cabalistic sciences. The vessel proved to be the ship "Meredith" of London, Fullarton, with salt from Oahu (Sandwich Islands), and was totally wrecked off the north head of the river.

The priests or tohungas, when once established, are persons of much influence, and some importance among the people. But any person may become one of the class, and few chiefs of any note take the dignity unless for political purposes.

The younger relations who possess but little in worldly goods in respectable families, generally take this profession. There are many sensible natives who laugh at this class of men; but these free-thinkers by the force of habit or exam-

ple, succumb to the crafty old men, on being taken ill, but no sooner recover than they become again faithless.

The priests do not fail to notice these *independents*, and they are doubly mulct when taken unwell. Though while busily engaged in sacrifices, they are regarded as holy people, yet if taken in battle, their bodies do not escape being cut up, and devoured, similar to those of common slaves.

On the priest depends whether a war shall be commenced, or once entered upon, whether it shall be continued or cease. The *consciences* (heaven save the mark) of his flock; lie in his keeping; its *consequent absence* may in some measure account for the little that is shown by a native towards friend or foe. The labours of the priesthood are principally required after a victory. When the body of a principal enemy is to be cut up, partly roasted, and tasted by these people, auguries are elicited by the appearances of the intestines; and on their position and taste, depend the renewal of the contest or its cessation between the hostile powers. Priests possess the gift of prescience, and are supposed to foretell to an hour what is likely to happen, and should the contrary to the prediction take place, it is accounted for, that the atua is in an

ill humour, thus venting his bile on the priest, whose flock observe “ nu Tilani, man no fool,” so they return the supposed anger of the atua, with double applause on the priest, and a proportionate medium of contempt on the faulty divinity, who is regarded as unable to know his own mind, which is a national feature.

Crozet, in writing on the religious feeling of the natives, observes: “ Quand on leur a fait des questions à ce sujet, ils ont levé les yeux et les mains au ciel, avec des démonstrations de respect et de crainte qui indiquaient leur croyance d’un Etre suprême.”

In incantations the priests are entirely denuded of dress.

When returning victors from a battle, thanks are given to *Tu* the native Mars, and *Wiro* the evil spirit, in the following manner:—each person who has distinguished himself in the fight, carries in his hand a bunch of *toitoi* grass, and lays it on a platform in front of the priest, who takes a similar bunch in his hand, chanting his *kouwou* or prayer; an inferior priest takes the various bunches from him, and carries them to the water, repeating prayers with outstretched arms to the *Taniwoa* of the place, to whose affability and politeness, he attributes the safe return of his relatives and friends in their

canoes. Every bunch is thus taken off the scaffold by various priests, and taken to the water in the same manner as the preceding, and similar *remerciments* to the atua. All the other ceremonies are equally *simple*, in either sense of the word, except when human sacrifices of victims take place ; then these cannibals show they have not degenerated from the sons of Belial, their Asiatic ancestors.

To the body of slaves no sacrificial honours are paid ; they are prepared by the cooks, without delay, for these sarcophagi ; and when dressed, a small portion of the body is put in a basket and placed on an elevated platform in a wai tápu, or on the branch of a tree, as a propitiatory sacrifice to Wiro, who personates the devil (and is fully *as black* in this country, as he is elsewhere represented).

These latter sacrifices are not performed before vulgar eyes. The head priest devoutly addresses the devil, who is here wanting in the appendage that reckless Europeans have *entailed* on him. The priests eat wholly of the first body slain in battle, the chiefs and people partake of all that may be slain after.

A female chief when slain, is cut up and sacrificed by priestesses, that is, if the men have sufficient *subjects* in hand of their own sex.

These feminine incarnations of Satan are treated with much respect, are believed and trusted with the same implicit faith as the priests. There is also introduced into the incantations, *an unknown tongue*, that produces among these untaught savages, as much veneration, not unmixed with fear, as ever was felt within the breasts of similarly fanatical Europeans.

Among other refinements in barbarity, practiced on those occasions, the dissections take place before the captured relatives, who are thus made witnesses of the horrible fate of their friends ; and when the endearing affection with which these people view each other among their families, is considered, it is impossible to conceive the agony and horror of the miserable children, and the enslaved wives and relations, whose strength as a tribe are perhaps broken for ever. Yet it is certain that after some time, when the memory no longer lingers upon the losses they have sustained, the captured people throw their affections on the tribe who conquered them, and I have seen many thus circumstanced, who in after years have been on visits to the villages where they were born, and the relatives from whom they were torn, and have always returned to the conquerors, having formed new connections and tastes.

The anathema of a priest is regarded as a thunderbolt that an enemy cannot escape; scarce a village exists without these spiritual weapons hanging over them. Priests of either sex are continually consulted by their followers previously to undertaking anything, whether leaving for a fishing party, or any other jaunt; and those chief ladies, who love their lords, are continually harassing the village priest, as to the sex of the embryo fruits of her union. The sly old sage, to get rid of unpleasant importunities, will probably say a girl, expecting the wretched mother will not let the infant see the light; but if the priest gets *a consideration* for the trouble he may be put to, (for in this country, similarly to that on the western side of St. George's Channel, tithes are very difficult to collect) that alters the sex instanter; should the promised boy prove to be a girl, the rogue persuades the silly mother, that he had prayed to such an atua, but had given him up some time previously, and doubtless the atua out of revenge had changed the sex. The priest asseverates this to the lady's friends, who perhaps were very solicitous for a male child, and to the weak woman so often, that at last he becomes a convert to his own inventions.

These priests are soon beaten from their posi-

tions by a very little argument ; the pastor and flock have frequently before me laughed heartily, at trusting to “dry bones,” which is all they possess of their atuas.

CHAPTER IX.

Prohibition or *tápu*—Conduct of children—Phrenological notices—Sacred animals—Ventriloquism of the priesthood—Remorse of the natives, and dubious atonement—Baptismal rites—Dreams—Native barbers—Anecdotes detailing the superstitions of the natives—On bewitching—Death of a slave—Superstitions of the evil eye—Second sight—Cemeteries—Feelings of devotion and hypocrisy in their conduct—Astonishment of the natives at first beholding Europeans—Traditions of the visits of former white men—Modern Centaurs—Deification of Asses—Pathology—Materia Medica of the natives—On the language of the South Sea islanders—Numerals in use by fifty different nations, conterraneous with the ancestors of the New Zealanders.

OF the *tápu*, or sacred prohibition, the priests have the sole management.

If an accident of any description occurs to the person of a chief, the spot where it took place is sacred ground. This is generally manifested

by a small quantity of human hair being made fast to a tree or stick, and this sign is never violated, unless purposely to foment a quarrel.

A father is often forbidden against touching his child, though any other person may do so when he pleases. Thus any impudent urchin, provided he pleases the priest, may be as saucy as he likes to any other person who are tápued from touching him, or giving a wholesome castigation.

When either sex are busily engaged on any particular kind of work, they are forbidden to touch food, being fed like babies from the hands of another party ; and when the voracity of a native appetite is taken into consideration, the job will be found no sinecure. If a slave is thus tápued, he has to swallow his allotted food as best he can, as it lies on the ground, taking especial care his fingers do not touch a morsel.

This conduct can give but little surprise, for we find in all ages and nations mankind studying, it would appear for the want of more profitable employment, how they shall best afflict themselves to render life burthensome, generally under the plea of sacred religion, arraying that bright form of faith and hope in

the most repulsive garb—metamorphosing the sunshine of eternal happiness into dark clouds of dread and despair.

The system of Gall would find that the highly superstitious turn of the native mind *spurs him* to acts of folly. I possess the cast of a native's head, which warrants in some degree my analysis of their character. I will only observe that the protuberance denoting fear and superstition is full as high, as conscienciousness is the reverse.

The name of a chief is accounted as holy ; yet these names are bestowed on favourite dogs, pigs, etc. The lucky animal who bears such an appellation is never killed, unless taken by an enemy, who has less compunction, nature otherwise being allowed to take her course on these *right honourables*. Tápued pigs are often taken on board ships for sale ; but they are no sooner sold, than means are found to steal them back almost immediately.

I was on board a ship when one of these sanctified beasts was produced on the deck for sale, he was very large, and on being hauled up the ship's side appeared to feel much discommoded ; the master enquired of me his probable value ; I observed, but little to him, as the natives would prevent his being killed. I had often

seen the brute before, he was an old acquaintance. The master bought him notwithstanding, previously directing his people to kill the animal directly it was purchased. They did so accordingly, on which the natives commenced a howling at this murder as they called it, (kohudu) which they would never have expressed at the death of a dozen slaves. The master was immediately titled a murderer, by which he is known to this day.

The tapu has often interfered with European traders ; thus in making a fishing net, the river opposite is sacred, and no canoes are allowed to pass the river. Kiwikiwi, a chief of the Kauakaua, tapued that beautiful river in 1836, because he thought proper to vent his spite against a neighbouring chief, who lived farther up the stream, and thus cut off his communication with the shipping. The simple natives obeyed, but the Europeans would not, and the chief discharged several muskets loaded with ball at the various boats as they passed ; luckily there are not many native riflemen even among the best shots ; but, at a conference that followed, it was carried unanimously and the motion seconded, that, for the future, Europeans should not be shot at for such trifles.

Some of the priests understand the art of

ventriloquism, though from the filthy obscenity of the natives it is not always essayed to the most legitimate of purposes. On enquiring of a priest if he had seen the atua, he answered, "Oh yes! he is now at home," pointing to his forehead, "and I can produce him." The classical reader will be reminded that Wisdom herself emanated from the forehead of Jove, but the resemblance can be no farther pursued, save the countenance of the speaker, which, in beauty, resembled that displayed on the ægis of the immortal goddess.

The priest then commenced some distant noises, that were efforts in the above art; but had this ancient necromancer seen Matthews "At home," or in New Zealand, he would have given up the ghost, for very shame and vexation. I made an attempt, but freely own my inability to equal the priest, who was applauded by the silly bystanders, in whom they devoutly believed their tutelary atua had taken up his town residence. I told them that in Europe, people apparently could make a dog express himself on polemics, as the priest had done, or a pig distinctly state his opinions on political economy, and the *shocking redundancy of population* (the latter is a fact). The natives, who doat on their children, exclaimed, it must be a *poorka kikina ráwá*, or an exceeding bad

pig. I mentioned the antiquity of the art in Asia and Europe, and was informed that their priests had made use of it from time immemorial ; that their ancestors had first learnt it, imitating the notes of birds. Several persons present made similar attempts to the priest, and finished their efforts with their usual flatulent vulgarity. The old man admitted it was priestly deceit, (hágnáreka no ná tohunga maori) but probably when I left them, he told the listening party that he was obliged to say something to convince the white man.

If a native imagines he has offended his atua in word or deed, he generally offers a payment to subdue his anger, such as throwing a favourite object into the water, or even burning his house to the ground, on which spot he never rebuilds another, or else setting fire to the house of a weaker neighbour, who dare not resent it, which is supposed to answer the same purpose just as well. This performance he expects must propitiate the anger of the atua ; but if he is given to suppose it has not done so, that his labour has hitherto been bestowed in vain, he then generally commits a crime of a deeper die, such as killing a slave to satisfy this remorseless divinity (kauákona).

The natives have a rite among them very si-

milar to the ceremony of baptism, which occurs when the child is about eight years old.

The infant is carried by an old established priest to the banks of a river, in which the child is dipped, the old gentleman praying to various gods that his charge may commit every action that is included within the bounds of rascality—that he may be equally prone to villany as his ancestors—that he may devour his enemies and escape the same system of gastronomy—that his dance of the *háká* may alone frighten his enemies into convulsions and thus fall into his hands, as the *kukupa* (wild pigeon) cannot escape those of the subtle fowler.

A sumptuous feast is then given, in which the priest contrives to swallow a sufficiency in the shape of tithes, that might satisfy less sanctimonious idolators for a month. It is the interest of these “conscript fathers” to stir up animosities between the tribes, as then the weaker people generally send this functionary such presents as may tickle his cupidity, and cause him to avert the wrath of his tribe on some other ‘scape-goats, whom the priests are at no loss to fix upon.

Dreams are regarded with much attention by the natives, and, sitting in circles, they communicate them to each other, giving interpretations

as may best please them. The aged sages are eternally dozing or dreaming, especially in war time, when these oracular personages are in continual request.

A shake of the head, though there may be *nothing in it*, is looked upon with ominous suspicion. If the dreams are inauspicious, patience, a scarce commodity among these perverse children, is recommended, as in all likelihood the battle will turn against them, and their tribe be destroyed.

When a fleet of canoes is manned for undertaking a war expedition, on every beach the warriors arrive at, it is customary to take some sea weed or boughs of a laurel tree, and after immersing them in the ocean, make them fast to the branch of a tree or in a cemetery, if one is near, prayers being said to propitiate the Taniwoa, Tu, and the atuas of [the winds, to annihilate their enemies and exalt themselves. No food is allowed to be cooked or eaten until this ceremony is performed; any slave attempting to act to the contrary, would probably be killed, and afford provision to break the fast of their devout masters. Another method of ariolation is practised, by throwing a muscle shell, or piece of sacred stick at the preserved heads of their enemies as they are placed in a row,

and as it may fall, the side being previously agreed on, will signify peace, or a contrary termination.

The office of barber is not attended with the salary attached to that profession in civilised countries, as a native tonsor is tápued for two and three days, so that the hair is allowed to grow very bushy before it is cut, and when the operation takes place, it is cropped with a muscle shell as close as possible, this being the primitive apology for a pair of scissars, and a razor.

The natives are wholly guided by superstitious fears.

A number of natives were employed one day carrying on their backs a quantity of bags of flour and biscuit from a boat into my store ; a corner of one of the bags came unsewed and the biscuit fell out—this bag was carried by an inferior chief ; a slave man standing by, picked the bread up, for which I offered him some ; the chief carrier stopped me, “ Give him something else for his trouble,” said he, “ but a slave must not eat of that which has been carried on my back ; he would die.”

A quantity of grubs and caterpillars having made free with a plantation belonging to Paroré a chief of Kaipará, the priest of the village placed some

pieces of an old sacred canoe at each corner of the plantation. The caterpillars, after having satisfied themselves, left the place for a new migration; the priest got the credit of having dispersed them.

The first fish of the season of any kind, is never disposed of, but is eaten by the chiefs of the party as early as possible, as thanks to the atua for sending the supply; it must be remarked, whenever it is necessary to acknowledge the bounty of the Creator by feasting, these people express their *devotional feelings*, by filling themselves to repletion.

A priest was called in to the brother of one of my native servants, to administer to him for the illness with which he was afflicted. My services were repudiated: the old disciple of Galen, (or rather Belzebub), began by uttering some nonsense, which not understanding himself, it may reasonably be supposed no other person could fathom. His incantations were of no avail, for the lad died, (of atrophy); the old doctor fearful of losing his celebrity, and having a professional jealousy of another in the trade, laid the disease of the lad on his shoulders. The poor fellow, who was inferior in the *craft*, was obliged to fly to preserve his life from the infuriated friends of the deceased. The lying

old priest was satisfied with the result of his manœuvre, demanded his fee, and received it; viz. some baskets of sweet potatoes.

I formerly met with a chief who was greatly afflicted by the death of a son; within a short time after, he again called upon me evidently very cheerful. I could not refrain asking him the cause of so sudden a discontinuance of his grief; he replied,—“that he had passed a bush, some few days previously, when his late son, who had inserted himself into the body of the little Tikau bird, whistled to him and bade him dry up his tears, as he felt perfectly satisfied with the quarters he then occupied. “Shall I grieve at his happiness?” the sagacious old man enquiringly demanded. “Not with my advice!” I replied.

The native believes that the souls of men quit the body, while the sleeper is dreaming.

At one period, as I was reflecting on a friend, whose remembrance was endeared to me, an elderly chief enquired of what I was thinking. “No to wahine towáhi pea,” of your wife abroad perhaps, but I know not if your soul (*wairua*) travels or not, but be certain your body does, though no person is aware of it. I have often been to Kai káhuroa, (in Cook’s

straits four hundred miles south) to see my son who resides there; but though I only leave at night, I am always back before sunrise. I inquired if his many wives never missed him from their bed. "O no! how should they tell, when they are fast asleep," inclining his head on his hand and imitating the dulcet sounds of snoring.

The ridiculous belief of *mákutu*, or bewitching a person to death, is implicitly believed as a part of the native credenda.

I have often seen the bones of hapless people, who had been killed and devoured, having had the blame thrown on them of willingly causing the death of another, by evil wishing. Any person renders himself liable to be bewitched, by a lingering death, on eating the food of his enemy, smoking from his pipe, making use of his paddle, or covering himself with the garment of his supposed foe.

I was represented as having bewitched a slave boy whom I had purchased for a blanket, a musket, a bag of duck shot, and some well thumbed leaves of the "Penny Magazine," which was appropriated as wadding for the "diffusion" of *shot*, not of knowledge, it being the season for pigeon shooting.

Te Táwá, the master, after receiving the pay-

ment, inveigled the lad from my service. On calling on this noted cannibal and demanding the boy, he gave me to understand his time was otherwise employed, than idly running after slave boys, and if I chose to buy such, the only method he could devise from effectually preventing their return to their native villages, (*kainha maori*) was *to kill and roast them*.

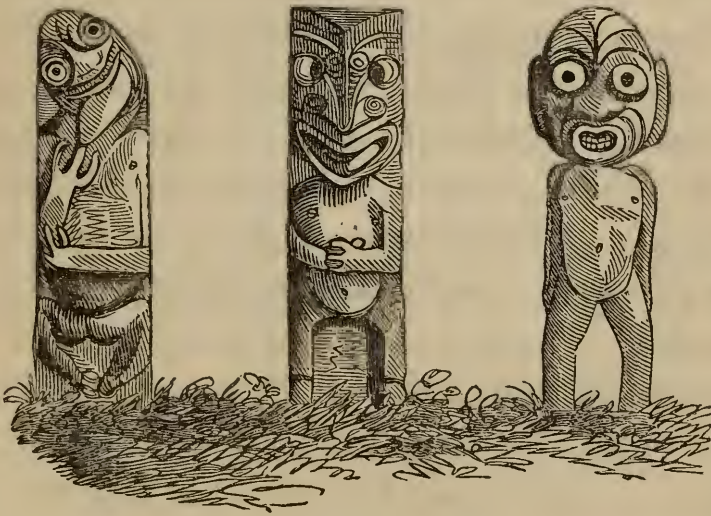
I thanked him for the suggestion so much in accordance with his own savory tastes ; but again demanded the youth, and accused him of kidnapping him. 'Táwá gave me a smile of contempt and defiance. I felt somewhat nettled, as the lad was very quiet and well behaved, but infirm in health. I unhappily said with some asperity, " If I do not get the boy before to-morrow, be certain *you* shall not have him ;" this threat was repeated to the youth with exaggerations, who thought it was meant to bewitch him ; he took to his bed, refused all sustenance, and within a fortnight died.

The gross superstition of the evil eye has gained as much credence in New Zealand, as among the peasantry of civilized Europe ; and the Celtic secondary vision is stated to be among the privileges of prescience possessed by the priests. Old houses and fences are often strictly prohibited from being touched, and

it has been lately supposed that some of Cook's sailors having taken the fencing of a marai, or cemetery at Owhyhee, (Hawaii) was the cause of the conflict that terminated in the death of that illustrious man.

The wai tápu or cemeteries, are regarded by the people with particular veneration. In these places of burial, are deposited the remains of free people, ráouis' or monuments, being erected for persons of note. These places and the

Ráouis', or monumental effigies.



annual exhumation of bones, have been described.

These villages of the dead lose much of their sanctity in the opinions of those natives within

the precincts of the Europeans. I have frequently witnessed the rage that has often excited these people to acts of mischief, on their reverential feelings towards these sacred places being trespassed upon.

In Hokianga, a ship master and one of his passengers, strayed near a sacred grove, and not perceiving any person in the adjoining village, put aside the palings that encircled a native sepulchre, in size and shape resembling a sentry box. They put aside the hingeless door, and saw within, two skeletons placed in a sitting posture, and behind the mortal remains some muskets and native mats were placed in a box for the use of the deceased in their passage to the *reinga*.

They had scarcely gratified their curiosity, when a slave girl, who was alone in the adjoining village, discovered them in this act of impiety ; she raised a cry, on which the Europeans hastily retreated ; but too late, for their conduct was communicated to the chief Toho, who was then absent on the island village of Motiti. The tidings quickly spread throughout the river, and nothing less than plundering the ship under the command of one of the intruders, should pay for such sacrilegious temerity ;—this act being regarded as the most atrocious that could be devised against the honour of a tribe.

Early the next morning the friends of the injured party were collected to rob the store of the Horéké trading settlement, which was nearest to the sacred district. And doubtless they would have accomplished their intentions, but another party of natives assembled of their own consent, to defend the European station. Proceedings commenced as usual with those people, by both parties dancing the Háká, which was followed by a scuffle, in which some severe blows were given and taken ; the circle was then made, when the insulted chiefs commenced their orations ; dancing up and down the ring demanding payment, whose bulk, (to use their expressions) heaped together, should correspond with the height of the hills behind them (some nine hundred feet,) many similar speeches followed replete with bravado ; when an *utu* was at last agreed to be taken, consisting of a few blankets, muskets, and tobacco, which effectually quieted the doughty champions, and each party separated, after testifying their mutual friendship by another dance.

The sepulchre, however, was broken up, the bones were taken to the river, scraped and washed from the impurities they had undergone by being seen by any person except the priestly

chiefs, deposited in new mats, and finally replaced in another receptacle at some distance.

Their scrupulous feelings generally give way to a payment. I have already observed the trouble that was given me in 1833 through the cemetery being on the ground of my settlement of Parramatta. Three years after the purchase, these identical hypocrites, requested me to build on the sacred place, observing the land had passed away from them, and if any sin was attached to making use of the wai tápu, it would only fall on the European ; these scrupulous devotees only required a *little payment* for their forbearance. I did not avail myself of the offer or even take advantage of it ; determined not to hurt the superstitious feelings of the poorer classes, who were born on the land, and looked upon the place with peculiar veneration, aware that in a very few years civilization would rapidly erase all these primitive customs.

Often have I been amused by the natives imparting to me their thoughts, on first viewing an European, as any other colour than white for his complexion, would not have been a greater cause for astonishment.

One man stated his surprise on seeing a boat land with seamen, who had black legs and white

bodies; others with bright red bodies, and white legs speckled with white spots, according to the dresses they had on, which was supposed to form part of the body; but their fear was at its height on seeing these *rara avises* walk about the beech, on which numbers of the natives ran up the hills, while others climbed the trees. A travelling caravan of animals emptied of its contents in a country fair, amidst a gaping throng, would not have excited greater alarm than these “na pakehá kés,” (strange men).

The natives at the southward would also describe to me the notions their fathers entertained, on seeing a ship for the first time.

An indistinct tradition had been handed down of a houseful of *atuas*’, arriving from the clouds; but with the exception of the dog having taken his passage in the aerial conveyance, and who was left behind to solace the people—nought else was preserved to refresh the recollection.

The astonishment of the people, at Turunga, on seeing Cook’s ship was so great, that at first, they were benumbed with fear; but presently, recollecting themselves, they felt determined to find out if the gods, (as the new comers were thought to be,) were as pugnacious as themselves. It was agreed to attack the ship and see if they were invincible.

Many of the natives, on beholding the first man on horseback, could not believe but the two beings formed one animal, and nothing could exceed their surprise than seeing this modern centaur divide himself in two, and walk away at his leisure, apparently with perfect ease to himself and satisfaction of the animal: a similar feeling we have perhaps felt in our earliest days in accompanying, (through five octavo volumes,) the Sultan Shahriar, (or some of his highness's friends,) to behold the young king of the Black Isles uncovering himself to prove his composition consisted of being half mortal and the extremities, a base of black marble. The additional two legs did not surprise the people much, who were accustomed to a similar formation in their dogs and pigs; they were not unused to feel the effects of their lateral members, while sleeping with those associates in bed, when some dream, like Clarence's, have, perhaps, disturbed the somniferous quiet of these quadrupeds.

It was long debated among a sagacious conclave of the native priesthood, what species of an atua a newly imported jackass belonged to. His Midas like ears were supposed as peculiarly fitted to attend to the supplications of his followers, and the loud reverberating tones of his harmonious voice appeared to *upbraid* the small

still sounds of the native atuas, who are principally quartered in the bodies of the smallest birds.

The pathology of the New Zealanders, who are a pituitous race, does not swell to a large amount.

Water having hitherto been the principal beverage of this people, they have hitherto been exempt from the many diseases that torture the body of the European, from being addicted to spirituous liquors. The universal practice of rising early as the day breaks, and sleeping night or day when so disposed, renders the constitution of the native the healthiest in nature. One of the best proofs I can adduce, is, that from a gun-shot wound to a trifling hurt, the flesh heals remarkably quick.

In the incision of the moko, or tattoo, the body heals in half the time it would if performed on the European. The venerable elders, whose flowing beards, white as snow with age, cause the civilized man of feeling to regard them with respect not unmixed with kindly affection, are as lively and vivacious as their youthful grandchildren ; and if wanting in the vigour displayed by their sons, they are almost as agile. These ancient sages partake of the feeling incidental to mankind at a certain age, viz., depreciating

the present period and lauding the "good old times." They do not boast as we do of the "wisdom of our ancestors," as so small a modicum of that commodity has been received by these people, that a nutshell might very conveniently carry the digest.

Age does not subdue the spirit of these senators, as in periods of war, they are indomitable, (as far as speechifying extends); they cleave the air with their little spears, shaking with impotent passion. With the exception of a little comatose affection, they do not suffer much from senility. The art of smoking a narcotic, (tobacco especially,) is a national habit; the pipe being introduced between the lips of the infant before it numbers twelve months in age; nor does this weed ever meet with neglect, even to the last scene of all, sans teeth and every sense.

The pains of parturition give but little annoyance to the native females; fifteen minutes only are required at the period of gestation, for the *month* of the civilized world. The lady retires to a bush, without any ceremony, generally alone, and separates the umbilical cord. The mother immediately commences her own ablutions, and that of young master, and within a few hours attends as usual to her household

affairs. The *new acquaintance* is presented to the delighted father, and as swaddling clothes are unknown in the country, the limbs of the infant soon become perfected, and unsightly blemishes are seldom observed. In Tartarian communities, it is stated, immediately after the birth of an infant, the *father* takes to the bed with his offspring, receiving the honours that certainly appertain to the lady only, instead of a sound horse whipping ; but the New Zealand parent takes his full share of trouble in rearing his child, acting as dry nurse, (somewhat a misnomer) to the youngling.*

Deformed persons are seldom seen in New Zealand. One little man, with a protuberance from a diseased spine, was an instance I perceived of the kind ; also a dwarf, with his knees and feet quite inverted. These two unlucky fellows, together with the chief at Maungakáhia, are all I ever perceived deformed among many thousand natives.

The diseases gathered from unlawful indulgences, are not attended with the danger similarly accompanied in other countries ; the cure is effected by means similar to those employed for procuring premature birth, namely, by steaming, with the natives' method of preparing the oven.

*See Malte Brun, t. 2, 616.

