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**N E W   Z E A L A N D :**

**BEING**

**A NARRATIVE**

3174

**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.**

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## P R E F A C E.

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**T**HE 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 decrecent state to a rapid increase of their now stunted population, their future comfort and security.

87 PICCADILLY, LONDON,

July, 1838.

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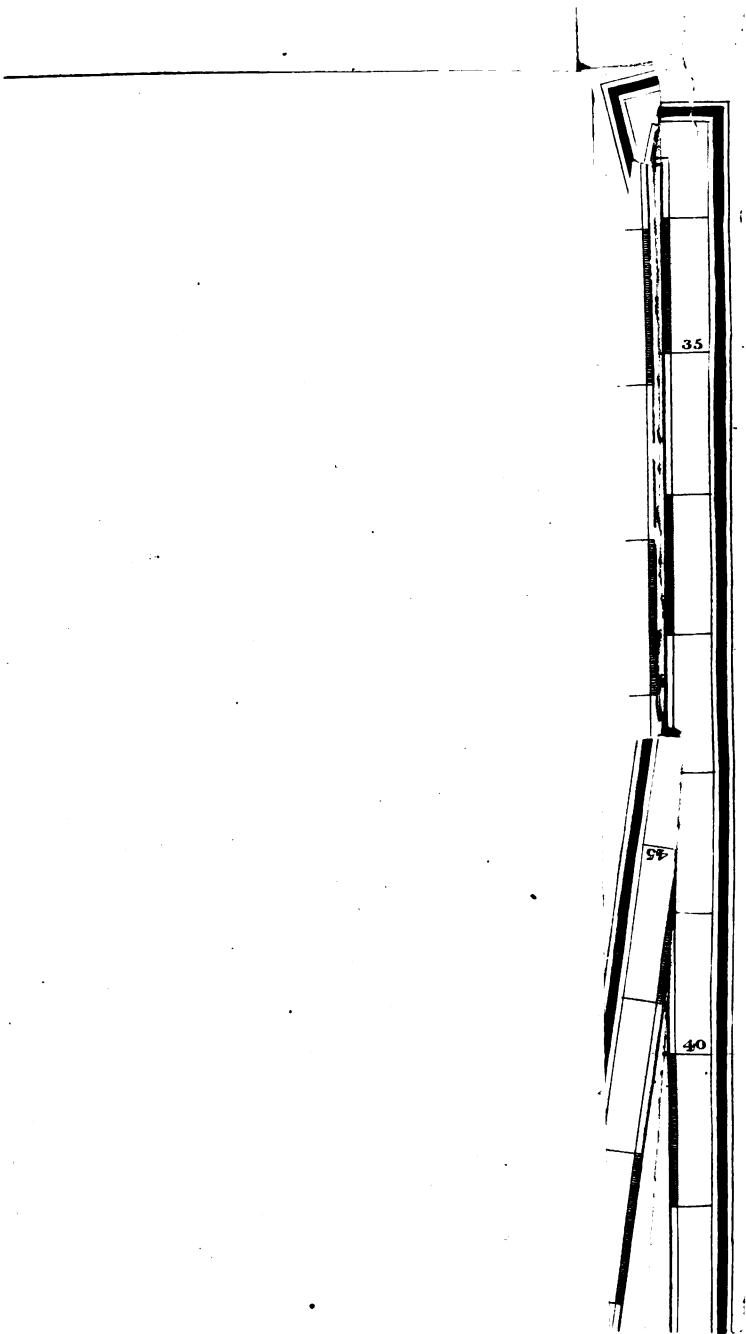


... at the Isthmus of Darien.

DL. I.

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# NEW ZEALAND

IN

1837.

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## 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

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 nyt 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  $33^{\circ}$  to  $64^{\circ}$  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 atteré 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 Tahitean, 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 tattoed 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-tried 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 Araitehuru — 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, Puhí, 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 Araitohuru, 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 *háká*; in which, if the priest was not remarkably agile in his

pirouettes, 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 strewn 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 strewn 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 *párákawáhia*, 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 *tará*, 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 jelick, 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 *instantly* 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

