Digitalised version obtained from http://www.ngaitahu.maori.nz

COPYRIGHT NOTICE

The information in this reproduction is Traditional Knowledge. Therefore, this work is licensed under a Creative Commons Attribution 3.0 New Zealand License.

You are free to copy, distribute and adapt the work (including commercial use of the work), as long as you attribute the work to the web site http://www.ngaitahu.maori.nz.

THE SOUTHERN DISTRICTS OF NEW ZEALAND

A JOURNAL, WITH PASSING NOTICES OF THE CUSTOMS OF THE ABORIGINES.

EDWARD SHORTLAND, M.A. Cantab. EXTRA LICENTIATE OF THE ROYAL COLLEGE OF PHYSICIANS.

LONGMAN, BROWN, GREEN & LONGMANS, LONDON: PATERNOSTER ROW. MDCCCLI.

PREFACE

The following pages have been compiled from the notes of a journal written during part of the years 1843-4, while the author was employed in the service of the Colonial Government of New Zealand, as a Protector of the Aborigines. His duties obliged him at that time to visit the east coast of the Middle Island, from banks Peninsula to Foveaux's Straits—a part of New Zealand to which the attention of colonists has lately been more particularly directed: and as several applications have been made to him for information regarding it, by persons who had formed the design of emigrating, or by their friends, he has been induced to publish the volume now offered to the public.

It is hoped that the anecdotes and other matters illustrative of the habits of the aboriginal population of the country, which have been occasionally introduced, will prove instructive as well as entertaining; for it appears to be by no means an unimportant element of the prosperity of our settlements in New Zealand, that the colonists should understand as much as possible of the peculiar ideas and prejudices of the people with whom they must be constantly associated.

The natives of New Zealand differ essentially from those of all other of our Australian Colonies. They are comparatively more numerous; they are given to agricultural pursuits; and have been found to learn, and readily adopt, the more civilized practices of Europeans; at the same time that their bodily and mental organization is generally considered not inferior to our own. These advantages, added to their natural bravery and love of freedom, constitute them a class who must always have a political weight in their own country.

The author estimates highly the value of the Southern Districts of New Zealand to colonists, being of opinion that they alone—on account of the inconsiderable amount of native population there—are at all suitable to the system of colonization, which, at the present day, finds favour with the public; namely, colonization conducted under the auspices of companies. For it is indispensable to the success of this system, to have at command a continuous and extensive block of land, unembarrassed by the claims of native proprietors; which requisite is not to be obtained in the North Island.

The map facing the title page will, it is believed, give a better general idea of the Southern Districts of New Zealand than any hitherto published. It was first drawn in 1844, to

accompany the report on land claims inserted in Appendix II. That portion of the west coast which is distinguished by a dotted line, was taken from the drawing of an intelligent settler, named Meurant, who had passed several years there while PAGE VIII a sealer; and the track across the island, from the east to the west coast, with the lakes in the interior, was laid down from the sketch and descriptions of a native named Huruhuru, as narrated at pp. 205-6. The remaining coast line, where it differs from that of the Admiralty Chart of 1838, rests on the imperfect authority of the eye and a pocket compass. To take the bearings of headlands, to note down the apparent positions of hills and mountains, and to compute the distance from place to place by means of a watch and the supposed rate of walking, were found to give an additional interest to travelling on foot, when it might otherwise have been wearisome.

It is thought necessary to say thus much of the sources whence the map was derived, to preclude the supposition that any part of it has been borrowed from a map recently published by Mr. Arrowsmith, which resembles it in some remarkable points—particularly in the part given on the authority of the native Huruhuru. That part being founded on a description PAGE IX either verbal or traced with a pencil, pretends to be only a rude approximation to correctness, and it will therefore, without doubt, be granted that it is next to impossible that the same incorrect outline could be drawn in exactly the same manner by other hands, or even by the same person, a second time; and consequently that, whoever furnished Mr. Arrowsmith with the drawing from which this part, at least, of his map was taken, obtained his information from a copy of the map which was drawn, as stated, in 1844.

The only material alterations made in the map here published are, the outline of Banks's Peninsula, corrected from a chart by Commodore Bérard, and hills and mountain ranges, introduced from sketches made formerly, or from memory, in order to give as far as practicable a description of what was seen of the country.

At the end of the volume will be found a vocabulary containing several words and expressions common in the Southern Districts, which differ from those in use in PAGE X other parts of New Zealand. The author trusts it may be useful, not agreeing with the opinion that to encourage the study of the language of the New Zealanders is to discourage their learning English. On the contrary, he believes, that those who are anxious to teach the New Zealanders English will be better able to do so, having first learned their language. Poor George Primrose went to Holland expecting to make his fortune by teaching the Dutch English; but discovered on his arrival there, that, “in order to teach Dutchmen English, it was necessary that they should first teach him Dutch.”

10, Crescent Place, Plymouth, June, 1851.

CONTENTS

CHAPTER I. Hakaroa—its Climate—Story of Tamaiharanui and Te Rauparaha—Census of Native Inhabitants—French Company's Claim to Banks's Peninsula—Otakou—Description of the Harbour—its Whale Fishery—Ingenuity of a Sea Bird—Disease called “tuhawaiki”

CHAPTER II. Old Pokeni—the “Moko” or Tattoo—not a mark of rank—Kohi's Tale—motives which led him to consent to be strangled—The chief Taiaroa—A Missionary and

Police Magistrate deceived—Natives naturally prone to falsehood, but equally ready to confess the truth afterwards—Striking or shooting a person by proxy—A “Kanga” or Curse, very insulting to a Native—Missionaries liable to curse inadvertently—mishap which thus befel a Clergyman—Religious objections of the New Zealander to allow food to touch his head or back—His ideas of the cause of disease—Great value of the stone called “Pounamu”—whence obtained—how worked—its value in China—its composition 15

CHAPTER III. Native Population of Otakou—causes of its diminution—Erroneous opinions as to the general decline of the Aboriginal Population of New Zealand—Edinburgh Review on the sub- PAGE XII ject—Numerous remains of old Pas no evidence of a former large population—Proportion of Males to Females—State of Females—Case of Suicide—Health of Natives—Climate—Cannibalism—Sacred character of a “Taua” or military force—Meaning of the terms “Tapu” and “Noa”—Reasons for believing that the population has increased during the last ten years 39

CHAPTER IV. Tuhawaiki's Fleet—his character—skill as a draftsman—Land Claims—Singular history of certain Title Deeds—Monster claims—Responsible office of the Commissioner—Absentee Natives liable to suffer injustice—Indiscriminate distribution of Crown Grants—to whom beneficial—to whom hurtful 79

CHAPTER V. Pedigrees of Natives—Traditionary history—its worth—Native Lawyers—Claims to Land, how proved by natives—Rights of Females in Land—History of the Southern Tribes—Practical value of Tables of Pedigrees 92

CHAPTER VI. Visit Waikouaiti—Mr. J—'s history—Mode of paying Whalers—their former drunkenness and improvidence—present improved moral condition—Tale of Stephen Smith—Amicable relations of the two races—Mode of grinding and boring holes through the Pounamu stone—Visit Purakaunui—Hospitality of an old whaler—Four notes of the bell-bird 105

CHAPTER VII. Voyage in a whale-boat—Coal district—Perils by sea—Whaling station at Onekakara—A sick whaler—Whaling statistics—Moeraki—Native village—A tragedy—British law applied to natives—“The Children of Wesley” and “The Church of Pahia”—Bones of the “Moa”. 124 PAGE XIII

CHAPTER VIII. Voyage to the Southward—Molyneux Bay—Wreck of the Brig Lunar—Extraordinary whaling exploit—The Bluff—Awarua—The Southern Plains—Koreti or New River—Whaling station at Aparima—Tuhawaiki's schooner—Ruapuke—A whaler's narrative—Rakiura or Stewart's Island—Shores of Foveaux's Straits—Climate—Eligible site for Colonists. 141

CHAPTER IX. Sail to Otakou—Journey to the River Taiari—Expedients in the Bush—The Kotuku—Native village—Disinclination of natives to travel by land—Progress up the river, and return overland—Description of country between Taiari and Otakou—The Scotch settlement Dunedin—its prospects of success—Native pig-preserves—Concluding remarks on the whale fisheries 165

CHAPTER X. Preparations for a journey by land to Hakaroa—“Kouraraki”—Natives' traditions—their superstitious dislike to travel by night—“Tutu” or “Tupakihi”—its

poisonous properties—View from Pukeuri range—The north-west wind—The River Waitaki—Interview with natives at Te Puna-a-maru 179

CHAPTER XI. Encampment on the bank of Waitaki—Mode of preparing fern root—Mokihi—Huruhuru's description of the interior of the island—Te Pueho's war party—Te Raki's escape—The River Matau—Wanderings and fate of the war party—Sandals used by natives—Dangers of Waitaki—Resident population—Rakitauneke's oven—Waihao—Land and sea breezes 200

CHAPTER XII. Travelling on a beach—Unexpected meeting with the Bishop—A deserted whaling station—A native encampment—The PAGE XIV "Titi" or mutton bird—Te Rehe—Ninety-mile beach—Wai-a-te-rua-ti—Harowhenua—Natives' anxiety about the sale of Banks's Peninsula—Census 219

CHAPTER XIII. Journey continued—"Kauru" or root of the "Ti"—The River Rakitata—Solitary instance of a scarcity of water in New Zealand—The River Orakaia—Mode of fording rapid rivers—Peculiarities of rivers whose sources are in the Snow Mountains—Taumutu—Tikao's letter—Extremity of the ninety-mile beach—Arrival at Hakaroa 233

CHAPTER XIV. The Agent of the French Company and the natives—Wakaoroi (Pigeon Bay)—European settlers—Trespass of cattle—Kokourarata (Port Levy)—Iwikau and Taiaroa—Complaints made by natives regarding forcible occupation of their lands—Visit to Wakaraupo (Port Victoria)—View of the "Canterbury" Plains from the hills above the harbour—Treatment of runaway sailors by natives—A good example for settlers—Return to Hakaroa 250

CHAPTER XV. Second journey to Wakaoroi and Kokourarata—Tedious voyage in a leaky schooner with the Bishop—Arrival at Port Nicholson 272

Appendix 281

Vocabulary of the "Kaitahu" Dialect 305

CHAPTER I

HAKAROA—ITS CLIMATE—STORY OF TAMAIHARANUI AND TE RAUPARAHA—CENSUS OF NATIVE INHABITANTS—FRENCH COMPANY'S CLAIM TO BANKS'S PENINSULA—OTAKOU—DESCRIPTION OF THE HARBOUR—ITS WHALE FISHERY—INGENUITY OF A SEA BIRD—DISEASE CALLED TUHAWAIKI.

ON the 10th of August, 1843, I landed at Hakaroa, the principal harbour in Banks's Peninsula. I was there to commence the double duty of Protector of Native Interests, and Interpretor to Colonel Godfrey, who was the Commissioner appointed to examine claims to land south of Cook's Straits, said to have been purchased from the Aborigines.

We were unable to procure a vacant house for a residence, and were proceeding to erect a tent, which we had brought with us for such an emergency, when Commodore Bérard, the officer who commanded a vessel of war stationed there by the the French Government to protect their infant colony, and whaling vessels, which resorted to the harbour in great

numbers to refit, insisted on having our baggage removed to a very comfortable cottage, where he sometimes resided, while engaged in astronomical and other observations.

This attention to our comfort must have put the Commodore to great inconvenience, and we felt the more grateful afterwards, when seated by our fire on a rainy and stormy evening; for it was still the season of winter, and the snow was visible on the more lofty hills, although it never descended to our level.

I had brought with me two natives from the Bay of Plenty, where the climate is more steadily fine than in any other part of New Zealand. They were here obliged to sleep in a small tent, in which they seemed to enjoy themselves very tolerably, only sometimes making complaints of the cold. Our own feelings convinced us that

PAGE 3

the climate of Hakaroa was more mild and genial than that of Wellington, which we had just left. And the reason why it should be so, notwithstanding the difference of latitude, was to be seen on viewing its sheltered position, protected on all sides from the winds by lofty hills.

Mons. B—, the agent of the French Company, had planted several different sorts of vines, which had been brought direct from France, and he gave it as his opinion, that both soil and climate were suited to their cultivation, and looked forward to the day when wine might become an article of export.

We had heard beforehand that it would be difficult to procure provisions at this place, and had purchased a stock of preserved meats, which could then be obtained at a moderate price at Auckland or Wellington. And we had cause to be glad that we had done so; for we found all articles of food scarce, even potatos, the European and native population not being large enough to cultivate sufficient for themselves, and the crews of the numerous whaling vessels which put into the harbour.

Hakaroa had once been a favourite residence

PAGE 4

of the natives; but was partially abandoned after their principal chief, Tamaiharanui, had been kidnapped by the aid of the captain of the Elizabeth, an English trading vessel. The story of this shameful affair has been variously related. The following is the version derived from native sources.

Te Pehi,* the most influential chief of his day of a tribe called Ngatitoa, being killed treacherously by some of Tamaiharanui's tribe, among whom he had trusted himself, in order to barter muskets for Pounamu† stone, it devolved on his near relatives,‡ Te Rauparaha and Rangihaeata, to avenge his death. For such a chief, no satisfaction was considered worthy but the head of Tamaiharanui. In order, therefore, to transport themselves from Cook's Straits to Hakaroa, where they expected to find him, they made overtures to the supercargo of a vessel then lying at Kapiti, who agreed to take them, with a body of natives

* An interesting account of the mode in which this chief forced himself on board a South Sea trader, as she was sailing through Cook's Straits, in 1826, in order to obtain a passage to England, where he expected to see King George, and receive a present of firearms, will be found in The Library of Entertaining Knowledge.

† Vid Ch. II.

‡ Vide Tabular View of the Pedigrees of Chiefs of the Ngatitoa Tribe, Appendix I.

PAGE 4A

TE RAUPARAHA

TE RANGIHAEATA

PAGE 5

about eighty in number, to that place, for the consideration of a cargo of flax, to be delivered on their return. Once on board, they were, in fact, the masters, and the crew were obliged to do their bidding. When the ship cast anchor at Hakaroa they hid themselves below, while the captain, by their command, and, we may suppose, under the influence of fear for his life, represented himself to those who came alongside, as a trader for flax and provisions. Unsuspicious of any treachery from the white men, they gave the information that their chief was then residing in the valley of Wainui, a short day's journey distant, and readily agreed to carry a message to invite him to come over.

During this interval, Te Rauparaha and his party never came on deck, except at night, and then merely for air, and in a small number at a time; and so completely did they succeed in their plans, that on the third day Tamaiharanui, with his son and daughter, and several more of his tribe, came on board, and never discovered that danger was near, till, descending to the cabin, he found himself in presence of his enemies. The hidden bands then rushed on deck, and a general

PAGE 6

massacre took place; the chief and his daughter being alone preserved to be carried home in triumph. Fearfully must the captain and crew have repented of their iniquitous compact. The ship became as it were a shambles, and during the voyage back to Cook's Straits, the native passengers feasted on their enemies' flesh.

Tamaiharanui, while confined in the cabin with his daughter, a girl about sixteen years of age, called Nga Roimata (The Tears), who was left unbound, persuaded her to throw herself into the sea, with the hope that she might swim ashore; for the vessel was then near the Heads. She was, however, drowned. And he, not having it in his power to make the same attempt at escape, was put to death shortly after his arrival in Cook's Straits. The natives relate that his neck was thrust through with a red-hot ramrod, while he chanted a song, which he had composed to commemorate his own fate.

From a census which I took, I found the entire native population to be only forty-nine males—inclusive of six belonging to tribes of the Northern Island, who had come here in whaling vessels, and had settled after marrying natives of the place—

PAGE 7

and forty females. They did not live in one settlement, but were separated into four different bodies, each inhabiting its own village. The above numbers were obtained by writing down the names of every individual in each family.

During a month's stay in this place, only two claims to land were brought before the Commissioner's Court. One of these, however, was that of a company of French gentlemen,

of Nantz and Bordeaux, and involved the question of their right to the whole of the Peninsula; the more important, as it can boast of four very good harbours.

On a day appointed, nearly the whole native population of the neighbourhood assembled at an early hour in front of the Commissioner's residence; and before noon their numbers were augmented by a large party from the northern shores of the Peninsula with Iwikau at their head—a chief on whose support the agent of the French Company relied to counteract the opposition of the natives who resided at Hakaroa. It was generally understood that we should have a stormy debate; and the Commodore and several of his officers, as well as many of the colonists who

were present, seemed to watch the proceedings of the day with much solicitude. The meeting, however, terminated in a peaceable and orderly manner; and the native evidence, though obtained with some little trouble, after a patient investigation, was of a satisfactory nature, so far, at least, as it was the unanimous voice of all parties.