It is also made use of by the elderly females when unwell. The stones are gathered and made red hot with a powerful wood fire, then a quantity of green celery is placed over them, and above all a stout native mat, on which the female seats herself as comfortable as need be. It has something the effect of a Dutch warming pan. Children often die of cachexy, or want of nourishment. Extravasation is performed by the tangi ; such scenes would delight a Sangrado, (the hot water excepted). The nepenthé of the present people is a little tea, sugar, and flour ; these modern luxuries are supposed to cure every disease, from a broken neck to the tooth-ache.

There are very few natives of a plethoric habit, and, with the exception of Tarriá, a Bay chief of enormous muscular proportions, I do not remember to have seen a second person similarly inclined to obesity. Tarriá is a monster in size, and the brutality of his tastes correspond. I have seen this man swallow the contents of a bucket, full of cook's dripping and slush, alongside a ship, and then request a second edition of the filthy mess. This ogre has nearly consumed *a baby at a meal*, without any after complaint of inconvenience and indigestion. A nasty cutaneous disease, called the Waiakiaki, is neither more nor less than the itch, engendered from the filthy

habits of the people. Close acquaintance spreads this disease, which breaks out in little pustules of virulent matter. Sulphur, applied internally and externally, has relieved the native in two days from this pandemic after a protracted illness.

One instance only of leprosy, or scrofula, came before my notice. This latter disease I have seen very common among the native aborigines of Mozambique, on the African side of the Indian Ocean, and among the inhabitants of the islands of Torres Straits, (Murray's Islands,) that divides the coasts of New Guinea from New Holland. An *amaurosis*, or partial blindness of the eyes, exists especially among the villagers residing in the vicinity of the sandy coasts.

The painful hydrocele is of continual occurrence. I may only remark on this subject, that domestic irritations are thus avenged by the weaker sex, and cases have occurred in which immediate death has taken place from domestic *fracas*.

The above few diseases form the sole list of the epidemic penalties of New Zealand, and it will be remembered that most of these, to a cleanly people, would be wholly avoided. The influenza and measles were introduced from New South Wales in a colonial vessel; but little damage ensued; few persons suffered materially.

The missionary families, during twenty-five years, were deprived of one single adult member only ; in this case the female approached near to sixty years of age, and her illness had no connexion with the climate of the country. It has been stated, that many of the natives have disappeared from the land, in consequence of the introduction of Europeans. This will ever be the case in the commixture of two nations, whose diet totally differ ; but if the two people are amalgamated in society, and equally partake of a corresponding nourishment, in the immediate generation that follows, the decreescency of the natives, from this cause, must cease. In the country, we daily perceive children of various ages, the offspring of European fathers and native mothers ; a handsomer race does not exist ; healthier or more muscular ; yet in many cases, of servants for example, the change of diet is too much for them, and they eventually decline beneath a new system ; but very few deaths ensue solely from this cause.

In the Sandwich Islands, if a native woman is married to an European, she is not expected to have more than one offspring, as her death is expected before a second birth can take place, from, principally, the above debilitating cause. In New Zealand gestation is not attended with so heavy a penalty.

The *materia medica* of the nation is very simple, but efficacious. Fern root is masticated for dysentery ; it is invaluable for the purpose, with the aid of some of our medicaments. A decoction from the leaf of the *kaikátoa* is used for urinal complaints. Europeans have applied to it for relief from the most disgusting of diseases, and found it serviceable. The *kauákauá* or *kává* of the Pacific is found serviceable in similar complaints ; various herbs and grasses are used for steaming purposes, and these few simples, together with bathing in salt water, and refreshing the body by sitting in nudity in the open air, form the sole domestic medicines of the country.

The Language of the New Zealanders is radically the same as that made use of by the Oceanic islanders, or descendants of the Malayan race, who inhabit an extensive space, comprising nearly a fourth of the globe ; thus we find a corresponding dialect spoken by the people inhabiting the islands in the China Sea, and those of the Sandwich Islands, bordering the North-West coast of America, also in the Islands of New Guinea, New Ireland, New Britain, Louisiades, New Hebrides, New Caledonia, in short the isles of the Indian, African, South, and North Pacific oceans.

Jacob le Maire in 1616, was the first European,

who committed to writing a short vocabulary of the languages of the several lands he visited; and the admiration of the philologist of the present day, must be excited at the remarkably correct ear this navigator must have possessed, and the similarity of the dialects, that in general differ so much among Europeans, speaking the same language in different provinces. The people of the South Pacific Islands would furnish proof, if evidence were wanting, that the Malays have at all times been better navigators, than the natives of New Guinea; the latter race exist only on the islands contiguous to that island. The Malays have spread themselves in all parts of the south seas, in the eastern and more remote islands of India; and no other inhabitants have been yet discovered, whose language bears such decisive marks of Malay origin.

The language is exceedingly soft to the ear, even in the boisterous war speech; and so very ample, that the numberless small creeping plants that would pass unheeded by the uneducated European, are known to the New Zealanders by distinct appellations, and often the same or substance is distinguished by several different names.

Tupia, a Tahitian, conversed so as to be easily understood by the New Zealanders, and by the

people of Savu an island in latitude 10. 35. south lat. 137° 30° west longitude. It is much perhaps to be regretted, that the youthful New Zealanders were not originally taught the English language by the missionaries, rather than their composing almost a new dialect for them, the orthography of which, even to an Englishman unacquainted with the continental idiom, is obscure. Several English words have been introduced into the native dialect, but in orthography and pronunciation are unlike either language.

The natives in every portion of the islands are anxious to speak the English language, and on hearing expressions from the lips of Europeans, they often repeat and treasure them up. I have several times been saluted by the people, on arriving at their settlements with "Hararu my pcy, or How do you do, my boy," and if this expression was the utmost extent of the speaker's knowledge of the language, he would repeat it often, and a shake of the hand would displace the ancient ongi or salutation. I am inclined to think an improved tone would have been given to the propensities of the people, had the English language been substituted for the natives, as these people delight in tales and adventures, and a wonderful store of useful knowledge would have been opened to them. It has been frequently remarked, the pursuance of such a method of

education would have been more serviceable in civilizing the natives within twenty years, than the present system in a hundred years.

Many natives speak our language pretty well, from the intercourse derived from serving as seamen and servants to the Europeans. Doubtless in the course of two or three generations, the native language will become obsolete, in favour of the English.

In forming the language into a settled system, and in the arrangement of a grammar and dictionary, much embarrassment has been caused by the doubtful, not to say varying method, in which many words are pronounced; thus the exclamation of "Aroai te pakehá," is often pronounced in the same village Aroai, Aloai, and Adoai; this in some degree has caused the diversity of spelling made use of by voyagers in their accounts of the South Sea Islands. Herd in his chart, calls the Port of Hokianga, Jokeeangar, Mr. Marsden terms it Shukianga, and the Baron de Thierry in his proclamation 1837, Yokianga; the most faithful pronunciation is E'Okiana, as no aspiration is made use of by the natives; it is however best known as Hokianga.

The auricular organs of the English visitors, generally speaking, appears to have been rather obtuse; whereas the French have been very happy in their orthography of the language, except

what they have taken from the grammar of Professor Lee. Much attention to proper names of persons and place should be taken by navigators; as much of the interest respecting these islanders are lost, by being figured under various names, thus Pomáre, has been imprinted Bomurry, Pomaree, Boo Marray, Poomurrey, Pommarree. Many of the young men educated in the schools of the missionaries are enabled to peruse the bible with some facility; and their ability in writing does much credit to them, and reflects praise upon their teachers. To enter into any further disquisition on the philology of the South Sea Islands, would be foreign to the design of this work, but the curious reader will find annexed the numerals as pronounced by sixty various nations, that, previously to the voyages of European navigators who have through different causes introduced them to each other, were scarce aware of any other beings inhabiting the globe besides themselves. To add to the subject as a point of comparison, I have given the dialect made use of in Madagascar, New Guinea, New Hebrides, and New Ireland two hundred and twenty-two years since, and I have no doubt the difference is attributable more to the pronunciation of different European travellers, than any actual change of dialect.

Affinity in the pronunciation of the Numerals of sixty different nations inhabiting islands in the North and South Pacific, Indian, and African Oceans.

	<i>New Zealand.</i>	<i>Tongataboo.</i>	<i>Fiji Group.</i>	<i>Tukopia New Hebrides.</i>	<i>Sandwich Islands.</i>
1	Tahi	Taha	Doua	Tassa	Tahi
2	Rua	Oua	Roua	Roua	Roua
3	Toru	Tolu	loulou	Toru	Toru
4	Wá	Fá	Vá	Fá	Háa
5	Rimá	Nimá	Limá	Limá	Rimá
6	Ono	Ono	Ono	Ono	Ono
7	Witu	Fitou	Vitou	Fitou	Hitou
8	Wáru	Valou	Walou	Waru	Varu
9	Iwá	Iva	Diva	Siva	Iva
10	Ka té kou	Onga folou	Tini	An á foulou	Ourou

	<i>Madagascar 1600.</i>	<i>Madagascar 1838.</i>	<i>New Ireland 1600.</i>	<i>New Ireland 1838.</i>	<i>Malayan.</i>
1	Eraiki	Rek	Tika	Tik	Satou
2	Dooe	Rua	Rou	Rou	Doua
3	Telou	Telou	Tola	Toul	Tiga
4	Epphat	Efat	Fattu	Hat	Amphat
5	Rimá	Dimá	Lima	Lima	Lima
6	Hennenu	Henn	Wannua	Wann	Onam
7	Phetoo	Fitou	Fitu	His	Toudjou
8	Valou	Valou	Wala	Wal	Salapan
9	Sievec	Sivi	Sivva	Souok	Sambelan
10	Phooloo	Polou	Sanga foula	Rou songli	Poulu

	<i>Caroline Group Bory Island.</i>	<i>Guebir Island. Moluccas.</i>	<i>Port Davy. New Guinea.</i>	<i>Wagiou Island New Guinea.</i>	<i>Marianne Group Guam.</i>
1	Ist	Sa	Ocer	Ossa	Asha
2	Rou	Sou	Sourou	Doui	Ugua
3	Iel	Toul	Kior	Kjore	Toulou
4	Fan	Fat	Siak	Fiat	Fadfad
5	Lima	Limá	Rima	Rimu	Lima
6	Holl	Oounoum	Onanem	Onem	Gounnoum
7	Fiz	Fit	Fik	Fik	Fiti
8	Wal	Wal	Ouar	War	Goualou
9	Tihou	Siou	Siou	Sion	Sigoua
10	Sek	Otcha	Samfour	Samfour	Manaud

	<i>Celebes.</i>	<i>Cocoas Islands</i> 1600.	<i>New Guinea</i> 1600.	<i>Tahaiti.</i>	<i>Island of Ma-</i> <i>mi.</i>
1	Essa	Taci	Kaou	Tahi	Tai
2	Roua	Loua	Roa	Roua	Loua
3	Falou	Tolu	Tolu	Todu	Tolou
4	Aphat	Fá	Wati	Haa	Fa
5	Lima	Lima	Rima	Rima	Lima
6	Anam	Hono	Eno	Ono	Ono
7	Pitou	Fitou	Wijtsou	Hitou	Fitou
8	Walou	Walou	Ejalou	Warou	Parou
9	Sio	Yvrou	Sivva	Iva	Iva
10	Poulou	Onga foulou	Sanga foulou	Orou	Kadua

	<i>Vanikoro.</i>	<i>Tanema</i> <i>adjacent</i>	<i>Taneanou</i> <i>Islands.</i>	<i>Toupoua.</i>	<i>Strongs Id. or</i> <i>Ualan.</i>
1	Vamko	Kero	Ioune	Thika	Sha
2	Tilou	Lalu	Tilou	Iou	Lo
3	Toru	Raru	Teve	Toi	Tol
4	Telu	Rava	Teva	Djiva	Eaa
5	Tava	Tiri	Teli	Djini	Lam
6	Teli	Ro	Touo	Tchono	Oonn
7	Taouo	Roumbi	Timbi	Timbi	Ut
8	Tembi	Lembidua	Toua	Ta	Wal
9	Taoua	Tauarendi	Tindi	Toudjo	Ea
10	Kaoulanga	Indon holo	Tenahulu	Nhavi	Singoul

	<i>Friendly Is-</i> <i>lands. 1794.</i>	<i>New Caledo-</i> <i>nia.</i>	<i>Island of Savu.</i>	<i>Tagalase.</i>	<i>Pampango.</i>
1	Tahu	Nait	Tahie	Ysa	Isa
2	Houa	Doua	Roua	Dalva	Adua
3	Tolou	Quien	Tolou	Tatlo	Atlo
4	Fa	Boye	Fá	Aphat	Apat
5	Nima	Naiou	Rima	Lima	Lima
6	Ono	Quie	Ouo	Anim	Anam
7	Fidou	Dou	Fitou	Pito	Pitu
8	Valou	Guienne	Waru	Valo	Valo
9	Hiva	Bait	Ivva	Siyam	Siam
10	Onga foulou	Douninu	Anga oulu	Polo	Apulo

	<i>Sumatra</i>	<i>Bali.</i>	<i>Sunda.</i>	<i>Lampung.</i>	<i>Timuri.</i>
1	Satu	Sa	Seji	Sai	Edu
2	Dua	Dua	Dua	Ghua	Rua
3	Tiga	Talu	Tilu	Talu	Tolo
4	Ampat	Papat	Apat	Pa	Na-ah
5	Lima	Lalima	Lima	Lima	Lima
6	Anam	Nam	Ganap	Nom	Naem
7	Tuga	Pitu.	Tuju	Pitu	Petu
8	Sálapan	Rutus	Dalapan	Walu	Walu
9	Puluh	Siya	Salapan	Siwa	Siop
10	Ratus	Dasa	Puluh	Puluh	Nulu

	<i>Bugis, Celebes.</i>	<i>Biajuk.</i>	<i>Majindanao.</i>	<i>Papua.</i>	<i>Java.</i>
1	Chedi	Ije	Isa	Oser	Sa
2	Dua	Dewe	Doua	Serou	Dua
3	Talu	Telo	Tulu	Kior	Talu
4	Apa	Epat	Apat	Tiak	Hampat
5	Lima	Lime	Lima	Rim	Lima
6	Anang	Jebauen	Anom	Onim	Hanam
7	Pitu	Uju	Petu	Tik	Pitu
8	Arua	Hanya	Walou	War	Kutus
9	Asera	Jalatieu	Seaowi	Siou	Sia
10	Pulo	Pulo	Pulu	Samfoor	Dasa

	<i>Madurese.</i>	<i>Sanscrit.</i>	<i>Kawi.</i>	<i>Pali.</i>	<i>Maccassar.</i>
1	Sah	Eka	Eka	Ekka	Seere
2	Dia	Dui	Dui	Di	Rua
3	Tilu	Tri	Tri	Tri	Talu
4	Pápah	Chatur	Chator	Chatwa	Ampat
5	Lalima	Pancha	Pancha	Pancha	Lima
6	Namnam	Shat	Sat	Cho	Anam
7	Papito	Sapta	Sapta	Sap	Tuji
8	Babalu	Ashta	Asta	At-tha	Delapan
9	Sasang	Nava	Nawa	Nowa	Sambilan
10	Sapuluk	Dasa	Dasa	Thotsa	Sampulu

	<i>Sasak.</i>	<i>Buton.</i>	<i>Bima.</i>	<i>Sumbawa.</i>	<i>Endé.</i>
1	Satu	Satu	Sabua	Satu	Sa
2	Dua	Dua	Lua	Dua	Zua
3	Tilu	Tolu	Tolu	Tiga	Telu
4	Mpat	Mpat	Apat	Ampat	Wutu
5	Lima	Lima	Lima	Lima	Lima
6	Onam	Anam	Ini	Anam	Limása
7	Pitu	Pitu	Pidu	Tuji	Limazua
8	Babre	Arua	Waru	Delapan	Rvabutu
9	Siwa	Assara	Chewi	Sambelan	Trasa
10	Sapulu	Sapulu	Sampulu	Sapulu	Subulu

	<i>Gunung talu.</i>	<i>Menadu.</i>	<i>Ternate.</i>	<i>Ceram.</i>	<i>Sapurua.</i>
1	Simboto	Esah	Sangir	Tekura	Isahi
2	Bulanjo	Bua	Sembua	Dua	Rua
3	Boné	Telu	Daruah	Tolu	Oru
4	Ampat	Epat	Talelu	Pat	Pa-an
5	Lima	Lima	Epa	Lim	Rima
6	Anam	Anam	lima	Onam	Noho
7	Tuju	Pitu	Nong	Fitura	Pitu
8	Delapan	Watu	Pitu	Delapante	Warn
9	Sambilan	Siok	Walu	Sambilante	Siwa
10	Sapulu	Mapulu	Siok	Putusa	Uhu tuhi

	<i>Bisaya.</i>	<i>Pelew Islands.</i>	<i>Ulea, Caroline</i>	<i>Radack Chain.</i>	<i>Vigi, 1838.</i>
1	Usa	Tiru	Eiota	Duon	Dua
2	Dhua	Teley	Ruo	Ruo	Rua
3	Tolo	Oa	Tolu	Dillu	Dolu
4	Upat	Oim	Tua	Emmen	Va
5	Lima	Malo	Lina	Lallim	Lima
6	Unum	Vis	Honu	Dildinu	Ono
7	Pito	Yoy	Feizu	Dildimen	Vitu
8	Valo	Ytiu	Warte	Eidineu	Valu
9	Siam	Magot	Hivo	Eidinem	Civa
10	Polo		Segga	Tjabudjet	Jini

* See the writings of Dr. Harrison, Marsden, Forrest, Drury, Flaccourt, Lemaire, Crawford, Singleton, Rocaon, Gaimard, Leyden, Raffles, Forster, D'Entrecasteaux, Bougainville, Duperrey, Arnold, Kotzebue, Artes, Wilson, Krusenstern, Labillardiere, &c.

Many of the native youths, under the instruction of the missionaries are very expert in the art of writing. I possess many letters by me, containing some pages, that place in a strong light, the intelligence and tact of the writers and their friends, in a knowledge of commercial affairs. The subjects are generally confined to the present appearance, and probable quantity, which the crops of various vegetables (potatoes, kumeras especially) will yield; the period of collecting them, the trade and clothing which the chiefs, together with the free and bonded class, will require, with an exhortation (oft' repeated) not to fail in providing the articles by the time of harvest, concluding with a request for an advance of certain goods; to be paid for, at the earliest opportunity in the produce of their farms.

Playing upon words, and quick repetitions of

the same, substituting (for example) the letter *f* at the commencement, also forms an amusement to the young men ; thus the numerals are pronounced *foti*, *forua*, *fotoru*, *fáwá fá-dimá*, &c., and are often repeated by a company, combining together, for their harmless gratification.

CHAPTER X.

Decrease of the flax trade—Difficulties incident to the life of a flax collector—Capture of Thomas Ralph by hostile tribes—His sufferings—Risk of life and property among the natives—Siege and reduction of a native fortification—Attempt on an encampment of Europeans and native tribes—Treachery of the warriors—Conduct of the belligerents during a siege—Cruelty of conquerors, their cowardice and cannibalism.

THE decrease of the flax trade has been very rapid within the last eight years, and whereas in 1831, not less than a thousand tons of shipping were cleared within fourteen days, from the Custom house of Port Jackson, yet, from the unceasing wars of the natives, which prevents that article from being dressed by them, scarcely one hundred tons of vessels would now be cleared

from Sydney in six months, *expressly* for that staple article of export, and in consequence would be no longer in demand at Port Jackson, did not shipping call on the ports where the flax was formerly procured in abundance, on their way to procure a cargo of fish oils, from gangs of whalers stationed in different parts of the coast of the islands, who are employed on this service by enterprising colonists of the above mentioned port.

I may name one merchant who has given every possible impetus to the flax trade, Richard Jones, Esq. Member of the Colonial Legislative Council, whose unceasing exertions, in honourable enterprise, entitles him to a distinct acknowledgement; this gentleman has been minus of many thousand pounds, in the prosecution of this losing trade, as it has proved for many years past. As far back as 1830, another trader in this export shewed me his calculations on the expences, and profits attached to the procuring of flax. He employed two collectors to reside among the natives, on whose diligence he placed much reliance, and in twelve months they had only collected one hundred and sixty tons, most of which was very ill dressed and some of it useless.

Expences of a small brig, charter, &c.	£1600
Collectors' salaries	140
Cost of the article at the lowest rate	
£5 per ton	800
Insurance charges, stowage, &c.	230
	<hr/>
	2770
Value in Sydney cash at £17 per ton	2720
	<hr/>
	Loss 50
	<hr/>

The difficulties with which European flax collectors have had to contend in pursuance of their duties to the merchants who employed them, while residing among the natives, have been so manifold, that a recital of many of their hardships would never obtain credit among the "gentlemen of England, who live at home at ease."

Among the least incredible, I will mention the sufferings undergone by Mr. Thomas Ralph, a young man respectably connected in Sydney, at the period referred to in the employ of Messrs Montefiore and Co. of Port Jackson. At the time I received this narrative in August 1836, Ralph was in the employ of the same firm, at Uwoua, as flax agent.

In January 1832 he resided on the banks of the river Mukou in latitude $38^{\circ} 30'$ on the west coast. The tribe among whom he was stationed are known by the patronymic of Maniapoto. In conjunction with the numerous tribes on the river Waikáto, they had proceeded to make war on the natives who resided south of Mukou, near to Táránáki, on the coast of Cape Egmont. No particular causes for hostilities existed at the time, unless the ancient custom of utu or retaliation, for the death and actual devouring of some of the ancestors of the war party. The opportunity afforded of a voluptuous banquet, and the collecting a number of slaves—chances that a native can scarce ever resist at any time—proved very attractive in this instance, as the force congregated together amounted to nearly four thousand men; but the arbitrary dispositions of the several leaders, would, on the slightest clashing of mutual interests, in the possession of a slave for instance, turn round to war against each other with the same implacable and sanguinary animosity, during or after the campaign, as they now felt towards the enemy, that had thus combined them together.

Ralph was deserted by his tribe, who left behind them only two old men, and a decrepid

woman. The pá, thus left unprotected, induced a large party from near the river Autia in about latitude 38° to make a descent on the villages of the absent enemy. This attempt was put into execution, and one evening early, after the departure of the Maniapoto, this hostile force arrived in great numbers, and surrounded the house in which Ralph and his native wife resided. The two old sages left in the village effected their escape, but the aged woman they slaughtered and devoured. Night setting in, these plunderers were afraid to attack the lonely cottage; but contented themselves with cutting off every chance of escape to the inmates. At day-break a serious quarrel arose among the tribes, respecting the person of the white man, the major party insisting on his death, that each chief might have a portion of his body; others with not less interested motives, proposed carrying him prisoner to Káwia; and, selling him as a slave, obtain a large price from his countrymen, which would answer for division among themselves. Ralph kept within the house until their fury had subsided, each individual having something to say on the subject, and every one vociferating his opinions at the same moment. He was called forth, and on appearing before these hordes, he was in the hazard of

being killed in the skirmish that ensued for the possession of his person. His death was again resolved on, but, with the usual fickleness of the people, was deferred, one chief intimating, if the Maniapoto killed any Europeans on their route, Ralph should be sacrificed to the atua. His wife who was daughter to a principal chief of the absentees, was forcibly separated from him, nor was he permitted to speak a word to her, whose ultimate fate must remain unmentioned. A rush was then made at the house which was broken in at every point, the many articles of merchandize plundered, and the flax store containing nearly twenty tons of that material, the property of Messrs. Montefiore and Co. wantonly burnt by the multitude. They proceeded to strip Ralph of his clothes, leaving him in his shirt only. After stripping the villages, and setting fire to the huts, they departed for their settlements, forcibly compelling Ralph to travel with them in the wretched condition he was in. The slaves were made to carry the plunder.

In this journey through the almost impenetrable thickets of the New Zealand forests and bushes, the barefooted Englishman was necessitated to undergo almost incredible hardships, and rocky places which the accustomed natives can scarcely tread

without feeling the unpleasant effects, completely lamed the hapless man. When the natives had food for themselves, they gave Ralph a share, but this allowance was but scanty, as is invariably the case with a wild horde of savages, without any foresight or resources to meet such privations. Fern root procured along the road and a few unripe potatoes, dug up from the plantations of the people they had plundered, were their sole sustenance. In vain Ralph requested the chief to let him make his way to the banks of the Káwia, and promised to procure them any ransom they chose to name. This was sternly refused ; he then tried by every possible method, with insults, then cowardice, to cause them to finish their barbarity by putting a period to his existence with the friendly tomahawk ;—this had no effect ; as they observed, his life as a slave was infinitely more serviceable to them than his death, as in the latter event quarrels would arise among these easily excited and irritable people in the apportioning of his body. The torments he suffered among these marauders caused him to attempt his escape, which he accomplished one night, proceeding some distance ; but his want of knowing the localities around Káwia, whither he proposed to direct his way, caused him to lose the track, and early next morning

he heard the shouts of the natives, and soon perceived his pursuers running after him with the impetuous fury of blood hounds. About twenty of these savages now came up with him, and though alone and an unarmed man, approached him with trepidation, advancing with uplifted tomahawks. He would have been sacrificed on the spot, but a young chief interfered, by throwing him down, and, placing himself on the prostrate body of Ralph, saved his life. The shirt formerly left him, was now taken from him, and a filthy remnant of matting was thrown to him in exchange; he was then compelled to return, and his death was at once resolved on. As he was sitting on the ground eating a few potatoes that had been thrown to him, a common person stole silently behind him, pointed the muzzle of a musket close to Ralph's head, snapped the lock, but the piece missed fire; a repetition was about being attempted, when a chief took away the piece and saved him. He again prayed them to put an end to his misery, feeling regardless of life, worn to a skeleton with the hardships he had undergone, and lacerated from head to foot with the hard usage he had received. He at length arrived at the settlement of these savages, and shortly after sent a messenger to Captain Kent, who resided on the Káwia river,

to inform that gentleman of his capture, who immediately furnished him with the means of ransom, and after some delays, he was permitted to join his deliverer.

The little dependence Europeans could place on the natives to the southward is further illustrated in the proceedings of the combined forces of Mukou and Waikáto, whose absence proved so disastrous to Ralph. In November, 1831, some natives of Waikáto arrived in two canoes at Táránáki, under the pretence of purchasing some dried fish of a particular kind, only found on that part of the coast. The strangers were well received, every kindness was shown to them, and previously to their departure, the two canoes they had arrived in were repaired and filled with presents of the fish in request, and other provisions. These strangers were sent as spies, to ascertain the strength of the defences at Táránáki. The natives of the place had not the slightest fears as to the results of the visit, as between the tribes of the strangers and their own there had been peace for a long period.