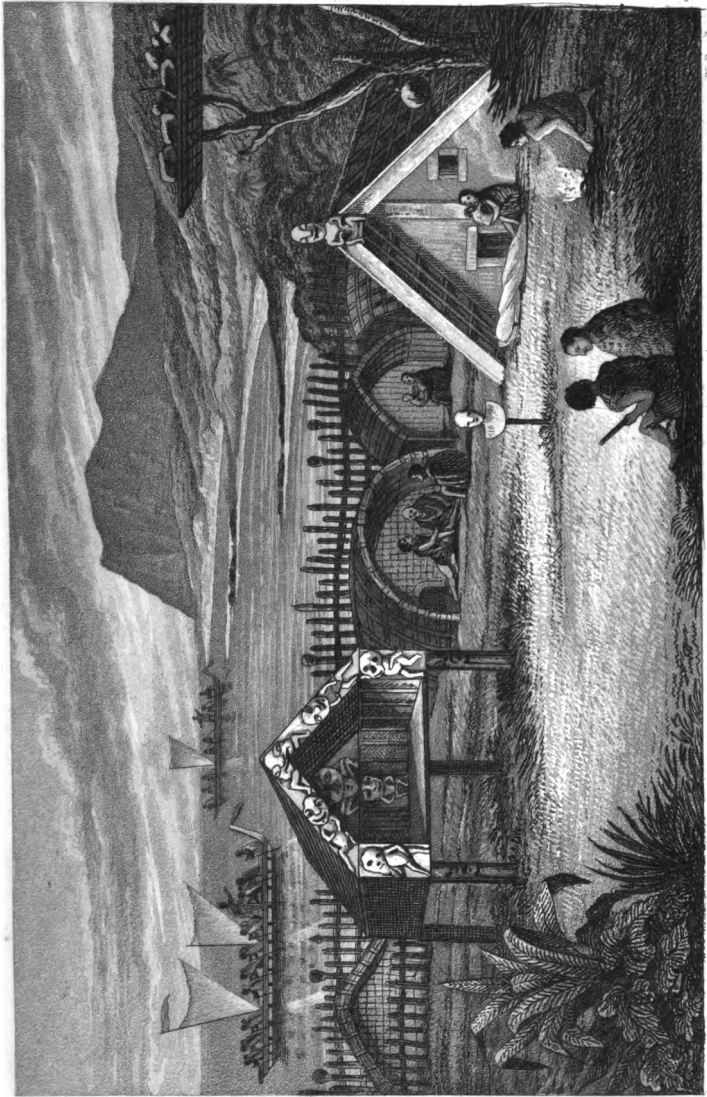
Puhi, a crowd of children flocked around me, anxious to touch the white man. Most of these urchins were quite naked.

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 porácious 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



W. H. Russell del.

J. S. Prichard sculp.

*Interior of a Paunga or Village in New Zealand.*

London: Published by T. Agnew & Sons, 1850.



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 Waikará, 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 *kahi*, 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 totará, 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, totará, puriri, rátá, kahiká, tipow, tanikáha, rimu, and various kinds of akkas, all of which will be found described in the Appendix (Note 7). The supplejack 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. Puhī, 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. Puhī, 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 naturæ* to them,

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 dis-embogue 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 Manukōu 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 Maungakâhia 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 beauteous 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. Puhi 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 Puhī 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 Puihi 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.

Puihi 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 Puihi 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 káréré, 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 Puhi 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; Puhī, 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-nárá," 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, Koruháná; they were therefore permitted to follow in our wake.



## CHAPTER V.

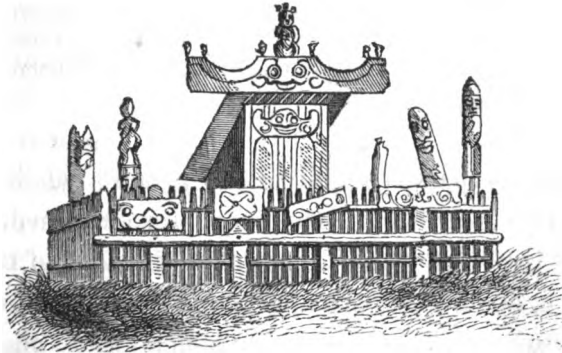
Continuation of our Journey—Native Cemetery—Arrival at Tetaitá—Flax Houses—Sojourn in a deserted Village—Pursue our Route—The Scenery—Arrive at the Banks of the River Kaihu—Embark in three Canoes—Meet with adverse Weather—One of the Provision Canoes upsets—Sojourn for the Night on a Bank of Mud—Singular 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.



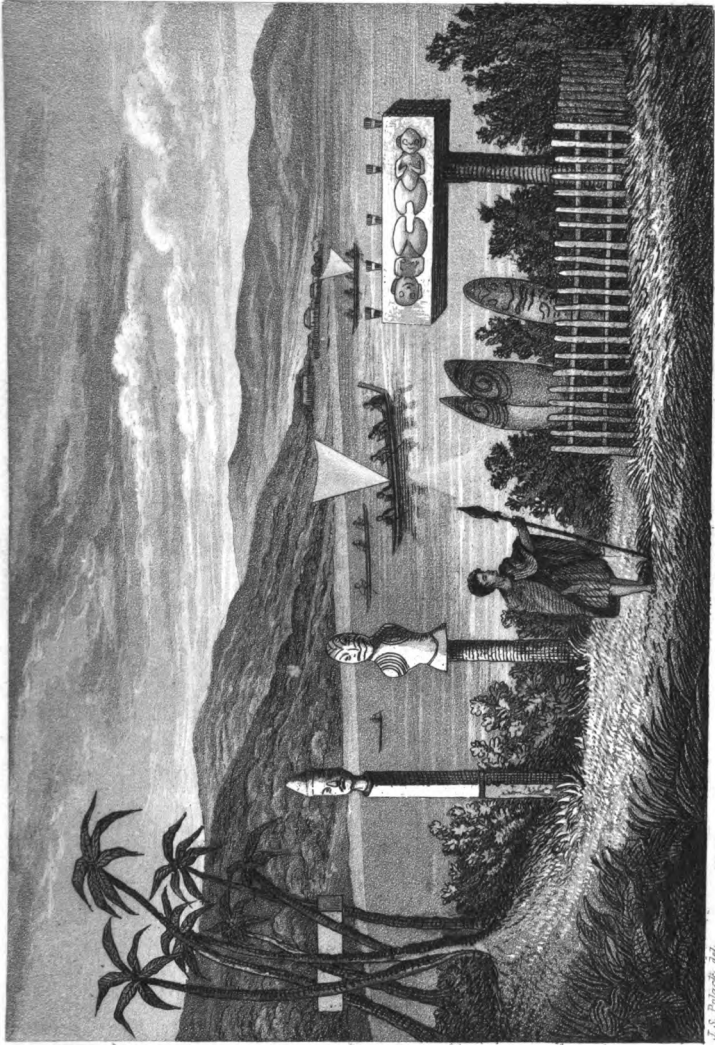
WAI-TÁPU, OR CEMETERY.