Those who feel an interest in the subject are referred, for further information, to the copies of official documents inserted in the Appendix (II). Suffice it to say here, that the result was unfavourable to the claim of the company, except to a limited extent.

The Court of Inquiry closed on the ninth of September, and a few days after we took passage for Otakou in a small schooner, Commodore Bérard having the complaisance to send us on board in one of his boats.

On our arrival, the only quarters we could procure were two rooms of a weather-boarded house, the other part of which was appropriated as a store for the sale of rum and whalers' slops. The architect had probably been a ship's carpenter, for he had fitted up one of the rooms with tiers of

sleeping places of the form called by sailors bunks. We had no fire-place, and the daylight was visible through numerous chinks and cracks in our slight wall of boards, through which the air was freely admitted; and whenever the wind blew, it drifted with it a fine white sand from the neighbouring beach, which penetrated everywhere, and was a source of much annoyance.

It was a matter of marvel to us, that we did not suffer more from being so exposed to the weather; for except when the wind was S.W., which is a cold quarter, and rushed down the harbour with great violence, we did not feel much inconvenience from the cold.

Otakou is an inlet about ten miles long, and on an average one mile and a-half broad, taking a direction, by compass, nearly S.W. Its western Head is distinguishable by a remarkable white sand patch. A shoal, on which the sea breaks heavily, extends from this towards the eastern Head—a steep round bluff—leaving a channel, however, running close to the bluff, which I was informed by the whalers, had a depth of three fathoms and a-half at low water. The land on either side the inlet is hilly or mountainous, with

here and there a pleasantly situated valley, and one or two rather more extensive flats. The hills are clothed with wood, or a species of grass (triticum scabrum), known by the name of "patiti." About six miles from the Heads is the island Rangiriri, which nearly divides the harbour into two equal parts. On either side of this island, there is a narrow passage, through which the tide runs with great rapidity; and Nature has, moreover, defended it with steep rocky sides; so that it seems to have been placed there as a citadel, to protect the inner harbour from an enemy. There are unfortunately many shoals between this point and the Heads, and the channels between them are intricate; but the authority of the whaler residents was in favour of their being sufficiently deep to admit ships of five or six hundred tons.

The eastern and western borders of the inner harbour are similar to those of the outer, but steeper and more rugged, till you approach its southern extremity, where they are level, with very shoal water, leaving long mud flats as the tide ebbs.

At this season of the year, there were plenty of fat pigeons in the woods, which were so tame, and

so little afraid of the report of a gun, that several would suffer themselves to be shot one after another on the same tree. These proved a very acceptable addition to our stock of provisions, which was beginning to fail. And every now and then, we had a present of "patiki," a fish not unlike the sole in appearance, and quite equal to it in flavour, which a retired whaler used to spear on the shoals of the harbour.

Here we were obliged to remain a month, with very little to do, but to take our daily exercise, pacing up and down the beach, admiring the huge skeletons of whales which lay half-covered by the tide, or moralizing over several deserted and ruinous buildings,* the evidences of former life and activity, which had only endured for a few years. Such objects were well calculated to encourage gloomy thoughts and fancies, while the

* In 1833, Messrs. G. and E. Weller, merchants, of Sydney, formed a fishing establishment at Otakou, which was, for a short time, the most successful and important of any on the coast. In 1834, the whales caught yielded 310 tons of oil, besides bone; and for several years there were from seventy-five to eighty Europeans constantly employed. In 1840, however, the oil obtained having fallen off to 14 tons, the fishery was abandoned, and the numerous buildings required in the days of prosperity for storehouses, &c. were now (1843) falling to decay.

monotonous dreary roar of the breakers on the bar sounded ever in saddening unison.

One day, while thus occupied, we were much delighted at witnessing the forethought and ingenuity displayed by a sea-bird, a species of tern, called a "korora" by the natives, of which there were large flocks always hovering over the water, or crowded together on the sand-

banks. The “pipi,” a shell fish, which is to be found on the beach, appears to be its favourite food. These little bivalves have, to a limited extent, the power of locomotion, and are generally found congregated together wherever there is a patch of soft sand, in which, as the tide recedes, they bury themselves, and remain concealed. But I have often watched them, as the first wave of the flowing tide washed over their territory, raise themselves to the surface, to bask, as it were, in the sea-water with shell half opened. The “korora” too has seen this. As the tide flows, he is busily occupied hovering over the line of beach, prepared to drop a small stone, which he holds in his beak, between the divided valves of the blind “pipi.” He is then able to feast on his prey at leisure.

A similar example of the ingenuity of a sea-

bird may be witnessed by any one who travels from Wakatane to Opotiki, in the Bay of Plenty.

Near the former place are several miles of perfectly smooth and very hard beach, on which, at low water, may be seen every here and there the broken shells of another, but much larger species of bivalve. This the bird carries to a great height, whence it lets it fall on the beach, and then descends itself to pick out the flesh from the broken fragments of the shell.

At Otakou, I saw, for the first time, the effect of a singular but dreadful disease, called Tuhawaiki, by which a woman had lost her hands and toes, as though they had been frost-bitten. She was not more than thirty years of age, and appeared to be at present healthy. The mutilated stumps had healed, but the limbs had a shrivelled appearance, and were of a darker colour than other parts of her body.

This disease must now be of rare occurrence, as I have never seen a case of it in the Northern Island, nor to the south of Hakaroa, more than two or three old cases of mutilations of the extremities, said to have been caused by it. The

account, given by the natives, of its commencement and progress seemed to me to agree with descriptions of mortification of the extremities, frequently seen, at certain seasons, in different districts on the Continent, and attributable there to the use of unsound wheat or spurred rye. How far it may depend here on the poisonous action of food similarly infected, I cannot venture to say.

CHAPTER II.

OLD POKENI—THE “MOKO” OR TATTOO—NOT A MARK OF RANK—KOHI'S TALE—MOTIVES WHICH LED HIM TO CONSENT TO BE STRANGLED—THE CHIEF TAIAROA—A MISSIONARY AND POLICE MAGISTRATE DECEVED—NATIVES NATURALLY PRONE TO FALSEHOOD, BUT EQUALLY READY TO CONFESS THE TRUTH AFTERWARDS—STRIKING OR SHOOTING A PERSON BY PROXY—A “KANGA,” OR CURSE, VERY INSULTING TO A NATIVE—MISSIONARIES LIABLE TO CURSE INADVERTENTLY—MISHAP WHICH THUS

BEFEL A CLERGYMAN—RELIGIOUS OBJECTIONS OF THE NEW ZEALANDER TO ALLOW FOOD TO TOUCH HIS HEAD OR BACK—HIS IDEAS OF THE CAUSE OF DISEASE—GREAT VALUE OF THE STONE CALLED "POUNAMU"—WHENCE OBTAINED—HOW WORKED—ITS VALUE IN CHINA—ITS COMPOSITION.

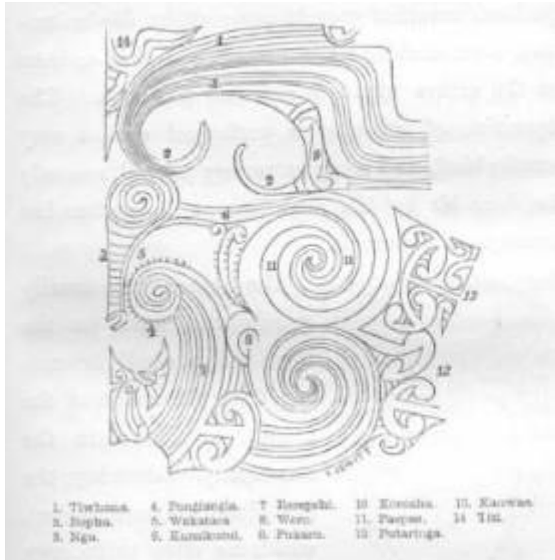
NEAR us lived an old chief, named Pokeni, who frequently made inquiries about Te Rauparaha, towards whom he expressed the greatest hatred. I found that many of his family had lost their lives in wars with that chief, and that he was an uncle of Tamaiharanui, whose tragical end has been related. He had outlived all those of

his own times and age, and was scarcely ever to be seen unaccompanied by a child, the great-grandson of his wife's elder brother, who occupied all his cares.

The old man had the oddest looking being for a wife I had ever seen. One half of her face was tattooed in every respect like that of a man, while the other had no more marks than her sex entitled her to; so that two persons, who stood opposite each other, each viewing a different side of the face in profile, while she, perhaps, sat wrapped in her blanket, with a pipe in her mouth, would have pronounced the object to be a man, or a woman, according to the circumstance of his position. I afterwards met with several other old women of this tribe, who had similarly engraved on their faces many of the marks, which in the north island I had never seen but on males.

It may not be out of place here to observe, that the tattoo or "moko," as it is termed in native language, is neither intended to constitute a distinctive mark between different tribes, nor to denote rank, as has been variously stated. It is, in fact, only a mark of manhood, and a fashionable mode of adornment, by which the young

men seek to gain the good graces of the young women. It only so far denotes rank, that the poor man may not have the means of paying the artist, whose skill is necessary.



This engraving represents one side of a tattooed face, the numbers, 1, 2, 3, &c., having reference to the names of the several scrolls or figures of which the “moko” is composed. Sometimes the space, commonly filled by scroll No. 11, has in its place one very similar to scroll No. 12. This is

the only notable variation I have ever seen, and this is merely a matter of taste. As a general rule, two fully marked faces selected at hazard from distant parts of the country would, on comparison, manifest merely some slight dissimilarities, attributable to the difference of skill or taste of the artists who had executed the work. The operation of tattooing is performed with a very small chisel, and being extremely painful, can only be done bit by bit, according as the patient has courage to endure it.

The women have usually merely the lines on the lips, and a scroll depending from the angles of the mouth, as shewn in the accompanying drawing; the fine blue lines, or scratches, which are often to be seen on their cheeks, arms, and breasts, being the offspring of each person's fancy.

One day Pokeni came to me with a complaint that the father of Timoko, the child of his adoption, had, a short time before our arrival, been murdered by another chief of this place, named

PAGE 19

Karetai, and some others. I had learnt to be cautious in believing the whole of a native's tale, and therefore walked over to Karetai's place of residence, on the eastern Head, to hear what he had to say to this charge. I found him very willing to meet his accusers at my house, in order that the truth might be discovered. This he did the next day, and the case was fully heard in the presence of all parties interested, except a chief named Taiaroa, when the following strange tale came to light.

Karetai, Te Matahara, Kohi, and others, had bought a sealing boat among them, each having contributed a portion* of the payment. Kohi

* The following statement of the amount of property contributed by each of the natives, ten in number, who had a share in the boat, was made during the investigation of the case:—

	Baskets of Potatos.	Pigs.
Karetai, Te Matahara, and two others contributed	300	21
Kohi contributed	100	6
Pohata contributed	200	5
Taheke contributed	100	5
Three others contributed		4
	700	41

If we suppose the potatos worth sixpence per basket of 351bs., and the pigs twelve shillings each, which is a moderate estimate, the sum paid was at least £42, a very handsome price for a secondhand boat.

PAGE 20

falling ill, and thinking himself at the point of death, feared that his child, about four years old, named Timoko, would never have any benefit from the boat. He therefore resolved to burn it. Shortly afterwards, the boat being left at Koputai, where Kohi lived, he took advantage of the absence of the others interested, and ordered a female, named Kurukuru, and a young man, named Rau-o-te-uri, to fill it full of dry brushwood, and set fire to it. His wife Piro tried to dissuade him, and placed their child on it, but without effect. Kohi was then so ill that he could not walk, and was carried to a place near the boat, where he lay on the beach looking on while it was burning.

The next morning Karetai came; but did no more than vent his anger in words. The day following, Te Matahara and the rest arrived. When they found the boat destroyed, they were greatly enraged, and running ashore, where Kohi was lying, assailed him with threats and curses. Te Matahara, the most violent,* kicked him, and

* It appears, from the foregoing statement, that Kohi's share was one-seventh, and that the rest, except three who were probably slaves, had each paid nearly as much as he had—one indeed more. It was, therefore, natural that, during the first burst of their angry feelings—when they found how Kohi had wilfully destroyed what they had obtained only after much longing and difficulty—they should have treated him roughly.

struck the ground repeatedly, naming different parts of his body at each blow. He then fired his house, and stript him of everything but his shirt. Kohi never said a word. All night he lay on the beach, covered only with a few clothes, which his wife and a slave carried to him secretly, while the rest were asleep. In the morning Te Matahara again cursed Kohi, kicked him, and then went away.

Piro, Kohi's wife, admitted the general correctness of this statement, but said the kicks given by Te Matahara were more severe than by his account they would have seemed to be.

After Te Matahara left, Kohi remained two nights at Koputai. During the time that he lay on the beach, he had, unknown to everyone, concealed beneath his shirt a “rakau-pounamu” or weapon made from the stone called “pounamu,” which belonged to him and Taiaroa. This he gave to Piro, as soon as they were alone, desiring her to hide it for their boy Timoko, and tell Taiaroa that it had been lost.

On Taiaroa's arrival, he inquired for the “rakau-pounamu,” and was persuaded to believe that it had been destroyed in the house, when burnt. Kohi was then carried in a boat to Otaheiti, Taiaroa's place of residence. While crossing the harbour, Karetai and Te Matahara met their boat, and asked if Kohi was in it. Taiaroa replied, “tenei ta korua tangata,” “Here is the man you have done for.”

On the second night after Kohi arrived at Otaheiti, Taiaroa advised him to consent to be strangled; persuading him that, if he did not die speedily, people would say that Te Matahara had not caused his death, and he would then not obtain “utu” or satisfaction. So Kohi consented.

The only persons present at the completion of the tragedy were the slave Kurukuru, who sat at the door to watch, and his wife Piro and Taiaroa within. Kohi, observing Taiaroa's hand tremble as he was tying the knot, said to him, “Kahore kia matau a Taiaroa ki te mea o te taura,” “Taiaroa does not know how to make a noose.” He then took the cord, tied a slip-knot, and adjusted the rope about his own neck. Piro sat at his feet, while Taiaroa pulled the rope tight, till he was dead.

PAGE 23

This part of the tale was related by Piro with the greatest coolness, and without a symptom of remorse.

Immediately after this, Taiaroa went to Mr. W—, a Wesleyan missionary, living at Waikouaiti, with crape tied round his hat, and complained that Kohi had been killed, in a very barbarous manner, by Te Matahara, who, he said, had jumped on his belly and chest, and then turned the body over, and jumped on his back, so that he died. Mr. W—was thus persuaded to write a request to the police magistrate, resident at Hakaroa, to send constables to apprehend Te Matahara for the murder, and Karetai as an accomplice. Taiaroa was bearer of this letter to the police magistrate, who forthwith made application to the Government for force to seize the persons accused.

Piro went to live with a European, the partner of our landlord, and placed the “rakau-pounamu” in his charge. One day it was shewn to Colonel Godfrey and myself, in the presence of my natives. As the New Zealander is sure to relate all he sees and hears on the first occasion, its size, form, and colour, were soon described to the natives

PAGE 24

who lived near us, when it was at once identified as Taiaroa's property, supposed to have been destroyed in the burning house.

This discovery, it seems, induced Piro to make a clean breast, and to confess the part she had acted at her husband's death.

Some months afterwards, I saw Taiaroa, who agreed to the correctness of the above statement, as far as related to himself. He seemed to think that he had acted very discreetly. Kohi was his “teina,”* and it was his duty to obtain satisfaction for his death. In this case, he hoped to obtain it by the assistance of the laws of the Pakeha.

We have here exhibited several points of the New Zealander's natural character, very important for the European colonist to understand, as teaching him that the former has many motives of action quite different from his own, and that it is necessary to study these well, apart from the ideas natural to a European education, before he can hope to be able to refer a native's actions to their right source.

As not the least remarkable, we observe the

* Vide Vocabulary.

PAGE 25

facility with which Taiaroa appeared to adopt our laws, while he was really only endeavouring to make use of them, as far as they served him to carry out his own ideas of what was befitting. At the same time, the Wesleyan missionary and police magistrate, no doubt, looked on his conduct as an example of the rapid march of European civilization, and a proof of the readiness with which British law would be appealed to hereafter.

The result of my experience, derived from residing much among them, taught me to be very cautious how I received as true any statement obtained from purely native sources, if I could suggest to myself any motive for misrepresentations. At the same time—although a New Zealander will not scruple, in many cases, to misstate and deceive, often even without the possibility of thereby deriving to himself any advantage, and apparently influenced merely by the proneness to exaggerate, common to the inventive faculty of a "conteur"—he is also, I firmly believe, incapable of persisting in a statement which he knows to be false, for any considerable length of time, and therefore, if carefully cross-examined, is very likely soon to tell the truth.