About a month after the visit had taken place, the latter tribes were alarmed by observing the numerous fires of an enemy at a trifling distance from their village. The number of the entire people around might amount to

three thousand persons ; they immediately mustered together to give battle, but as soon as they ascertained the number of their foes to be superior to their own, (who from their disorderly movements might have been easily discomfited), they felt deterred from proceeding, and hastily retreated to their fortification called Pukérangiora, and without considering their own numerical force, were so improvident as to fail taking up their potatoes and other edibles in the plantations, whereby they weakened themselves in proportion as they strengthened the enemy, as the crops were nearly ripe. The latter captured some men, whom they killed, sacrificing them to Tu, the god of war, and Wiro, the evil spirit. They also caught about twenty-five persons, who were returning from a distant village ; these were also slain and devoured by the chief men. They laid waste moreover to every place they could get within reach of ; burning the sacred places and cemeteries, and committing with impunity every barbarity, man, in any state, is capable of. A river intersected the road that led to the fortification, and when the enemy waded over, another opportunity was afforded the besieged of destroying and making prisoners a number of the enemy without any difficulty, scattered as

they were on either side the river; but the wretched Táránáki people were paralysed with fear, and without the power of resistance. The enemy attempted, after landing, to storm the pá, but failed in effecting their purpose, losing four chiefs and several of inferior grade. In different assaults that were made by the enemy in twelve days, they lost thirty-six of their people.

During this protracted period, the besieged were suffering all the horrors of a dreadful famine. The provisions, originally but scanty, had been early consumed with the usual improvidence of those people. Their condition was truly wretched. Starvation having reduced them to the lowest ebb of despondance, their ultimate fate was hastened by their own acts of imprudence and folly; for instead of leaving the now useless defences under cover of the night, which was the only means left them for escape, like deranged people, they threw down the fences and palings of the pá in the day time, in view of their enemies, every one running away in the greatest disorder and confusion, in all directions. The vigilant enemy speedily discovered the state of the besieged, and instantly, with horrid yells, gave chase, and soon came up with the famished wretches, who had neither strength nor power to defend themselves; they fell like hares

before the pursuing hounds, neither age nor sex being spared. Numbers of these hapless people threw their children from the steep hill, on which their pá was situated, into the deep river that wound its way at the foot of the hill below, which is washed in its course into the ocean; many parents followed—such horror have the people of the dreadful fate of being devoured. About twelve hundred persons were either killed or captured. These latter were huddled into small huts, and carefully guarded by ruffians with sharpened tomahawks. The conquerors glutted themselves with the bodies of the slain, lying in gore about the plain below and on the sides of the hill, until their brutal lust was satisfied. The next day the unfortunate prisoners were brought out, and those among them, whose faces were well tattooed, were decapitated on a block of wood; others, who had undergone but little of that operation, were immediately killed by a blow on the skull. Every cruelty that malicious revenge could dictate, was put in practise for the amusement of these sanguinary wretches. I may only add that a similarly terrific fate that deprived our second Edward of his life, these wanton savages also put in practice. The trunkless bodies were thrown across a trench, to carry off

the blood that bedabbled the country around for some miles. Nearly four hundred were butchered the first morning after the victory. Young children and lads were cut open by incisions made hastily down the stomach, eviscerated and roasted on sticks placed round large fires made of the fences of the dismantled pá. A similar massacre to that in the morning, took place in the afternoon, and many of the tribes satiated themselves in these shambles to such a degree, that numbers never recovered from the effects of this abhorrent gluttony.

In all these battles the bodies of relatives are eaten, not from any previous determination so to do, on the contrary, these people observe, that they have an intuitive horror for any act of the kind ; but as both parties in the confusion of a skirmish behead their prisoners to preserve them as trophies, and all the combatants being in nudity, it is impossible, in many instances, to distinguish a friend from a foe. Several mounds of human bones were collected and burnt on the place, and some time elapsed before the ashes of these tumuli, remnants of mortality, were afterwards gathered and burned. The cannibal feasts were devoured with the heads of the slain placed on sticks,

thrust perpendicularly into the ground, facing the victors ; the most insulting expressions were uttered by these fiend-like beings, addressing the lifeless heads as if they were capable of attending to a human sound. Before leaving this scene of their success, their superstitious feelings triumphed over their animosity, and they erected, on various places for many miles around, where the unnatural banquets had taken place, raouis, or monumental sticks, to denote the spot, where an enemy, though remembered as having been a former friend and perhaps a relative, had been slain and eaten.

The emaciated remnant that effected their escape by flight from the slaughter at Puké-rangiora, hastened to the nearest villages of their neighbours detailed their grievances, and were taken in by those friends, who, on opening their gates to receive them, were fallen upon by the ungrateful runaways, who found the members of these friendly tribes much less than the quantity they could number ; killed and devoured them, exhibiting the innate treachery of these people even when oppressed with unparalleled distresses.

The Waikáto and Mukou tribes proposed attacking a pá to the southward of the one they had already destroyed, in which were stationed

eleven Europeans and three hundred and fifty natives. The difference of numerical force was so much in favour of the former tribes, that the proposition met with universal approbation, notwithstanding the Europeans, though few in number, were regarded with dread, and by others with hesitating fear, especially as they were in possession of four small field pieces. It was therefore arranged by the allies, not to attack the pá openly as they did the last, but accomplish their ends by treachery, or at all events to try it. The allied troops were discovered at day-break from the pá, which, being situated on a high hill commanded a view of the sea beach for many miles. They were making their way over the sandy shore in the disorderly, slovenly manner of these perverse people, who are unable to follow training among themselves. The pá rang with the alarm, “*é tawá ! é tawá !*” “a fight, a war ;” the inmates instantly hastened to the plantations, dug up all their still unripe provisions, and housed them in the pá, before the enemy had time to intercept them, and with the advice of the Englishmen, banked their rush houses with clay, to prevent the balls of the assailants from taking effect. This precaution was found to be of essential service.

The Englishmen cast lots as to manning the

guns, and they took their stations, placing each field piece in the most advantageous place. They possessed no fit ammunition ; only pieces of iron hoop, and stones were made use of ; they requested the natives to follow their advice, and not fear the superior number of their enemies against them, who, on arriving near the vicinity of the pá, perceiving that preparations had been made to receive them, halted for a consultation how they should proceed. The Europeans were not idle, giving directions to their native friends how to ensure these marauders a warm reception. A Waikáto chief quitted his party, stepping forward unaccompanied, waving his mat as a signal for a parley ; he was soon joined by a chief from the pá. On meeting, the two hostile commanders sat down on the sand, saluted each other, and commenced the “ tangi,” used by the most endeared friends meeting each other. They talked of former times, and of the ancient friendship that had existed among the tribes. The resident chief enquired what had his people committed that they should now be sought after to be annihilated similar to the natives of Pukérangiora, of whose fall they had heard. Were they not related to each other ? Did not the same ancestors bring them forth ? Was not the country large enough for either

party, and were they not weakening themselves? Would not the new people, the white men overrun the land? and why destroy the few that could make head against them? Why should he and his tribe be made slaves to those to whom they had formerly given freedom? (as had been the case in a former war). Were the Europeans not to be feared, that even when they were dead, a native could not eat their remains without feeling painful fears of the wrath of their atua, and instanced where some Europeans had been killed at Táránáki, and devoured, except *the right hands*, which had performed acts of bravery! Much conversation passed of a similar nature, on which, at separating, they embraced each other, the Waikáto chief exclaiming, "Well, we will have peace, and before we part admit us into your pá, that we may embrace our friends and swear mutual amity, and it will be the means to cement our future friendship." To this the Táránáki chief would not consent; it was then agreed, between the chiefs, that an armistice should exist between both parties for some days.

Within the hour, the truce was broken by the enemy, who rushed forward, and commenced the war dance, in front of the pá, this was received by the natives within the defences with

different emotions, some of them hailed it as glad tidings of a peace ; others more prudent, regarded it as the signal prelude to battle, and prepared themselves accordingly ; the Europeans joined in the sentiments of the latter class, as the war dance is performed with the same words and gestures as a prelude before a war interlude in the middle of the *mêlée*, or as an afterpiece at the close. When the dance ceased with its discordant din, an immediate rush was made on the *pá*, accompanied with a heavy discharge of fire-arms, which are afterwards thrown behind them by the warriors, on which they are picked up by the slaves or wives of the owners, who follow their husbands and lovers for the purpose, and to pick up such heads as are decollated during the contest. This movement quickly undeceived the besiegers, who instantly rallied, and caused the enemy to retreat with some killed and wounded, carrying their dead along with them. The besieged lost a few also ; some skirmishes took place, but the parties fired at a *pleasing distance*, and then hastened within their entrenchments.

The next day several shots were again exchanged with similar feelings of mutual accommodation. One chief of the *Táránáki* party, seized with a fit of valour, ran towards the enemy, and suddenly

stopping, discharged the piece, and as hastily ran back ; but not before a ball was lodged in his back, and as he fell, his party from the pá, rushed forward to protect the dying man from being taken by the enemy, which caused a skirmish between the belligerents, wherein some few were killed and made prisoners on either side, during which the body of the chief, who had died, was carried into the pá. His frantic widows threw themselves around the inanimate remains, tearing their hair, and excoriating themselves, until they were undistinguishable from blood and filth ; they were immediately tápued to attend on his funeral rites. A number of relatives of the deceased, joined the widows in their lamentations over the deceased. They all huddled together, covering themselves with mats, mingling their blood with tears, yelling in tones of distraction and sorrow, *that refused being comforted.*

Several chiefs of the Waikáto tribe who were known to be most bitterly disposed to the besieged, paid them a visit in the pá, and entered into conversation, as if they possessed sentiments of the purest affection towards each other. This singular feature in the wars of the New Zealanders has always existed, and advantage is seldom taken, of the many persons

placing themselves in the grasp of their bitterest foes. In the interchange of visits in this instance, the subject spoken of, was generally the indomitable and unheard of feats of arms performed by each other, during the morning's battle, or talking quietly over the plans intended to be practised against each other for the future. One valuable circumstance arises for their mutual benefit, namely, that each party are so busily engaged in the discussion of their own important intentions, that the advantage to be derived from such ridiculous and almost incredible confidence is thus lost. The enemy were politely handed to view the guns ; the few muskets they possessed, in comparison with their assailants, was also fully discussed ; the entrenchments and weakness of the defenses were pointed out, so that those Europeans who had never been accustomed to the political régime of this people, could scarce believe the evidence of their eyes, and listened with undisguised astonishment at the madness and indiscreet folly of their friends.

A surrender was now proposed by the Waikáto chiefs, which had been probably accepted by the simple besieged, but for the prudence of the English, who knew well the signification of a native "crowning mercy." On the fourth day of the siege, a slave carried a message to

the pá appointing a meeting between the head chief of the Waikáto party and the general in chief of the Táránaki people ;—it was agreed to. They met on the sea shore, opposite to the pá, mutually expressed much concern, and conversed very affectionately together, apparently both inclined for a lasting reconciliation. The Waikáto chief pretended to feel ashamed at the duplicity he had hitherto made use of, and promised to withdraw his forces immediately. As soon as this news spread in the pá, a number of the inhabitants determined to invite the Waikáto tribes to join in a friendly dance with them, but the greater number were apprehensive of treachery. This difference of opinions, was the source of much quarrelling ; one man who had disputed with his wife threw himself into a large fire, and was nearly roasted ; he was the son of a principal chief and died some days after ; two sisters had a severe *fracas* on the subject, one of whom, a married woman, who had spoken in favour of the Waikáto party, ran out of the pá towards the people whose part she had espoused, and whose pretended friendship caused these quarrels ; but their affections thus put to the test, was shewn the moment they caught the woman, as her body was cut in pieces in view of the pá, and

the mangled parts washed in the river, thus tápuing the water, which prohibited the besieged from making use of the only liquid sustenance they possessed.

Having thrown off the mask, an assault was again made on the pá, whose inhabitants, detesting the treachery of their enemy, manfully resisted, assisted by the Europeans, in defence of their lives and property. The enemy next attempted to undermine the fences, by digging away the earth ; but the natives within excavated a new line of trench, for the fortification, and frustrated their intentions. The enemy then threw fire brands over the palings, on the rush houses ; in this they were defeated by the vigilance of the natives, and the carefulness of the Englishmen. The Waikátos, in several assaults, lost men daily ; in vain they pretended regret for what they had done, suing for peace and friendship. The simple besieged in general believed what was said, and felt inclined to trust to the perfidious professions of their enemies, whose sanguinary souls were thirsting for their prey ; the place was often on the eve of being surrendered, but for the interference of the white men, who knew the fate that awaited themselves and their native colleagues, if the place was given up.

The assaults were still made, and the losses

were principally on the side of the assailants, when the schooner "Currency Lass," of Port Jackson, arrived in the river and cast anchor. This vessel had put into the place to load with a cargo of flax for Sydney, and bring to the European collectors fresh supplies of trade and provisions. The hostile natives attempted to board the vessel and capture her, but were prevented by the vigilant conduct of the master. These natives being unable to accomplish their purpose, were determined to cut off all communication between the Englishmen and the vessel; this conduct was the more annoying, as these unfortunate traders had been for some months out of necessary supplies; however, one of them a Mr. Love (no relative to the Pathian deity), effected a passage on board. He was saluted with a shower of bullets, all of which passed quite close enough. The natives are seldom found to be very good marksmen. On getting on board, he stated to the master how circumstances stood, and advised him to put to sea, lest the vessel should be captured. On the collector returning on shore he was saluted with another discharge of musketry, which was attended with the same futile results as the former salute.

A messenger was sent to the same Englishman from the Waikáto chief, to request that

person to meet him on board the schooner, without attendants on either side. Mr. H. met the chief, and a long but useless converse took place between them, relative to a suspension of hostilities ; but the chief was determined to take the pá, kill the white men, preserve their heads and sell them. This great man was informed, that the Europeans were perfectly satisfied with the position their heads occupied at the time, and they even presumed to think, that they appeared to better advantage on their shoulders, than they could possibly do on sticks as was proposed ; they had no ambition to add theirs to the very large collection that had been formed from the luckless tribes of Pukérangiora ; but though the numbers of the enemy's forces were eight to one, they were all determined to a man not to surrender, even were they reduced to a fourth of their present number. The chief promised he would give his decision on the ensuing day and would meet him alone on the beech.

Mr. Love informed his friends of the conversation, and it was agreed to enter into no treaty with so perfidious and hostile a horde, as it was well known that honour (said to exist among thieves) did not much oppress the native breast, and nothing less than their departure should restore peace. Mr. Love met

the chief on the following day, and the subject was discussed. The chief now told his auditor he would promise to take the white men only *as slaves* to Kawia, which doubtless he thought a very merciful commutation, that would be listened to with gladness, and prepared himself to receive appropriate thanks ; but the Englishman remembered the race is not for the swift, nor the battle for the strong, and reminded the elder that people in general require to catch even a pigeon, before they can decide on his ultimate fate.

In vain this old fowler tried to inveigle the European among his party ; he had not sufficient strength to use force, and they parted for the last time, the wily savage being unable to lull the suspicions of the sagacious trader.

The noise and bustle of a pá during a campaign is almost past endurance ; the continual discharge of artillery, shouting, quarrelling, each giving an opinion how military tactics ought to be conducted, others loudly relating what they had performed, or intended to have done, in many cases tantamount to the same thing ; the ariolations of the venerable priests, warriors running to have their fortunes told, others making their wills without giving

their legatees the remotest chance of enjoying the goods and chattels bequeathed.

The Europeans were now perfectly miserable. Fatigued by continual watching, and fearful of a surprise, they sincerely wished for a pitched battle that their fate might be decided, their own party of natives giving them no less anxiety than their avowed enemies without the pá; they were continually harassed by their mutual jealousies, want of confidence, courage and manliness. No sentinel was kept in the pá, the natives slept as comfortably in the bushes or within the trenches, as if they had no enemy to disturb their equanimity; nothing less than a musket discharged close to their ears would wake them. Strange as this conduct may appear, in resigning themselves to sleep within a few yards of their enemy, whose success, according to a New Zealander is loss of life and soul, yet we have only to reflect how soon danger or, to say the least, calamities lose their poignant effects on us.

Perhaps one of the greatest blessings vouchsafed to us is the transient grief that oppresses mankind in the loss of those persons or things they love best. Were the first emotions of unutterable sorrow to remain indelible in our

bosoms, the mind and body would be speedily borne down by the burthensome weight, and death would early triumph over our mortal sufferings. Our feelings are soothed, in a similar manner, in respect to old age. How bitterly unpleasant would our fate appear if we were made suddenly aware of the infirmities consequent on a prolonged existence ; at an age when in full possession of all our faculties, a kind Creator, with his usual beneficence, has caused this second childhood to steal on us so gradually, that, gentle reader, if you deserve the appellation, doubtless on our reaching the advanced age of eighty, *we* shall feel just as loath to bid adieu to this “ world of sorrows and temptation,” as we should feel now at the age of —I say thirty-one, *state what you please*. I must beg pardon for this digression, but *really* the natives going to sleep at such a period is enough to vex a saint.

I have mentioned the intercourse that takes place between the hostile parties, during a campaign ; but a system of trade is also carried on that will appear less credible. The Waikáto and Mukou natives possessed among them from three to four thousand muskets, partly originally purchased by them, and also the spoils of the Pukérangiora natives. The Táránáki people

could scarce muster a hundred of these weapons, and there was a consequent demand for them in the pá ; the latter were soon supplied with as many of them as they required, and powder also by their enemies, who sold those deadly instruments that would hasten their own destruction, for blankets, etc. This fact is of continual occurrence among these singular people. The Englishmen purchased also many similar weapons at a very low rate, for tobacco, blankets, etc. Many skirmishes took place outside the defences, while some of the warriors of both parties were driving bargains within the pá— such is the inconsistency of the New Zealanders.

The allies without were not idle during this period, they built high mounds of clay and fern root for the purpose of covering themselves from the stones ejected from the cannon, which were not very effective against the enemy. These merlons, or parapets, were also of much service in overlooking the defences, and discharging their fire-arms into the pá, which rendered it dangerous to appear or walk about ; but when a European was seen, his presence was hailed with a shower of balls. One day while a brisk trade was carried on between the besiegers and the besieged, a dispute arose respecting a musket and its payment in barter ; a quarrel ensued among

these easily excited people, and three of the Waikáto party were killed; they were immediately cut up, roasted and sacrificed to the atua or taken as tithes to satiate the voracity of the priests. The next day, during an assault, one of the field pieces burst, without materially injuring any person. This was a sad mishap, none of the priests had prophecied it. As early as the news reached the enemy, they *girded up their loins* and felt renovated in spirits, which had by this time fallen somewhat below zero. They informed the people of the pá, that they intended to lie in ambush early next morning, (this fact can be vouched for, however irreconcilable with common policy it may appear). The tidings were received at the pá, with apathy by the natives, who at night rolled themselves in their mats and slept with their usual comfort in the trenches. Not so the Europeans, who were not unmindful that the enemy had blockaded the place full three weeks, and that their patience was now exhausted, they had also heard of the destruction of the villages at Mukou, and knew that their food was now exhausted, not a slave existing who could be cut up into rations by their commissariat. This tedious night was spent in agony by this little band of Englishmen who felt conscious the morrow would decide their fate.

They had been informed that they were to be devoured, and the chiefs were pointed out to them into whose possession their heads were to be given and preserved by the process of steaming. Their native wives and little ones were also apportioned to these blood-thirsting chiefs.

At the earliest dawn the pá was assaulted, by the whole body of the enemy making a rush on the fences, hewing them down with axes and tomahawks, shouting the terrific yells that accompany the war song, screeching in savage chorus. The besieged were awoke out of their sleep gaping with stupid surprise; but a small band of brave fellows gave battle to the enemy, many of whom had forced their way within the pá but were immediately cut off. The intrepid Europeans seconded them; the intrenchments were forced a second time, but much courage was displayed by about a hundred of the pá natives, who were roused to the fury of maniacs, and dealt unerring blows that mowed down the assailants, who charged again, but in vain. The three guns were plied pretty well until the allies gave back, and shortly after ran away hauling their dead chiefs along with them. They were not pursued, as the numbers of the victors were too few. Those of the enemy who

were slightly wounded but unable to follow their friends, were carried by two or three of their comrades, but they were soon placed on the ground, from the fear that attacked the whole body of these flying cowards. The skirmish did not continue longer than half an hour, when the enemy took to flight and pursued their way with all speed towards the northward. Many of the wounded were strewed about within the entrenchments ; these were speedily killed, and cooked in the ovens.

After some time had elapsed, the inmates of the pá left the entrenchments stealthily, fearing an ambush of the enemy, who were at the time some miles distant on their way to the settlements of the tribes. They had left behind them near three hundred and fifty killed and wounded. When it was ascertained that the coast was cleared of the runaways, all the inhabitants rushed out to seek for prey. The sight, to the Englishmen, was revolting. Bodies, half roasted, were flung across the fires ; others, yet breathing, lying in puddles of gore and filth : the effluvium around was almost unbearable. Many prisoners, but slightly disabled, were put to death with dreadful tortures ; some being dragged and thrown alive on the large fires kindled by the enemy,

and afterwards devoured with every mark of delight, sensuality, and satisfaction.

The brutalities exercised on the unfortunate wretches that thus fell into their hands, are of too horrible a nature to relate; a parallel may be found in Bryan Edward's narrative of the wars between the French and Haytians, in St. Domingo. One of the victors, a monster of iniquity, made one of the enemy fast to a gun, having captured him while in the act of escaping from the pá after the battle; he unloosened the fastenings, and demanded of the hapless being, what the enemy intended to do next; he received no answer, as the prisoner knew his doom was fixed; a tomahawk was held forcibly between his teeth, and an incision pierced in his throat, from which this vampire slowly drank the blood. The prisoner, it is said, did not blench from the torture; his body was quartered and the heart was sent, as a present, to an elderly chief as a delicious morsel.

A traitor, who had partly betrayed the pá at Pukérangiora, entered the camp. He came to see his wife and children, but was seized and made to suffer the dreadful torments just described. The appearance the pá now made, was a sickening punishment for the Englishmen;

bodies cut in pieces hanging opposite every house, disgusting to behold, covered with the many gad-flies that swarm at this period of the year, (February). The entrails of so many human beings lying about in every direction, on which the dogs were feeding, together with the sanguinary appearance of these extensive shambles, prevented the Englishmen from pursuing their usual avocations for some time. They had some difficulty in preventing their servant boys bringing pieces of the horrid viands into their kitchens, and within their fences. The enemy had buried many of their friends; those bodies were dug up in their decomposed state and devoured. The Táránáki people lost thirteen chiefs in the war. These were buried with all due honours, and eight muskets with a quantity of leaden balls, cartridge paper, and charges of powder, were buried with each person. This is called a *táwá moa*, or sacred fight, as it is supposed to be necessary for a chief to be provided with arms and ammunition to fight his way to the Réinga. On the burial of each chief, ten slaves were murdered, to serve the *waiua*, or spirit of the warrior in the next world.

If the above instances of barbarity are disgusting to recount, the conduct of the enemy was not

less so. One fiend, for such revolting crimes are almost beyond the actions of human beings, ordered a young female slave to make a very large oven, as he intended to regale his friends with a feast. The girl procured the wood and heated the stones red hot for the purpose ; she went to the savage and told him she had obeyed his orders, and enquired what provisions should be put in ; he peremptorily ordered herself to go into it. The poor creature threw herself before him, clasped his knees, and in an agony of tears and frantic grief, besought his pity ; the relentless wretch seized her, lashed her hands and knees together, and threw her in the oven alive. After the body was cooked, it was devoured by this monster and his friends. My informant, who was one of the traders on the spot, added that, to this remorseless chief was appropriated one of the Englishmen had the pá been taken. The intentions of these ruthless hordes, had success attended their arms, was to have made the several traders carry the roasted flesh of their enemies, and, on their arrival at the settlements, to have put them to the severest tortures, by every possible invention, devour their bodies, and preserve their heads. They were not silent as to their intentions, even in the hearing

of their intended victims, which, not a little, raised the determined animosity of the latter, and induced them to give those inimical hordes a reception they never calculated to receive.

CHAPTER XI.

On colonization—Diminution of the New Zealanders—Various causes assigned—A government necessarily required—Intercourse of the British—Population—Districts wholly desolated—Tribes newly discovered—Commigration of tribes—Fickleness of the people—Further remarks on colonization—Proposals in furtherance of that object.

MUCH has been said and written on the propriety of colonizing the islands of New Zealand.

Similar ideas of actively forming something of the kind appears to be coeval with the earliest knowledge that could be relied on respecting the country and its inhabitants. The celebrated hydrographer, Mr. Dalrymple, aided by the advice of Captain Cook and the philosopher Franklin, in 1771, proposed certain plans,

whereby the New Zealanders might be advanced in comfort and civilization, and a beneficial intercourse opened between them and their more enlightened European visitors. The scheme is said to have failed, for want of pecuniary means to carry it into execution. One of the principal features of the plan was to put the natives in possession of various animals and vegetable productions hitherto unknown to the people, with the advantages of serviceable instruments of husbandry, &c., forgetting, that at that early period, the customs of the people were unknown. Had the proposed plan been entered into, it is certain, as early as their visitors departed, incessant wars would have ensued for the possession of such valued articles as might have been left by the latter; and if neither party claimed the victory, the animals would have been destroyed, either by the possessors, if their party was too weak to resist, or by one of the enemy who wished to encroach on the property. Hitherto the New Zealander has looked only for present sustenance; patriotic feelings have been entirely out of his line. So far from desiring the improvement of his country, he has hitherto fought and prayed for the extirpation, or at least, subjugation of his fellow countrymen.

The time has now arrived for enlightened Europeans to teach them a contrary conduct. The feelings of superstition that formerly actuated the native in all his actions have *gradually given way* from his collision with his more civilized visitor, during a period of nearly forty years. Even in the short space of three years back, I remember a war taking place, not far distant from Kaikohi, between Hokianga and the Bay of Islands, in consequence of a *pig feeding on the luxurious vegetation of a native cemetery*. At the present day, in the same place, a trifling acknowledgment would be received as payment. In 1833, I have observed, I had to pay full three hundred persons to obtain permission to build a house *opposite to a Wai tápu*, which had not been used for many years, after first carefully fencing it. In 1837, I was requested to pull down the fencing and build or do what I pleased, as the place was pakehátea'd, or Europeanized.

Had cattle been introduced into the country, previously to the present scrambling colonization, none of the animals could have escaped death, as a penalty for committing *something* that affected the innumerable superstitions of the people ; and it may be easily supposed, when it is impossible for a native biped to steer clear of

such follies, how much the more difficult for a foreign quadruped.

It is scarcely to be imagined where an European could have been found to take up his residence among a people so horribly cruel and sunk in barbarism as they were well known to be, long subsequently to the establishment of the Colony of New South Wales. To have taught the people the use of implements of husbandry was well enough, as a single lesson would have served to suffice the naturally intelligent native ; but to have resided among them until the reaping of the crops ! both parties would have been past patience, and the New Zealander is the most impatient being in creation.

I have stated the missionaries could not have established themselves in the country but for the previous establishment of the colony at Port Jackson, and consequent intercourse for upwards of twenty years antecedent to 1814, when the mission was established : it must also be added, that commercial persons could not have settled, in *comparative quiet*, among the rude inhabitants of the Bay of Islands, but for the previous efforts of the members of the Church Missionary Society, who have been, until within late years, few in number, and have had to work unceasingly, attended with many discouraging circum-

stances, their exertions having, in a great degree, been paralised by the reckless and immoral conduct of runaway prisoners from the Australian settlements and from casual European visitors, whose conduct has often been the *very reverse* to that on which a civilized man may take pride to himself over the illiterate aboriginal of the land. Many of the fears, troubles, and often dangers of the missionaries are to be attributed to the gross misconduct of their lawless countrymen, and the same imminent state of insecurity has been felt by every respectable settler who has sat down on the soil, and erected a homestead in this adopted country.