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 kori-máku 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-



W. Hunt, del.

J. S. Peacock, scul.

*Cemetery, or Wai-tapu in the River Hokianga.*

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 underwood 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 *Koruhána*, 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 strewn 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 sitter 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 háká, 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 Kaipára, 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 tophacious 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. Koruhána, 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 Kaipára, 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 *tiáru*, 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 karo-wai, 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

tyró. 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 Mátakoki 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 reseated 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 pákehá*, 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 wangané*, 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 tacking 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 Warépoihu. 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 Puhī if the supper was in progress; he answered me, with a torvous 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 uwhi, or winter potato. The Aurora continued nearly an hour in duration, in which time it shot forth several brilliant corruscations 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 Kómurrima; 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 Támároa 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 Nápui 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 Támarao, 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-añhorro, 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 abruptions 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 pleasantry, 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 kiwikipi 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 ecstasy 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<sup>d</sup> 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 Puhi 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 Puhi. 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 Waimémáku. 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.

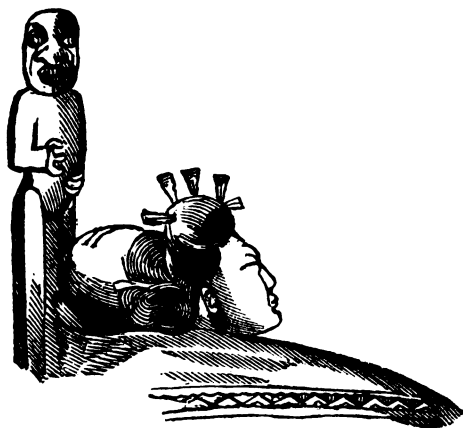
After a hearty meal, we took our departure, homeward-bound. On the road, we met with a man who was carrying some *poapoa*, or sacred food, consisting of some tápued pigeons, which were intended to be eaten by a chief near Kaihu. The bearer, being tápued, was not allowed to break his fast until he had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

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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.

*Wangaré*, 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 Wangaré.

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 kaua*, 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  $74^{\circ}$  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 *Kariwoa*, 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, Wirinaki, 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 Kaipára, 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.  $44^{\circ}$ , 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 Rauo* 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.  $38^{\circ}$  W., and N.  $38^{\circ}$  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.  $33^{\circ}$  W., distant seven miles; the *South-west Cape*, S.  $49^{\circ}$  W., nine miles; *Northern Traps*, S.  $64^{\circ}$  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 ungenial 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 *gout* 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, mairi, 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 *táwará* (*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 Mauritius, 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 *toutouwai* 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 *kuhiki*, 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, ethereus, &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 *medusæ* 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 sparseness of their wings, whereby they become of easy prey to the natives. Yet, doubtless, the future ornithologist will be surprised 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 *kararáhé*, 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 newcomer, 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 alarm 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 *máomáo*, 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* (Scopendora), 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 *káhawai*, 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 mysticætus*); 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 zygcæna*); 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 *pucceron*, 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*, *maddrepora*, *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 *ko-huda*, 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 Káhi — Subjection of the Tribes — Taupo Country — Rocky Fissures — Snowy Mountains — Tounáiro — Ruápáhu — Mounts Edgcumbe, 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  $38^{\circ}$  to  $41^{\circ} 30'$  south latitude, and in the centre island, from  $42^{\circ}$  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 foetid ; 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  $36^{\circ}$  to  $37^{\circ}$  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.  $176^{\circ}$  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 *Ruá-páká* 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 *Howára*, 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 *Kaipára* 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 tintured 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.

*Mánútungá*, 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 *onewoá*, 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.”

Fewer 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 innamorato 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 pronounciation 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 pronounciation 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, engraven 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 quá 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 Marryat'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 *gout*.

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 foetid 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*.

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