This peculiar trait of character cannot fail to attract the notice of any one who has long had intercourse with the natives.

In the course of the above narrative, Te Matahara is described as having frequently cursed Kohi, while he struck the ground, naming at each blow some part of his body. A blow thus given by proxy amounts, in the estimation of a New Zealander, to the same thing as one actually given to the person, and is commonly so spoken of; so that, at first, I was under the impression that Kohi, and not the ground, had received all the blows, and it was only by inquiry that I learnt how the case really stood.

Similar to this is the practice, when a new pa is erected in time of war, of naming some of the largest posts of the stoccade after the chiefs of the hostile tribe, and then firing at them, by way of expressing the deadly nature of the feud; and it is not uncommon to hear a chief complain that he has been shot at, when on explanation it appears that he has only been thus shot in effigy. This form of insult is called a "tapatapa," or "tukutuku." It also comes under the more general

term "kanga," which, although commonly translated "curse," has a more extended signification than that word. Thus it is a "kanga" to use any form of words which can establish a relation between a person, or a part of a person, and the verb to cook, or to eat, so that the person spoken of is the object of the action. Where an Englishman says, "You be d—d!" a New Zealander will say, "You be eat!" or "Your head be put in a pot!" or something to that effect.

Tenei tou roro,

Ko te kowhatu e tu ki te ahi-kai:

Kia reka iho ai

Taku kaigna iho—e.

"O that this were your brain! this very stone placed by the food-fire! So would my banquet be thoroughly grateful to my taste."

These lines are the concluding stanza of a hymn, which I heard sung on the occasion of the death of a chief, who was surprised, killed, and eaten, by his foe. His surviving relatives may therefore be excused for having shewn great sympathy with the spirit to which it gives utterance. It is, perhaps, the strongest form of "kanga" of which the language is capable.

Even to speak of any part of the body, but especially of the head or back, in such a manner that, from the mode or tone of expression, it can be inferred that it is intended to be the subject of an injury or indignity, is equally, in the estimation of a New Zealander, a "kanga," an insult to be avenged by blood according to ancient usage.

When we are aware of the peculiar mode of thinking common to the New Zealander on this subject, we can understand how insulting it is to swear at him, or even to tell him you will "break his head," or "box his ears," favourite expressions in the mouths of Englishmen; nor can we wonder that they have often severely suffered for their indiscretion. Hence we have acquired among them the title of the cursing tribe: "Katahi te Iwi-kanga, Te Pakeha," "What a cursing tribe are the whitemen!"

I was once called upon to endeavour to obtain compensation from a native, who had destroyed, as it was stated, wantonly, several hundred yards of stout bullock-fence. I found that the fence had actually been in great part erected by this man, who was a good workman; but on some dispute arising about the payment, the European, a violent

person, cursed him, and threatened to let loose on him a large and savage dog, which lay chained close to his house. On hearing this, the native threw off his blanket, and, rushing at the posts and rails, vented his rage in chopping them to pieces with his axe.

It has sometimes happened that even missionaries, without being aware of the interpretation their words were capable of, have uttered "kanga" in addressing their congregations, who have taken no more notice of the unintentional insult than, perhaps, to point out the error after the service. On one occasion, however, when a clergyman of great influence and experience unwittingly made a mistake of this sort, the honour in which he was held did not entirely protect him. I first heard the circumstance from old Te Heuheu, at Taupo, where it occurred, who was very angry that a gentleman, while his guest, should have been insulted under any circumstances by one of his countrymen.

When * * * arrived at Te Heuheu's place of abode, there happened to be there some chiefs of Waikato tribe, who were not within the

pale of missionary influence. One of these was very importunate for tobacco, and thought to obtain the object of his desire by saying that he would listen to what * * * had to say, if he would give him some. Then said * * *, "I had better plug your ears with tobacco." These words, though a very natural and innocent joke in English ears, were a "kanga" to the old

chief's mode of thinking, and with this idea, before any one could interfere, he knocked off * * *'s hat, and then brandished his tomahawk, as if he were not yet satisfied.

A New Zealand chief will never carry food, but in his hands, nor allow it to touch any part of his head, except his mouth. He will not even enter a cooking-house, or a building where any sort of food is suspended from the ceiling, lest his head should be for a moment under it. These ideas are instilled into his mind from youth, as part of the dogmas of his religion; and he believes that, if he transgresses the rules of his religion, he will be punished speedily in this world. The spirits of his departed ancestors, jealous of the infringement of their "ritenga" or rites, will commission some spirit of their kin

to enter into his body, and feed on some vital part. The visible signs of this hidden and mysterious process they believe to be the various forms of disease. The mildest forms of disease are hence supposed to be caused by the spirits of those who knew the sufferer while on earth, and are therefore imagined to be more merciful, and more reluctant to injure an old friend and relation: the worst forms are supposed to be caused by the spirit of a dead infant, who, having never contracted any affection for those on earth, tears and feeds on the vitals of his nearest kin without compunction.

With these ideas of the origin of disease, they would never have sought for a cure in the natural remedial effects of herbs or other drugs. And such is found to be the case; their whole efforts being directed to the means of driving or coaxing away the spirit. Of this I will say more in another place; but the digression seemed necessary to render it intelligible, how * * *'s words were so offensive.

To hear any one talk of placing food in his ear—a part of the head—without avenging the insult, would be to a chief to incur the anger

of the spirits of the dead, and the consequent punishment. To a missionary native it would be of much less moment, from his belief that the God, preached by the Pakeha, had power over the malignant spirits of the dead, and would protect him.

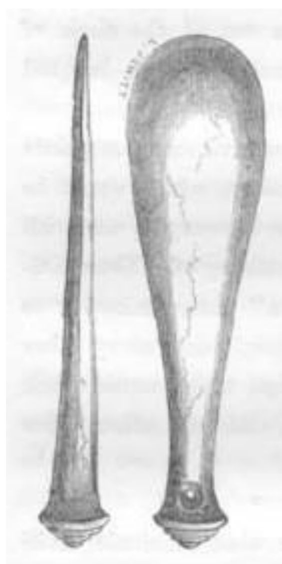
There is another form of "kanga" which is worthy of notice, called an "apiti," which may be translated "double entendre;" the word "apiti" signifying "a thing added," or "a meaning added."

I lived for a long time with a very large tribe, Ngatiwakaue, who had abolished from their vocabulary the word "Kai," in common use over all the rest of New Zealand to signify "food," for which they substituted "tami," because one of their chiefs had, among other names, received that of "Nga-kai" (plur. of food). They could no longer use this word; for such an expression as "Homai nga kai maku," "Give me food to eat," which might be frequently in any one's mouth, might be construed, "Give me Nga-kai to eat." I was often much amused at the difficulty experienced by strangers, when on a visit, in remembering not to use this word in its ordinary sense, and their consequent embarrassment,

when it half slipped out. At length I became so familiar with the synonym of the tribe, that I sometimes used it when out of the circle of old Nga-kai's influence, and was then laughed at for so doing.

Some tribes are more sensitive on these points than others; and an expression, which would be a curse, with one, might be in everyday use with another, and be thought nothing of. Thus Kaitahu use the word “papa” indiscriminately to signify “bread,” or “father,” and many other words with double meanings, which would shock the ears of Ngati-wakaue, and most other tribes in the North Island.

It has been seen with what solicitude Kohi endeavoured to hide his “rakau-pounamu” for his son. This weapon is to the natives as great a treasure, as any of the most precious stones are to us. It is thought worthy to be distinguished by a name, as was King Arthur's sword “Caliburn,” and is handed down, an heir-loom, from father to son. I will therefore give some description of it, and of the stone from which it is fabricated.



In the northern island it is called a “patu-pounamu” or “meri-pounamu.” A very celebrated one which I saw in the possession of Te Heuheu, at Taupo, was of the form here represented, about twenty inches long, the blade about four inches wide, and three-fourths of an inch thick in the middle, tapering on either side to a tolerably sharp edge. The stone was of a pale green colour, mixed with opal, so as to present a wavy appearance, like that of a mackerel sky, translucent at the edge, and not disfigured by a single black speck. This weapon was named “Kaiarero,” and was obtained from a chief of the east coast, whom an ancestor of Te Heuheu had killed in battle.

Specimens of the stone are found, in detached blocks or pebbles, in several mountain torrents on the west coast of the Middle Island. The places most renowned, near which it is sought,

PAGE 35

are Arahura and Ohonu, on the north-west coast, Wakatipu, a lake in the interior, one of the sources of the river Matau, and Piopiotahi, a torrent on the south-west coast.

At the last-named place, a large block of several tons, valueless to the natives from its size, had been brought down from the mountain by some ancient rush of water, and left in the middle of the stream. This part of the coast, although we have as yet no correct chart of it, has for a long time been well known to the sealers. One of these, being at Sidney, heard that this sort of stone was valuable in China, and having seen the large block at Piopiotahi, conceived the idea that he had a mine of wealth within his reach. To some extent he was right. The information which he possessed, in those days of speculation, quickly caused the formation of a company, in which a Manilla merchant was chiefly concerned; and this man, with a party of miners, was sent down to New Zealand to blow the rock into fragments of a convenient size for export. Having cut a new channel for the stream, they, with infinite labour, owing to the extreme toughness of the stone, were able to send a few tons in a vessel to Manilla, to

PAGE 36

test its value. The workmen remained on the spot for several months; after which, having nearly exhausted their provisions, and ruined their tools, hopeless of receiving their arrears of pay, they concealed, by burying in the ground, the fruits of their labour, and then scattered themselves among the small settlements about Foveaux's Straits.

The specimens carried to China were found to be of a quality not esteemed there, being disfigured by the presence of small black specks, like the mica grains in granite. So the speculation failed. The year following, a small quantity was carried to Wellington, and obtained a ready sale among the natives there, at one shilling per pound weight.

In search of this stone, the natives of other places have been in the habit of making long voyages, and journeys across the mountains from the east to the west coast. When procured, it is fashioned, and polished, by rubbing it on flat blocks of sandstone. This is a work of so much labour, that to finish such a weapon, as that above described, often requires two generations. Hence one cause of the great value set upon it. Another

PAGE 37

cause of its value is that the extreme toughness of the stone enables it to bear a fine edge; so that, before the New Zealanders knew the value of iron, they had a useful substitute for it, from which they made hatchets and chisels.*

By some the strange notion has been entertained that this stone was found in a soft state by the natives; it not being credited that they could have learnt the art of fashioning it otherwise. Mr. Banks and Capt. Cook also expressed their wonder by what process this was done; as they found the stone so hard as to resist the force of iron. But sandstone will cut it as readily as it does iron; and holes are drilled through it with the aid of a little fine hard sand and water, and a sharp pointed stick, by a simple process which is described in another place.

Stones of different qualities, determined by different shades of colour and transparency, are distinguished from one another by names, and have corresponding values. The best quality is

* Upon this island there was a larger house than any we had yet seen; but it seemed unfinished and was full of chips. The wood-work was squared so even and smooth, that we made no doubt of their having among them very sharp tools.—Cook's Voyage, by Hawkesworth, 4to. vol. ii. p. 320.

called "kahurangi" (robe-of-the-heavens), a word often used, in the same way as we use the word jewel in poetry, to denote a precious object.

Whaia e koe ki te iti kahurangi;

Kia tapapa koe. He maunga tiketike.

Follow after the little "kahurangi" (jewel, or nobleman),

That you may give birth to a lofty mountain,

are lines which applied to a woman of rank who had fallen in love with a slave, and were sung to her by her relatives who disapproved of her unworthy connexion.

In Phillip's Mineralogy this stone is described under the name of Nephrite, and is said to occur in the Hartz, in Corsica, in China, in Egypt, in New Zealand, and in other islands of the Pacific, its composition being—

Magnesia 31.00

Silica 50.50

Alumina 10.00

Oxide of iron 5.50

Oxide of chrome .05

Water 2.75

99.80

Chapter III

ATIVE POPULATION OF OTAKOU—CAUSES OF ITS DIMINUTION—ERRONEOUS OPINIONS AS TO THE GENERAL DECLINE OF THE ABORIGINAL POPULATION OF NEW ZEALAND—EDINBURGH REVIEW ON THE SUBJECT—NUMEROUS REMAINS OF OLD PAS NO EVIDENCE OF A FORMER LARGE POPULATION—PROPORTION OF MALES TO FEMALES—STATE OF FEMALES—CASE OF

SUICIDE—HEALTH OF NATIVES—CLIMATE—CANNIBALISM—SACRED CHARACTER OF A “TAUA” OR MILITARY FORCE—MEANING OF THE TERMS “TAPU” AND “NOA”—REASONS FOR BELIEVING THAT THE POPULATION HAS INCREASED DURING THE LAST TEN YEARS.

THERE are very few natives now residing about the shores of Otakou. The whalers say that they were formerly much more numerous, and account for their decrease by a great mortality, which befel them during an epidemic of measles, a few years ago, and by losses sustained in their wars with Te Rauparaha.

I cannot myself believe this to be true to the extent supposed. One cause, why a larger po

pulation was formerly noticed here, appears to have been overlooked. It was one of the first places in this part of the Island which was much frequented by Europeans. The natives flocked to, and assembled round, them, because they brought treasures as valuable and attractive, as the mines of California are to the present generation.

When the whales began to desert the harbour, the Europeans sought them in other localities, where it was not long before a native population also sprung up. Thus it happened that many natives left Otakou, in order to go to Waikouaiti, and other places where whaling stations had been formed; leaving behind only a remnant, consisting, probably, of those whose families had originally belonged to it.

Not only at this place, however, but in other parts of New Zealand, a notion prevails that the native population has been gradually on the decrease, since the Islands were first discovered by Captain Cook. The same opinion has latterly been more widely circulated, and the ultimate extinction of the Aboriginal race is now contemplated by many as a matter of certainty.

I believe this to be a fallacy likely to mislead the intending colonist, if he consider it a favourable circumstance—and, at the same time, to act disadvantageously on the native race, if it be thereby regarded as merely sojourning for a time on the earth, and not as comprising a number of highly intellectual human beings, who will eventually take their place side by side with the white man, as equals in civilization.

The period which must elapse before this is thoroughly accomplished will no doubt be a long one; but it is a consummation of events that should ever be kept in view by the colonist; for he has the two powerful motives of duty and interest to encourage him to use his endeavours to bring it about.

A great many circumstances have been mentioned as causes to account for this supposed decrease of the native population; but it is worthy of remark that the only one, that dates from a period subsequent to their intercourse with Europeans, to which much importance has been assigned, is the use of the blanket. With regard to the rest, granting them to be founded on correct observation, which, in many cases,

they certainly are not, it will be allowed that most of them had much greater force in ancient times, long before any European ever visited New Zealand; and that, since the introduction of Christianity and civilization, they have gradually declined: so that, the cause of evil being weakened or removed, we ought now to expect an increase of population to be the consequence. For instance,—the fatal wars, which followed the first partial introduction of fire-arms, have for many years ceased, and can therefore be regarded only as having been a temporary check to population.

I cannot allow the idea, that "superstition forbad this people to give food to their sick, and so killed thousands," to have been well founded. It was the custom, it is true, to leave the care of the sick very much to nature; because the New Zealander, having different ideas as to the origin of disease from ourselves, had no knowledge of drugs of any sort. But a small hut without the pa was built for the sick person, who was there supplied with food. Can it be believed that this practice was so very destructive to life?

Neither can polygamy be fairly assigned as a cause of the decrease of population. It must have existed while the population was increasing to its greatest amount. Besides, it has prevailed in some of the most populous parts of the world.

Suicide—infanticide—witchcraft—and such like practices, whatever might have once been their importance as causes destructive to life, are among those which have materially declined.

In a recent number of the Edinburgh Review,* the decrease of the native population is treated as a well-known fact. The writer of the article referred to places his view of the case before the reader in a very striking and able manner; and, as he also says that he was several years resident in New Zealand, his opinions are on that account the more likely to be adopted by others. For this reason I shall notice some of the principal arguments by which he supports them.

In the first place, the writer says,—"Previous to the establishment of British authority, the aggregate number of the natives was considered to be near 120,000. In 1840, it was calculated, by Dr. Dieffenback, at 114,000. Subsequent ac-

* Jan. 1850.

counts have reduced it to 109,000: and it is the general impression of the missionaries that an accurate census, if now taken, would exhibit a total somewhat, and perhaps even considerably, short of 100,000." None of these numbers, however, can be looked on as the result of a census, or of any other than purely ideal computations. The first was founded on a knowledge of but a part of New Zealand, and that perhaps comprising some of its most populous districts.* And the most that can be said of the succeeding estimates is that they were approximations, made on less rough guesses than the first.