The Europeans, who first colonised the country, were principally young men sent from Port Jackson to reside among the natives and supply them amply in whatever they might want in return for flax, which underwent the operation of dressing with the muscle shell. To those people must be attributed the commencement of an imperfect system of civilization in New Zealand; they distributed, generally at fair prices, blankets, and clothing suitable to the seasons; the serviceable adze, axe, tomahawks, iron-pot, hoes, spades, and that *summum bonum* of desire in the eyes of a native, the musket, and its accompaniments of powder, lead, bullet, moulds, &c.,

To those early traders it is also fair to attribute, in some degree, however trifling, a cessation of the horrid lust of cannibalism; and if the people did not forego altogether this dreadful propensity of feasting on the repulsive banquet, yet a feeling of shame, (and few people are more alive to the suffusion,) induced the native to murder his victim and subsequently to devour the body in secret, and silence. Though the fact is so glaring, that glutting themselves with human flesh is of common occurrence to the southward, *even at this day*, yet the younger native when owning that his parents and relatives *all partake of this food*, generally excludes himself from indulging in such vicious and unnatural tastes.

Many statements have been put forth by persons averse to the colonization of New Zealand; the principal of these dogmatists insist, if the European once establishes himself in the country, the native population will wholly disappear in a few years. Of course, all precedents have been arrayed in support of this side of the question,—the annihilation of the ancient Mexicans, and Cabibbean tribes by the Spaniards; the disappearance of North American Indian tribes, by the colonial hordes from France, Spain, Holland, Great Britain, and even

Sweden, though Christina's colony was perhaps least offensive of any, the Dutch in Java, the Moluccas and south Africa, the Portuguese in India, and the Brazils, the Russians among the Kamptscadales, and nearer home to *our colonial sins*, the utter expatriation of the small remnant of the tribes of Van Dieman's land, to Great Island in Bass' Straight, and the continued decrease of the natives of New Holland. It is impossible to deny the truth of all these enormities, that have been said to have been perpetrated long since, or what is actually being committed at the present day; whether the Spaniards imported invoices of gridirons in Peru, to canonise their neophytes à la St. Lawrence, or another nation *less antique*, colonising Poland, (East Prussia I should say) with Germans; but it must be distinctly averred that the people now treated of, are unlike any of the aboriginal tribes alluded to above, whether their territory has been colonised by art or force; and I scarcely believe that any one person who has visited New Zealand, and spoken his feelings unbiassed by interest, and knowing the *tenacious character of the people*, ever felt the slightest fear of their welfare being affected by colonization being introduced in the liberal views by which the parliamentary proceedings are at the present day so justly distinguished,

The New Zealander can be compared only to the ancient Briton—the former less influenced by his native tohunga, than the latter by his Druid; if I have compared the country in another place to “aunciente Albione,” in vain may we search through antiquity for a nation more similar in customs and habits to these people than the Britons were in the days of Julius Cæsar. What the Briton was to the author of the immortal “Commentaries,” so is this antipodal barbarian to us; and the resemblances that can be instituted in many minor matters, such as painting, carving ornaments, &c. are too numerous to particularize.

Far from declining before the advance of civilization, these people join with us hand in hand. No cultivated nation, in any quarter of the globe, have a more rooted passion *for commercial pursuits* than these people. All strangers who have had any dealings with them, must be assured of this fact. The native will not scruple to dispose of his landed possessions, his slaves; even his veneration for the *burying places of his ancestors* will give way for an *utu* or payment, and doubtless many a village pastor would be had at a *bien bon marché*, if his kindly flock had the power of disposing of him, perfectly inclined as the native often is to sell that which does

not appertain to him. He will often fall into the opposite extreme by actually disposing of himself and services, for a certain period, for, as Trapbois terms it, "a consideration," previously assured that his purchaser for the time being, has no similar goût for anthropophagy.

It will be demanded, after these people dispose of their land to the colonists, what will be their ultimate fate? I would say, no uncivilized nation would sooner amalgamate with a superior people; let their lands, especially such as lie dormant to them, be fairly and justly purchased; not as the North American Indians have been treated, sacrificed to the subordinate agents of the government of the United States, *as is practiced at the present day*, and from which has arisen the Seminole war yet raging in the wildernesses of Florida. The chiefs should be paid for their property so as to receive comfortable annuities, whereby they would be enabled to provide for their children, also in letting their slaves as *farm servants*, or as *sailors*, as is their common wont at present, which would enable the latter to purchase their freedom after a certain term of servitude. Many natives of the various classes of the country would attach themselves from a bias towards the pursuit of the nautical profession; *some hundreds are at present employed*

in the British and American whale fishery, and are regarded by liberal minded men, *equal in their duties to Europeans, as effective in ability and strength*, while dieting on similar nourishing provisions.

A New Zealander, a native of Waitangi in the Bay of Islands, who has adopted the English patronymic of Baily, has risen from cabin boy to the situation of chief officer, having passed through all the intermediate grades, and has fulfilled that office *for some years past*, on board the British whaling bark, "Earl Stanhope," of London; but being a foreigner, he is debarred having the command of a ship, otherwise he is able to fill such an appointment. He is tattooed. His pecuniary allowance or share of the oil procured, is equal to that bestowed on that class of officers sailing out of Port Jackson; *he regrets much the degraded state of his countrymen, and feels assured* of yet seeing their political regeneration from barbarism.

The *bulk of the people* would decidedly take to farming, in which they would be found most useful to the colonist; their own plantations have ever been cultivated with a degree of neatness unsurpassed by the generality of Europeans, and their defects in the art of farming, as relates to a diminution of labour, does not de-

teriorate from the general neatness of their farms. The example that would be set before these people of British industry and activity ; the aids they would receive by the plough and cattle, would, in a very short time, wholly eradicate from the inactive but stirring mind of the New Zealander, those gloomy thoughts that *now dispose him*, to war alike against his nearest kindred, or his enemy, and which so materially tends to the declension of this people.

A still greater cause towards the decrescence of the tribes, requires next to be mentioned. It is evident, to any continued resident observer in the country, how many natives die annually without leaving survivors of their own body. This decrease is caused by the gross superstition of the *tápu* on a person being taken ill, whereby he is prevented from taking any sustenance, the *atua* in the form of a lizard being supposed to feed on the entrails of the dying person ; and no sooner is the simple native unable to account for his illness, or that of his friends, than he or they sink into a state of despondency, visited by religious compunctions, which will not permit them to resist the progress of the disease. *Thousands of these unhappy* victims to superstition have been thus hurried to a premature grave, whereas a trifling portion of attention at the commence-

ment of the attack might have added tens of years to the lives of the sufferers. All sustenance is denied them at a later period after the first attack, and many have been literally *starved to death*. On retrospection, how many do I remember who have been my companions in travel—friends and servants at home, thus self-immolated to these gross superstitions.

Multitudes fall by the equally lamentable folly of the *mákutu* or bewitching. This supposed curse has slain its thousands. The death of the victim to this “*vox et preterea nihil*,” entails an exterminating war on any tribes obnoxious to the village priest. Yet the superstitions above alluded to are of minor importance, notwithstanding how destructive their effects are felt in depopulating New Zealand, in comparison with the numberless children destroyed by their unnatural mothers. To enumerate the many thus disposed of within the pale of families I was acquainted with, I fear me, the account would be criticised with as unsparing a hand as lashed Bruce, on his describing the Abyssinian method of devouring cattle alive, without the amusement and talent of that celebrated traveller. (See note 13).

The mild precepts of a sacred dispensation will do away with the above unnatural habits and

customs, after the lapse of some years, but the moral force of good example, with equal privileges enjoyed by the civilised man, and wholesome laws, which from their impartial justice would encourage these hitherto lawless people, to be improved *solely by systematic colonization*, can alone speedily change, and for a certainty, a remorseless criminal conduct, which has been insisted on and followed up from their earliest history, and of which their mythology furnishes abundant examples.

Another cause for the further decrease of the present population, is the degraded state in which woman has been regarded by these people. To the latest hour of her existence she is doomed to work hard for her imperious helpmate ; but the direful effects of this *hard labour for life* is principally developed by the brief term of the procreative powers, the drudgery she undergoes causing premature age ; this impediment to an increase of population would be wholly removed by the force of European example, and would equally extend its good effects on the present baneful practice of polygamy among these anti-mono-gamists, which at present restrains under the penalty of death, a number of young women from conjugal intercourse.

The continual suicides committed through

misdirected pride and obstinacy, wearied of a life without spiritual hope, immolating themselves to the manes of a departed husband or cruel master; the sacrifices of slaves to attend chiefs of either sex in a future existence; all these causes can only be done away by an active and well-directed employment of both the mind and body of these people. The last cause to which I shall allude, is the incessant hostile dissensions and aggressions taking place between the many chiefs and tribes caused from their incongruous system of polity, which gives rise to so many unappeasable feelings of hatred for real or supposed injuries. The petty chiefs are the principal occasion of these quarrels, generally the sole result of a wish for precedence. Had this country originally possessed a similar monarchical government as has even been established at all the islands of Oceanica, such furious rencontres would never have taken place, caused as they have been by no greater cause of offence, than perhaps a passing frown. (Note 15.)

Vancouver tells us that Tameámeá, King of Hawaii, (Owhyhee) had diplomatic work enough to preserve peace even among his adherents, and that his valuable time was divided to preserve his acquired ascendancy over his brother kings of the neighbouring islands and restricting his

nobles from acts of mutual aggression, retaliation, and injustice. The present form of government, if it may be called so where all is injustice and the law of might alone is in practice, among the New Zealanders, which has been handed down to them from the earliest occupants of the country, perhaps originally arose from many separate settlements made in the country by the inhabitants of several islands, originally co-relative and speaking one common language, but whose forms of policy might differ in many instances ; however, whatever the original cause may have been, under any other form of government, the country and people would have exhibited a decidedly more flourishing appearance than it presents to the European at the present day. In addition to the professions I have stated the natives would embrace, on the colonization of their country, many of the young men would be found exceedingly clever as apprentices to shipwrights, general carpenters, joiners, turners, blacksmiths, and other branches including all the mechanical and useful arts. “ Man,” says Buffon, “ is the most imitative animal in existence,” and the *savant* is borne out in his assertion as far as these people may be included in this truism. Often has the able native joiner, employed and originally taught by the catechists of the Church Missionary

Society, derided the clumsy fittings of a European, inferior in the craft; the native youth feeling confident of his own superiority, and taking pride to himself accordingly. At the present day, such young men are looked upon with great respect by their less capable relatives; but yet little service can accrue to the body of the people, from a small society of persons giving them employment for their own few and peculiar wants; the abilities of these promising people can only be tested and brought forth as highly serviceable to themselves, by a well-conducted, civilised population settling among them, and adopting the country and its aborigines as their own home and brethren.

The British nation, from their peculiarly commercial and settling habits, are the only people that could readily amalgamate with the New Zealanders, whose earliest knowledge of foreigners has been derived through this nation. The chastisement inflicted by the people under Crozet for the massacre of the unfortunate Marion du Fresne and his companions is not yet forgotten in the Bay of Islands; whereas Cook, whose humanity exceeded that of his contemporary, Surville, is still affectionately remembered to the southward. The trade of this people has

been wholly with the British. Their atrocities committed in various cases similar to the cutting off the ship "Boyd," having hitherto past unheeded, except in the case of the "Harriet," lost off the S.W. of Táránáki, in 1834, the people are fully aware has not resulted from want of power on the part of the nation of those they have so indignantly and always cruelly ill-used. Independently of the above, and much as we may deplore the original connexion, which notwithstanding its not-to-be-defended immorality, has lessened the crime of infanticide in a great degree, the numerous offspring, or Anglo-Zealanders, are so many perpetual ties, daily presented before their relations and tribes, on whom much marked kindness is invariably shewn by European visitors in the shape of presents to the parents and children ; also the decided personal and, it will be hoped, moral improvements of this mixed race, caused by the inter-marriage of British and native parents, through the medium of the missionaries. The English language is also spoken and much more understood by many of the present generation, who emulously study it by every chance presented to them ; nor must we forget the powerful hold, however silent, that the missionaries have over these people,

whose quiet method in carrying on their domestic affairs, and the retiring modesty and irreproachable conduct of their married females attached to this invaluable body, would render the domination of any other European power than that of the British, very repugnant to these people.

The yearnings of affection which the New Zealanders possess for their more enlightened visitors and now tenants of the same soil, lie deeper in their hearts than those people will generally admit, or even than they themselves have any knowledge of. They not only entreat for presents, but endeavour to procure them by every artifice they are capable of putting in practice : they will work on the fears of their intended victim to obtain their darling wishes ; should this fail, they will annoy him by every means in their power, form cabals, use the most biting sarcasms, especially should the person attacked have any personal defect, even war upon him and commit real injuries, if thwarted and their wishes remain ungranted ; but no sooner has this oppressed man quitted the country, than his good actions are well remembered, and the conscience-struck savage calls to remembrance a thousand little kindnesses that had been shewn to him in vain, and cause him to lament, with bitterness and tears, his own precipitate folly, admitting, too late,

that a contrary conduct would have been more beneficial to him.

The people have expressed much alarm, at various periods, on the proposed introduction of soldiery into the country. These feelings have been initiated into them, or at least augmented, by the well founded fears of the runaway prisoner from the adjacent Australian colonies. In vain has the arrival and subsequent felonious conduct of these ruffians been made known to the colonial authorities at Port Jackson; so far from any instructions being given to commanders of ships of war to apprehend these men, that, at least, they might undergo their original sentence of condemnation, they have been *allowed to trade on board* these said ships in his majesty's service, and *known at the same time as felons*. (Note 14.) In vain has Mr. Busby, the government resident, made representations to the colonial authorities in Sydney, (I have his word for it,) of the deplorable state of anarchy and confusion caused by the excesses of these reprobates; equally vain have been the repeated information conveyed by the two missions to their respective societies; nothing has been done, though it is *impossible to carry on missionary labours with any ultimate*

good effect, unless these excesses are *vigorously and effectually* put a stop to. What power, it may be asked, can missionary labourers possess over the mind or even outward conduct of the natives, when placed in competition with the lawless runaway prisoner, and often seamen, either breaking through every engagement by escaping from their employers, or ejected from ships for guilty conduct, and are thus found on every part of the coast, an incubus on the people, contaminating by crimes hitherto unknown, to the imitative islanders. The influence of a refined society cannot, at present, be felt by the native surrounded by his own primitive habits in his country. The civilized man cannot urge the claims due to an enlightened taste and elegant education or manners ; the native understands them not. He requires muskets, powder, blankets, and he, who will dispose of these articles at the cheapest rate, is apparently the best friend. Thus the influence of the missionary and respectable resident are alike paralyzed by the criminal runaway prisoners, who, from the reckless manner they obtain property, give it away as carelessly, and he gains additional advantages by cohabiting with native females, for trivial payments.

It has often been advanced, that the colonial government of Sydney possessed sufficient control to apprehend *their own runaway prisoners*, and cause them to undergo their original sentence;—they have never made use of such power, which they assuredly possess. The most degraded methods are made use of to procure illicit livelihoods, endeavouring to insinuate themselves into the graces of sailors, for the purpose of robbing them of their money, and often clothing. There are no wholesome laws to restrain them in their vicious conduct; and it is an acknowledged fact, that the natives resident opposite the longest established stations of the mission, have made the most rapid progress in vice under the tuition of these infamous prisoners, who have entirely neutralised the good effects that had formerly been felt by their instruction. It may be asked, as we find it impossible to prevent the country from being colonised in its present unsystematic manner, neutralising every good that has been attempted in vain for the natives hitherto, and which must ultimately lead to their utter extinction, what is to prevent a more systematic settlement of valuable colonists, whose benefit, either in a moral and pecuniary sense, must be enhanced by following

a totally different conduct to that heretofore pursued by the major part of the Europeans towards the tribes, under the patronage and protection of the British government, accompanied by laws, both moral and social, peculiar to Great Britain, which laudably protects alike all classes and religious denominations ?

The opinion that has hitherto been formed of the entire population of this vast tract of country, at the present day, taking the entire surface from the northern to its southern extremity, does not perhaps consist of more than three persons to every two square miles, or about one hundred and fifty thousand inhabitants, which will afford the best answer whether there is sufficient space for an European colony, beside the aboriginal inhabitants.

The appearance of the country, in various parts, is thus described by the Reverend Messrs. H. and W. Williams, &c., whose observations are founded on personal travel in their missionary tours among the natives. Those gentlemen possess enlarged and scientific minds, and have heretofore been engaged in active service in the cause of their country, in whose naval annals they are noticed with *éclat*.

“ At Mangawai, (Thames,) there were many pretty places up here, and marks of former settlements, but the people had been swept away

as with the besom of destruction. Former residences of tribes, now no more, are continually pointed out to us." "The case and circumstance of the natives are lamentable; many of them have died of sickness and disease, while a greater number have been cut down in the field of battle; in fact, they bid fair for annihilation, for the island is at this time, (1832,) in a very turbulent state. A respectable settler, going to reside on the Thames, states that, for five years past the natives of that most beautiful spot had not been allowed to cultivate, except here and there in secluded vallies; those of Wangari making continual attacks upon them, and were so driven about, that they were living on fern, root, and fish, in a continual state of dreadful alarm. The coast between Katikati and Tauranga forms an island, very level, and from the number of deserted pá's, was doubtless formerly thickly inhabited, but now in a most desolate state from the effect of war." At another place, "The country appeared well-wooded, but no inhabitants, though marks of former people; no sooner do strangers meet than fear is expressed." "In Wangari, (in 1833,) we saw the wreck of an Englishman's house, but not a creature; when last we where here (1832) there was a large party at the pá, and several Euro-

peans were in various places around ; but all are gone, shewing the distressing effects of war. No inhabitant hitherto seen — all desolation. How melancholy is the reflection that once those hills and vallies were peopled with savage hordes, but of late years they have been hunted as the deer, until few remain, and they are driven into the interior ! In what a wretched state are these people sitting ! In the darkness and shadow of death, destitute of every hope, either in this world or the world to come, not knowing who are friends or foes, but daily dreading an attack from some unknown quarter ; many have expressed to me, during our present expedition, how gladly would they receive a party of soldiers amongst them to preserve peace in the land.

“ The island, on which we were, was large, and abundance of ground for many families : the rocks were covered with oysters, and pipis were on the mud banks, which run out for a long distance, and the sea full of fish of all kinds ; it was melancholy to look around ; all was perfect stillness, except here and there a bird :—no bustle of active life, no vessels, boats or canoes, moving on either hand, over the surface of these waters, which spread like magnificent rivers, among the numerous islands. The hills in the rear are clothed with timber,

without rendering service to any. Traces of former towns and settlements were visible, as we came along, and wherever we turned ; but all were either destroyed, or the inhabitants taken captive or fled.

“ At Mokoia in the Thames, the country around appeared very level to a great extent, and the general report of the natives is, that it is of the same quality with that here ; but it cannot be occupied by Europeans for a length of time, as there is no timber near the place. The river on which this place stands, runs up a long distance to within half a mile of Manukau which empties itself on the western coast ; it passes through Waikáto.”

At Mercury bay, some time since a tribe of natives were discovered, who belonged to the plains inland, supposed to be uninhabited, and who, it was said, never visited the coast before. In the Island of Victoria, doubtless when communication is formed within that island, various remnants of tribes will be discovered, the descendants of those people, who have fled from the devouring tyranny of other tribes stronger in numerical force, and who have instilled into their progeny, superstitious fears, to prevent their future commigration. Reports are extant among the natives, that such people have been seen in

the fortresses of that island ; but similar to native reports, they are invested with such supernatural absurdities, as to be difficult of credence.

Many of the chiefs are *tired of war*, and though they would feel puzzled in choosing a dictator among themselves, for their commonwealth, yet I am fully inclined to think, that they would readily submit to the government of a person representing British authority. Any other description of government than that *connected* with the crown, might alienate the affections of these people, as the most fostered passion in a New Zealander is pride, and the *name of the possessor of the crown is alone regarded* as a “tower of strength.” From the extracts of missionary correspondence above given, it will be readily perceived that even in the north or most populous island, *whole districts of many square miles in extent are wholly vacated and unoccupied*. These remarks were written some few years back, between which period and the present, continual wars have been carried *over the whole country*. The extirpation of whole tribes has been so rapid, that in 1835, about five hundred natives, inhabitants of Port Nicholson or Wanganui aterá, employed the master of a colonial brig, to take them from their own district to the Chatham Islands. They were

conveyed in two trips, and as soon as they arrived in the islands, which are valuable in an agricultural point of view, they took the simple inhabitants for slaves, murdering and devouring numbers. The heartless fellow who carried the tribes to the islands, was disappointed in his expectation of flax, which was to be his payment, and was allowed to go at large unpunished, (similar to the cases of the two Stewarts) by the colonial government. The natives on these small islands were originally descended from the New Zealanders; but had deteriorated much from their neighbours with whom they were conterraneous; since that period, other tribes have attempted to capture two colonial vessels, for the same purpose, to be conveyed to Sunday Island, the largest of the Curtis's Group. (See Note 6).

Natives are daily emigrating from New Zealand in the many whaling vessels, that are continually touching all over the coast, nor are their services refused, for a more apt people do not exist in Europe, to learn and accommodate themselves to the habits of their visitors, and to perform with readiness the tasks assigned to them. Many large burthensome ships, containing cargoes, &c., worth thirty thousand pounds and upwards, are steered on the tractless ocean

by the unenlightened New Zealander. The natives have frequently invited missionaries to reside in their districts, adding, "we will war no more ; if you had settled among us formerly, such and such a tribe would not have been cut off." In many parts, the society have formed stations in the most populous places that could be selected, and when their presence has been especially requested, the mission have often found their presence has been principally desired for the sake of the *little trade* they might be obliged to expend in necessary provisions for themselves and school. Thus at Puriri a central and well chosen station at the Thames estuary, many heads of tribes requested the missionaries to establish themselves among them ; and after oft repeated invitations the request was complied with. Messrs Fairburn and Stack, two efficient persons, well versed in the habits of the people, from a long residence among them, settled themselves among these tribes, and were treated disgracefully as early as they arrived ; threats of every kind were held forth by the misguided mob, who cavilled at the prices paid for fencing houses and other matters, which they had not the slightest occasion to do. They said, " Let all the Europeans go home ; who asked them to come here ? We never visited them ; they came

of their own accord. We only want those who sell muskets and powder." The insults a native will give to a European, require a patience scarcely to be acquired otherwise, than in a prolonged residence in the country. At another period, in consequence of a servant making off with a counterpane, at Puriri, which one of the brethren went after to recover, not for its value, but for the precedent it would cause among the natives around to rob them, on requesting the man to return it as it was stolen, the fellow rose up with a large knife in his hand, and approached the missionary in a menacing attitude; the attendant chief interfered, the ruffian struggling in their grasp in vain, who when deprived of thus wreaking his insane passion, seized an iron pot and dashed it in pieces. Early the next day the Missionaries perceived a number of chiefs arming for war, and on enquiry, found they were preparing themselves to chastise the friends of the man, whose bad conduct had caused this quarrel, and they had loaded their muskets for the purpose. The brethren entreated them to desist from such folly; that they had settled among them as messengers of peace, not of war. The chiefs trembled with passionate anger, but agreed to have a *komiti* (committee) on the subject, as they were all relatives. They began wrestling with each

other, according to custom, but with good humour. The usual lengthy speeches were made, which for prosiness and soporific effects, equal certain financial declamations in certain Houses of assembly ; the fellow, who was the disturber of the peace got severely censured, and at the finale it was requested, that the mission be not removed, as the people would become a bye word around, and they would die with shame and vexation. Payment was tendered for the loss of the iron pot, and great alacrity was shewn by the people to regain the good graces they had lost. This was the behaviour of the natives at the extreme south station at that time. At Kaitaia, on the river Rangounu, the most northern settlement, the importunities for resident missionaries, by the different tribes, were equalled only by their countrymen at Puriri. The land purchased for the use of the mission was to be paid for. The trade was produced, that was to be the payment, and was for some time agreeably divided, until some impatient fellows made a rush, to appropriate to themselves a larger share than they were entitled to ; many of course felt dissatisfied, and instantly scrambled over the fences that had been erected around the house of the mission, in order to strip it ; others immediately followed to protect it and the property ; so that

all was uproar and confusion—naked savages plying about in every direction, armed with billets of wood, hatchets and stakes. After the first ebullitions of the tumult had subsided, they met and commenced a háká, and these singular folks all melted into feelings of regret and affection at their hasty conduct. Peace was restored and the chiefs spoke favorably for the mission ; the head of them was determined, he said to protect the Europeans to the utmost of his power. The disgraceful conduct of the above transaction, is pleasingly reversed, we find, in the purchase of the Waimate settlement. At this place, the natives assembled, and anxiously awaited the arrival of the brethren, to receive the payment for their land. They expressed satisfaction at what each received, and willingly put their signatures to the deeds which were to convey over to the new comers, the land that had descended to them for many generations. This purchase was remarkable, as being the first inland settlement purchased by Europeans. At the conclusion, the chief's people discharged a round of artillery. One of the principal chiefs then made a speech to his friends, and said, “ Be gentle to the Missionaries, for they are gentle with you ; do not steal from them, for they do not steal from you ; let them sit in peace on the ground which they have

bought and let us listen to their advice, and come to their prayers ; though there are many of us, missionaries and native men, *let us all be one, all be one.*" The report states, that eight hundred acres of most excellent land were bought, bounded by a beautiful river, and having many smaller streams intersecting it. The quantity of land purchased for the church missionary at Kaitaia is upwards of one thousand acres, six hundred of which is fine alluvial soil. The chiefs of whom we purchased the land manifested great satisfaction at seeing the payment, one of whom made an excellent speech on the occasion, in which *he showed the nature of European bargains, telling them that the land which they had sold was a weighty article and the right of possession would never return to them ; it was for ever gone.*

The large prices demanded for land will sufficiently tend to prove, that *the natives are not such illiterate people* as some philosophers insist upon. In purchasing, the north bank and right of the waterfall at the head of the boat navigation in the Waitangi river, a missionary gentleman had applied, unknown to me, for the place, previously to its being offered to me. After much annoyance, during which *I had frequently requested* Kamura, the chief to let the former gentle-

man become the purchaser, as early as I knew of his intentions, it was finally agreed, that each party should possess either bank of the river, the chief observing that his tribe wanted missionaries, but also were at a loss for commercial persons, as his people required to sell their agricultural productions ; counting on his fingers the many edibles they would plant, if they could but meet with a purchaser. In demanding payment for the land, he bade me bear in mind, that the property had descended to him from a remote ancestry, who, as well as himself, had belonged to the sacerdotal class ; that in purchasing the land, I necessarily became incorporated among the tribe, the actual interest constituting me a “ tamaiti no ná Nu Tilani,” a child of New Zealanders. I hinted at my complexion ; but Kamura assured me that made no difference as I should pass muster well enough. That the utu must be very great, at least such was expected, and pointing to the river, said, as that river flows up many little creeks and crevices, so must the payment be equally sufficient ; that each claimant of the property may be refreshed, for the land remained to me for ever ; that no sooner vegetable seeds were planted in the soil, but they returned the original expence cast in the first instance ; and if I planted fruit trees, the young cuttings would become large trees ; that the

payment he and his people would receive, must soon dwindle away and be forgotten ; the musket would early become sick or dead, (maté) the blanket would fall to rags and decay, and tobacco, or money laid out in that article, would be quickly smoked away, and the other articles would become broken or stolen.