It is clear that no argument can be founded on the supposed correctness of these imaginary numbers; for it is notorious that a practised eye alone is able to form a tolerable estimate of the number of a body of men, even when placed together, as, for instance, soldiers are on a parade. An inexperienced eye will not judge within several hundreds of the correct number, although it may not exceed one or two thousand. How much more difficult—how impossible—to arrive at a just

* Bay of Plenty—Bay of Islands—Hokianga—and other places in the north part of the Island, best known to the missionaries.

approximation to the real amount of the population spread over New Zealand, a space equalling that of Great Britain, from merely travelling through portions or even the whole of the country!

The writer then makes this reflection:—"It should also be remembered that errors in censuses usually consist in omissions, and not additions. Thus, if the errors be assumed to be greater in 1838 than in 1848, the earlier number would probably have to be increased in a far greater ratio than the last; and the actual decrease will, consequently, have been greater than the figures which we have quoted represent."

But as the numbers given for the amount of population, at these different epochs, were not censuses, but imaginary, it appears to me that this argument falls to the ground.

It would, I apprehend, be more correct to say that the numbers of any population are most likely to be exaggerated, in proportion to our ignorance of their real amount; "omne ignotum pro magnifico" being a principle of human error, as true now, as in the days of Tacitus. And, a little farther on, the writer gives a very satisfactory proof of this, in the following quotation from

Jarves's Hawaiian History:—"Cook's vague estimate in 1779 made the population of Hawaii 400,000. But 300,000 would have been nearer the mark." Here we see an exaggeration to the extent of one third of the reduced number, made, too, by a cautious and accurate observer.

I think, therefore, we may more reasonably conclude that the errors in the first pseudo-census of New Zealand consisted not in omissions, as this writer would have it, but in additions. And this conclusion is strengthened, by reflecting that the early estimate referred to was made by persons who knew little of New Zealand, except the northern and more populous parts of it. Should this view be correct, and it be granted that 120,000, the estimate of 1838, was above the mark, we may even come to the conclusion that, instead of having decreased, the population has increased since that time: for Governor Grey, who may be quoted as the best possible authority on the subject, having the advantage of knowing accurately the amount of population of the parts of the Island, of which a census is said lately to have been taken, states, in a dispatch* to Earl

* Dated 9th July, 1849. Vide Blue Book.

PAGE 47

Grey, that the whole native race may be estimated at 120,000.

Hence it would appear, also, that Governor Grey does not coincide in the general impression, which the writer, as above stated, ascribes to the missionaries.

In the same page, it is suggested, that a "diminution in the population may be more safely inferred from the number of abandoned places of abode or 'kaignas,' throughout the country, and from the visible decline of those pahs or kaignas, which come under the traveller's observation after an interval of a few years, without any equivalent increase by migration elsewhere."

The writer has here fallen into a very natural and prevalent error; as will appear, when the habits of the New Zealander, in reference to this point, are understood.

The inference, that the remains of a great number of "pas" bespeak the existence of a more numerous population in past times, rests on the idea that they were all, or the greater part of them, inhabited by natives alive at the same time. But in point of fact the inhabitants

PAGE 48

of these pas were never a stationary body, like those of a town or village in England.

In former days, when one tribe was at war with its neighbour, those families, who were more nearly connected with each other, associated together for mutual protection, and built a "pa" or fortification. These, being intended merely as places of defence, were readily abandoned, when the exhausted state of their neighbouring cultivation grounds, or other circumstances, rendered another locality more convenient. Often, what would appear to us trivial reasons, were to them sufficient for a removal; for instance,—the death of a chief, or of some of his family. Though the spot was thus abandoned, the party, who had once lived there, did not cease to consider it their own. Many of their dead lay buried in the neighbourhood, and no other persons, although of the same tribe, would think of selecting that place for a residence, without the invitation or consent of the descendants of those who had formerly occupied it.

Besides such voluntary removals, when a pa was taken by an enemy, as frequently happened, it was very seldom re-occupied. The victorious party, had they desired to do so, were unable to

PAGE 49

hold a place, situated in a country surrounded by enemies; and, having atoned for some old injury by the success they had met with, were anxious to make good their retreat before the alarm was spread. As to the vanquished, although, as generally happened, a considerable* number of them escaped, they would prefer to divide themselves among their neighbours, or to build a new Pa elsewhere; indeed, the soil stained by the blood of their relations was "tapu" or sacred.†

But there are other circumstances to be noticed, which tended still more to multiply these Pas.

On the confines of the districts inhabited by different tribes, there was generally a wide space of debateable land. Before any fatal cause of dispute arose, parts of each tribe dwelt on this land, and, being connected by intermarriages,

* Thus at the storming of the Tumu, a well-known Pa in the Bay of Plenty, the defenders did not amount to 400, of all ages and sexes; while their assailants numbered at least 1000 armed men. Both sides had firearms. Yet, when the place was lost, after an obstinate resistance, two-thirds of the conquered made good their retreat across an open country; the nearest place of refuge being thirteen or fourteen miles distant.

† While the spot remained “tapu” or sacred, no one could tread on it without offence to the relations of the slain. It required the intervention of a “tohunga” or priest, to remove this interdict.

PAGE 50

cultivated it side by side. There they had Pas to protect them against some common enemy. But when a feud commenced, a separation would take place, either party dreading what the other's intentions might be; and each would fall back on the main body of its tribe. Thus these Pas and lands were left desolate.

At the present day, there are extensive tracts of debateable land in the North Island of New Zealand; and, although the adjoining tribes are not now at war with each other, still peace has not been so long and firmly established, but that, if the question of ownership were mooted, it might lead to fresh disputes. From mutual prudence, therefore, the land remains unoccupied by either tribe; so that the passing traveller, seeing the evident marks of former inhabitants, may easily be led to imagine that the owners of the land had all perished, and that consequently the population of the country had greatly decreased.

The opinion that, in the present day, “pahs and places of abode are frequently observed by the traveller to decline after a few years, without any corresponding increase elsewhere,” is one with which I cannot agree. It is not every traveller

PAGE 51

who takes the pains to inquire into the cause of the observed change, or is indeed sufficiently acquainted with the language of the country, to be capable of doing so satisfactorily. Whenever the abandonment of a Pa, or residence, has taken place, my observations induce me to believe that the inhabitants can be traced to have migrated to some other, it may be, very distant place. Within the last few years, for instance, great numbers of the Te Ati-awa tribe have removed from Waikanae to Taranaki.

The writer says, in support of his opinion, that “in the town of Wellington, the six or seven Pas which existed at the first setlement of Port Nicholson, have dwindled to two principal Pas, and a small knot of natives at the Pa Kumutoto.” But I believe that, if his investigations had been carried further, he would have ascertained that “Taringa-kuri” and his tribe had removed to the neighbourhood of Wairerapa; and that many other natives connected with Taranaki had removed to that place.

It is also worthy of reflection that, when the first settlers went to Port Nicholson, the fact of their being the only large body of Europeans in

PAGE 52

that part of the country made them the centre of general attraction, because they had brought to the country plenty of everything the New Zealanders most desired. As other settlements arose along the coasts, and as the Europeans gradually spread themselves over the country, as keepers of stock, or cultivators of the land, Wellington ceased to be the only point of attraction. This circumstance has doubtless tended to draw away and disperse many of those, who in former days found it more profitable to seat themselves nearer the town.

It is easy to say that "the natives are themselves well aware of the falling off of the population." But who has ever found that any reliance could be placed on accounts derived from natives of the ancient numerical force of their tribe? Speaking of their "taua" or military force, which went out to fight in olden times, they will tell you that it was "he mano," a thousand, or "he tini noa iho," a great many. But these statements always appeared to be the exaggeration of ignorance or vanity: much the same as the vague idea that our ancestors were larger and stronger men than ourselves.

PAGE 53

The next point to be considered is, whether or not there is an undue excess of males in New Zealand; that is, such an excess as might reasonably be supposed to cause a falling off of the population. The writer says that, "even to superficial observers, the most striking peculiarity in the population of New Zealand, is the small number of women in proportion to men." But, before we admit this to its full extent, we should reflect that superficial observers will probably judge from what they see near the European settlements, where there are always a great many males, who have come from a distance, in order to exchange their labour for clothes and other commodities.

$$\frac{\text{Male inhabitants of Pas at Port Nicholson}}{\text{Female inhabitants of ditto}} = \frac{360}{273} = \frac{100}{75{\cdot}8}$$

$$\frac{\text{Males of all ages of the five Pas referred to}}{\text{Females of all ages of ditto}} = \frac{3999}{3082} = \frac{100}{77}$$

In the absence of more complete information, the writer relies principally on the evidence of returns of the population of Wellington, and of five places between it and Taranaki, which is included. From these the following proportions are deduced:— We are informed, however, in a note, that a more

PAGE 54

careful census of the Wanganui tribes,* taken in 1846, gave for result—

$$\frac{\text{Males of all ages}}{\text{Females of all ages}} = \frac{1739}{1501} = \frac{100}{86\cdot5} \text{ nearly.}$$

I may be allowed to add to the above the proportion obtained from a census, made by myself in 1844, of the inhabitants of six places† in the Middle Island, by writing down the name of every individual, and distinguishing the sex:—

$$\frac{\text{Males of all ages}}{\text{Females of all ages}} = \frac{157}{145} = \frac{100}{92.3} \text{ nearly.}$$

This I believe to represent more nearly what are actually the proportions of the males and females throughout New Zealand; for I look on the district between Wellington and Taranaki, which has so recently been ravaged by war, throughout

* By comparing the censuses of the same tribes, taken in 1843 and 1846, it appears that the population of that district had suffered no diminution in the intermediate time.

†

	Males.	Females.	Total.
Banks of Waitaki	25	15	40
Te Wai-a-te-ruati	63	65	128
Taumutu	10	10	20
Wairewa	5	5	10
Hakaroa	43	41	84
Wakaoroi (Pigeon Bay)	11	9	20
	157	145	202

PAGE 55

its whole extent, as one peculiarly unfitted to furnish the basis of a general conclusion on this subject.

Without, however, pretending to determine what may actually be the relative proportions of the sexes, and agreeing fully with the writer that an undue excess of males, for the reasons he mentions, tends to produce an effect disadvantageous to the fecundity of a population, it is contended that we have no reason to suppose that the disproportion, whatever it may be, is such as to account for the alleged falling off of population, or, in fact, that any alteration has taken place in the relative proportions of the two sexes generally, within the period during which the decrease of population is supposed to have been going on. The proportion which

the males bear to the females is the same, for all we know to the contrary, as it was, while the numbers of the New Zealanders were increasing to their present amount from an inconsiderable body.

On reference to the published tables of the Registrar General,* it appears that, at the time of

* Ninth Annual Report, 1848, p. 176, et seq.

the census of 1841, the numbers and proportions of the two sexes in England were—

$$\frac{\text{Males of all ages}}{\text{Femles of all ages}} = \frac{7785224}{8144610} = \frac{100}{104} \text{ nearly.}$$

In the same tables, it is to be remarked, that several instances occur of counties* or towns in which the males were more numerous than the females. For instance,—the following was then the proportion of the two sexes in Tavistock and Okehampton, two towns in the central part of Devon, in peculiarly healthy localities, where there would seem to be no natural impediment to the increase of population:—

$$\frac{\text{Males of all ages}}{\text{Females of all ages}} = \frac{23160}{22708} = \frac{100}{98} \text{ nearly.}$$

We know that the population of England has doubled itself within the last fifty years, notwithstanding the checks on increase due to the large number of marriages which, from prudential motives, take place late in life, and to the number of females who remain spinsters, and without children. Are we to conclude that in a country

* E.g. Surrey (without London), Herefordshire, Staffordshire, Rutlandshire, Lincolnshire, Monmouthshire.

like New Zealand, where, at any rate, such checks never existed, a proportion even as unfavourable, as either of those adduced by the writer, would be a bar to the increase of population?

Further conclusions, unfavourable to the increase of population in New Zealand, are drawn by the writer from the small number of children in proportion to that of adults, as shewn by the tables already referred to, and by comparing these numbers with numbers given by other statistical tables for Ireland and the United States.

It will, doubtless, be granted that any comparison of statistical tables, unless known to be constructed on an uniform plan, is very likely to lead to error. The returns relating to New Zealand, from which the small number of children is inferred, divide the population into four classes—men, women, boys, girls—which are indefinite terms. The numbers they give are,

therefore, of no value for comparison with numbers taken from other statistical tables, unless we know what age was taken to fix the limit between the adult and the child. As it would be impossible to ascertain with accuracy the age of a New Zealander, the missionaries or others, who framed the tables,

were no doubt guided by external appearance. I think, therefore, it will be allowed, that no argument can be based on their authority, except so far as regards the actual numbers of males and females of all ages.

As a supposed cause of deficiency in the numbers of females, the writer insists much on the degraded state in which they are held in New Zealand.

Their position, it is true, will not bear comparison with that generally enjoyed by the weaker sex in more civilized countries; but it never appeared to me to be nearly so bad as described in the following sentence:—"The most severe and painful labour falls on them. They bear heavy weights, and do nearly all the field-work, besides all the work in doors. They are literally treated as beasts of burden. It is to be feared that the misionaries, having for the most part been struck with the enormity of those grosser practices, which they demed peculiarly sinful, have, in their teaching, neglected other no less essential moralities."

No one, I feel certain, would have recorded such an opinion, who had ever seen the New Zealanders

dragging their large canoes from the woods, where they were built, a distance often of many miles, to the nearest river, or felling and burning timber, in order to prepare ground for cultivation. Such work is the peculiar province of the males. It is the duty of the female to prepare baskets for the crop, and, when packed, to assist in carrying it home; but his latter work is chiefly performed by slaves of both sexes; for New Zealand has its privileged clas of females, who are principally occupied in weaving mats, in domestic cares, and other sorts of employments more suited their sex.

There are powerful motives* which forbid a New Zealand gentleman to allow a basket of food to come in contact with his back; and for that reason the women and slaves are most frequently seen carrying potatos for sale about the European settlements. But view him under other circumstances, stript, and prepared to exert his strength in felling the trees of the forest, and you will acknowledge that he does his share of labour manfully.

How far the missionaries might have succeeded in prevailing on the New Zealanders to discontinue the practice of making their women carry

* Vide p. 30, and Appendix.

PAGE 60

heavy loads on their backs, and in inculcating other “no less essential moralities,” it is difficult to judge. But, before we suffer our humane sympathies to blame any of them on this account, we should not forget that a great deal of labour, equally unbecoming the sex, is performed by women even in our own country. Witness the heavy loads constantly carried to Covent Garden market on the heads of Welch women. Witness also the condition of the female apprentice very generally in our farm houses. For, if it is from the omission to teach such an essential morality, that the New Zealand women are now to be seen carrying the heavy loads on their backs, what must have been the omissions of our own clergy and dissenting ministers?

It has not, I apprehend, been sufficiently considered, that time, and altered circumstances, will alone avail to eradicate many of those bad habits and practices, which have acquired strength from the instructions and example of ages.

It would be interesting to inquire, how many immoralities, now in practice among the various nations of Europe, are to be traced to old habits of their heathen ancestors, which have been re-

PAGE 61

tained, notwithstanding that Christianity has been the professed religion for so many centuries.

The following passage completes the writer's picture of the wretched condition of the New Zealand female. I place it before the reader, and, at the same time, what I hope will be considered satisfactory proof that he has, at any rate in one instance, been deceived as to the grounds on which he appears to have formed his opinion.

“Nor is it,” he says, “by hard labour alone that the Polynesian woman suffers. For small faults, real or pretended, they are often cruelly beaten, and, for grave offences, killed. For example,—about the middle or latter end of June, 1843, one of the wives of a native chief at Kaweranga-on-the-Thames (New Zealand), for some alleged offence, was hung up by the heels, naked, and exposed to the view of the whole tribe. In that state, she was most barbarously beaten. This treatment had such an effect upon her, that she got hold of a musket loaded with ball, placed the muzzle towards her body, and fired it by placing her toe against the trigger. The ball passed through her lungs, and lodged

PAGE 62

in her spine. She languished for eight or ten days, and then expired.”

We are not informed, on what authority this statement rests. But, if my recollection does not deceive me, the same tale, or something like it, appeared in a local newspaper, where simple facts were frequently to be found similarly distorted.

It so happened that I visited Kauaeranga shortly after the event took place, and, as it was my duty to do, made inquiry on the spot into the circumstances of the case. I copy the following

account of it from the Report made by me at the time to the proper authorities:— "Auckland, 13th July, 1843.

"On my return to the Mission Station, I heard that a very sad case of suicide had occurred during my absence, at a little settlement below Mr. Preece's*house.

"A married woman, named Tuimuka, had formed a criminal attachment to a young man, named Wharemahi, while residing apart from her husband, but under the protection of a matua, (relative) named Kaheke. One morning they were

* Resident Missionary.

discovered, and the little party immediately crowded around the delinquents: Kaheke gave both a severe scolding, and also struck the female two or three blows with his hand, who drew her blanket over her head, and said not a word. About two hours after the retired to a house, in which had been hung up a tapued gun: this she loaded, and, placing the mouth close to her throat and leaning over it, discharged it.

"Mr. Preece, who saw her soon after, informed me that the ball passed by the side of the windpipe, and could be felt in the muscles at the back part of the shoulder, just about the upper edge of the scapula. "Having lingered seven days, she died. During this time she spoke but little, replying to Mr. Preece's inquiries, that she and her lover had agreed that, if discovered, they would shoot themselves. The young man threatens to kill one of Kaheke's slaves as a payment. This person was for several years a missionary, and lived, when a lad, in the service of the Rev. A. Browne, of Tauranga. So firmly rooted are the habits and superstitious feelings which have grown up in minds through many generations."

The offence, then, instead of being of a trivial nature, such as to be characterised by the term "some alleged offence," was a very grave one. The female was not, as stated, "hung up by the heels, naked, and exposed, &c.," a mode of punishing a female which I have never heard of as having ever occurred in New Zealand. Her husband was not present; and the observation, that she was one of his wives, appears to be gratuitous. The tale, on which the writer has relied, has, no doubt, misled others as well as himself; for it is dressed up in a style admirably suited to make an impression on the minds of European settlers anything but favourable to the Aborigines.

It is satisfactory, however, in their defence, to be able to appeal to the testimony of so impartial and accurate an observer as Captain Cook, who does not appear to have noticed the wretched condition of the females in New Zealand. On the contrary, he tells us that "the disposition both of the men and women seemed to be mild and gentle," and that "they treated each other with the tenderest affection."*

* Vide Hawkesworth's Collection, 4to. vol. iii, p. 42.

The state of health of the New Zealander next comes under the consideration of the writer, as having had an effect on their numbers; and his conclusion is that "their constitution is what we should call unsound."

That phthisis is a disease of which a great many of the natives die annually is a fact too well established to admit dispute; but it seems doubtful if strumous complaints are so prevalent with them, as in our own country; and I am certainly not disposed to agree with him in considering a strumous habit of body, by any means, "universal" among them.

His argument, that the Maori, having migrated from a tropical climate, brought with him the habits of the tropics, and so generated an unsound constitution, if admitted as fact, can hardly be received as a reason why the Aborigines should have declined in numbers within the last half century, but rather as a reason why they should never have thrived at all in the climate. That this latter supposition must be rejected, is proved by Captain Cook's statements,* repeated on several occasions, that the natives, in his day, appeared to

* Vide Hawkesworth's Collection, vol. iii. pp. 42, 56, 57.

be a peculiarly healthy and vigorous race of men, untainted by disease.

How far the dress and dwellings of the New Zealanders asimilated with those of their more tropical brethren, every one may determine for himself, after reading the accounts given on the subject by Captain Cook* and other travellers. I cannot, however, imagine that their health can have been prejudiced by the habit of not wearing hats or shoes;† nor can I admit that the climate of New Zealand can be fairly described as "an Irish or Channel Islands' climate." We have very good authority for concluding that the mean annual temperature, in the extreme north of New Zealand, is about 59° Fahr.; and, in the extreme south, about 53° Fahr.; in other words, that the climate of New Zealand, from north to south, varies only between that of Naples and of Jersey, with the great advantage of being much more equable than that of either of those places.‡

The writer also suggests, that cannibalism is calculated to exercise an unfavourable effect on the

* Vide Hawkesworth's Collection, vol. iii. pp. 49–53.

† In the southern parts of New Zealand, sandals were commonly worn by the natives, before the arrival of Europeans.

‡ Vide infra chap. viii.

human constitution, wherever it is practised. It may be so; but I cannot agree with him that "the New Zealanders have fed in-and-in, as well as bred * in-and-in for generations."

They ate the flesh only of the slain of other tribes, who were their enemies; and when they did so, their conduct was regulated by certain forms. In order to allow the reader the better to arrive at a just conclusion on this subject, the following explanation is offered of what were generally the circumstances which led to, and attended, the eating of human flesh.

When a “taua” or military force went out to battle, it was supposed to be “tapu,” that is to say, under the immediate influence of the spirit of some dead ancestor, who took a lively interest in the affairs of the tribe, and by whose counsel and guidance it acted. Constant communication between the “taua” and the spirit was kept up

* In a note we are told, that “what we call incestuous unions were formerly not uncommon. The brother sometimes took his sister to wife.” I never met with but one case of this sort, and there the brother and sister, although children of the same father, had different mothers. This connexion was, however, always spoken of in such terms, whenever it was referred to in conversation, as convinced me it could never have been a practice sanctioned by general use, even in former days.

by the intervention of one or two old chiefs, who were called “Tohunga,” from their having the power of pointing out what was its will.

If the enemy's Pa was stormed, part of those who were taken were killed, and the remainder reserved for slaves. The body of the first person slain was sacred to the “Atua” or spirit, who had guided them to success. It was devoted to the Atua to keep him in good humour, or in their own words, “kia koa ai.” The heart of the victim was fixed on a stake, and the hair* and the ear were preserved to be used afterwards at the

* This ceremony of making “noa” is called “whangaihau.” During its performance, portions of the hair taken from the heads of the slain are tied to the stems of a species of grass called “toetoe,” and each individual of the “taua” holds one of these in either hand. The whole body of men are then drawn up in array, in the same manner as for the war dance, all their clothes being thrown aside. While the priest chants a “karakia” or incantation in measure, the “taua” keep time by leaping together, and by other uniform motions of the body. This ended, they are no longer “tapu” or sacred.

When Captain Cook was at Queen Charlotte's Sound, Mr. Monkhouse, the surgeon of his ship, brought on board, from a place where he saw many deserted houses, the hair of a man's head, which he had found, among many other things, tied up to the branches of trees.—Vide Hawkesworth's Collections, vol. ii. p. 392.

This hair had probably been employed at the ceremony of “whangaihau.”

ceremony of making “noa” the “taua,” that is, of restoring the men who composed it to their ordinary condition, by severing the intimate connexion existing between them and the “Atua” so long as they remained “tapu.”

On their return home they were not allowed to enter their habitations, or to hold any direct communication with their families who had remained there, till they were made “noa.” Before, however, this ceremony took place, whatever remained of the human flesh which they had lately been devouring, was thrown away; for, being “kai tapu” or sacred food, it should only be touched by persons who were “tapu” or sacred; in fact, the very touching it was sufficient to make any one “tapu.”

One female alone, the “wahine ariki” or elder female of the elder branch of the family, from which the members of the tribe were descended, was permitted to touch this “kai tapu.” In order to perfect the ceremony of making the war party “noa,” it was her duty to eat the ear of the first-slain, set apart as before mentioned.

No other female ever presumed to taste human flesh. It was believed that the transgression of

this law would be followed by “aitua” or evil omen, and that the tribe would meet with some great reverse on their next encounter with the enemy.

I once told a chief, who had only a short while before killed and feasted on some of his enemies’ tribe, that many persons in England believed that his countrymen had learnt to eat human flesh, because they had not enough of other animal food within their reach, dogs and rats being their only animals before Captain Cook visited them. The idea was evidently quite new to him, and not very agreeable. He at first began to enumerate the various “kai rangatira” or gentlemen's food, which his forefathers had, in order to prove that they had always plenty to eat. There was the “mango” or shark, the “koura” or cray fish, “huahua” or potted birds, besides preserved eels, and a variety of other dainties. His vanity being piqued, he was anxious to convince me, and so proceeded, with the assistance of those who sat near him, to give an inventory of their different descriptions of food.

All at once he thought of an argument, to him quite conclusive. This was, that human flesh was

“kai tapu wakaharahara” or food very exceedingly sacred, which women were never allowed to taste. He insisted that, if his ancestors had been driven to eat it by necessity, the females would have eaten of it, as well as the males.

I never attached much credit to the idea that the practice in question was to be attributed to the “want of a meal;” for, as this chief said, his ancestors could never have found it difficult to supply themselves with food in abundance. Besides, many other nations who have been maneaters could not have been supposed to be prompted to taste human flesh by a similar necessity. For instance,—in Africa, where animals so abound, it is well known that the same practice has prevailed to a great extent.*

The New Zealanders, in the present generation, cannot give any very satisfactory account how the custom of eating their enemies was introduced. It seems probable that the islands were colonized from more than a single source, and that cannibal-

* It is reported that, in places in the interior of that Continent, human flesh is still consumed as ordinary food; men's limbs being hung up upon the shambles for sale, like butchers' meat in Leadenhall market.—Lardner's Cyclopœdia—Domestic Economy.

ism was a practice familiar to some of the first settlers, and came into use among them at an early period. I have, however, met with a local tradition, pretending to trace it to its origin. My informant belonged to one of the families of the extensive tribe "Waikato," and was a person well versed in legendary lore. The tale, nearly in his own words, will be found in the Appendix; the following is the translation. It is not imagined that it is much to be depended on as an historical fact; but is offered to the reader rather to exhibit the habits of thought of the people.

"Kai was the cause of the beginning of eating human flesh. He ate part of the whale 'tutunui.' The daughters of Tinirau regarding this, and talking it over, Kai was killed. Tinirau killed him, and ate him. Sometime after this, Tuhuruhuru was killed as a payment for Kai. So the payment for Kai's death was complete. Tuhuruhuru was paid for by the death of Mangopare, and of Mangawaho. Wakatau killed them, and then, regarding how matters stood, he burnt the house of Tini-o-manono. From that time, the practice grew among succeeding generations; I mean the practice of eating men. It was after that the

canoes, Arawa, Tainui, Te Matatua,* and the rest had crossed over the sea to this island that the eating of man began."†

That the eating part of a whale, should have been followed by such serious consequences, must appear quite unintelligible, without an explanation of some of the very peculiar ideas common to the New Zealanders. It should, therefore, be stated, that a belief exists among them that, when the spirits of the dead wish to visit the earth, they always enter the body of some living being, as their temporary abode. The lizard is their favourite resort on these occasions; and therefore that animal is generally held in great awe. A fish, or spider, is also frequently selected. The whale was probably the fish, which was supposed by Tinirau to be the favourite resort of his ancestor "Tutunui," when on a visit to the earth; and the carcase of one of these fish having been cast ashore

* The names of several canoes are preserved, in which the ancestors of the New Zealanders reached the Island. Tradition says, that they came from a country, called Hawaiki. From the crew of the Arawa are sprung the Natives of Maketu, Rotorua, and the neighbouring lakes, of part of Taupo, and of Wanganui: from the crew of Tainui the extensive tribe "Waikato:" and from Te Matatua the tribe Ngatiawa.

† Vide Appendix. The original paper in Maori.

on some part of his land, he would naturally have made it “tapu” or sacred to Tutunui, by calling it by his name. Under such circumstances, Kai's eating part of it was quite as insulting, as if he had eaten a part of the original Tutunui. So Tinirau, not liking to rest under the stigma, that an equal payment had not been obtained for his ancestor—the constant subject of conversation among his daughters—resolved to kill Kai and eat him.

Returning to the subject more particularly under consideration, it would appear, from what has been said, that of those causes, which have been generally supposed most active in destroying the native population, some have latterly either ceased to exist, or, at any rate, have materially decreased in importance, and that others never existed at all. It is therefore contended, that, there are sufficient grounds for believing that, whatever checks it might have received from wars, or other temporary causes, in former times, for the last ten years, at least, it has tended to increase.

I own that, at first, I adopted the more favourite hypothesis; but after five years’ residence in the country, during a great part of which time

I was in constant intercourse with the Aborigines, in different parts of the Islands, I was so far from recognizing any visible signs of a decreasing population, that I began to doubt its correctness.

On reading Captain Cook's account of his visit to New Zealand, it is observable that he never speaks of the existence of a numerous population. The Bay of Plenty, and the east coast about Poverty Bay, appear to have been then, as now, with the exception of the banks of the river Waikato, of which he had no opportunity of judging, the most populous districts.

The natives about the “Waihou” or Thames,* he remarks, did not appear to be numerous.

At Queen Charlotte's Sound† he estimated the inhabitants of the whole neighbourhood scarcely to exceed four hundred. And at Admiralty Bay‡ he found only some huts, which seemed to have been long deserted; but saw no inhabitants.

With regard to the rest of the Middle Island, he says, that its population appeared to be trifling, and that a great part of it was destitute of inhabitants.

* Hawkesworth's Collection, vol.ii.p.357.

† Vide idem vol.ii.p.405.

‡ Vide idem vol.iii.p.28.

How, then, is it that the notion has become so prevalent that, when Europeans first visited New Zealand, they found so much larger a population than at present exists?

The following considerations appear to point to a probable source of error.

The natives, during the period of our early intercourse with them, were mostly found congregated together in large bodies, for mutual protection, in fortified Pas, or else about the bays and streams in their immediate neighbourhood. The sites of these Pas were necessarily adjacent to rivers and harbours, the best positions for fishing. These also were the places most likely to be visited by Europeans. It is also to be borne in mind that the native population of a district would be sure to flock to any place which became resorted to by traders, from a desire to obtain possession of European goods.

It seems probable, therefore, that an overestimate of the population may have been made, from generalizing on what was observed at these places.

Since, however, the introduction of Christianity, and more extensive trading operations with Euro-

peans have given a new direction to their thoughts and energies, their ancient animosities have lost much of their former force, and the prosecution of feuds, handed down through ages, has been generally abandoned. Hence the necessity of living together in large bodies has become less urgent. In the present day (1845), small parties, the union of two or three families, sometimes single families, are often found in detached localities, wherever the soil is richest, or the neighbourhood of a stream, or other natural circumstance is most attractive. To a superficial observer, therefore, the population may well appear to have diminished, while it is in fact only more scattered.

There is then, it is believed, no sufficient reason to anticipate the extinction of the Maori race, except by the possible means of its becoming blended with the European stock. This, too, is an event, the accomplishment of which must be very remote under any circumstances. The number of half-cast children is, as yet, very trifling; probably little more than three hundred. The Celts of Wales, our close neighbours, still, to a great extent, preserve their language, and much

of their national peculiarities, though they have for centuries been incorporated with the English.

In a future day, something similar may be observed in New Zealand. The long line of coast between Tauranga and Cape Palliser is, without doubt, its least eligible district for colonization; both because, having no good harbours, it is less accessible; and because the country* in connexion with it contains the largest aboriginal population. It may therefore be regarded as the last retreat of the Maori race; and we may contemplate the possibility of its eventually occupying, with respect to the rest of New Zealand, the same relation which Wales now does to England.

* Including Rotorua and the lake district, as well as the country inhabited by the Uriwera.

Chapter IV

TUHAWAIKI'S FLEET—HIS CHARACTER—SKILL AS A DRAFTSMAN—LAND CLAIMS—SINGULAR HISTORY OF CERTAIN TITLE DEEDS—MONSTER CLAIMS—RESPONSIBLE OFFICE OF THE COMMISSIONER—ABSENTEE NATIVES LIABLE TO SUFFER INJUSTICE—INDISCRIMINATE DISTRIBUTION OF CROWN GRANTS—TO WHOM BENEFICIAL—TO WHOM HURTFUL.

A FEW days before that appointed for the termination of the Commissioner's investigations, two or three large sealing boats arrived from the southward, with Tuhawaiki and his party.

They went first to Waikouaiti, a whaling station belonging to Mr. J—, who claimed a large tract of land there; and the next morning, although it blew a violent storm from the north-east, we saw Tuhawaiki's squadron making for the harbour, which it soon after entered without accident. Mr. J—, who came with them, told us that he, although an old sealer, would not have ventured out in such weather, had he not been

persuaded by these natives, who are not only very bold, but very expert in sailing their boats.

Tuhawaiki, who has obtained the inappropriate sobriquet of Bloody Jack from the whalers, was a chief of a very intelligent and pleasing address. He spoke a little English, of which, and of his English dress, he was evidently proud. His influence over all the natives present was decided, and appeared to be very beneficially exerted for all parties. He displayed that remarkable power of memory at which I have often wondered in the New Zealander, repeating a long list of miscellaneous property, which he, Pokeni, and others, had received at different times, specifying what share each had obtained on division.

I thus found that several statements previously made by Pokeni, as to payments made to him for land, were untrue; and the old man was obliged to acknowledge his deception.

Sometimes Tuhawaiki's account of goods received did not correspond with Mr. J—'s written lists of property paid: the latter, however, was always ready to admit the error to be most probably his own. Indeed, this native had so good a character for integrity, that he fre-

quently, as we were informed, obtained on credit slops, flour, and rum, in large quantities, which he retailed both to his own countrymen and to the whalers.