Observing certain *lively appearances* in the blanket worn by my friend, I hinted that this latter article was also likely to produce *a crop*, as well as his land, and pointed to *some travellers*, who were comfortably ensconced within the wool ; he laughed, and decorously hid them from my sight by placing them *within his mouth*, exclaiming, “*Katai kû pakéha td hangáreka, é tihî ano,*” or my white man jokes with me, and is a thief into the bargain. These circumstances are mentioned to show that, at times, the people are tenacious in their proceedings, where their interests are concerned, and are at other periods actuated by fickleness ;—this conduct is evidently the effect of an uncultivated intellect.

I have mentioned elsewhere, on striking a native, that a smile has changed his anger, when a frown would have enraged him beyond the bounds of reason. The fickleness of disposition in the New Zealanders renders it painful to have any

dealings whatever with them in their present state. This unpleasant conduct is not felt by the missionaries in so great a degree, as by the traders. The wily native is aware, if he insults a single member of the former body, he draws down the indignation of the whole; but he knows that a feeling of unworthy rivalry exists among commercial men, and if he cannot get his price from one store-keeper, he can from the next neighbour. The most venerable sage is as unstable as a feather: the slightest supposed affront will arouse his bitterest passions, which oftentimes nothing less than blood will satiate, and a paltry trifling present, or even a jest will restore his equanimity; this latter feeling is as strong within him, as the former, for a native will sometimes stake his life in defence of the object that pleases him at the moment.

These people, with minds suitably cultivated, are capable of the most exalted actions. Since the establishment of the missions, and respectable commercial settlers, many former practices, which savoured of their wild barbarous state, have disappeared. Slaves are no longer sacrificed at the decease of chiefs to the northward of the river Thames, but yet we find but little diminution of wars among the people. In 1837

the whole of the tribes inhabiting the banks of the Hokianga were at war one with the other ; several were killed on either side, and the Bay of Island was tempestuously divided between two parties. During the continued period these dissensions were carried on, we find no European power of sufficient influence to stay such offensive proceedings. By the use of fire-arms, in lieu of the old accoutrements, much less loss of life has ensued ; but colonization alone, whereby European interests will interweave themselves with those of the natives, can prevent this people from steadily, pursuing their determination of exterminating each other, though it must be fully admitted, that the missionaries are improving a few of the natives in their general conduct, at least outwardly to strangers. This is matter of surprise, when their exertions are paralyzed by the misconduct of vicious Europeans ; yet the national rancour of these people can only be stayed by the residence of a superior moral and physical force together with impartial laws, that will recognise the two people as one family.

New Zealand, once systematically colonized, will be regarded in a very few years by Great Britain, among the first in value of her colonies,

without any of those attendant expenses that have hitherto been inseparable in the formation of these adjuncts to her greatness. The country is destined to become the granary, as well as from her peculiar locality the safeguard of the many rising colonies now established on the four coasts of New Holland.

New Zealand possesses in either island alone, a greater number of valuable harbours, than are to be found around the circumference of coast that girts New Holland. The climate is unequalled, the land is nearly situated antipodal to our own, with the advantage of being nearer to the temperate zone; the value of the soil, its fertility, the rivers, fresh water creeks intersecting the surrounding lands in every direction, and forming easy and convenient outlets for the marketable productions of the farmer, give this splendid country so obvious a superiority over the most favoured colony in New Holland, as must cause, at no far distant day, a depreciation of the unnaturally forced prices of land in those colonies, and New Zealand will be raised in proportionate value, as it must be the depôt and mart for the various productions of the different islands in the entire vast Pacific ocean. These remarks are not the hazardous results of hasty con-

jecture, but resulting from a residence in the islands of the Pacific and Indian oceans of above eleven years. In a word, the occupation of New Zealand, as a colony, is of primary importance to the British Government, in a political point of view. In the event of a rupture taking place with the most northern power of Europe, at such a period, the real value of the indigenous staples of the country would be apparent, as ample supplies of the phormium or flax, and ship timber, would be made available to any extent, the former staple admitting being cultivated in such marshy lands, as are least useful to the farmer's agricultural purposes. This new article of hitherto foreign commerce, would throw into the hands of Englishmen the important sums that now serve to enrich the foreigner, and open a new field of exertion, hitherto but little known to the British Colonial grower, the home manufacturer, mechanic, and capitalist. Secondly, in case of a rupture with any foreign power of Europe or America, this country, unoccupied by the British, would be the resort of hostile ships, that must wholly destroy the entire commerce of all the colonies in New Holland, and in the³ present negligent and inefficient state of their defences, leave them open to the first invader ; for

it is a notorious fact, that the oldest settlement on the coast (Port Jackson) at the present moment, could be laid under contribution by a single ship of war, the more surprising as it possesses every local advantage for forts and other defences. Thirdly, As a mart for British enterprise in the lucrative investment of capital, assured by certain and regular changes of season, unlike the occasional depressing droughts of five and seven years' duration, that afflict the senior colony of New Holland and this country, is equally free from the distressing epidemics of the above mentioned colony, such as dysentery, measles, consumption, diarrhœa, &c.

In the civilization of the natives, it must not be forgotten, the great impulse that will be given to our manufacturers at home, the employment that will be afforded to thousands of the poor and honest classes of our own industrious countrymen. Fourthly, From the locality of the country, whose position north and south, admits equally of the growth of valuable tropical and European productions; thus the grape, sugar cane, &c. find a congenial climate to the north, so also the southward is equally favourable to the plants indigenous to the north of Europe. Fifthly, The views of future colonists have only been alluded

to above; but the manifest improvement that will take place, bodily and mentally in the present lord of the soil, under the mild effects of European religious instruction, will have a different result, from the marked horrors of the native mythology; no longer will suicide be an every day occurrence, nor will the superstitious native be cut off in early years, by the devouring appetite of false phantoms; the wife will no longer immolate herself on the native suttee, nor the death of a chief be notated by a profuse sacrifice of slaves; the mild laws of a European people, will stay the mother's unnatural hand from the destruction of her offspring; the causes that have hitherto occasioned the pollution of abortion will cease, and the present wretched menial, slave no more, crouching in continual fears from the unseen blow, shall no longer serve the cannibal propensities of his master; the baleful thoughts of vindictive and unappeaseable revenge will give place to wishes and exertions to vie with the farmer, the mechanic and the seaman; the native woman, no longer doomed to bow beneath the weight of a loathed existence, will, in a very few years, present a totally different appearance to the present race; the man possessing least physical force, who dare not

wear the glittering toy, as his life would be sacrificed by his hardier brother, to possess the tempting ornament, will be bound by equal laws ; the native's mind will expand, his abominable superstitions vanish, he will regard his now miserable helpmate as the best boon given to erring man, by an all bounteous Creator. Such will be the effects of a resident European intercourse under the salutary laws of a mild government, upholding religious institutions, without which all social existence is poisoned at its source.

The colonization of New Zealand will be the signal for the innumerable islands in the vast south Pacific ocean, to rise ; which they must do, in value and importance, teeming as they now do, with valuable indigenous productions, in an uncultivated state, such as the sugar cane, ginger, turmeric, indigo, and other staple articles of consumption, that require but the pruning hand of the European to render more valuable than those beautiful islands, that are likely within a very few years to fall to total decay, in the Caribbean sea. The islands of Oceanica possess a soil, rich beyond comparison. No epidemic malarias or jungle fevers decrease the family of man in those gems of the ocean, nor are their productions

stunted, if not wholly destroyed, by destructive hurricanes. New Caledonia, an extensive island, lies within a few days' sail of New Zealand; its position is N.W. $\frac{1}{2}$ W. and S.E. S.; $\frac{1}{2}$ S. it is bounded by extensive reefs, and has but few ports, though sufficiently extensive to afford shelter land locked for such vessels that may at any period navigate these seas; its extreme length is about 260 miles, and extends from $19^{\circ} 37'$ to $22^{\circ} 30'$ S. latitude $163^{\circ} 37'$ to $167^{\circ} 14'$ E. longitude. In addition to New Caledonia the many islands comprised under the name of New Hebrides, New Britain, New Ireland, Solomon, Archipelago, the Louisiades, &c. and many other groups will, in a very few years, open new channels for British capital, industry, and manufactures.

It is now in the power of the British Government to bestow the blessings of morality, religion, and good example, among these hitherto benighted people; and every philanthropic mind must wish, that the erring New Zealander may spontaneously feel inclined to praise our eternal Father, when viewing his wondrous works—that the towering mountain heights, the overwhelming torrents of his country, shall no longer be regarded, only as

obstacles to his paths ; but that even the most humble of flowrets shall form an attraction to his mind, as emanating from an all merciful and bounteous Creator.

A P P E N D I X.

APPENDIX.

NOTE 1.

THE voyage of Juan Fernandez, in 1576, is only found in Arias' Memorial to the King of Spain. The natives are said to be very well disposed; of noble stature, peaceable and civil. Fernandez intended to return, and kept in consequence the latitude and longitude of his discovery a secret. But the departure was delayed from day to day, until his death took place, when this important document was lost, and finally sunk in oblivion.

NOTE 2.

In the year 1613, some enterprising merchants, natives of the United Provinces of Holland, undertook to search for a passage south of Cape Horn; the principal persons were Isaac le Maire, of Amsterdam, Jan Clementz Kies, and Jan Janszen Molenwerf. This favourite topic was the subject of continual conversation among them. As the risk they had to incur was excessive,

they previously demanded a recompense from the states general for the many difficulties they must naturally undergo in a navigation hitherto unknown. In answer to their request that the first six voyages should be granted to them exclusively, the first four were guaranteed, and in addition, a penalty of 50,000 ducats should be confiscated to their use by any persons attempting to defraud them of their rights, on the stipulation that the southern company (Compagnie Australe, as they called themselves, their quondam friends called them the gold seekers) made known to the states their report of the navigation and success. This decree* was dated March 26th, 1614.

An experienced ship master was procured in the person of Wilhelm Cornelisz Shouten, called in those days ship patron; (patron du navire) and to "make assurance doubly sure," another licence was procured from the Prince of Orange, certifying that "Jacob le Maire, captain and president of the two ships "Eendracht and Hoorne;" and Wilhelm Cornelisz Shouten, had permission and authority from him to go to the kingdoms of Tartary, China, Japan, the East Indies, *Terra Australis*, islands and lands of the South Seas, to the Isle of Rotta, a small island S.W. of Timor, and the most southern then known of the eastern Archipel, to passagenorth and south, and others which they might discover, make alliances, etc.

" Signed

" Maurice de Nassau.

" Dated May 13th, 1614."

* From the Journal et Miroir de la Navigation Australe du Jac le Maire.

The reader must be referred to the narrative of this celebrated voyage, whose destination at the time was kept a profound secret.

NOTE 3.

The journal of Tasman was first published in 1694 by Dirck Rembrantz van Nieross. Its value was instantly acknowledged,* by being translated into several European languages. Our countryman, Valentine, republished the voyage in 1726, and it soon found its way into several collections. In 1770, shortly after the return of Mr. Banks from the South Seas, a manuscript journal of Captain Tasman was brought into England and purchased by that gentleman from its possessor. As it was written in the Dutch language, and the orthography according to that used in Tasman's time, a translation was requested and made by the Rev. C. G. Woide, under-librarian to the British Museum. In this manuscript Tasman's signature appears, accompanied with the word "Onderstout," (undersigned). Captain Burney, afterwards rear-admiral, who first published this translation, says it was a formality usually practised by those who inscribed their name; an example being quoted in the same journal, where the opinion of one of the steersmen being required is delivered in writing, "Onderstout by my, Peter N. Duytz," or, "Undersigned by me, Peter N. Duytz." "The manuscript (in the British Museum, bound together with the translation) appears," says Captain Burney, "to be the iden-

* Burney's Chronological History of Voyages to the South Pacific.

tical journal delivered by Captain Tasman to the Governor General, Antony Van Dieman and council at Batavia.”

NOTE 4.

New Zealand Flax, or PHORMIUM TENAX, in allusion to the leaves of this plant, being converted, among other uses, into that of baskets, flourishes in great abundance throughout the country, of which it is indigenous. It is most plenteously found in the vicinity of swamps, which abound throughout the interior, and does not perish by the salt water tide washing its roots. There are a variety of the species; principally caused by climate and soil; some flax plants, to the northward, scarce attaining the height of six feet; others, I have observed, to the southward, attained the height of sixteen feet. Portions of flax are to be seen adjoining almost every village—it is of incalculable service to the natives. In its natural state it is called korari or korali; when scraped or dressed, the common or inferior is called mooka; the superior sort, hoonga hoonga; the latter term is but rarely made use of. The natives make all their valuable apparel of the leaves of this plant; they also manufacture their fishing lines and every kind of cordage, and by splitting the leaves into strips, the fishing nets and seines are made, simply, by tying these strips together; some of the latter are of an enormous size. Sir Joseph Banks was the first discoverer of this staple, and says, “A plant, which, with such advantages, might be applied to so many useful and important purposes, would certainly be a great acquisition to England,

where it would probably thrive with very little trouble, as it seems to be hardy and to affect no particular soil, being found equally in hill and valley, in the driest mould and the deepest bogs." It has been growing in France for the last forty years, and has withstood the severity of a Parisian winter, and in the South of France, as might be naturally expected, it has flourished with great success. In the west also, near to Cherbourg, it has perfectly succeeded and yielded ripe fruit. It readily increases by dividing the roots. M. Faujas de St. Fond prepared the fibre in the following manner: he dissolved three pounds of soap in a sufficient quantity of water, together with twenty-five pounds of the split leaves of the flax, tied up in bundles. All were then boiled during the space of five hours, until the leaves were deprived of the tenacious gluten at the lateral end of them, but which is not removed by the ordinary process employed in the preparation of hemp; after which, they were carefully washed in running water. Flax plants have flourished in various gardens throughout England, and at Inverness in Scotland, without any shelter against the inclemency of a northern winter. The South of Ireland would be peculiarly adapted for this plant. The phormium tenax is now an inhabitant of various parts of the Continent. It is also indigenous to Norfolk Island, where it is seen along the cliffs within the influence of the salt water spray, rising from the heavy surfs which beat against the rocky coast of that beautiful garden of the Pacific. It is also a native of the Chatham Islands, and is of similar service to the people of that valuable little group. From the experiments of M. Labillard-

dière, the strength of the fibre of this plant, as compared with that of the *Agave Americana*, flax, hemp, and silk, is as follows :

The fibre of the *Agave* breaks under a weight of 7

„	Flax	„	„	11 $\frac{1}{2}$
„	Phormium	„	„	23 $\frac{7}{11}$
„	Silk	„	„	24

Thus it appears of all *vegetable* fibres, the phormium is the strongest. It possesses this advantage over the hemp and flax, that it is of a brilliant whiteness which gives it a satiny appearance; so that the clothes made of it do not need to be bleached by a tedious process, or through those other means by which flax is injured. Flax is prepared in New Zealand by the females and slaves. The separating of the silky fibre from the flag-like leaf is thus performed: the apex is held between the toes; a transverse section is then made through the succulent matter at that end with a common muscle shell, which is inserted between that substance and the fibre, which readily effects its separation by drawing the shell through the whole of the leaf. It has been attempted in Sydney to withdraw the filaments from the leaves by maceration; but the large proportion of succulent matter rendered it impossible to effect the separation by decomposition in water, without *materially injuring the strength* of the fibre. Leaves of this plant are generally scraped as early as cut, as the thick gum is enclosed at the lower part of the leaf rising from either side in a pyramidal form, and adheres strongly when drying. The celebrated botanist, Peter Cunningham, Esq., observes: “Simple as appears this mode of separating the flax

from the leaf by a shell in the hands of those savages, still the European has not succeeded in his endeavours to prepare the fibre for himself, either by *that*, or any other means that have been tried; nor has any instrument or piece of machinery yet been invented to enable him to strip off and prepare this valuable filament for the English market. The Port Jackson traders must still be dependant on the native women and their shells for the cargoes they obtain." The flax thus obtained by the merchants of Sydney undergoes no heckling, cleaning, or other preparation, previously to its being shipped for the English market; but is merely made into bales, by being put into a press and screwed down. It is subsequently manufactured into every species of cordage, excepting cables, and its superiority of strength to the hemp of the Baltic has been attested both by experiments made at Sydney and in the King's yards at Deptford. The phormium has been in use for many years past, made up into tacks, sheets, braces, stays, &c., and its superiority in bearing a great strain over hemp has been well attested. It is very elastic and strong. Mr. Cunningham made a professional trip with Captain P. P. King, in an exploring expedition on the coast of New Holland, in the colonial cutter, "Mermaid;" he says: "We bent a *new main sheet* at Port Jackson, which, in a cutter, is a rope on which there is ever much stress, and after nine months, returned from the north-west coast, and the rope was still good and serviceable, whereas of Baltic hemp, a main sheet by friction and strain would have been *so worn* at the close of our surveys on that coast, that it would have become indispensable to bend another to carry us

back from that shore to Port Jackson, the voyage being seven or eight weeks." Some attempts have been made to fabricate cloth of the phormium; but it has hitherto failed in every instance. Equally unfavourable have been the results on boiling the phormium with potash, the substance becomes too much reduced in strength as scarce to bear even weaving. The strength of the phormium doubtless is mainly assisted by the gum which bathes every fibre.

The root of the phormium is fleshy; a tuberiform rootstock, creeping beneath the surface of the soil, sending up many tufts of luxuriously growing *leaves*, from four to twelve feet long, and from two to three inches in diameter. They are distichous, vertical, coriaceous, and deep green, finely striated, ensiform; the margin and nerve, somewhat orange-red; at the base, the inner edge has a deep furrow, which sheathes the leaf immediately within it; and upon various parts of the surface a gummy substance flakes off in whitish spots; from the centre of these tufts arises a *scape*, often eighteen feet in height, bearing several branches, containing a number of beautiful crimson flowers, which contain a saccharine juice much esteemed by the natives. It is a handsome and vigorous plant. According to the statistical returns of New South Wales for 1828, the flax of the country to the extent of sixty tons, was exported from Sydney to England, valued at £2,600; in 1830, eight hundred and forty-one tons were exported; and in 1831, one thousand and sixty-two tons. Since which period, it has decreased every year. Its superiority over the Baltic hemp is established among rope manufacturers,

and when fitting machinery is invented, in lieu of the present expensive method of procuring it, its public sales will be attended by more competition than at present, and will fetch a price of a more remunerating character than is now given for the article. I have thankfully to acknowledge being indebted to Sir William Jackson Hooker, the Linnæus of our day, for much of this communication on the New Zealand phormium tenax. In the flax house, great care is taken no rain or fluid saturates these articles, as it changes the colour of the staple. Hitherto it has been found to take tar but very indifferently, so necessary in standing rigging.

The valuable properties of the flax grown on its native soil is unknown; all that has hitherto been brought to Europe has been hastily scraped from the plant in its wild state; but it doubtless requires that care in its culture, during its growth and manufacture, which the native of the soil has not the patience to undertake, even if he possessed the knowledge. Captain Duperrey says, in speaking of the phormium, in the letter-press accompanying his splendid atlas, “ On se rappelle les essais nombreux et les éloges encore plus grands dont a été l’objet, en France et en Angleterre cette substance; l’utile qui unit la beauté des filaments a une souplesse et une force supérieure à celle du chanvre et du lin. Les Anglais ont tellement senti les avantages de cette plante vivace qu’ils ont tenté plusieurs moyens pour se l’approprier.”

NOTE 5.

M. Duperrey gives us the following amusing deriva-

tives of the names distinguishing the North Island, and part of the district of the Island of Victoria.

“C'est E'ka na mauvi qu'il faut dire, ce qui signifie le *poisson du Mauwi*, nom indiquant sans doute l'abondance des poissons sur les côtes de cette île. Il est de fait, que la pêche est une des grandes ressources des habitants pour leur nourriture.”

“Teai poénammou signifie chez les Nouveaux Zélandais l'île du *poisson qui produit le jade vert*; ces peuples paraissent nommer *tawai* quelque grande espèce de baleine à laquelle ils attribuent la formation du beau jade axinien, qui sert à faire leurs casse-têtes et des objets de parure; peut-être cette étymologie remonte-t-elle à d'anciennes idées mythologiques.”

NOTE 6.

The most southerly group in Australasia was discovered in 1811, by a Sealing Master, who procured a cargo of eighty thousand skins of that amphibious animal, and were named **MACQUARIE ISLANDS**, after the governor of the colony of New South Wales. The principal island is about nineteen miles long, and six miles in breadth, containing two open anchorages. Notwithstanding the high latitude in which the group is situated, Macquarie Island is covered with vegetation, the land is uneven, indented by bights and ravines. At a little distance to the northward lie two rocky islets named the **JUDGE** and **CLERK**, two similar sterile islets lie to the south, that figure under the ecclesiastical appellation of the **BISHOP** and **CLERK**, the middle of the

group is situated in $54^{\circ} 39'$ south latitude $156^{\circ} 21'$ east longitude.

CAMPBELL'S ISLAND was discovered in 1810 by the master of the ship "Perseverance." The land is high, about thirty miles in circumference; the coast is of a very rocky character, the interior is elevated land, from which emerge peaks of a very considerable height, the principal has a conical shape rising in a strait line from the surrounding mountains, various parts are covered with verdure, but producing only stunted trees. It is situated in $52^{\circ} 43'$ south latitude, $167^{\circ} 2'$ east longitude.

The AUCKLAND GROUP was first visited by Captain Bristow in the whale ship "Ocean." They are well covered with vegetation, from which several forests of trees of a large growth, and variety of species, flourish to a large size. These isles were formerly a favourite resort of sealing gangs, and are at present much frequented by whalers. The spars that are produced in the forests, are serviceable for ships masts, and a quantity of other timber of the pine tribe fitted for the shipwright is abundant; much of the indigenous shrubbery is similar to the productions in New Zealand. The only quadrupeds are rats; birds of beautiful plumage are very plentiful, whose melody resounds through the woods, which contain pigeons, parrots, parroquets, cucoos, hawks, flycatchers, and a variety of the palmipede genus. Fish are plentiful around the shores, and among the shell fish a muscle is particularly noticed as being fifteen inches in length. The climate is temperate and salubrious; the clothing of the forest perennial; good anchorage is also found. The principal island is twenty miles from north to south, in

breadth eight miles. The western coast is the most elevated ; one mountain that rises to some height on this side, is visible fifty miles distant at sea in clear weather ; the smaller islands are called ENDERBY, DISAPPOINTMENT, ADAM'S ISLANDS, geographical position in centre of the group, $50^{\circ} 40'$ south latitude, 164° east longitude.

ANTIPODES ISLAND was discovered by Captain Pendleton of the sealing vessel "Union" in 1800, and received this appellative from being nearly antipodal of London. The land is of middling height, situated in $45^{\circ} 40'$ south latitude, $177^{\circ} 20'$ east longitude.

The BOUNTY GROUP was discovered by Bligh in 1788, on his passage to Tahiti ; it has since been visited by sealing gangs, and whalers. The group comprises thirteen islets, within a space of three and a half miles from north to south, $47^{\circ} 44'$ south latitude, $176^{\circ} 47'$ east longitude.

All the above groups are deserted, and until within a few years, the favourite resort of sealers, who were in former years very successful. A far more interesting archipelago than any of the preceding is furnished for our contemplation in the CHATHAM ISLANDS, discovered on the 23rd of November 1791, by Lieutenant Broughton, who accompanied Vancouver in his survey of the north west coast of the American Continent, and named the country after the vessel that first conveyed Europeans in sight of its shores. Broughton anchored in the bay on the north side of the principal island. The natives assembled in numbers on the beach, though from the absence of any houses in the vicinity, the people were supposed to have been on a fishing

excursion. The presents given by the Englishmen met with no returns in exchange, and though pressingly invited to land by the islanders, their visitors hesitated, but thought proper after some time to do so, and took possession of the island by the fancied *right* of discovery in the name of his Majesty George the Third. The natives were armed with clubs and lances; between thirty and forty of them surrounded the Lieutenant, and began to show unequivocal signs of hostility, when that officer was obliged to discharge his piece in self-defence; upon the report of the musket, they were greatly astonished and alarmed; but as early as their fears abated they recommenced their menacing positions, when Broughton ordered the boat in shore, and prepared to embark. An officer named Johnson had his piece taken out of his hand, but he hastily recovered it, and on the natives hemming him in a circle with threatening gestures, to avoid being struck by a savage who aimed a blow at him, he fired, the Englishmen were pushed into the water, and on getting into the boat, a shower of lances and stones were hurled at them, but two persons only, were hurt. One of the savages was killed. Broughton to make evident his peaceable intentions, left in a canoe the various trifles he had brought with him on shore to conciliate the islanders.

The natives of the Chatham Islands are at present better known; they are descended from the New Zealanders, but have degenerated much from that people. Their manners, habits, laws and customs, are much the same; chieftainship is equally venerated; the priesthood have similar sway, and the signs of joy,

grief, anger, salutation &c. bear an equal resemblance. Tattooing is not used. The stature of the people is smaller than that of the New Zealanders, with similar features and complexion; the dress is formed of seal skins, the hairy side being worn outwards. The hair is worn in similar fashions to their progenitors, and they delight in ornamenting themselves with feathers; they are vigorous and well made. Shells and teeth are accounted the *ne plus ultra* of ornaments, as bracelets, earrings, collars, &c. They are a lively, but timid people; the language is much the same as the dialect in New Zealand, either people understanding each other. The inhabitants were numerous; the account of the misfortunes that have been entailed on them by the reckless rapacity of an English trading master, has been detailed elsewhere, and unless some friendly government put a stop to the plan of extermination by cannibalism, now pursued by the New Zealanders located among them, not a single aborigine of the country will exist within a very few years.

The forests are well wooded, containing many large trees and penetrable to the traveller. The phormium is also abundant, and is made use of for fishing lines, dresses, etc. The villages contain many houses similar to those of the inferior class put together of bulrushes in New Zealand. The canoes are also similar, and carving designs on wood is practised. Lances form the weapons of war, some of them are seven feet in length; stones (without slings) and heavy clubs with knobs carved at the end. The cookery is by heated stones; the fern root which grows to a large size is also made use of as an article of food, as is the kumara (battata

convolvulus.) Birds, which are very numerous, were formerly seen to hover around the natives without fear. Fish is their principal sustenance, and hogs, fowls, goats, dogs, rats, etc., are common in the country; ducks, pigeons, parrots, hawks, and a variety of the palmipede tribe are common to the shores of their islands. The largest of the group is about thirty-six miles long from east to west; the others are less considerable, viz. the **TWO SISTERS**, **PYRAMID** and **CORNWALLIS ISLANDS**; this little archipel extends one hundred and twenty miles from S.E. to N.E., and is situated from $43^{\circ} 38'$ to $44^{\circ} 40'$ south lat., 179° to 177 west. long.