We were much amused at the pride the whalers evidently took in him. He was both their patron and their protegé; and was appealed to as evidence of what they had done towards civilizing the New Zealanders.

Colonel Godfrey, who had examined most of the claims to land in the Northern Island, was much struck with the straightforward and willing evidence given by this chief in all the cases examined, and with the skill displayed by him in illustrating his descriptions of boundaries by tracing with a pencil the line of coast, and the positions of islands, rivers, &c. In these

sketches, however, he paid no regard to relative distances; as I found afterwards by visiting some of the places described. He would delineate a boat harbour or river very accurately; and was always anxious to mark out the best anchorage by the usual sign of an anchor; yet, perhaps, although fifteen or twenty miles distant from each other, in his chart they would not appear to be more

than one mile apart. In cases where it was more necessary to obtain an accurate knowledge of a distance, I was obliged to make him compare it with the distances of objects we could see, in order that I might reduce it to our standard. This is, in fact, the only way by which natives can describe long distances, as they have no fixed unit of measurement* corresponding with a mile or league.

Tuhawaiki brought his son with him, a lad of about fourteen, who, he said, would be a great man, because he had six toes on each foot, like his great uncle, Te Wakataupunga, and one of the sons of Goliath of Gath.

Patuki or Topi, a young chief of rising influence, and a nephew† of Tamaiharanui, was also present. His appearance was more European than that of any New Zealander I have ever seen. He spoke very good English, was dressed in the style of the better class of English sailor, or mate of a merchant vessel, and had the cha-

* The New Zealander's standard of measurement is a “whatianga,” which corresponds to the cubit, being the length from the bend of the arm to the tips of the fingers; or the “kumi” or “maro,” the space between the extremities of both hands, when the arms are stretched out horizontally and in the same straight line.

† Vide Genealogical Table, chap. v.

racter of being one of the most expert whalers on the coast.

Several claimants of small tracts of land—in some cases merely a few acres—came from the neighbourhood of Foveaux's Straits, to establish their titles. There appeared little doubt that they had generally given for them ample consideration, and that they were never likely to be disturbed in their possession, having been resident thereon for many years. These persons all presented parchment deeds, with fine seals, drawn up in the forms in use in Sydney or England, which were, probably, nearly as unintelligible to them as to the New Zealander, who, of course, could never have understood them.

Colonel Godfrey justly estimated the value of these deeds, and often surprised and disappointed their possessors, by saying that he should have thought better of a scrap of paper, containing a few lines written in the native language.

The history of their origin, and of most like them, was rather amusing. A lawyer's clerk, finding a temporary absence from Sydney convenient, conceived the idea that, as there was at that time a great rage for buying land in New

PAGE 84

Zealand, he might employ his time to advantage in that country. He therefore prepared a cargo of these parchment deeds, leaving blank spaces for the names of places and persons, and with them visited various parts of the coast. He seldom failed to find willing purchasers at five guineas per deed.

Though such documents could fairly have no intrinsic value in the eyes of any sensible person, if unconfirmed by the original proprietors of the soil, they had, I was assured, been found very useful at Sydney. There land speculations were then in fashion, and their formal appearance, with the addition of a tattooed face, scrawled in place of a signature, gave them a marketable value. In many cases, goods to a large amount were sent to New Zealand without any security that they would ever be paid for, other than the deposit of such a document as one of the above.

Of the claims to extensive tracts of land, only a part were investigated. The rest had been probably abandoned as untenable, now that it was found that they were to be examined thoroughly; or because they had become part of bankrupts' estates, as they had in some cases;

PAGE 85

and had thus fallen under the neglect to which property so circumstanced is often sacrificed.

The claimants, however, of this class, or their agents who were present, could generally give no more description of the boundaries of the lands which they claimed, than that contained in their deeds, which was often no more than a certain number of miles along the sea-coast, from a named point, the extent inland being as far as the hills, or else far enough to make up the number of acres claimed. The names of places given were more often those by which they were better known to the whalers and sealers, than to the natives themselves.

The internal evidence, therefore, which they offered was, that they could never have been derived from native dictation,—indeed that they could with difficulty have been made intelligible to the natives, whose signatures were attached, even by a person who had an entire knowledge of the language. The only means, therefore, of obtaining a tolerably accurate description was to refer to the natives present for their statement of the boundaries of the lands they acknowledged to have sold. In one instance it

PAGE 86

was evident that the claimant was thereby given even a larger number of acres than he demanded. This, however, was a peculiar case, for he had been long resident in the country, and had paid, at different times, a very large amount of property to the natives. He was, besides, on friendly terms with them, so that they were anxious to deal generously by him.

It appeared, at the same time, from observations made by the natives, even when they shewed a desire to give evidence favourable to the claimants, that most of the monster claims had originated simply in the purchase of a right to occupy sufficient ground ashore for the requirements of a whaling station, and to fish along a certain extent of coast, to the exclusion of all others, within a reasonable distance of the station.

The nature of their tenure was, in the first place, what the natives term “he noho noa iho,” which is about equivalent to what is called a “squatting license” in New South Wales; in fact, one expression is almost a translation of the other. When it seemed probable that New Zealand would, at no distant time, become a British Colony, there naturally arose a desire to

substitute for this holding a more permanent claim; and, by the payment of property of comparatively trifling value, it was not very difficult to obtain the signatures of a few chiefs, who, in some instances, were at the time on a visit at Sydney, to deeds of the nature above described.

It was indeed affirmed by the natives, on several occasions, that the coast boundary, set forth by the claimant, only defined the extent of his right by sea; whereas he would have it to serve for the base line, which was to determine the extent of his property on shore.

Among the claims not examined by the Commissioner, was one of a million of acres, in the neighbourhood of Banks's Peninsula, alleged to have been purchased from a single native called Gotok. I was for a long time unable to discover who Gotok could be; but at last found that it was the whaler's pronunciation of “Koroko,” an old chief residing at Waikouaiti. I afterwards inquired of him, how he could have thought of selling so much land, which could not possibly have belonged to him? His reply was characteristic. He had heard that the natives residing at Kokourarata and Hakaroa had sold land, to

which he had also a claim—for he was one of those who had moved to the south, through fear of Te Rauparaha—without asking his consent, or sending him any part of the payment: he therefore sold the whole district to shew them his displeasure.*

On the Commissioner, whose duty it was to examine and report on these claims, a serious responsibility rested. The local Government trusted to him for faithful and correct information, on receiving which, it would give the claimant a grant to a greater or less number of acres. Whatever the real nature of the claim, whether fairly bought from all the original native proprietors or not, it would, when fortified by such authority, have a greatly increased value in the eyes of the public.

It appeared most probable that the claimants of large tracts would, on obtaining the much desired Crown grant, divide and sell their property to a class of persons who were more likely to become resident proprietors. Now should there have been any flaw in the title derived from the native sellers—should it turn out that there

* Hei wakahe i a ratou.

was in reality a considerable number of natives, who had a just title to, and were then, perhaps, in actual possession of the soil, who at the same time had never been consulted as to the sale, or received any share of the payment—the unwary purchaser, under the idea that the

title (a Crown grant) must, from its nature, be unexceptionable, would find, on going to the spot, either that he could not get possession at all, or that he must, at any rate, pay for the land a second time. In all cases, a large proportion of the lands claimed were at a distance from the place where the Commissioner held his court. It was certain that the claimants would not, if they could help it, bring forward native evidence unfavourable to themselves: and it was often highly probable that there were other native proprietors of the soil, who had never been parties to its sale. They, perhaps, were seated quietly at home, ignorant of what was passing before the Commissioner; or, if they had heard that some other natives had sold their land to the "pakeha," it accorded rather with their habits to bide quiet till he came to take possession, and then get up to defend their right.

PAGE 90

Besides the claimant, then, and the natives present in court, there were two other classes of persons interested; viz., absentee natives who had valid claims, and the honest unsuspicious settler, who might become a purchaser with the intention of occupying his estate with his family, and thus proving a valuable member of the colony. And these two classes were assuredly equally deserving of the benevolent consideration of the Government with the former—if not more so.

It was, moreover, but fair to those who had justly purchased their lands, and had therefore good and undisputed claims to them, that due precautions should be taken before the issue of a Crown grant. For—if thereafter it frequently occurred, that persons who purchased land under such a title could not obtain undisputed possession of their estate—a discredit would fall alike on all similar titles; as it would be impossible for the public to distinguish between the good and the bad.* It would then be discovered that

* Good and bad are here used, not as expressing what the titles might be deemed in the Courts of Law, but as expressing the light in which they would be regarded by the natives, which would represent their actual, though perhaps not their theoretical, value.

PAGE 91

the only persons benefited by an extensive and indiscriminate distribution of Crown grants were those who, having made hasty and imperfect purchases from natives incompetent to give them a good title, had resold to the unwary newly-arrived colonist on the first opportunity. Whereas this latter class of persons, who, it is to be feared, might be numerous, would be injured most unjustly, and perhaps ruinously; as well as all those who, having originally made good purchases from the natives, had retained their lands in possession; and who, if subsequently they wished to sell, would find their property depreciated in value, by the discredit which had fallen generally on all titles of similar origin.

Chapter V

PEDIGREES OF NATIVES—TRADITIONARY HISTORY—ITS WORTH—NATIVE LAWYERS—CLAIMS TO LAND, HOW PROVED BY NATIVES—RIGHTS OF FEMALES IN LAND—HISTORY OF THE SOUTHERN TRIBES—PRACTICAL VALUE OF TABLES OF PEDIGREES.

WITH the New Zealander, genealogical questions are inseparable from investigations of claims to land.

On this occasion I obtained much information respecting the early history of this tribe. And with what I afterwards learnt from other sources I was able to form some Genealogical Tables, in which the pedigrees of most of the principal persons alive at that time are traced for fifteen or sixteen generations; so that their relationship to each other may be seen at a glance.

It was not till I had compared the accounts given by different persons, who resided in distant

parts of the country, that I attached any particular value to this sort of traditionary history. But I was then so struck with the remarkable manner in which they coincided with each other, often when least expected, that I felt satisfied that dependance might be placed on their general accuracy.

Part of Table A, namely, the direct line from Tahupotiki to Tuhawaiki, was taken down from the statement of the latter chief, when at Otakou; and the part of Table B in italics was communicated by a person learned in these matters, named Tiramorehu, who lived at Moeraki. Tiramorehu was most interested in the pedigree of Te Wakaemi, the chief of Moeraki, and therefore stopped short at Te Rangituamana; contenting himself with saying that he was an ancestor of Tuhawaiki. In fact, he merely made the digression to shew the connecting link between the families of the two chiefs; and then followed up Te Wakaemi's branch to its termination. We may therefore fairly regard his and Tuhawaiki's accounts as having been handed down through separate channels; and it will be seen that either of them confirms the validity of the other: for Table A

gives nine generations from Tahupotiki to Ngakauiro inclusive; and Table B gives the same number of generations from Whatiua, the younger brother of Tahupotiki, to Te Aomuraki, a wife of Kakauiro or Ngakauiro.

The circumstance, also, that a name was in some accounts given at full length, while in others only in a contracted form, although at first rather perplexing, appeared to me to be an additional evidence of authenticity. Thus,—Tawhakiterangi, of Table A, is simple Tawha, in Table B.

I may further observe that, in tracing a pedigree from a particular source, when the line passes through a female, it is the constant practice to record the name of her husband; and hence an undesigned connexion was often discoverable between the statements derived from independent sources.

My informants did not content themselves with a bare recollection of names; but related the most remarkable actions connected with the lives of their different ancestors. The history of the migrations, and wars, and losses, and triumphs of the tribe, generation after generation,

seemed to be preserved in their retentive memories, handed down from father to son nearly in the same words as originally delivered.

An old chief, when interrogated as to his belief in the traditions of his tribe, replied that he had been instructed by his grandfather, and that he now repeated to his grand-child, who sat at his feet, what he had thus learnt; so that he could speak positively as to the truthful transmission of what he had heard for five generations; and that his grandfather's grandfather could probably have done the same. Why, therefore, should he doubt of its faithful transmission from its origin?

We, who have so long trusted to the authority of books, are, I am persuaded, too suspicious of the credibility of the traditionary history of a people who have not yet weakened their memories by trusting to a written language.

It is worthy of mention also, that the more important families of a tribe are in the habit of devoting one or more of their members to the study of this traditionary knowledge, as well as to that of their "tikanga" or laws, and the rites connected with their religion. Persons so educated are their books of reference, and their lawyers.

Page 94 A

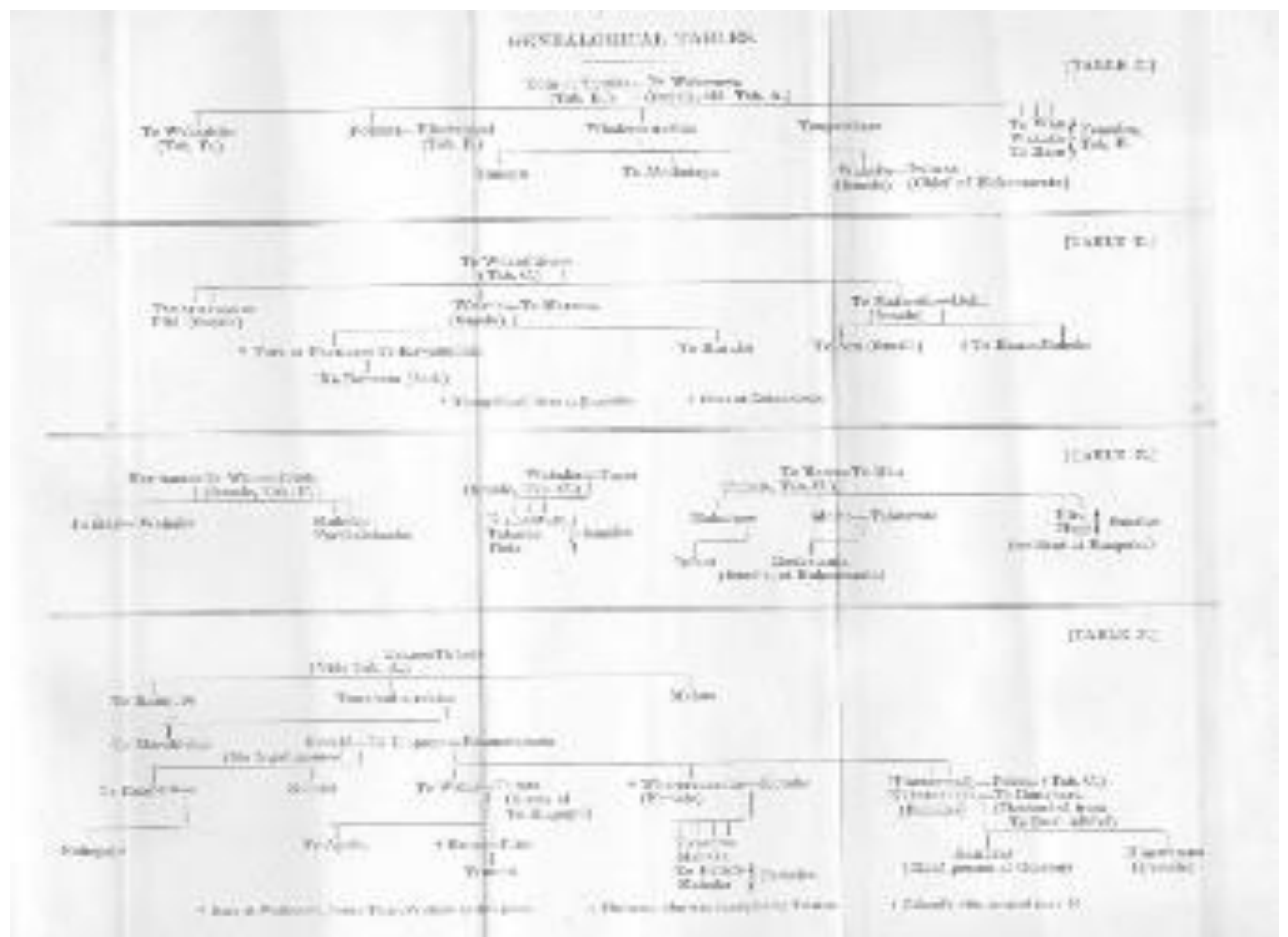
GENEALOGICAL TABLES.

[TABLE A.]

PAGE 94B

GENEALOGICAL TABLES.

PAGE 94 C



PAGE 94 D

GENEALOGICAL TABLES.

PAGE 95

to be preserved in their retentive memories, handed down from father to son nearly in the same words as originally delivered.

An old chief, when interrogated as to his belief in the traditions of his tribe, replied that he had been instructed by his grandfather, and that he now repeated to his grand-child, who sat at his feet, what he had thus learnt; so that he could speak positively as to the truthful transmission of what he had heard for five generations; and that his grandfather's grandfather could probably have done the same. Why, therefore, should he doubt of its faithful transmission from its origin?

We, who have so long trusted to the authority of books, are, I am persuaded, too suspicious of the credibility of the traditionary history of a people who have not yet weakened their memories by trusting to a written language.

It is worthy of mention also, that the more important families of a tribe are in the habit of devoting one or more of their members to the study of this traditionary knowledge, as well as to that of their “tikanga” or laws, and the rites connected with their religion. Persons so educated are their books of reference, and their lawyers.

When the right to a piece of land, or its boundaries, is disputed, these native lawyers are appealed to, and the case is investigated before all interested, generally near the spot in dispute. The counsel for the plaintiff opens his case by naming in a loud voice some ancestor, A, of his party, whom he calls the root of the land. “Ko Mea te taki o te kaigna. Na……” “So-and-so is the root of the estate. Now then……” is the form of words in which they invariably commence. He then endeavours to prove that this root exercised some right of ownership undisputed by any one, and deduces, step by step, the descent of his clients from this ancestor or root. If the adverse party cannot disprove the fact of original ownership, or find a flaw in the pedigree, the case would be decided nem. con. against them. The cases, however, which I have heard discussed have never been so simple. Counsel for the defendants has perhaps set aside the claim derived from A, by proving that that ancestor only exercised a right of possession as the husband of a daughter of B—the root from which his clients derived their claim—that A had no children by his wife, and that the land, therefore,

on her death, reverted to her brothers, from one of whom his client was descended,—and did not belong to the offspring of A's other wife, the present claimants.

Of course, the advocates on either side are interested persons. They are often, indeed, on one side or the other, the chiefs of their party. For, as in England, and in all countries whose inhabitants have an instinctive love of freedom, the law is one of the high roads which lead to the posts of highest distinction.

The above is an analysis of a case I once heard discussed, from which I first became aware that, by native custom, a husband had only a recognized right over his wife's land during her life, if she had no children; and that, on her death, without issue, it reverted to her brothers.

I have always listened with interest to the accounts which the members of a tribe are able to give of the early wanderings of their ancestors, and of their wars with other tribes, subsequent to their first settlement in New Zealand. These narratives are generally fairly within the limits of probability; and I do not know but that they may rest on authority as worthy of credit as that

of much of the early histories of European nations.

The following narrative rests on the authority of Tuhawaiki, and other natives belonging to the same tribe.

About three hundred years, or ten generations, ago, all that part of the Middle Island which extends from Waipapa, a point about twenty miles south of Cape Campbell, to “Rakiura” or Stewart's Island, including Foveaux's Straits, and probably a great part of the west coast, was possessed by one tribe, who were called Ngatimamoe.

Bordering on them, to the north, was a tribe called Te Huataki, whose ancestors had crossed over from the North Island, and settled themselves at Wairau. To the westward of them, the country about "Totaranui," * was in possession of the tribe of Ngaitara, whose ancestors also came from the North Island, under a chief named Te Puhirere, who, Tuhawaiki said, was of the same lineage as the Nga-Puhi tribe.

At that time, it appears that one large and

* The land near Captain Cook's anchorage, at Queen Charlotte's Sound, was called "Totaranui."

powerful tribe extended from Turanga-nui-a-rua (Poverty Bay), all along the east coast, and the north shores of Cook's Straits, including Wairerapa, Porirua, and even farther westward. This tribe has only latterly been driven back to Wairerapa, its present southern limit, by Te Rauparaha; and is still called by its original name of Ngatikahununu.

The desire to possess themselves of the pounamu,* which was only to be found on the Middle Island, seems to have been the chief inducement which urged large bodies of this tribe, at different times, to invade the country of Ngatimamoe, who had become celebrated as possessing this treasure.

The earliest of these inroads took place about two hundred and seventy years before the present time; for Tuteahunga,† a chief of this tribe, who lived nine generations back, is recorded to have been killed at Kaikoura. His family were styled Ngaitahu, from his grandfather, Tahu. Another family, called "Te Aitanga-Kuri" (Progeny of Kuri), Kuri being a cousin of Tuteahunga, came over soon after, and united their

* Vide p. 34, et seq.

† Vide Genealogical Table, A.

force with Ngaitahu; but did not advance beyond Kaikoura, where their chief, Manawa, was killed in a skirmish by Tuikau, a chief of Ngatimamoe.

About this time a powerful reinforcement, from Ngatikahununu, was brought over by a chief named Turakautahi, whose father and grandfather, in making a similar attempt before, had been drowned, with their crew, off Raukawa, where their canoe was upset. Turakautahi, with his younger brother Moki, landed his forces at Totaranui; and had to fight his way through Ngaitara, and Te Huataki, before he could join those of his own tribe, who had preceded him, and who were then seated at Kaikoura.

United with these, he stormed a Pa called Parewakatu. Soon after this, Ngatimamoe were again defeated at a place called Parakakariki; and then at Waikakahi, where one of their chiefs, named Tutekawa, was killed, and another, named Rangitamau, was taken prisoner.

The life of the latter was spared, and he was allowed to reside at Kaiapoi, to catch eels and prepare food for his conqueror, when he should come that way.

This was frequently the condition on which

PAGE 101

the lives of their enemies were granted, on similar occasions, by the New Zealanders. In these cases, the former possessors of the land cultivated their farms as heretofore; but were obliged to acknowledge their altered condition, by sending the choicest part of the produce to the conqueror, who took the position of lord, and they of vassals. Even then, however, the conqueror, or lord, was expected to make some present in requital. Thus, if the conquered lived inland, and the conqueror near the sea coast, in return for preserved eels, the former usually received a portion of dried shark.

After this, the conquered lands were divided among the invaders. Te Ruahikihiki, a son of Manawa, who had gone back to the parent tribe, on the North Island, to raise fresh forces among his relatives there to avenge the death of his father,* returned about this time, and settled at Taumutu. This, being the most southern point of their newly acquired territory, was the place where he would be most likely to encounter his foe, and obtain the “utu” or satisfaction he desired.

* Ki te wakataki i te mate o tona hakoro, as Tuhawaiki expressed himself.

PAGE 102

The Ngatimamoe retired farther south; and at length, feeling themselves too much weakened to hope to regain their lost position, they made peace with their invaders, and formed alliances with them. Thus the two races became incorporated into one tribe, which, as most of their principal families had in their veins the blood of Tahu, was called generally Ngaitahu, or Kaitahu.

I found that all the families of the present day, of any consideration, traced their origin to the Turanga, or Poverty Bay sources—as being the conquering side, and therefore the more honourable—and neglected altogether the Ngatimamoe sources, beyond the time of their conquest. Hence it was very difficult to obtain any information about the earlier history of that tribe. It must be sought for among the families which still remain of the old stock. There are two of these now living at Waiateruati, called Katirakai, and Katihinekato; and in Foveaux's Straits there are more; but I had no opportunity of learning from them what they might know of their own history.

Indeed, it is not an easy matter to acquire in-

PAGE 103

formation of this sort at all times. All do not equally know how to “wakapapa-tupuna,” literally, arrange their ancestors in ranks; and it requires generally the stimulus of a quarrel about some boundary line, or the prospect of selling land, or a dispute about what has been sold wrongfully by other natives, to induce those who possess the best information to enter on

this subject. There also exists a delicacy in meddling with the ancestors of any but their own immediate families, unless in their presence. For, should an error be committed, by giving a false pedigree for another family, it would be a cause of quarrel; which is not to be wondered at, when we recollect how intimately their land titles are connected with their family history.

This difficulty of obtaining, from any one person, information about the ancestors of other than his own family, became indirectly a strong proof of the credibility of what I had heard of the history of this tribe. For I found the accounts derived from independent sources to tally with each other in a manner which could never have happened, if each family had not carefully and accurately preserved in memory these records.

From such independent sources, the table of pedigrees, above referred to, was composed. When it is borne in mind, that this was done merely from notes collected during three or four months' residence among the tribe, it will be understood that with time, and a sufficient knowledge of the language, data could be obtained, from which similar tables might be formed with very great accuracy; so that, when it was proposed by the Government to purchase land from the Aborigines, a reference to them would indicate the principal persons really interested in the sale, and lessen the risk of treating with persons as principals, whose claims were of a doubtful nature, or, at any rate, not worthy of preference to those of many others, who, perhaps, from living at a distance, or from being less importunate, might have been otherwise overlooked at the time.

Chapter VI

VISIT WAIKOUAITI—MR. J—'S HISTORY—MODE OF PAYING WHALERS—THEIR FORMER DRUNKENNESS AND IMPROVIDENCE—PRESENT IMPROVED MORAL CONDITION—TALE OF STEPHEN SMITH—AMICABLE RELATIONS OF THE TWO RACES—MODE OF GRINDING AND BORING HOLES THROUGH THE POUNAMU STONE—VISIT PURAKAUNUI—HOSPITALITY OF AN OLD WHALER—FOUR NOTES OF THE BELL-BIRD.

ALL the cases brought before the Commissioner's Court having been examined, he left Otakou, on the 15th of October, in the Government brig, which had arrived the day before. I then removed to the native village at Te Rauone; and after having remained a few days there, hired a boat to take me to Waikouaiti, Mr. J—'s whaling station. At that place there were also a small body of natives, and a Wesleyan Missionary, who had very hospitably offered to give me a bed at his house.

I accordingly set sail at day-break, on a misty

morning, but with a fair breeze off the land, which carried us the whole distance, about eleven miles, in two hours and a-half. We landed on the bank of the small river, which gives its name to this place, and flows into the southern extremity of a sandy bay. The mouth of the river is somewhat protected from the roll of the sea by a projecting headland, close to which there is deep water, while from its lofty summit a good view may be had of the offing, and of

any whale which may chance to spout there. These advantages render the site an eligible one for a whaling station. It had first been occupied for this purpose, in 1837, by a merchant of Sydney, who became bankrupt the year following; and was then bought by the present proprietor, who has carried on the fishery, since that time, with various success.

Mr. J—'s history afforded one of many instances of the rapidity with which persons, in New South Wales, have elevated themselves from a lowly position to one of great wealth. It is a history of which he is justly proud, and there is no reason, therefore, why it should not be told.

When a boy, he had been a sealer on the

coast of this island. Having saved enough money to purchase a boat, he went to Sydney, and employed himself as a waterman. There, being a careful and shrewd man, he found lucrative ways of investing his savings. Finally, he commenced business as a merchant; and in 1841, was considered one of the most wealthy and respectable of his class. In his prosperous days, he had speculated largely in the whale fisheries; he had also sent sheep, cattle, and several families of labourers, to this place, and had commenced farming operations on a more extensive scale than, perhaps, any other individual in New Zealand. In this he had distinguished himself from the great body of land-claimants, who had, in most cases, never attempted even to take possession of the land they pretended to have purchased. In 1840, he prevailed on the Wesleyan Society to send a missionary to Waikouaiti, by liberally offering to convey him and his family without charge, and to build a house for their reception.

About two years after this, ruin overtook most of the merchants at Sydney, where wild speculations, and a system of credit, had been carried

on to an extreme seldom before heard of. Mr. J— suffered among the rest, but managed to retain his property in New Zealand, where he retired with his wife and family; so that, on my arrival at this, the then “ultima Thule” of the colony, my ears were astonished at the sounds of a piano, and my eyes at the black “cutaway” and riding whip of a young gentleman, lately of Emman. Coll. Cantab., but now acting tutor to Mr. J—'s son and heir.

The weather, for some while after my arrival, was very boisterous and rainy; the rivers flooded, and the country quite unfit for travelling. This caused a delay in my proposed journey, by land, to Banks's Peninsula, which I found very irksome, but which, at the same time, enabled me to collect information respecting the different whaling establishments on the coast, and other matters of interest.

To equip one of these stations necessarily requires the outlay of a large sum of money. A pair of sheers, such as are used for taking out or putting in the masts of ships, must be erected, in order to raise the immense carcases above water, that they may be cut up more

conveniently and expeditiously. It is also necessary to build try-works, as they are called, where are the furnaces for melting the blubber. Add to these a storehouse, furnished with a sufficient supply of slops, spirits, cord, and canvas; and from three to five well-built and well-found boats. If, however, the season be successful, there is an immediate and large profit. For example;—in 1838, forty-one whales were caught at this place, which yielded 145 tons of oil, and about 1½ ton of bone.*

Till within the last few years, all these establishments seem to have been conducted on the same system. Some merchant at Sydney made the first necessary outlay. The men employed in the active part of the work were paid by receiving a certain per centage† of the

* The value of the oil and bone together would have been about £1,500 in New Zealand, or £4,500 in the London market. The sum for which the whole establishment had shortly before been purchased at auction, in Sydney, was, as I was credibly informed, £225.

† The following was the ordinary scale of payment:—

- The chief headsman's share was 1-18th.
- A headsman's 1-28th.
- A boatstearer's 1-60th.
- A cooper's or carpenter's 1-70th, or monthly wages.
- A boatman's 1-100th.

oil procured. The remainder was the share of the merchant, at whose expense the station had been fitted out; who had also the advantage of taking the oil at his own valuation, which was very much in his own favour, as is evident from comparing the price at which it was usually bought in New Zealand with its value in the London market.*

During the whaling season, the store was allowed to remain empty; but, as soon as it drew to a close, a ship came with a supply of spirits and goods suited to the tastes of the place, and received a return freight of oil. Each man had then a credit to the amount of his share, if he had not, as was generally the case, an old debt to wipe out. Forthwith all hands gave themselves up to drink the infamous rum, or arrack, with which they were supplied; and continued to do so as long as their

*

Before 1843. In New Zealand. In London.

Value of black oil, per ton £8 to £12, paid in rum, goods, and part cash. £30 cash.

Value of bone, ton £50 to £56, paid in rum, goods, and part cash. £160, & upwards, cash.

PAGE 111

credit lasted. Then followed several months of idleness and misery, during which they were badly fed, and frequently became a prey to delirium tremens, or "the horrors," as they aptly call that disease.

Sometimes, having exhausted all their rum and eatables, they would embark in a body, and visit the nearest station, where, if they found their comrades in a better plight than themselves, they would remain till they had eaten and drank up all they had; and then, with increased numbers, make an inroad on the next station,—and so on, till all within reach had become reduced to the same state of poverty.

The merchants who fitted out these stations encouraged this mode of life as much as possible, in order to bring into their purse a larger gain; for, instead of paying in cash for the oil, they paid in property, which was retailed at a price much above the cost in Sydney. Thus the established price of one pound weight of tobacco was three shillings and sixpence, which tobacco had been purchased, very likely, but a short time before, from an American whaler, at seven-pence per pound; and, of course, no duty had been paid for it.

PAGE 112

The men being generally in debt, and having no money, were in a manner bound to the place; for there they could always obtain, on credit, from time to time, a supply of necessaries, just sufficient to keep them till the commencement of the next season. Indeed, it would have been difficult for any of them to leave the country; for no other vessels ever came near, except those of their employers, in which, if they had wished, they could not have obtained a passage. Not even a letter from them was suffered to reach their friends at a distance, all alike being destroyed at sea; as there existed a great jealousy lest any information relative to the fisheries should be made public in Sydney.

This state of things has now happily ceased, under the united influences of the bankruptcies of most of the Sydney merchants engaged in the trade, and the colonization of New Zealand. At present (1844) the proprietors of the fisheries are in many cases residents, and actively employed at their stations; and a great part of the oil, instead of enriching Sydney, is exported directly from New Zealand.

The men are paid on the same principle as

PAGE 113

heretofore; but are emancipated from their debasing state of vassalage, and have open to them a readier means of communication with the world; for small vessels from Wellington and Hakaroa frequently visit the coast, with such goods as are known to be most in request; and, as oil or bone is always willingly received in payment, the proprietor of the station is obliged to give the men a larger and more just price than formerly.

It is not to be expected that the seasoned topers of the old school will, or can, acquire habits of temperance. But the younger hands, being for the future more at liberty than they were before, and feeling that it is within their power to receive the price of their exertions in money, will be more careful not to squander it as they did, when they had scarcely a choice between not being paid at all, or else paid in rum; and so being made drunkards whether they would or no.

At this place I found one man who had had the courage to resist the temptation which had proved too strong for all his companions. His name was Stephen Smith; for it deserves to be

PAGE 114

recorded. While the rest had squandered their gains, he had insisted on receiving the price of his share of the oil in money, which he carefully buried in different spots known only to himself; having, as he said, no other safe mode of preserving it. There was no one to whom he could intrust its care: and if he had kept it in his house, he would infallably have been robbed; to hoard money being looked on as a crime, and the criminal fair game for spoliation. When an opportunity offered, he purchased a cow, tobacco, or any thing else he wanted.