A smaller group, bearing north of New Zealand, comprises the islands of **CURTIS** and **MACAULEY**, discovered by Captain Watts in the "Penrhyn" in 1788, and **RAOUL** and **ESPÉRANCE**, first seen by d'Entrecasteaux in 1793, called **SUNDAY** and **HOPE ISLANDS** in the English charts. These lands are moderately high; that of Sunday is the most elevated; it is about three leagues in circuit and well wooded; it has two small beaches on either side, and this group is the resort of the whale ships in the season; no less than thirty sail of shipping has been seen from one islet, called the **FRENCH ROCK**, employed in the sperm whale fishery. A few sailors reside on the islands which are situated in the space of from $29^{\circ} 20'$ to $31^{\circ} 28'$ south latitude from $178^{\circ} 43'$ to $179^{\circ} 36'$ east longitude, about three hundred miles due east of Bank's Peninsular, in the Island of Victoria.

NORFOLK ISLAND lies within three days' sail of New Zealand, and was discovered by Cook, who found the

place uninhabited, but covered with the most exuberant vegetation, very similar in species to the indigenous trees and shrubs of the latter island. The phormium flax grows to a large size, and several cabbage palms; but the most peculiar feature in the forests of the country is the magnificent *araucaria excelsa* commonly called the Norfolk Island pine. On the establishment of the colony of New South Wales from the arid quality of the soil, it was found highly necessary to procure a place that would help to supply the growing wants of the colonist. In consequence, an establishment was formed at this island that produced ample returns; in 1794 this small station furnished eleven thousand bushels of Indian corn (*holcus indicus*) to the parent colony, without which supply many persons would have perished for hunger, as had been previously the case. The free population afterwards evacuated the island, which was made a penal receptacle for the most abandoned class of felons. These criminals build houses, clear the ground for planting, open roads, and cultivate various farinaceous legumes for the public service, especially the maize or Indian corn. No females are allowed to live on the island. The land is elevated, the principal mountain is formed of bay salt, eleven hundred feet above the level of the sea. The rocks within the islands are chalk of a yellowish cast; lava of a red hue and porous is frequently met with. Plains or flat land is scarcely to be found, but mountains and ravines are numerous, small torrents are common in the gorges that separate the heights from each other, remarkably pellucid and impregnated with iron. The island is about twenty-one miles in circumference, and

is situated in $29^{\circ} 2'$ south latitude, $165^{\circ} 42'$ east longitude. At the distance of five miles to the southward is a small islet named after Commodore Phillips, the first governor of the colony of New South Wales; the land is mountainous, about eight miles in circuit. The climate is very excellent, the air pure, soil very productive, and exhibits everywhere a fecundity truly beautiful. Almost every description of tropical fruits are easily produced; the land is covered with trees similar to those in the adjoining island, among other the celebrated pine that attains an almost incredible height. A gentleman long resident on this isle, measured one of these trees that had fallen; it was eleven feet in diameter at the butt end, and at the height of seventy-five, measured eight feet in circumference; from this, the trunk inclined gently to the enormous length of two hundred and fifty-one feet. The blood wood, so termed from its hue, is found abundantly; among the fruits are successfully cultivated the citron, limes, guavás, vines, pomegranates, figs, coffee, and many others, that line the sides of the ravines and hilly flats, that arrive to the greatest perfection; the sugar cane and tobacco plant have been equally productive, together with a number of the umbelliferous tribes.

Norfolk Island possesses several well formed roads leading into the interior, without which the brush is so entangled it would be impossible to penetrate into the interior. The views in the country are very beautiful and romantic, the island has not been inaptly termed the garden of the Pacific. The only quadrupeds are the cats and rats which were introduced.

The military establishment is situated on the south

side of the island. Landing is extremely difficult in the attainment, in consequence of a heavy surf continually lashing these rocky shores. Ships have been sailing on and off the island for several weeks together, unable to land the passengers or freight; the want of even a roadstead must ever prove a sensible drawback to the prosperity of these islands. This quarter of the globe is subjected to the infliction of hurricanes that blow with a fury that is scarcely to be conceived; the heaviest proceed from the southward, that often tear up large trees by the roots.

The small group of HOWE'S ISLANDS closes the account of the minor archipelagos in the vicinity of New Zealand, and included together with Australia under the title of MÉLANÉSIE by modern French geographers.

It is composed of two small islands, discovered by Captain Ball in 1788. The land is very high, the space they occupy is six miles from N.N.W. to S.S.E., At the distance of nine miles a very remarkable conical shaped rock rises directly from the ocean; the shore is steep, it is known as BALL'S PYRAMID. The principal land is inhabited by some seamen; good anchorage is afforded, it is situated in $31^{\circ} 31'$ south latitude, $156^{\circ} 50'$ east longitude.

MIDDLETON ISLAND was discovered by Lieutenant Shortland, in 1788. It is elevated land; a remarkable peak rises from the interior that is visible in clear weather at sea to the distance of twenty miles. Its position is S.S.E to N.N.W. in $20^{\circ} 10'$ south latitude, $157^{\circ} 30'$ east longitude. Between the above islands are situated the dangerous reefs of MIDDLETON and SERINGAPATAM.

GEOGRAPHICAL POSITIONS of various principal PORTS, RIVERS, HEADLANDS, &c., in the Islands of New Zealand, and from observations of Cook, Vancouver, Duperrey, Herd, d'Urville, and La Place. The Islands are situated, according to Cook, between the latitudes of 34° and 48° south longitude; 181° and 194° west longitude, being the mean of innumerable observations and a transit of Venus. The following abbreviations indicate the authorities that have been consulted.

T. Tasman, C. Cook, V. Vancouver, Dy. Duperrey, H. Herd, D'U. D'Urville, F. Furneaux, G. Grey, Bn. Broughton, Lp. Laplace.

		Latitude, S.		Longitude E.		
NORTH ISLAND, OR E'AINOMAWE	D'E	34	13	10	169	49 45
Three Kings, N. E. island, N. E. point, mean	H.	34	12	8	172	22 48 W
North Cape	D'U.	34	13	35	169	49 50 E
Mount Camel	H.	34	24	29	173	9 48
Doubtless Bay, Point Surville	D'U.	34	49	0	170	48 25
Wangaroa Entrance	„	34	54	55	171	14 20
Ditto	Dy.	35	2	30	171	25 10
Cavalhoes Islands, Northern point, Mo- tu Kawa	H.	34	58	28	—	—
Bay of Islands, Sentinel Rock	D'U.	35	9	28	171	49 10
Ditto, middle of the Entrance	Dy.	35	15	6	171	5 16
————— Percy Island	D'U.	35	10	—	171	1 20
————— Whale Rock, Nu- nuki	Dy.	35	14	2	171	35 25
————— Tipuna	H.&D'U.	35	10	25	—	—
————— Ditto	Dy.	35	11	10	171	43 28
Kororárika Bay	H.	35	15	45	174	15 55
————— „ „ „	Lp.	35	14	36	171	49 7
Cape Brett, South Headland	Dy.	35	10	20	172	0 40
Poor Knights, North Isle, North Point	D'U.	35	27	28	172	24 35
Wangari, or Bream Bay, Tewará, North Point	„	35	50	40	172	14 30
————— „ „ „	H.	35	51	32	—	—
Thames, Point Rodney	C. & H.	36	20	26	—	—
————— Colville	H.	36	26	29	175	22 0
River, four feet anchor	C. & H.	37	5	15	175	25 30
Waiheke Island	D'U.	36	42	30	172	50 6
Port Charles, East Point	„	36	29	48	173	7 45
Mercury Bay, entrance	H.	36	48	1	173	26 25
Mayor Island, or Tuhua, North Point	D'U.	37	16	10	173	54 30

		Latitude S.		Longitude. E.	
Snares Islands, anchorage	V.	48	31	166	20 15
Anchor Island.	,,	0	0	166	15 0
Solander's Island, or Codfish.	C.	46	31	0 192	49 0
West Cape.	,,	45	54	0 193	17 0
ISLAND OF VICTORIA.					
Dusky Bay	,,	45	47	0 —	— —
Ditto, North Point.	,,	45	38	0 —	— —
Pickersgill Harbaur.	,,	45	47	26 166	18 0
Rocky Point.	D'U.	40	54	0 —	— —
Cape Foulwind	,,	41	46	5 169	8 40
Cape Farewell.	,,	40	33	186	0
Ditto.	D'U.	40	30	55 170	26 30
Cook's Streights, or Rau Koua					
Stephen's Island	G.	0	0	0 171	50 19
Two miles N.E. of ditto	C.	40	37	0 185	6 0
Entry Island, or Kapiti.	G.	0	0	0 172	34 21
NORTH ISLAND					
Cape Egmont.	D'U.	39	24	0 —	— —
Kawia	,,	38	40	0 —	— —
Waingaroa	,,	38	24	0 —	— —
Waikato	,,	37	59	0 —	— —
Manukou	,,	37	39	37 —	— —
Kaipará.	Dy.	36	35	37 —	— —
Hokianga, South Head, or Araitehuru	H.	35	32	3 173	31 45W
Ditto North do.	,,	35	31	22 173	31 45
Wangapé	,,	35	17	19 173	22 17
Reef Point.	H	35	10	25 173	12 47
Chatham Islands.	B	45	54	0 176	13 0E
Norfolk Island		29	230	168	18 0

NOTE 7.

I have had occasion previously to state, the surpassing splendour of a New Zealand forest, abounding in almost innumerable species of trees, principally of a serviceable nature to Europeans.

1 The tree which has hitherto attracted most attention has been the *Kauri or yellow pine (pinus Australis)* g. coniferæ; which will challenge comparison for beauty and tapering height, with any forest tree at present known. Its bark is very glabrous, leaves, small and narrow, giving with its well clothed head,

an umbrageous shade below, causing a continual twilight of gloomy grandeur. This tree exudes a large quantity of gum. The trunk grows to the height of from fifty to hundred feet without a branch. The western coast produces the best timber and largest of the tribe, probably from the effect of stormy winds, which have a serviceable effect in stopping its hasty growth. This timber has much diminished in quantity, in almost every district, and at the present moment some large ships are loading with spars of this staple only. The growth of the Kauri is confined, on the east coast, to the forests of Mercury Bay, and to Port Manukou on the west side of the island. In every forest worthy of the name, to the north of the above places, this tree is found. The natives have hitherto only made use of those, that have bordered the edges of rivers, for the forming of their canoes, having no mechanical knowledge, to remove such solid weights of timber to the water. Thus the innumerable forests of these trees inland, would not be made use by natives in their present state, for twenty generations to come. These forests many miles from the sea coast have been well trodden, but never touched for useful purposes by the hands of man. The attention of the British Government was first called to the value of the timber of the country by Cook; but an attempt to procure a cargo, was not made until 1820, when the store ships "Dromedary and Coromandel," were sent expressly for this purpose from England, and a small vessel the "Prince Regent" from Sydney. Few of the Kauri pine spars were procured by these vessels, their lading principally consisting of the

inferior white pine, called Kahikátéa; this injured the name of the yellow pine, which has since been found, on long trial, to equal in flexibility the best northern firs, and has been made use of as main and top masts in some of our largest frigates in the navy. It is very buoyant in the water, tough, stringy, and often twisted; it has a handsome close grain lightly tinged yellow, and a strong odour, peculiar to itself; it has been much used for sawing purposes by the English residents located for the last twenty years in the country. As such it is admirably adapted for boards, plank-scantlings, either for housebuilding or planking a ship's sides, decks, &c. A house built of this wood, with proper attention, will remain in order for fifty years; for treenails, bulwarks, wedges, it is also serviceable. It planes smooth, for oars it has not the flexibility of our ash. It would be much superior to the best Riga spars, but for its being somewhat brittle. The young Kouris have an ungraceful appearance, but few trees equal it in outward beauty when grown to maturity. The bark requires to be knocked off the trunk, soon after the tree is felled, when it easily peels off; otherwise it hardens, and becomes very tenacious. Many of these trees have been seen forty feet in circumference. The sap inclines to that side of the tree which is most shaded from the rays of the sun, and is found from three to seven inches thick. When the tree is felled, this matter soon rots, and is early reduced to powder by a small worm that feeds on it. The gum is not soluble in water; it has a strong taste of turpentine, it may be serviceable as a varnish, but

hitherto it has resisted every method made use of to destroy its brittleness. The spars contracted to be furnished by respectable traders in Hokianga and the river Thames, or Mercury bay, to the British Government, are required to be in length, from seventy-four to eighty-four feet long, from twenty one to twenty-four inches in diameter, perfectly straight, without the knots caused by branches.

2 *The Kahikátéa (treniperus Novæ Zelandicæ)* g. coniferæ, is very similar in outward appearance to the Kouri, for which it has been often mistaken by strangers, and the superficial observer will find some practice necessary, to discriminate between the difference of the trees. The name by which it is distinguished, is that of white pine; it is found in forests, but principally in alluvial or swampy soils. It has a majestic appearance when surrounded by the smaller, and less aspiring trees of the forest. The leaves are sharp, and similar to the yew, and a berry, which, when ripe, has a red hue, are held in much esteem, as a fruit by the natives. The timber is very light in colour and weight, and exceedingly sappy, and the weather produces on the plank of this tree a barometrical effect, for after it has been worked up as inside lining for rooms, for which it is most calculated, it shrinks and gives with every change of weather, even after the lapse of years. From the scarcity of the Kouri in the sawing districts, Kahikátéa is much used. The jovial fraternity of sawyers, who, when they commence, which is whenever they have the opportunity afforded them, "drink deep 'ere they

depart' admire this wood, from its softness, and the ease with which they can cut it up.

3 *Tanikáhá* (*pinus asplenifolius*) g. coniferæ, is a very valuable species of pine, very serviceable to the shipwright and general builder. This wood is hard and tough. It is less effected by change of season, than any other pine in the country; it seldom is seen beyond the height of fifty feet, with a circumference of twelve feet. It is remarkably durable, but suffers much from worms, when exposed to mud or water, it being perforated like unto a honeycomb, and yet retains its pristine hardness. The bark is curiously ringed by natural distinct projections, about the distance of six inches from each other. The leaves are similar to those of the Tamarind tree, of the East and West Indies. It is in much request for quarterings, staunchions and exposed flooring, such as for ship's decks, verandas, threshing floors, &c. It exudes less gum than others of its tribe, has less sap, and of a darker hue.

5 *Totará* (*taxus australis*) g. coniferæ, similar in colour to the former wood, and is known as red pine. It grows to the height of sixty feet, with a circumference often above twenty feet. The timber is brittle, snapping short, and splits well into shingles, it is very serviceable to the builder. This tree is a great favourite among the natives, especially to the southward, who make their canoes principally of the Totará. It flourishes best on the west coast, where it often grows thirty feet in circumference. It is found on the banks of rivers of a size so immense, as to give a name

to the locality in which perhaps a single tree is to be found only. This tree is very hardy, the roots spread themselves in all directions, very much elevated from the adjacent soil which the rains wash away. The trunk has a smooth surface, and the sun splits the outer bark in appearance, as if chopped by an axe. This tree has but little sap, and works well, though the grain often runs uneven, it is very heavy, and not much affected by change of weather after being seasoned.

The *Rátá* (*Calistemon Zelandicæ*), is an invaluable wood to the shipwright. The branches of this tree are twisted in a natural manner, that form, when dressed, excellent timbers for the largest ships. It grows to the height of sixty feet, and the head and branches extend very far; the wood is close grained and stringy, and when polished, of a deep mahogany red, the grain is remarkably handsome, and well fitted for furniture. The girth of this timber is often full twenty feet, growing at the base remarkably large, with straggling tough roots, that run above ground. The leaves do not appear, but at the extremities of the branches which give an umbrageous shade. It is a very hardy tree.

6 The *Pohutokaua* or *Potikáwa* (*Metrosideros excelsa*), is of the same genus as the preceding, solely differing from the exposed situation of the latter. This is the hardiest of timber trees, and is found jutting out in immense crooked limbs from every nook however craggy, or exposed rocky headlands on the sea side, and surprises the traveller, that so many cubical feet of timber can be attached to its station, with the ex-

tremely scanty proportion of soil around its stem. It is well adapted for ship timbers, is crooked, close grained, brittle, tough, and of deep brown colour. It is difficult to work up by the joiner, for its extreme hardness, but when polished, forms a beautiful and durable article for furniture. Early in the summer the polypetalous branches are clothed with large flowers, of a lake or crimson hue, of the polyandria species, with a quantity of stamens, covered on the extremities with a light yellow dust; the limbs often equal the trunk in diameter.

7 The *Puriri* (*Metrocideros florida* or *quercus Australis*), is a wood whose durability equals any of the timbers in the country; it is very tough and close grained, and has been termed the Oak of the Pacific; but the Teak would be more appropriate, as its properties more resemble the latter wood; similar to that eastern production, it does not lessen in value by lying exposed in salt water, is equally hard, and of a pale olive colour. This wood has been taken out of a river, where it had been used as a stake to fasten canoes, for perhaps upwards of twenty years, and has been found to be in no degree affected by the immersion or by the worms. This timber has but little sap, being of an oleaginous nature; the trunk grows often to the height of thirty feet without a branch protruding, which are crooked, and of large size in diameter, and extend far distant from the parent stem, it is usually faulty at heart; but except causing it to be cut as plank to disadvantage, it does not injure the wood; it is well adapted as blocks under houses, sleepers for wharfs, ground sills,

timbers for the largest shipping, and any work in which durability and strength are required. As blocks for shipping and beams, this wood is unsurpassed; it is very heavy, and has an odour peculiar to itself when cut green. The Puriri, similar to the Totará, is often found by itself on the banks of rivers, giving from its immense size and profusion of umbrageous leaves, an appellation to the district in its vicinity. The latter are frontated, and it flowers in spring.

8 The *Rimu*, (*cupressinum*), is one of the most graceful trees of the country. The wood is tough and brittle; the grain very beautiful when polished, and will be much admired by future connoisseurs in ornamental woods. Its appearance inclines most to the cypress; the branches are similarly pensive to that symbol of sacred sorrow. The tree grows to the height of sixty and seventy feet, with a circumference of about twelve feet. It has minute asperifolious leaves, and thrives best in alluvial soil. Its bark is rough, and the trunk geniculated; but the nodules do not project much. This tree is common in the land; it exudes a hard gum, strongly impregnated with turpentine.

9 The *Kaikátouá*, (*Philadelphus Australis*), a polyanthus, called the tea plant from its leaves possessing the same myrtiform character. This petalous shrub grows in argillous soil on the most barren plains, and is invariably found covering jutting headlands, exposed to the fury of the heavy gales that blow from every quarter; in such places it grows from three to six feet; but in well sheltered forests, it attains the height of thirty feet. It is denuded of branch leaves below; but towards the top it is well covered; in addition to innumerable

buds, which flower throughout the year, bearing white and pink blossoms. This flosculous appearance embellishes the plains, and emits an odour that renders fragrant the country in its vicinity. The leaves also possess a strong aroma, and are used by resident Europeans. An infusion of this herb is regarded as peculiarly serviceable to persons in a reduced state, whose previous moralities will not admit of the strictest investigation. It is very astringent. This wood, called to the southward, *Mánuka*, is remarkably hard and durable, and throughout the country is an especial favourite with the natives, who make their spears, paddles, fishing-rods, &c., of this useful timber. It has an oleaginous moisture, scarce any sap, and similar in colour to our oak. The small shrub is used in abundance as broom stuff by residents and shipping, and when green, burns with, perhaps, a greater rapidity than when dry. The *Kaikátoá*, in the Island of Victoria, grows often to the height of fifty feet, the temperature being more agreeable to this hardy tree. A very similar wood exists to the southward, called *Rohito*, of which carved boxes, for holding small trinkets and feathers, are made by the people.

10 The *Hinou* is a handsome tree. Its plank is very frangible on exposure to the sun or air. It is in much request by the native tribes, who make use of the bark for dyeing jet black the threads of the muka or dressed flax, of which they either wholly make, or interweave with, their superior garments. The bark, which is comminutable, is kept some time immersed in water, and this infusion forms the dye. The leaves are cusped and very poracious.

11 *Towá*, (*laurus Australis*,) is a useful timber for boarding the interior of houses; and, though entirely differing in genus or outward appearance from the graceful Kahikátea, is of similar short lived service to that wood. It attains a large size; its branches are irregular; leaves cusped and colour of crysolyte; it cuts easily.

12 *The Towai*, (*a podocarpus*,) is but a small tree compared with those preceding. Its wood is very serviceable, being tough and close grained. It has a handsome deep red colour when polished. It grows to the height of twenty-five feet, and then is richly furnished with virent leaves. The wood is heavy and but little used hitherto.

13 *The Rewá rewá*, (*pinus rewárewá*,) is a handsome grained wood, very serviceable to the builder and joiner. Until well seasoned it is much given to shrinking. It is of a white or slightly tinged with yellow cast, and admits of being used as an inside lining to rooms, to which it adds a handsome appearance. It works freely and planes smooth. The grain is very variegated. It flowers in spring, with serrated leaves somewhat frontated. It grows to the height of sixty feet; but from its small diameter compared to other timber in its vicinity, it has hitherto been seldom made use of.

14 *Tarairi*, (*laurus tarairi*,) is among the least valuable of timber trees. It is bacciferous, bearing a dark purple berry, on which the wild pigeon feeds heartily. The taste is particularly acid. The leaves are frontated, with the polished surface and size of the handsomest laurel.

15 *The Kowai*, (*Edwardsia mycophylla*,) is met with

principally on the banks of rivers ; it is a serviceable wood ; growing to the height of fifty feet, and five feet in circumference. In the season of spring this tree makes a beautiful appearance, being entirely covered with bright chrome or golden coloured flowers, which hang corymbriated, and succeeded by long pendulated pods, the especial food of the Tui and other birds. Its beauty is not dimmed by the reflection in the adjacent stream. It has but little sap, with straggling branches. It flowers in September. The timber is hard and durable ; in use for paddles, &c.

16 *Mairi* or *maidī*, (*cedrus Zelandicæ*,) is the closest grained and toughest of woods in the country. It is found to grow largest on the west coast, where it attains the height of sixty feet. It is extremely durable, and so very hard as to turn the edge of the tools applied to it. In ship-building it is very serviceable, but very brittle. It has a cusped leaf and branches out very irregularly. The grain is not unlike the European beech. It has little or no sap, very heavy, and not affected by the climate.

17 The *Kāwāka* grows to the height of thirty feet. It is a handsome dark coloured wood when polished ; serviceable to the joiner ; and from its small diameter, about two feet at most, it has not been hitherto much sought after ; as the most useful and not ornamental has been hitherto required.

18 The *Kahika* is a useful wood, but little known from a similar cause with the above.

19 The *Ti* is a useful close grained wood, well adapted for handspikes. It grows to forty feet with crooked branches.

20 The *Akki*, (*lignumvitæ*), when young is much used for boat timber, and, when cut fresh from the bush, it can easily, with the aid of the spoke-shave, be put into any shape; and when it dries in a few hours, it will not change the form it may be placed in. The tree grows crooked with a diameter of nine inches. It admits of a polish, and has a beautiful deep red grain; few woods are better fitted for cabinet work. It has little sap, and works easily when green; but from its many nodules, which render it very brittle when dry, it is found of difficult workmanship.

21 The *Kohikohi* another of the many laurel trees of the soil, grows to the height of fifty feet. This tree may be regarded as one of the ornamental woods that has yet to come into use. The leaves are similar in shape and polish to our laurel, and of this tribe, is remarkable for spreading its roots to a great distance. The wood is of deep red colour, and works well. For paling it splits free.

22 *Manawa* and *Tuputupu*, two varieties of the well-known mangrove, cover the mud banks of the rivers and creeks of the country in which they flourish most. These trees sometimes grow to the height of twenty-six feet before they branch, eight feet of which is submerged in the salt water during the flood tides, which, retreating at the ebb, leave the trees and roots uncovered. Often the branches, leaves and seed, are under water several hours twice per diem. When these trees commence to grow they are often entirely under salt water for years. Oysters and other shell fish, muscles especially feed in these banks, and fasten in the branches

of the *Mánáwá* at flood tide, and on the ebb, are left pendant from them in clusters, exposed in the air. The saline acidity of the leaves, impart an unpleasant taste to the fish, who also feed on the pericarpium of the seed which the latter deciduously casts off, on arriving at maturity. The *Mánáwá* is serviceable for many things, its ashes are not the least valuable, as an alkali in the preparation of soap.

23 The *Máhoi* is an elegant tree, growing to the height of fifty feet; its wood is light in substance, of a reddish hue, admitting when polished, of being converted into furniture.

24 The *Mátia* is a durable wood growing often to the height of sixty feet; it has similar properties to the red pine or *Totará*, but grows less bulky.

25 The *Tepau* is a similar wood to *Towai*.

26 The *Pongo*, and *Wou*, (*achroma pentandria Zelandica*) are varieties of the corktree, when cut down an adhesive juice exudes in some quantity, and are of much service to the natives in their fishing nets. The fronds are five feet long, virent, circumference of trunk one and a half foot, covered with chaffy scales.

27 *Káraká maori*, (*laurus karaká*), grows to the height of forty feet, with handsome frontated polished leaves. The wood close grained, and from its ornamental appearance and usefulness as a fruit tree, it has never been brought into use.

28 *Horoeka*, (*aralia Zelandica*), is generally found on elevated lands, grows to the height of thirty feet, leaves dark green, in tufts ternated in short stalks growing from the trunk, which is wanting in branches; it is found in shaded situations.

29 *Paté* (*Aralia polygama*), trunk slender, and pithy, grows to twenty feet, leaves virent digitated and epinated at the edges; this wood is made use of for procuring fire by friction.

There are also a variety of the Horseka plants.

There are many other woods of much service to Europeans, differing in quality, among others: the
 30 *Warangui*—31 *Pata*—32 *Niho*—33 *Tangio*,—
 34 *Maihoi*—35 *Néné*—36 *Taraiti*—37 *Kohihihu*—
 38 *Waihupuku* — 39 *Kaikamoko* — 40 *Pukapuka* —
 41 *Karanghu*—42 *Utuhutu*—43 *Angiani*—44 *Akkas*
 of various kinds. 45 *Parekireki*, &c. Of all these woods there are abundant quantities.

NOTE 8.

The principal exports from the colonies of East, South, and Western Australia, including Van Dieman's Land, and last, not least, New Zealand, is the produce from the Sperm whale, and Black or Right whale fishery, which is successfully carried on in the adjacent seas, on the coasts of those countries throughout the year. The two genus are termed *balæna*; and are unquestionably the largest living animals known since the deluge. They are divided into two distinct species, with the sole similarity of their possessing, heart, lungs, intestines, and warm blood, common to animated corporeal bodies. The genus *MYSTICETUS*, known in the northern fishery as the Greenland whale, are found in

vast numbers in the Southern Seas, but do not compete in size with similar finny tribes, that formerly abounded in the cheerless Arctic regions. There are many deviations in the form of the Right whale; but not of sufficient importance in the internal organization to constitute a different species. Though these whales are of less size to those found within the northern seas, yet many grow to the immense size of seventy feet in length, and the breadth where the fin or flipper is placed, (which is the bulkiest part,) is often eighteen feet. Of the sexes, the female is invariably the largest. This species are known to whalers at a distance from the *Macrocephalus* or sperm whale, by the former having two spiracles or breathing holes, in the centre of the forehead, the latter fish possess two holes also within the head, but an exterior one only, consequently when respiring, (which whales can only do by raising their immense heads out of the water,) they blow or perflate the element from that single spiracle.

The RIGHT WHALE is dentated with a set of laminae of an horny substance, well known in commerce as whale-bone. They are very numerous, often amounting in number to two hundred and fifty slabs in a single fish, decaying gradually in length from the centre of the upper jaw, from eight feet to six inches; the weight of bone in a single mouth is generally from five to seven hundred pounds. The laminae lie within the upper gum, about six inches, from which they taper to a point, the whole length of each terminating by long black hair, in substance similar to fine bristles.

These laminae answer the place of a sieve to the fish when in search of food; and they are often observed scooping with their bulky heads for such marine animalculæ as they may fortunately find; and when successful, after shutting their immense under lip, they exude the salt water through these teeth, which they have taken in along with their food; which is principally spawn of a pabulous nature, of a red and yellow hue, called by the fishermen brit; which is sometimes seen supernatant on the surface of the ocean, many miles around. The upper part of the head is called the scalp, the joint of which connects the frame in which the laminae are imbedded. The tongue is formed partly of blubber, and a callous kind of flesh, which boiled in oil, is not to be rejected in a voyage of sometimes nearly four years' duration, and seldom (from Europe) less than three years; such being the length of time required, to procure, what is termed a voyage in the South Pacific Ocean, attended of course with various success. The quantity of oil to be procured does not depend on the length of a whale. A Right whale of sixty feet may give ninety barrels of oil, or ten imperial tons, the tongue will render six barrels of an inferior quality, and the under lips, (a mass of blubber,) will give four barrels.

The most astonishing portion of these leviathans, consists in the excessive smallness of the eye; the ball being often of less magnitude than that of a haddock. The size causes no diminution of sight or expression, as it partakes of that pathetic cast, for which the eye of the elephant is so remarkable. The retina is not

more dilatant than in human beings, and it is placed in the whale of about one third the extreme length of the body, from the snout, if it may be so termed behind which, a fin or flipper five feet in length by four in breadth is placed, some four feet below it;—this portion alone affords nearly a barrel of good oil.

The tail termed flukes, as forming part of a cargo, is seldom made use of; though probably in a future scarcity of these fish, they will doubtless undergo the process of bailing with the other parts. The extreme breadth of the tail across, is often twenty-five feet. The strength of the fish lies principally in this part, it lashes the water around, either when actuated by sport or from agony, with an almost incredible velocity, changing the placid sea into a whirling foam around. Its thickness is in proportion with its breadth, yet it is remarkably vivacious, and perfectly under the control of the animal, and is its sole instrument of defence.

The flippers or fins are used for percussion; they are also of service to protect their young, technically called the cub or calf. The male is termed the bull, and the mother the cow whale. When the latter is attacked by the fishers, and her calve be present, she will incline the lower extremity of her body downward, raising up her head, the little calf quickly ascends the smallest part of the parent's back, its small fins pressing her sides, on which the mother dives instantly out of sight, and after swimming below for some time, ascends again at some distant spot for respiration, the calf who still

holds on to its position, also inhales its quantum of air previous to another plunge.

In the female of this fish, the teats are not discernable to the observer, until the outer cuticle is removed; two of them are then discovered just visible, so very dissimilar in its various proportions, is the whale from any other animal it may resemble internally; the same remark is applicable to the ears, which also lie unseen until a removal of the skin, with which they are covered.

The Right whale abounds in all the southern oceans throughout the year. During the months from April to October, they make for the land, and visit the various bays and indents on the coasts of Chili, Peru, New Holland, Van Dieman's Land, and especially the bays and bights of New Zealand, to calve and procreate, also for abrasing from their skin the barnacles and other testaceous excrescences that adhere to it. From October to April, or the summer season, they are found in soundings and banks in the ocean. The veins of this tribe contain a greater quantity of blood than is found in the other species.

The aboriginal inhabitants of the N.W. coast of America, it is stated, account many fish of a less bulky nature, as whales; but six varieties of these species having laminæ instead of being denticulated, are all that is known to Europeans.

The GIBBOSA, OR HUMPBACK, derives its cognomen from having sarcomas or fleshy protuberances on its back, and differs from the *Mysticetus* only, in being of less size, and the addition of humps, which latter

are of an adipous nature. Some of these fish have yielded seventy barrels of oil. Some few have been seen with two or three humps; the latter are very rare, one hump is generally occipital, the other near to the flukes; these whales are gregarious, perflating in shoals.

The **PHYSALIS**, OR **FINBACK**, is a much longer fish than either of the preceding, without their immense breadth, being two-thirds of less bulk. It is distinguished afar off by a fin projecting from the hinder part of the back, in various forms; sometimes terminating in a sharp point, others I have seen perfectly round, standing erect from three to six feet in height.

This whale yields from twenty to thirty barrels of oil. It is the most difficult fish for a whaleman to capture, and they seldom attempt it. Of all the whale tribe, they are most tenacious of life, and few whalers can boast of having caught a Finback. One of these fish off the coast of New Zealand, received an iron, (a kind of harpoon to which a line is attached,) but it drew the boat after it with such velocity, as to render it afterwards useless, the percussion arising from so rapid a motion through the water entirely detaching the planks.

Off the Falkland islands, a Finback was caught in 1834; there were no less than fifteen boats after the fish, and it was at last caught by running itself aground in shallow water. They delight in each others company, I have often seen them in shoals of from twenty to a hundred off Madagascar, on either of the coasts of New Holland, Cape Horn, the entire east coast of South and North America, to the bay of Fundy. The noise caused by the perflating and sports of so many

fish, renders the sight one of the most interesting in nature.

The head of the Finback is sharp, with the upper jaw lamellated, and similar to all the fish of this species, the under lip closes over the bone, which is much smaller than that of the Right whale. These fish are not accounted vicious; they visit the coast for similar purposes as the mysticetus.

The Gibbosa and Physalis act alike when their calves are wounded, the cow immediately placing the little sufferer beneath her, holding on to it by pressing its sides with her fins, retains her grasp until it dies, then reluctantly relaxes her useless labour. The fishermen generally contrive to strike the calf, being then certain of capturing their mother; the bulls, on the contrary, exhibit less emotion, their sympathies are solely awakened for themselves; "each for himself," is the best exemplification of a maxim invariably followed by them.

The PIKE HEADED BALÆNA seldom acquires a greater length than forty feet, with a circumference of sixteen feet. The head is much more pointed than the Finback, yet perhaps this whale is simply an outward deviation from the form of that fish; it has also a fin at the extremity of the back. It is not possible to conceive what adjutary it can be to the creature. It has, in common with its species the same bibulous method of sucking its food. The lobes of the flukes are more pointed than in others of the tribe. Its two spiracles are placed in the snout, and not on the head.

The MUSCULUS, or large lipped whale, has an immense

under lip, the upper part of the head ends in a snout, the throat differs from whales in general. In this fish it is absolutely cavernous. It is found in length sixty feet, and half that quantity in circumference. It devours small fish and the uliginous food common to its tribe. It has three fins on its back.

The **RAZORBACK** is so termed from that part being remarkably serrated; its snout is very much pointed, like to the Porpoise. Doubtless there are many varieties of this genus, but the internal or even external difference is of so trifling a nature, as not to require a separate description. The flukes of these tribes are remarkably large; nature has therefore provided, that when these fish are in the womb, and even some weeks after their birth, the lobes lie flat on each other, and they do not take their eventual position until after some exercise of their natant powers. The *Mysticetus* has many enemies to compete with. The Barnacle, commonly known as the whale louse, insinuates itself behind the fins of the fish—a part the most sensitive—and on most other portions of the body. They are often seen in the winter season rubbing their enormous heads against the rocks, trying to rid themselves of such troublesome visitors. A more destructive and wholesale species of enemy is found in a species of **GRAMPUS**, called by the South seamen the “Killer,” which is said to be (man excepted) its greatest scourge. The pisciverous epicurean is said to indulge himself on the tongue only of the Right whale; this *bonne bouche* obtained, the Killer seeks no farther aliment from the body of its victim, which notwithstanding its immense bulk is an inoffensive animal.

The water is ejected from the spiracle of these animals sometimes to the height of twenty feet, and the noise it occasions is heard in calm weather a mile distant.

The *PHYSETER MACRO-CEPHALUS*, or Spermaceti whale, belongs to a distinct species to that above described. This fish is also called *CACHALOT*, and is distinguished at a distance by its ejecting water through its single spiracle, situated at the extreme point of the head, to the height of four feet.

The head of the Sperm whale is the most obtuse form of any animated being we have knowledge of (see frontispiece). It is nearly quadrate, and composes one third part of the body, which is frequently eighty feet in length. Its eye is similarly placed as that in the Right whale, and is alike in size and expression. The pectoral fins are five feet long, placed under the eye, as stated in the latter creature; the jaws are enormous, about one third the length of the body, the upper containing to appearance, but few teeth, simply sockets to receive the lower teeth, but a similar number perhaps exist in the upper jaw, which being very flat in senior whales could only arrive at that shape by continual abrasion. I have seen the upper jaws of whales, killed in a senescent state, that shewed incipient nodules, but they are not often perceivable.

The tongue is but small for its immensely long mouth; they are generally found about three feet in length and ten inches wide, of a faded white colour, covered by a tough culicle, slightly corrugated longitudinally with the tongue. It has no blubber at-

tached to it, and is thrown away by the fishermen. The under jaw is well furnished with a set of teeth each embedded three fourths its length in an elastic gummy excrescence. Some lower jaws contain forty, others fifty of these teeth, which are firmly set by the extended size they gain within the jaw, terminating below with an ivory scoriæ. Some teeth, when freshly extracted, have weighed nine pounds, but the average in a large whale may be three pounds. When first taken from the jaw, the teeth have a dark appearance, from the moisture contained in them, when dry they become an inferior ivory; differing in length from six to nine inches, and in width from one to four inches.

Many of the teeth are hollow within as the horns of a bull, others are to the contrary, filled more or less with scoriæ; they differ much in form, but are mostly coniferous. Several of them incline over the base, others are ground flat by the incessant champing of the jaws, and I have fallen in with many having broken teeth, evidently the effect of party disputes.

Armed with such an enormous engine of self-defence the sperm whale need not fear a host of killers;—man is the only enemy arrayed against these animals, as they elude even the subtile barnacle that clings to the swiftest vessel.

The largest circumference of this animated mass, is where the eye is placed; the body tapers towards the tail, which has two lobes about seventeen feet in length. Near the centre of the back lies a tu-

bercle, or hump of a tough nature, ending very abruptly.

The flukes and fins of all the cetaceous tribe are somewhat porous, filled with an unctuous matter.

This Whale is covered with an outer cuticle, as transparent as the substance called goldbeaters skin, beneath which it is covered with hair perfectly sleek and black, covered with an uliginous matter, the texture and length resemble the clothing of the seal tribe (Phocæ).

The internal organization of cetaceous fish, resembles quadrupeds in general, approaching nearest to the hog, the similarity is perfect in the ossified parts, viscera, etc.

The upper part of the head of the Sperm whale is called the case, and contains, in nearly a fluid state, the celebrated spermaceti; its warmth when taken from the animal is similar to that of blood in the human body, and is drawn forth in buckets fashioned for the purpose; a large whale will contain in its head fifteen barrels or four hundred and forty-eight gallons. This oil is all pure sperm, technically called head matter. Between the case and upper jaw lies a large mass of blubber, which yields nearly double the quantity that will be procured from the case. Spermaceti when in a frigid state hardens, and has a very niveous appearance. The tail or flukes are seldom boiled down. The quantity of oil a fish will yield depends on its size and health; a calf about a fortnight old will perhaps yield twenty barrels; a single mammoth fish has yielded

a hundred and thirty barrels, in value £1200 at the present prices ; but few such prizes are taken of this latter size.

The Sperm whale presents a formidable appearance to the young fisherman. Its enormous lower jaw, well studded with grinders, perfectly under the controul of the animal, which has often crushed a boat into splinters, differs exceedingly from the comparatively harmless bone of the Right whale.

The auricular organs of the Sperm whale are curiously concealed by the gelabrous appearance of the body, only perceivable on removing the skin, under which they lie in a cubicular position. The animal, it would be supposed, is particularly dull in its perception, had we not ocular proof, as well as many credible anecdotes evidencing to the contrary. These fish, after being once alarmed, dive under the ocean, and are seen to rise slowly in a perpendicular position, with their blunt heads more or less above the surface of the water, in apparently a listening attitude, remaining in that position for a full half hour, scarcely moving. An electrical feeling is also at times perceivable among them. A shoal of upwards of a hundred of these fish, have been seen spreading themselves over the ocean, disporting as far as the human eye could reach around, from the ship's mast-head ; presently a whaleman throws a lance at one of these marine monsters, who no sooner feels the wound, than an instantaneous disappearance ensues of the shoal ; a simultaneous feeling appears to pervade them all, however distant from each other, diving with their utmost celerity ; there are but few South seamen

but have experienced this fact, many of whom have looked around in astonishment, when in the midst of a shoal of these leviathans, suddenly finding themselves solus, a lance perhaps thrown from a distant boat, piercing one of the fish. It is difficult to what cause to attribute this feeling, as the auricular powers of the whale are not disturbed by a boat being propelled in front of the fish, which is the best position to attack it, as the eye from its oblique position cannot glance forward or behind the body.

The throat of the sperm whale is very narrow, which will account for its incapacity to ingurgitate any substance, not partaking of a gelatinous nature; consequently its food is composed principally of medusæ, and a gelatine substance called Squid, which has many arms or feelers, of great length, with beaks similar to the cartilaginous bills of birds, of a transparent brown colour. This, but partially known substance, is said to be viviporous. The whale, when in the agonies of death ejects the food it has previously taken, and these medusæ have been expelled forth from the fish upwards of thirty feet in length, the arms being of less magnitude, but longer than the body itself. Young sand sharks three and four feet long, I have seen among other exuviæ, to issue from the body of the agonised fish.

The fin or flippers serve to propel the whale, the ossified skeleton resembling those of the seal tribe; from the extreme smallness of this member to that of the Right whale, the young calf when wounded, cannot be carried off by its mother when in danger, but the little one swims equally swift by her side.

When in the womb, just previous to parturition, it is about six feet in length; the flukes lie infoliated as in right whales. These fish when sporting, often leap out of the water, which is termed breaching. When below the water they make a crepitating noise through their breathing orifice, the sound of which may be likened to the snapping of sticks, doubtless a preliminary to respiration, when the whaleman hears this noise from a direction beneath his boat, he pauses not for a repetition, but hastily pulls away from the unseemly place, fearful of the fish breaching, and crushing the boat in pieces between its ponderous jaws, or dashing it in atoms by a blow from its tail.

The cow whale is not gemelliparous, and after incubation are supposed to carry the fœtus twelve months; some few have been found with twins, but it is rare; the lacteal aliment is of a pure white colour. The little calf is its mother's delight, and though these animals (as Cuvier classifies them) are gentle and inoffensive, yet in the protection of her young she exhibits a ferocity, little consonant with her usual conduct.

Whales differ much in outward colour: the outer skin of many being quite white, others are black, brown, and an ocrous dingy red, or mottled, not a few partake of a dark atramentous appearance.

The Sperm whale is found in all the oceans above stated, and are met with in the sixtieth degree of south and north latitude, amid the tropical heats of the equator, and the ice-bound regions of the New South Shetlands. These fish are gregarious also, and migratory in their movements, seldom frequenting the same latitude in an

ensuing season, and whalers who have procured a voyage or cargo one season, have often been minus of oil, by adhering to the same place, in the following year. No experienced South seaman will calculate for a certainty where he may fill his ship, those that have acted according to predetermination, have returned to the port they sailed from, with scarce sufficient to pay the expenses. The like ill success has been occasioned by a contrary conduct, whalers sailing in quest of a cargo, over every sea they have heard as frequented by whales, forgetting it is necessary to remain for a reasonable time about one place. I remember meeting with a shipmaster, who had been at sea twenty months, with one hundred and fifty barrels of oil only, from the circumstance of navigating at every point of the compass; he told me he should remain on the middle ground, as the Pacific Ocean is termed between New Zealand and New Holland; he accordingly did so, and returned to port with three thousand barrels within forty months.

The substance called Ambergris, is an additional article to the profits of a sperm voyage. This substance is of a stercoraceous nature, and is found in either a single mass, or in many pieces in the excremental glands of the sperm whale. The odoriferous powers attached to the material, does not belong to it until long after it has been ejected by the animal, for when lately exuded, the smell is of the most fœtid and offensive description; some *savans* have determined, that ambergris is composed of bees' wax, which might be reasonably doubted, when Cape Horn is situated in 57 south latitude, and that country or Palmers

Land further south, it must naturally be supposed, is not very favourable to the production of either bees' wax or honey. This substance is formed from indigestion of the food, and the constipation of the fish. I believe my opinion to be singular, that a stoppage in the glands is caused by the horny beaks of the squid, causing sickliness in the whale, and producing ambergris; these beaks are often found imbedded within the matter; whatever may be its primordial formation, it is produced by the sperm whale only.

The value of the oil yielded from the Sperm whale is generally about treble the price of that produced from the right or black whale.

The South Sea fishery appears to have commenced some sixty years since on the coast of South America, and about forty years past we have an account of a whaleman touching on the coast of New Zealand for refreshments. In those days the scurvy, one of the most frightful in the catalogue of human diseases reigned predominant, and few escaped its visitation; its effects were various, commencing at different parts of the human body. Scurvy is not banished from South Sea voyages, even at the present day; but a ship-master has so many opportunities afforded him for refreshing his crew, without deviating from his tract, among a thousand isles, where suitable fresh provisions can be abundantly obtained, that a malignant attack of the disease, might now be attributed to negligence on his part. Goats, hogs, yams, tarro, cocoa nuts, arrow root, plantains, wild turmerie, ginger and sugar cane, poultry, an excellent variety

of fish, and many European vegetables, may be had throughout the islands of the Pacific.

It is somewhat singular, that few seamen on board ships from Europe and America are so much afflicted with scurvy, as those men serving in a similar capacity on board vessels from the Australian colonies; the latter people appear, from numerous instances, to suffer as much after being at sea four months, as the former feel from an absence from port of treble that length of time. To those who make use of ardent spirits, or others who have attached their signatures to the script of the total abstinence societies, the effects appear to be the same. A volume would scarce suffice to describe this scourge to the seaman; the afflicted generally feel much relief when the land wind is wafted towards them, long before the shores are visible, and a cure is partly effected by burying the limbs in the earth.

The South Sea fishery is carried on in ships from one hundred to five hundred tons, calculated to carry from eight hundred to five thousand barrels of oil; the principal owners of vessels employed in this commercial speculation, belong to London, all the North eastern parts of the United States, Port Jackson, the rapidly rising settlements of South Australia, and Hobart Town. The largest vessels employed, and the most numerous, belong to the Americans. The French have latterly entered into the traffic, and the Dutch will probably turn their attention to this commerce, in which formerly they were principally engaged. The British make use of the imperial gallon, of nine barrels to the ton, the old measure of eight

barrels or two hundred and sixty-two gallons is made use of by other nations.

These vessels are fitted with tryworks or fire-places above which is a battery containing two, and sometimes three iron pots, sufficiently capacious to contain from one hundred and fifty to two hundred gallons each; the fire-place is built of bricks, so laid below as to form channels for water to preserve the floor or main deck from injury. The water is kept confined by a square, formed with two inch plank, around the sides, negligence in leaving this pen (as it is termed) dry, has caused many accidents; otherwise a cargo of oil is not of a very flammable nature. These fire-works are taken down when the cargo is completed, and the pots, if uninjured, are stowed away; in these pots is boiled or fried out, the blubber, each piece being minced small to extract the oil easier; the fires are ignited with wood or charcoal, and afterwards renewed with pieces of blubber, from which the oil has been extracted, called scraps, similar to fires in sugar houses, being fed with sugar canes, from which the charine matter has been previously extracted by boiling.

After the blubber has sufficiently been boiled, the oil is baled out and placed in copper coolers or tanks to settle, and shortly after is put into barrels and casks, containing from thirty to two hundred and eighty gallons. When the heat has subsided, and the staves if new, are sufficiently shrunk, so as to insure from their leaking, the bung is put in the casks which are carefully lodged in the hold, the bung being upwards, and the body of the casks kept apart from touching each other, bedded and quoined with small blocks of wood; this is called

bilge free. After the ship has had a quantity of oil within her hold some length of time, the casks are taken again upon deck, termed broke out. The cooper, a very necessary officer on board a whale ship, carefully examines each cask, after which they are again replaced in the hold with similar care and attention. Often during voyage, while in warm climates, a quantity of salt water is thrown in the hold over the casks containing oil, which prevents them in some degree from shrinking, and consequently leaking; incident to contrary climates, wear and tear from storms and calms. I made a passage in a whale ship, when at one period we were stationed in a latitude where the thermometer stood at twenty degrees above zero, and within fifteen days it remained constant at 86°. To a new ship, the oil saturating the timber is of essential service, as a preservative against rot. A cargo of oil is very buoyant.

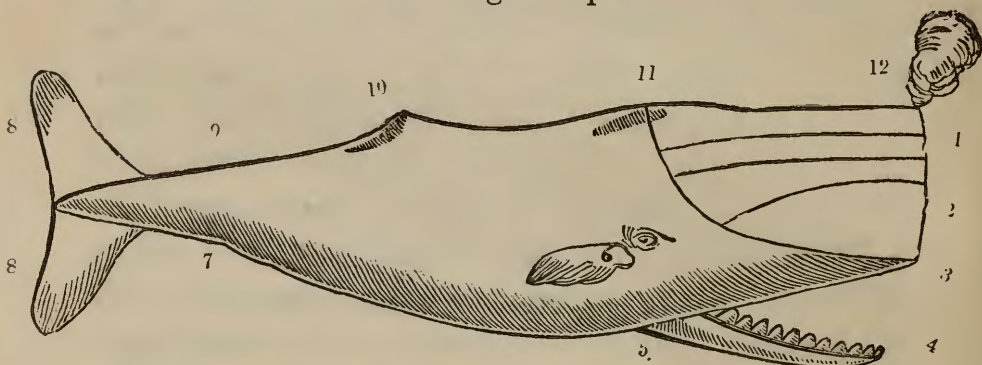
Ships employed in this service are fitted according to their size; a vessel of three hundred and fifty tons will make use of four boats, and carry two spare ones in case of accidents.

These boats, known from their peculiar form as whale boats, are admirably adapted for the purpose, having a large breadth of beam and similarly tapering at both extremities, so that they are propelled to and fro without turning round, for the purpose. They are suspended from pieces of timber called davits, which are fitted to project over the ship's sides. The spare boats are carried on staunchions above the quarter deck. They are formed of very light materials, and from having little hold in the water outstrip

any other description of vessel of the kind. The American models are preferred, possessing greater beam and less depth, giving less resistance to the water ; the general length is about twenty-two feet.

A whale ship carrying four boats will be manned by a complement of thirty men, including a master, three mates, four boat steerers, or harpooners, a carpenter and cooper. Each boat is owned by a particular officer and crew to prevent confusion, and is furnished with a tub of whale line or rope, containing in the coil one thousand and eighty feet, and is placed between the two afterthwarts or seats of the boat, the headsman being placed at the steer oar, which is used in place of a rudder to a whale boat, giving the steersman unlimited command over it in a heavy sea, where a rudder would be useless. This place he only quits when the harpooner throws a lance at the fish ; then they hastily change places, the headsman finishing what the harpooner commenced, contriving to throw his lances at the shoulder blade, close within the fin of the whale ; lances and irons in quick succession pierce the agonised creature, until it floats on the water dead, when the body turns round, the belly upwards. The fish is then made fast with a rope to a block of wood at the stern of the boat, called a loggerhead, and towed with its head to the ship, which sails towards the prize, to ease the men's exertions and save time. On arriving alongside the vessel, the fish is made fast by what is called a fluke chain to the tail, a hole is cut over the neck of the fish and a hook placed in it to raise the blubber, or adipous matter of which it is outwardly composed, which is cut in strips on either

side the whole length of the body, and five or six feet in breadth, it is then raised as high as the main mast head, and another tackle is applied to a fresh piece of blubber, technically called blanket pieces, during which the preceding piece is lowered into an inclosed place below the deck, called the blubber room. Others of the crew are employed severing the head from the body as it rolls in the water and is separately made fast with the head rope. After the blubber is stripped from the body, hooks are placed in the head and the immense mass, in fair weather, is raised upon deck, the junk cut off, the case or occipital part opened and the spermaceti, which is entirely pure is then baled out. This head matter bears the highest price in the market.



1 Nib.—2 Case.—3 Upper Jaw.—4 Lower ditto.—5 The Jowl.—6 Flipper, or fin.—7 Anus.—8 Flukes, or tail.—9 Small of the back.—10 Hump on ditto.—11 Bunch on the Neck.—12 Spiracle, or breathing hole.

During fine weather persons are stationed at the main and top mast head, and regularly relieved to keep a diligent look out for whales. On perceiving the fish respire, the discovery is instantly communicated by the expressions of “there she spouts,” “there she blows,” and “there she breaches,” which is announced when the animal takes a sudden leap out of the water.

“ Where away ?” is enquired from the deck ; an answer is returned affirmative as to the direction. The boats are instantly lowered on the water, and within ten minutes from the first intimation, the fishermen are on their way towards the direction pointed out, carefully steering the boat with the bow towards the head of the fish, that it may not attract its vision. The whale as soon as struck by the harpoon generally dives with great velocity under water, running away with coils of line that the boats, congregated together in the pursuit, are supplied with ; some fish have run out in this manner near six thousand feet of line, that is drawn from the boat’s bow with such celerity, that the friction would cause fire to ensue, were not water thrown occasionally over the place to prevent it.

After the whale is pierced, they frequently remain from twenty to sixty minutes previous to rising again on the surface of the ocean, termed breaking water, when immediately the boats make towards it in active chase, the pursuers encouraging each other by suiting the action to the word : such as, “ at her, my lads, she’ll feather our nests.” The Americans are not less amusing in their expressions : “ I guess she’s our’n, slick as a whistle ;” “ It’s a master big crittur ;” “ I calkate there’s a new rig for Prudence, she’s dreadful handsome,” and similar “ tarnal ” expressions, which the kind-hearted sons of Cape Cod and the Piscataqua encourage their lusty and trusty followers.

Whales have been killed at the first blow, when successfully struck under the fin, termed the life. Instances can also be adduced of the fish having been pierced with a dozen lances in various parts of the

body, outliving the night, but from exhaustion making but little progress from the ship, but yet able to renew the contest the ensuing day.

The sperm whale ejects but little blood from its spiracle when dying, compared with the right whale species in that state; and when the thin outer cuticle breaks in any part, either by the thrust of a lance or any other cause, its track is marked by an oleaginous line or wake on the surface of the water. A singular effect is often seen on a tempestuous sea, when the bilge water and loose oil is pumped out from a leaky whale ship, where the matter flows, the raging wave ceases its fury in some degree.

A whale ship springing a leak in a calm sea would not founder, from the buoyancy of the cargo; it would sink in the ocean as far as the upper deck which would be even with the water, termed waterlogged, (similar to a cargo of timber); it would only sink when the water burst the deck open and dispersed the freight.

Whaling is a traffic attended with continual danger; tales, of which this animal is the hero, are innumerable; significantly termed "fish stories." Many of these hardy, truculent men, who follow this enterprising profession, declare the whale to be as harmless an animal as is to be found under "God's heaven," others from experience also, tell a woful story to the contrary.

The following circumstance that happened some few years since off the coast of Peru in South America, will not furnish proof to either being the fact. Two vessels employed in the trade, were lying to, near each other; suddenly, from alongside, a large sperm whale breached over one of the vessels, instantly severed her

in pieces and she immediately sunk, the few seamen on board, saved themselves by swimming to the consort in company, the remainder of the crew were out in their boats, and not an article was saved. A circumstance more afflicting in its results occurred to the American whale ship, "Essex," of Nantucket, George Pollard master, the vessel was on whaling ground off Japan, lying to, under easy sail. Three boats had been lowered, but one of them had been stove, or damaged by a fish, and had been returned to the ship to undergo repair. About this time a large whale supposed to be ninety feet long, was perceived at some distance rushing furiously in the direction of the ship, and shortly after its immense head struck with powerful force against the stern post, every timber of the vessel appeared to feel the concussion, and impelled her forward at the rate of six knots or miles an hour, the fish instantly dived, and was lost sight of for an hour, when a whale supposed to be the same from its colour, enormous bulk, and the direction from whence it came, was seen driving towards the vessel; escape was impossible, from the rapid motions of the animal, who drove its head with astounding force against the ship's side, dashing in the planking, and timbers; it instantly filled, and became waterlogged; the boats which had returned were lowered, and the people twenty-one in number left the wreck, obtaining only a few trifling stores. The sufferings these unfortunate men underwent, are too numerous to detail, planks starting from the boats, this description of vessel being built for the boards to overlap each other, a half inch only in thickness; their little stock of provisions was

soon exhausted, being saturated with salt water. They made land, called Ducie's island, small, barren, and uninhabited; in one of the caves of which, they discovered the skeletons of eight human bodies, who had perished from wreck and starvation. They left this spot from which nothing could be obtained, and again committed themselves in their frail barks to the mercy of the waves. One of the boats was never heard of, the remaining two soon parted company. One containing three men was picked up sixty days after the wreck, by a passing whale ship, the other boat in which was the master, fell in with another whaler ninety days after the loss of the "Essex," one boy beside himself were the sole survivors, the bodies of the other hapless men, had furnished food for their companions. The day they were relieved, lots had been cast between the two lone beings, as to whose fate should be sealed, to lengthen the loathsome existence of a comrade, the fate of the boy had been fixed to die, and an hour later he would have lost his existence. This disaster occurred in latitude 47° S. longitude 120° W. after the crew had procured seven hundred and fifty barrels of sperm oil.

This is not the only instance detailing a dogged propensity in the animal, to follow up apparently a course of retributive mischief.

An instance of a similar nature was related to me by Commodore ap Jones, whose early nautical experience was procured in years of honourable hardship and toil, in whaling voyages in the South Seas. He was also, when a boy, in a boat that was crushed in pieces by a sperm whale, the concussion threw him

into the mouth of the whale, who doubtless disliking a young Welshman grafted on a "down Easter," squirted the embryo Commodore forth, together with the pieces of the wreck. Innumerable instances occur of boats being hurled in the air, with a blow of the tail, or crushed in two by the jaws of the tremendous fish. Many of the adventurers have been killed by accidentally falling in contact with either the head or flukes of the leviathan: numerous boats' crews have been lost with their commander or officers, by pursuing the fish too far to windward of the ship, forgetting due caution in the ardour of pursuit; and have been cut off from regaining the ship, from sudden fogs arising, or change of winds or gales, leaving the crew to the most horrible of lingering deaths, starvation. Lightning and the convulsion of the elements, have sunk many whaling ships in the South Eastern Seas, where the gales during the prevalence of the monsoons are most terrific.

A more insidious enemy to the whale has been found in the SWORD or HORN FISH; several instances have occurred on ships returning to port, after a lapse of three and four years, in which the horn of this fish has been found broken off after piercing entirely through the ship's bows or sides, the copper or hardness of the timber proving no obstacle; several recent instances happened in which the horn had pierced through the ship's bow into an oil butt, and from being jammed in tight, it had not leaked, if the horn had worked out by the straining of the ship, the perforation being some feet below water, the leak could not have been stopped, and the vessel must have sunk.

The "Deveron," whaler, James Curry master, of

Hobart Town, was lost while at anchor near Morton bay, coast of N.S. Wales, in fine weather, nearly a full ship. The loss of this vessel was occasioned by a butt, or piece of wood that joins two planks together in a ship's side, starting, there was not time given to save scarce an article, the vessel sunk within a few minutes.

Whalers are supplied with blue lights in the event of the chase being continued after sunset, that the position of the vessel may be ascertained. Melancholy accidents are so common in the pursuits of whaling, that volumes could be filled enumerating the losses of life and limb : yet many South seamen take much delight in following this nautical chase ; which is also attended with this advantage, that the taking a single *brush* in the form of a hundred barrell'd whale will help to score off many an annoyance. The year 1837 has been particularly marked by the loss of many of these ships of adventure in the South Seas.

NOTE 9.

That extraordinary voyages do frequently occur, is evident to every person who has been observant on the subject, especially among the inhabitants of the Polynesian and Oceanic Islands.

A very few years since, a Chinese junk was cast ashore, on the island of Oáhu (Woahoo) one of the Sandwich Islands ; and some four years back, a large Japanese junk was fell in with by an American whalerman. The Indian ship was drifting about the Japan Seas, almost a wreck. Every assistance was rendered

by the American master, who took the people out of the vessel, together with the cargo, and conveyed them to Japan. On making Nippon, the largest of the islands, he gave the people a whale boat, who testified by signs, the gratitude they felt at the kind treatment they had received. The whaleman would gladly have entered the port (Nangasaki), but the laws against the admittance of foreigners are written in blood, dictated with the sanguinary pen of a Draco. In both these instances storms had severed these people from their native coasts.

In 1836, my friend Captain Richard Macy of Wiscasset in Maine, in the United States, fell in with three of the Kingsmill group, at the Island of Rotuma; and the canoe with which they had effected their trip. The passage these people must have made drifting about, amounted to many thousand miles. Their story was simple, they had been fishing outside the reefs, when a sudden gale burst with such fury, that drifted them at a rapid rate from the land; the canoe was part of an old tree of *only twelve feet in length*. They stated that they saw the sun descend many times (*ka torengi te rá*), and when in a famished and emaciated state, they saw land at a distance, they with difficulty made towards it, but it was entirely a barren rock. They staid some few days subsisting on leaves, nothing as food for man being on the rocks; and again threw themselves on the mercy of the waves; and fate, assisted with a few heavy gales of wind, threw them on the Island of Rotumah; there they were kindly received, and stated their determination to die on that lovely island.

Captain Macy kindly offered them a passage to

the Kingsmill group; but they refused to submit themselves to the dangers of the sea. They had also formed new connections. Similar accidents have been common among the inhabitants of the South Sea Islands, and serve to explain how the various parts of the earth have been peopled by persons, similarly detached from their native country. In *Lettres Edifiantes et Curieuses*, tome 15, we find a relation of two canoes being tossed about for seventy days, the passengers suffering dreadful hardships, having performed A voyage of nine hundred miles from an island called Amorsot, to the isle of Samal, one of the Phillipines. A narrative of a similar nature is found in "*Voyages aux terres Australes*," and in the English translation of 'Thevenot's divers curious Voyages.'

NOTE 10.

THE BRITISH RESIDENT AT NEW ZEALAND, TO HIS BRITANNIC MAJESTY'S SUBJECTS, WHO ARE RESIDING OR TRADING IN NEW ZEALAND.

The British Resident announces to his Countrymen that he has received from a person who styles himself "Charles, Baron de Thierry, Sovereign Chief of New Zealand, and King of Nuhu-heva," one of the Marquesas Islands, a formal declaration of his intention to establish in his own Person an Independent Sovereignty in this Country, which intention he states he has declared to their Majesties the Kings of Great Britain, and France, and to the President of the United States; and that he is now waiting at Otaheite the arrival of an armed Ship from Panama, to enable him to proceed to the Bay of Islands with strength to maintain his assumed Sovereignty.

His intention is founded upon an alleged invitation given to him in England by Shungie and other Chiefs, none of whom as Indi-

viduals had any right to the Sovereignty of the Country, and, consequently, possessed no authority to convey a right of Sovereignty to another.—Also, upon an alleged Purchase made for him in 1822, by Mr. Kendall, of Three Districts on the Hokianga River, from Three Chiefs who had only a partial property in these Districts, parts of which are now Settled by British Subjects, by virtue of Purchase from the rightful Proprietors.

The British Resident has also seen an elaborate exposition of his Views which this Person has addressed to the Missionaries of the Church Missionary Society, in which he makes the most ample Promises to all persons, whether White or Natives, who will accept his Invitation to live under his Government; and in which he offers a stipulated Salary to each Individual Missionary in order to induce them to act as his Magistrates. It is also supposed, that he may have made similar Communications to other Persons or Classes of His Majesty's Subjects, who are hereby invited to make such Communications, or any Information on this Subject they may possess, known to the British Resident, or to the Additional British Resident at Hokianga.

The British Resident has too much Confidence in the Loyalty and Good Sense of his Countrymen, to think it necessary to Caution them against turning a favourable ear to such Insidious Promises. He firmly believes that the Paternal Protection of the British Government, which has never failed any of His Majesty's Subjects however remote, will not be withheld from them, should it be necessary to prevent their Lives, Liberties, or Property from being subjected to the Caprice of any Adventurer, who may choose to make this Country, in which British Subjects have now by the most lawful means acquired so large a Stake, the Theatre of his Ambitious Projects: nor, in the British Residents' opinion, will His Majesty, after having acknowledged the Sovereignty of the Chiefs of New Zealand in their collective capacity, by the Recognition of their Flag, permit his Humble and Confiding Allies to be deprived of their Independence upon such Pretensions.

But, although the British Resident is of opinion that such an Attempt as is now announced must ultimately fail, he, nevertheless, conceives, that if such a Person were once allowed to obtain

a footing in the Country, he might acquire such an Influence over the simple-minded Native as would produce effects which could not be too much deprecated or too anxiously provided against; and he has therefore considered it his Duty to Request the British Settlers of all Classes, to use all the Influence they possess with the Natives of every Rank, in order to Counteract the Efforts of any Emissaries which may have arrived or may arrive amongst them.—And to inspire both Chiefs and People with a Spirit of the most Determined Resistance to the Landing of a Person on their Shores, who comes with the Avowed Intention of Usurping a Sovereignty over them.

The British Resident will take immediate Steps for Calling together the Native Chiefs, in order to Inform them of this proposed Attempt upon their Independence, and to advise them of what is Due to Themselves and to their Country, and of the Protection which British Subjects are entitled to at their hands. And he has no doubt that such a Manifestation will be exhibited of the Characteristic Spirit, Courage, and Independence of the New-Zealanders as will stop at the outset such an Attempt upon their Liberties by demonstrating its utter hopelessness.

JAMES BUSBY.

BRITISH RESIDENT.

*British Residency, at New Zealand,
Bay of Islands, October 10th, 1835.*

Had the adventurous “King of Nuhuheva” arrived, Mr. Busby would have soon found that a few blankets and firearms well distributed, would soon have visibly displayed the characteristic spirit of the New Zealanders in its true light, and scarce a respectable European would have stood up in defence of that gentleman. They would gladly have embraced any social form of government, however oppressive

for the protection of their property, rather than the law of force, which has hitherto agitated the country. The British government had stated (it was said some years back), that the land was not to be colonised, and the Europeans were bound for the protection of their families, to seek the fostering aid of some government; but these unpleasant feelings would never have arisen in the breasts of Englishmen, had Mr. Busby shown a conciliatory disposition, to his countrymen.

NOTE 11.

Petition to his late Majesty from British settlers in New Zealand.

To the King's Most Excellent Majesty.

SIRE,

May it please your Majesty to allow your faithful, obedient, and loyal subjects, at present residing in New Zealand, to approach the Throne, and crave your condescending attention to their petition, which is called forth by their peculiar situation.

The present crisis of the threatened usurpation of power over New Zealand by Baron Charles de Thierry, the particulars of which have been forwarded to your Majesty's Government by Charles Busby, Esquire, the British Resident, strongly urges us to make known our fears and apprehensions for ourselves and families, and the people amongst whom we dwell.

Your humble petitioners would advert to the serious evils and perplexing grievances which surround and await them, arising, for the most part, if not entirely, from some of your Majesty's subjects, who fearlessly commit all kinds of depredations upon other of your Majesty's subjects who are peaceably disposed. British property in vessels, as well as on shore, is exposed without any redress to every imaginable risk and plunder, which may be traced to the want of a power in the land to check and control evils, and preserve order amongst your Majesty's subjects.

Your petitioners are aware that it is not the desire of your Majesty to extend the colonies of Great Britain; but they would call your Majesty's attention to the circumstance of several of your Majesty's subjects having resided in New Zealand for more than twenty years past, since which their numbers have accumulated to more than five hundred, north of the river Thames alone, many of whom are heads of families. The frequent arrival of persons from England and the adjacent colonies is a fruitful source of further augmentation. Your petitioners would, therefore, humbly call your majesty's attention to the fact, that there is at present a considerable body of your Majesty's subjects established in this island, and that owing to the salubrity of the climate, there is every reason to anticipate a rapidly rising colony of British subjects. Should this colony continue to advance, no doubt means would be devised whereby many of its internal expenses would be met, as in other new countries. There are numbers of landholders, and the Kouri Forests have

become, for the most part, the private property of your Majesty's subjects.

Your humble petitioners would also entreat your Majesty's attention to the important circumstance that the Bay of Islands has long been the resort of ships employed in the South Sea fishery and the merchant's service, and is in itself a most noble anchorage for all classes of vessels, and is further highly important in affording supplies and refreshment to shipping. There are also several other harbours and anchorages of material importance to the shipping interest, in situations where British subjects have possessions and property to a large amount. The number of arrivals of vessels in the Bay of Islands, during the last three years, has been considerably on the increase. At one period thirty-six were at anchor, and in the course of the six months ending June, 1836, no less than one hundred and one vessels visited the Bay.

Your petitioners would further state, that since the increase of the European population, several evils have been growing upon them. The crews of vessels have frequently been decoyed on shore, to the great detriment of trade, and numberless robberies have been committed on shipboard and on shore by a lawless band of Europeans, who have not even scrupled to use fire-arms to support them in their depredations. Your humble petitioners seriously lament that when complaints have been made to the British Resident of these acts of outrage, he has expressed his deep regret that he has not yet been furnished with authority and power to act, not even the authority of a civil magistrate to administer an affidavit.

Your humble petitioners express, with much concern, their conviction that unless your Majesty's fostering care be extended towards them, they can only anticipate that both your Majesty's subjects and also the aborigines of this land will be liable in an increased degree to murders, robberies, and every kind of evil.

Your petitioners would observe that it has been considered that the confederate tribes of New Zealand were competent to enact laws for the proper government of this land, whereby protection would be afforded in all cases of necessity; but experience evidently shows that, in the infant state of the country, this cannot be accomplished or expected. It is acknowledged by the chiefs themselves to be impracticable. Your petitioners, therefore, feel persuaded that considerable time must elapse before the chiefs of this land can be capable of exercising the duties of an independent government.

Your humble petitioners would, therefore, pray that your Majesty may graciously regard the peculiarity of their situation, and afford that relief which may appear most expedient to your Majesty.

Relying upon your Majesty's wisdom and clemency, we shall ever pray Almighty God to behold with favour and preserve our gracious Sovereign, and beg humbly to subscribe ourselves, &c., &c.

Richard Holtom
John Mac Diarmid
Hugh Mc Lever
Benjamin Turner, his + mark
James R. Clendon
J. W. Bayman

James Hawkins
Thomas Butler, *son to the Rev.*
Mr. Butler, late Church Mis-
sionary
Gilbert Mair
Robert Davies

- H. Shirley
 J Chapman, *Church Missionary Catechist*
 J. Morgan, *ditto*
 W. T. Fairburn, *ditto*
 Sam. M. Knight, *ditto*
 The Rev. Alfred N. Brown, *Church Missionary*
 J. A. Wilson, *Church ditto Catechist*
 James Preece, *ditto*
 Edward Clementson
 James Farrow
 R. Parry
 J. A. Macleod
 Samuel Jones
 P. Tapsell
 Thos. D. Grenville
 W. Mullins, his + mark
 Thomas Phillips, his + mark
 Thomas Burgess, his + mark
 The Rev. Nathaniel Turner, *Wesleyan Missionary*
 The Rev. William Woon, *ditto*
 The Rev. James Wallis, *ditto*
 The Rev. John Whiteley *ditto*
 R. H. Smith
 E. Meurant
 William Alexander
 David Robertson
 Thomas Spicer
 W. T. Green
 The Rev. Henry Williams, *Chairman of Church Missionary Committee*
 John Wright
 A. L. W. Lewinton
 William Saunders
 George Gage, his + mark
 John Fell
 John Henry Lewis
 H. M. Pilley, *Church Missionary Catechist*
 John Flatt, *ditto*
 Samuel Williams, *son of Rev. H. Williams, Chairman of Church Missionary Committee*
 The Rev. William Williams, *brother of Chairman of Church Missionary Committee*
- Richard Davies, *Church Missionary Catechist*
 James Kemp, *ditto*
 Henry William, *son of Chairman of Church Missionary Committee*
 William Richard Wade, *Church Missionary Catechist*
 Charles Baker, *ditto*
 John Fairburn, *son of Church Missionary Catechist*
 Wm. Powditch
 Henry P. Dunman
 Dominick Ferari
 Wm. Curtis
 Henry Beasley, his + mark
 George Hawkes
 John James, his + mark
 James Buller
 John Wright
 Joseph W. Wright
 Robert Hunt
 James Reeve
 Thomas Kelly
 Dennis B. Cochrane
 R. W. Nickell
 G. F. Russell
 H. Chapman
 Henry Harrison, his + mark
 F. R. Lomerston
 James Honey
 George Paton
 Andrew Reading
 Thomas Jones
 Charles Darey
 John Baker, his + mark
 J. W. Cleland
 Richard Mariner
 M. O. Brien
 Francis Bowyer
 George Haggye
 Robert Augur
 John Mawman
 William Waters, his + mark
 Robert Campbell, his + mark
 Alexander Greig
 W. Cook
 John Dinney, his + mark
 William Gardiner
 William Greene

H. Boyle	Samuel Eggart
George Hull	H. R. Oakes
William Dodson	Mathew Marriner
W. F. Brown	John Grant
John Coune	Henry Button
John Fogarty	W. Smith
William Davies, <i>son of Church Missionary Catechist</i>	B. Mc Gurdy
John Bedgood	Robert Day
James Davies, <i>son of Church Missionary Catechist</i>	John Shearer
G. Clarke, <i>ditto, and Secretary of the Church Missionary Com- mittee.</i>	George Gardner
James Kemp, <i>jun., son of Church Missionary Catechist</i>	Thomas Wing
James Stack, <i>Church Missionary Catechist</i>	Flower Russell
John Skelton	James Mc Namara
John Bennir	John Fagan
Henry Davies	Thomas Graham
Thomas Cooper	W. Smith
Robert Lawson	Henry Hadder
W. H. Curtis	James Shepherd, <i>Church Mis- sionary Catechist</i>
Charles Smith, <i>his + mark</i>	John Edmonds, <i>Church Mis- sionary Catechist</i>
A. J. Ross, M. D.	Benjamin Nisbit
B. Ashwell, <i>Church Missionary Catechist</i>	James N. Shepherd, <i>son of Church Missionary Catechist</i>
J. S. Polack	Peleg Wood
Philip H. King, <i>son of Church Missionary Catechist</i>	George Clarke, <i>jun. son of Church Missionary Catechist</i>
John Fowler	Thomas Byan, <i>his + mark</i>
George Norman	Henry Sonsheil
William Young	John Fox, <i>his + mark</i>
William Pepplewell	Alexander Stephen
W. Oakes	Charles Bawn
Thomas J. Bennington	Philip P. Perry
Charles Davis	George Greenway
S. M. D. Monro	James Greenway, <i>jun.</i>
H. Monro	John Egerly
W. Monro	Roger K. Bullen
Hugh Minshall, <i>his + mark</i>	Charles John Cook
Thomas Hardman	Jack Monk
Michall Harvey	James Lowden
William Smith, <i>his + mark</i>	Peter Toohey
Benjamin Baker, <i>his + mark</i>	Thomas Turner, <i>son of the Rev. N. Turner, Wesleyan Mission- ary</i>
Peter Lynch	James Johnson
Edward Sullivan	William Walker
Thomas Mc Donnell, <i>Lieut. R. N.</i>	Peter Greenhill
Thomas Gales	George Coker
	Henry Benderson
	William Potter

W. Taylor	Jno. J. Montefiore
Nelson Gravatt	Thomas Florance
James Howland, his + mark	Thomas Wheatland, his + mark
James G. Brane	John King, <i>Church Missionary</i>
Richard Fairburn, <i>son of Church</i>	<i>Catechist</i>
<i>Missionary Catechist</i>	William Spence King, <i>son of</i>
Thomas Johnson	<i>Church Missionary Catechist</i>
John Best	

NOTE 12.

M. Fierfait, (there may be an error in the orthography,) was a stipendiary of the British Government for his remarkable optical powers of discovering vessels when distant some hundreds of miles from Port Louis, in the ISLAND OF MAURITIUS.

He was in the habit of laying his "report" before the officer commanding the Civil Engineer's Department. There were two persons equally gifted at Port Louis, who practised their extraordinary powers of vision. In 1810, the British fleet congregated from the Cape of Good Hope and Bengal to subdue the Mauritius, were becalmed for some days off Rodrigues, an Island in south latitude $19^{\circ} 41'$, longitude $63^{\circ} 20'$ west. M. Fierfait perceived the fleet and forthwith acquainted General Decaen, (who so politely *detained* the celebrated navigator, Captain Flinders,) that the English fleet was in sight—" *les Anglais sont arrivés,*" said the astrographer; "*En prison! avec le polisson, sacré cochon!*" was the testy reply of the redoubtable gouverneur, and in prison he was incarcerated. The English liberated the unfortunate planetist within the same week. My lamented friend, the late Charles Telfair, Esquire, who was employed in the highest confi-

dential post under the new government, did every thing necessary for Fierfait's benefit, as was the wont of that gentleman *towards any person* who possessed a germ of science or ability. Fierfait was excessively nonplussed at one period during one of his heavenly reviews—it would have puzzled a conjuror:—he stated that he perceived two brigs lashed together making for Port Louis; as this was a novel mode of navigation, especially within the hurricane season, it caused much interest, which was allayed in three days after by a vessel named the “Transit,” entering the harbour with *four* masts, the only instance of a ship, so masted, anchoring in that port. I requested M. Fierfait to permit me to become his pupil, if he could impart the art to another; he replied he was willing to do so as he was enabled to teach any person who had a vision that could distinguish objects at a great distance; unfortunately, my powers of sight were too opaque to profit by the opportunity. The extraordinary scenographic appearance of inverted ships in the heavens, some days previous to their actual arrival, has been seen by other gentlemen in the Mauritius, and the same was more than once asserted to me by the natives of Madagascar and New Zealand, whose abilities in viewing distant objects is superior to that of Europeans, whose visionary powers are subjected to greater powers.

NOTE 13.

The travels of the celebrated Bruce met with many animadversions from the critics of the day, who analysed his work with no sparing hand. Since his time we

have the corroborative testimony of several travellers of undoubted merit and honourable distinction verifying his assertions.

Travelling in the plains of MADAGASCAR, in 1827, in company with some French gentlemen, I perceived at some distance from us a herd of cattle that were brousing on the luxurious herbage or drinking in the placid Pangolin, which meandered through the plain. Several of the cattle had a remarkable appearance which induced me to approach nearer to them, when to my astonishment I perceived the skin and a large portion of the flesh had been cut off from the hips of several of the animals. I turned to my companions and demanded the cause, when it appeared I excited their surprise as much as the cattle had raised mine, in (as they said) my not being aware it was a common usage in the country for the people when affected by hunger to cut off the fleshy portion of the haunch of an animal, previously moulding a paste of clay and water ready to plaster the wound, and that the lubricious remedy did not fall off until a new skin covered the lacerated parts.

NOTE 14.

Since writing the above, dispatches have been received from Sir Richard Bourke, late governor and commander-in-chief of the colony of New South Wales and its dependencies, in which His Excellency it appears has manifested the *power possessed by the head of that colonial jurisdiction*, a situation the above gentleman has filled

with honourable credit to himself, and with unusual satisfaction to the colonists.

JURISDICTION OF SUPREME COURT OF NEW SOUTH WALES.

“ On Friday morning last, Edward Doyle underwent the extreme sentence of the law, at the usual place of execution here, for outrages perpetrated at New Zealand. It seems hitherto to have been the belief of European ruffians who prowl amongst the islands of the Pacific, that they are beyond the pale of British law ; the fate of Doyle must now convince them to the contrary. The Government has most appropriately issued the following proclamation, and it is to be hoped that every vessel bound for New Zealand or any other of the South Sea Islands will take copies for dispersion in the ports of their destination :

Colonial Secretary's Office
Sydney, New South Wales,
8th December, 1837.

Representations having been made from time to time, by James Busby Esq. British Resident in New Zealand, of offences perpetrated in that island, by subjects of Great Britain, under the belief that the difficulty of conviction would ensure impunity, His Excellency the Acting Governor and the Executive Council of New South Wales deem it right to notify, for general information, that Sentence of Death has been passed by the Supreme Court of this Colony upon Edward Doyle, found guilty of stealing in a Dwelling House, at the Bay of Islands, on the 18th of June last, and putting John Wright in bodily fear ; and that Doyle has been executed accordingly, this day.

His Excellency trusts that this example will afford a salutary warning to all persons who may be disposed to commit similar Acts, and by convincing them that, however remote, they are not beyond the reach of Justice, will render such Outrages less frequent in future.

The British Resident will be pleased to take the necessary steps for making this Notification generally known both to Europeans and to the Native Inhabitants.

By His Excellency's Command,

E. DEAS THOMSON.

THE END.

LONDON:
SCHULZE AND CO., 13, POLAND STREET.

ERRATA

Page	47,	line	6,	for	ingenuously	read	ingeniously	
—	48,	—	2,	—	friends	read	fiends	
—	65,	—	10,	—	armament	read	ornament	
—	81,	—	27,	—	Tuiui	read	Taitui	
—	150,	—	4,	—	others farther.	The south society	read	others farther south.
								The society.
—	166,	—	8,	—	bewildering	read	bewitching	
—	205,	—	12,	—	purchased by the merchants	read	pursued by the merchants	
—	236,	—	13,	—	of wood of the	read	of wood and of the	
—	240,	—	6,	—	rá kio	read	rá oki	
—	256,	—	13,	—	distant noises	read	inward noises	
—	256,	—	28,	—	puorka kikina	read	puorka kikino	
—	262,	—	28,	—	kai káhuoa	read	kai kohua	