This man, by his care and industry, was an example of what may be done by the exercise of those inestimable virtues under very disadvantageous circumstances. By the edge of a wood, about a mile distant, he had a garden of two or three acres, entirely fenced; where he cultivated potatos, corn, and garden stuff, more than sufficient for his own use. He had seven head of cattle, among which were milch cows, and a young bull, which he had broke in to harness, and on which he might frequently be seen mounted, riding to his farm. His cottage and dairy were pictures of neatness, and his

PAGE 115

soidisant wife, a native of Taranaki, with whom he had lived six or seven years, not less so. Mrs. Smith dressed like a European country girl, wore a white apron, and made excellent butter.

I found that the natives and Europeans lived on very good terms, as, in fact, appears to be the case at all these stations. The latter had small cultivation grounds, but did not advance any claim to be proprietors of the soil. On the first establishment of the station, very few natives, by all accounts, resided at Waikouaiti; but they soon increased in number, coming from other parts of the country for the sake of the tobacco, clothing, &c., which they could here obtain in exchange for their labour, or for pigs and potatos. They now possessed several boats, which they had thus purchased.

Two native women had married whalers, and nine had formed similar connexions without the solemnity of the marriage ceremony. The fruit of these unions were fourteen half-cast children. The remaining native population stood thus:—

Men.	Women.	Children.	Total.
41	32	28	101

PAGE 116

I may here remark, that the population of this and similar places should not be selected as a standard of comparison, in forming an estimate of the relative proportion of men, women, and children, among the natives generally throughout New Zealand. Part of the females at these places are appropriated by the Europeans; while a great number of young men come from other places at a distance, where the rest of their family reside, to hire themselves temporarily as boatmen or labourers. This observation equally applies to Auckland, Wellington, and other townships, from the native population of which very erroneous conclusions on this subject have often been arrived at.

I was glad to find that spirits were not generally drunk by the natives. Those who had acquired the habit, however, although few in number, appeared to be as much slaves to it as their European neighbours.

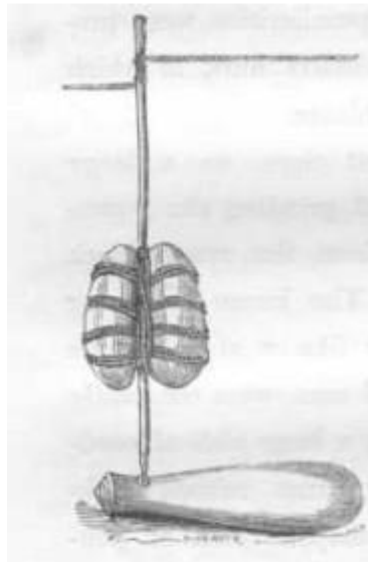
Their houses were built in a different fashion from those in the Northern Island. They were more lofty, and had a door opening with a wooden hinge, not sliding forward and back in a groove like the lid of a box, as is there

PAGE 117

common. They were furnished also with a window, fire-place, and chimney, and generally bed-places, built like a stage, about ten inches from the ground. These peculiarities were probably borrowed from the whalers' huts, to which they bore a general resemblance.

Here I saw for the first time, on a large scale, the native method of grinding the “pounamu” or green stone, from the rough block into the desired shape. The house belonging to the chief, Koroko, was like a stone-cutter's shop. He and another old man were constantly to be seen there, seated by a large slab of sandstone, on which they by turns rubbed backwards and forwards a misshapen block of pounamu, while it was kept moist by water, which dropped on it from a wooden vessel. While one rubbed, the other smoked. They made, however, so little progress on it during my stay, that it seemed probable it would be left for some one of the next generation to finish the work. It is not, therefore, to be wondered, that what has cost so much labour, should be regarded as the greatest treasure of the country.

Here also I saw the drill, with which holes



are bored through this stone. It is formed by means of a straight stick, ten or twelve inches long, and two stones of equal weight, which are fastened about its central point, one on either side, opposite each other, so as to perform the office of the fly-wheel in machinery, and to exert the required pressure. One end of the stick, or, as we may call it, shaft of the instrument, is applied to the pounamu where the hole is to be bored. Near the other end are tied two strings of moderate length. One of these is wound round the shaft, close to the point of its attachment, and its extremity is held in one hand, while the extremity of the other string is held in the other hand. A motion is now given by pulling on the former string, which, as it unwinds, causes the instrument to revolve, and the other string becomes coiled round the shaft: this is then pulled on with a similar result; and so the

motion is kept up by alternately pulling on either string. The point of the instrument can thus be made to twirl round, backwards and forwards, as rapidly as the point of a drill, moved by a bow; and merely requires to be constantly supplied with a little find hard sand and water, in order to eat its way through the pounamu or other stone, on which steel would make no impression.

One morning, finding that some natives, who lived at a small settlement called Purakaunui, were about to return home, I asked them to give me a passage, which they granted with much willingness. I took my two natives, but neither tent nor any sort of provision. It was a fine morning, and so perfectly calm, that we were obliged to pull the whole way, about eight miles. We had only four pullers, as usual, very independent fellows, utterly careless whether they arrived soon or late at the end of their voyage, each stopping to smoke, or talk, or eat, as he felt inclined; so that there were generally only two oars in the water at once, except when they would occasionally strike up a song, and pull lustily for a few minutes.

PAGE 120

In this they had not departed from the customs of their brethren in the north. I had, however, no right to complain, as I was their self-invited guest. Besides, I had lived long enough in New Zealand to learn to be patient; for there is not, perhaps, a better school anywhere for the study of this virtue.

Our course lay across a deep bay to a small cove, where was the native village, delightfully placed by the side of a river, deep enough to admit our boat, which entered it with the flood tide. Here was abundance of everything the New Zealanders required;—plenty of wood, a rich soil, and the sea close at hand, to supply them with fish. Nor did there appear much chance of their being disturbed; for the space of level land was too small to attract the attention of the European settler, and there were too many lofty hills surrounding it. The number of residents here I found to be—

Men. Women. Children Total.

10 9 13 32

a more favourable proportion than that at Waikouaiti.

PAGE 121

This place formerly belonged to a family called Urikino. The present occupants were tenants on sufferance, having fled hither from Kaiapoi, after Tamaiharanui had been kidnapped by Te Rauparaha. Their family name was Katihurihia, and their chief persons were Pukai-a-te-ao, and Kaitipu. I spent some time conversing with my new acquaintances, and looking at their cultivations.

In the meantime they had sent a messenger to their white man, an old whaler who had built himself a cottage near the beach, at a short distance from the village. They said he could give me a more comfortable night's lodging than they could. This man welcomed me with the hospitality of his class, although he possessed little but the mud and sticks of his hut, an old musket, and the clothes which covered him. He set himself to work to shoot some pigeons for my dinner; but, as he used small stones for shot, I was obliged to be very careful in eating, to avoid breaking my teeth. My bed was made from the slender branches of “manuka,” which are both soft and fragrant. I never had a better.

In the morning I woke early; and, as the

PAGE 122

dawn first peeped forth, was deafened by the sound of the bell-birds. The woods which were close by seemed to be thronged with them. Never before had I heard so loud a chorus. I called to mind Captain Cook's description of the impression made on him by the singing of these birds, when at anchor near the shore in Queen Charlotte's Sound. He is wrong, however, in saying that they sing at night, like the nightingale. They commence at dawn of day their chime of four notes, which, repeated independently by a thousand throats, creates the strangest melody. But they cease, as by one consent, the moment the sun's first rays are

visible; and there is a general silence. Again, at even, they commence, just as the sun's last ray fades, and sing on till dark.

Whoever has often slept in the woods in New Zealand, will have learnt that the first bird to wake up is the “kaka” or large grey parrot,

PAGE 123

while it is yet dark. At the sound of his harsh cry the New Zealander knows that daybreak is not far off. “Kua tangi te kaka”—“The kaka has cried”—is then synonymous with “It is time to bestir one's self.”

Chapter VII

VOYAGE IN A WHALE-BOAT—COAL DISTRICT—PERILS BY SEA—WHALING STATION AT ONEKAKARA—A SICK WHALER—WHALING STATISTICS—MOERAKI—NATIVE VILLAGE—A TRAGEDY BRITISH LAW APPLIED TO NATIVES—“THE CHILDREN OF WESLEY” AND “THE CHURCH OF PAHIA”—BONES OF THE “MOA.”

Nov. 3.—On a Friday, the sailor's day of evil omen, I set sail from Waikouaiti, in Stephen Smith's whale-boat, to visit Moeraki, the principal native settlement in this part of the island. The distance was about twenty miles by water. Besides my natives, who had no skill in boating, we took two who had gained some experience as whalers; and I invited a gentleman named Earle, who had come here to collect birds, and other specimens valuable to a naturalist, to join us. On our way, we proposed to visit a place called Matainaka, where coal had been found.

PAGE 125

This was not accessible at all times; for a short distance south of it a reef ran from the mainland, several miles seaward, directly in our course; and, though at one point a boat could cross the reef, the passage was dangerous, except in fine weather.

We were about two miles distant from this, when the wind came up strong from the southward. As we neared the rocks, one of the natives stood up in the head of the boat to direct the steersman. There was no clear passage to be seen; and we soon found ourselves in a short broken sea, with rocks on all sides, their black summits showing every now and then between the waves. A whaler's skill, with a native pilot, got us through this difficulty, with no more inconvenience than that of shipping a little water; and we landed shortly after on a beach not more than ten yards broad, but protected by a natural breakwater of kelp, so as to form a secure boat-harbour in case of emergency. Here we found the coal: part of a seam,

about two feet in thickness, being left exposed above the level of the beach. A few tons had been taken, at different times, to the

PAGE 126

neighbouring whaling station, and burnt at the forge; but the specimens thus tried were not well reported of, as they were said to contain a good deal of sulphur, and to be very inferior to that brought from New South Wales. These, however, were all obtained from the surface, where, I believe, the coal is always found to be of an inferior quality. In this neighbourhood, the natives find the slabs of freestone, used in grinding the pounamu. It is a district, therefore, where a geologist would look for coal; but the difficulty and expense of transporting it to Otakou, the nearest harbour, will, for a long time, render it useless to settlers. Having brought with us a pick-axe and shovel for the purpose, we dug a few bushels, and then prepared to depart, first taking two reefs in our lug-sail, as the wind was increasing.

We had now a broad bay of six or seven miles to cross, and had made about one mile of our distance, when the wind suddenly shifted from south to south-west, causing the sail to gibe; and the sheet being slackened incautiously at the same instant, the foot of the sail was carried over the mast-head. For some minutes, our fate was

PAGE 127

doubtful; but we had an able and cool steersman, who by keeping the boat steadily before the wind prevented her being upset. All efforts, however, to extricate the sail were fruitless, till a stronger blast relieved us by carrying it, with the mast, over the bows. Smith and his two natives—for mine lay in the bottom of the boat, wrapt in their blankets, and resigned to whatever might happen—soon set up our shortened mast, and close-reefed the sail, now quite large enough to expose to the fury of the gale.

In half an hour we were under shelter of the headland at Katiki, and soon after reached a sandy beach, called Onekakara. At this place a whaling station had been formed, a few years before, by a Mr. Hughes, who met us with a hearty welcome. His wife, a New Zealand lady, as soon as she found her husband had guests, set about making preparations for entertaining us with the best fare her larder could boast; and in a very short time a liberal supply of potatos and pork was placed on the table, with a large jug of goats' milk; and, as Mr. Hughes and his companions had long since drained their last can of grog, a capacious kettle of whalers' tea

PAGE 128

stood on the hearth, ready for the use of those who liked it. This tea, an infusion of “manuka” boughs, is a beverage much drunk by the whalers; it is very wholesome, and, although not palatable at first, appears to be agreeable to those who have become accustomed to it. The leave of the “manuka” (leptospermum scoparium) furnished Captain Cook with a substitute for tea in his first voyage: and in his following voyage, he used the small branches of this shrub and of the tree “rimu,” (dacrydium cupressinum,) in equal proportions, to make the decoction from which he brewed the spruce beer,*frequently referred to by him as a valuable anti-scorbutic.

Mr. Hughes had a very comfortable weather-boarded house, and a large barn with a thrashing-floor: for he was a farmer as well as whaler, and had several acres of wheat, besides potatos and other vegetables. The bread we had just been eating was made from home-grown corn, ground in a hand-mill, and was very good. I also observed some very creditable cultivations, the property of the other whalers, appearing as green

* Captain Cook's account of his mode of brewing this beer, and his description of the spruce tree, will be found in the Appendix.

patches every here and there between the trees and brushwood, with which Nature had clothed the neighbouring hilly ground.

While passing in front of a hut, I was invited to visit a sailor who lived within, and who had had a bad leg for many years, which rendered him unfit for any other work than that of signal man. While the rest of his companions were actively engaged in the boats, he was carried every day during the season to the summit of the most projecting point of the cliff, where he sat under a shed, glass in hand, to look out for whales. By means of a mast and yard, and some signals, he was able to give notice to the boats in whatever direction he discovered a whale; and so earned a small share in the fortunes of the fishery. This man had been in many hospitals, among others the Grampus, replaced by the Dreadnought, off Greenwich. Probably, I felt more interested in his fate, having formerly resided, while a student, in that hospital. I found the bone to be much diseased, and therefore recommended that the limb should be taken off. To this he agreed joyfully; having, as he said, suffered so much pain at night that

he had frequently begged his comrades to chop it off. I always carried with me a supply of useful drugs, among which I fortunately had one which I thought likely to relieve him from his torments. I supplied him with a sufficient quantity of this to last him several weeks, and promised to arrange some plan for his removal to Hakaroa, where he might be placed under the care of the surgeon of the French corvette; that gentleman being always ready to give his professional assistance to those who needed it, whether of his own or any other nation.

In the evening, Mr. Hughes entertained us with tales of his personal adventures. He very willingly informed me how many whales had been caught, and how much oil made, in each successive year from 1837, when he first established this station, to the present time. Speaking of the quantity of oil and bone procurable from a whale, he said that he knew an instance where fourteen tons of oil had been obtained from one fish; but he considered that five tons was about the quantity a fish of an average size would yield. With regard to bone, he estimated that a breeding cow and calf pro-

duced about one hundred weight of bone to one ton of oil; but a small fat whale a much less proportion.

Fortunately there were now no spirits at the station, or it might not have presented so orderly an aspect; as it had, par excellence, a character for drunkenness. At the commencement of the previous season a cask of rum had been rolled on the beach; and, its head having been knocked out, all hands were allowed to help themselves at pleasure. Such wild drinking bouts were formerly not unfrequent; but of late years they have declined sensibly.

Nov. 4.—I sent Smith home with his boat, and removed my tent to the native village at Moeraki. It is situated on a promontory, with a beach on either side on which boats can be hauled up. In the offing is the reef Takia-maru, a celebrated fishing ground for the “hapuku” or rock cod, as it is called by the whalers—the finest fish of these seas. The adjoining hills are rich in wood and soil, and produce abundant and excellent crops of potatos, enough to supply the residents, and any vessels calling at the whaling station, besides a large

quantity which is carried in boats for sale at Otakou.

I did not take a census of the population, but estimated it at about two hundred of both sexes and all ages. Owing, however, to their fondness for visiting their relatives at a distance, for which purpose they make voyages up and down the coast, from Hakaroa to Rakiura (Stewart's Island), their numbers left at home are constantly fluctuating; and at this time there were many absentees.

A tragedy had been enacted, a week before I arrived, by a woman named Hinekino (woman of evil), who had killed one of her children in a brutal manner. She had two others by a white man with whom she now lived; but the unfortunate slain was the daughter of a former native husband, and twelve years of age. This child being missed unexpectedly, the mother, when asked where it was, said that it had run away into the bush. She was not believed, however, as on former occasions the child, when beaten by her, had been in the habit of seeking refuge among its relatives at the Pa. Te Ruakaio, Hughes's wife, a near relative of Tuha-

waiki, went with two companions to search the bush, and after some time discovered the body in a water-hole. They immediately returned to their house, where they met the mother, and taxed her with the murder. After some hesitation she confessed it. Several natives and Europeans then went to the spot, and dragged the body from the water. The hands were found tied behind the back with flax; the legs also were bound, and several large stones were laid on the body.

The whalers were very urgent to have Hinekino seized and tried by English law; and, as she was a person of no importance, the natives seemed not inclined to offer any obstacle. Many even expressed themselves in favour of her being punished by the law of the white man.

This was a case of more than ordinary atrocity, and it would have been no hard matter to have seized, tried, and hung Hinekino. But would it have been wise to do so; thus establishing a precedent difficult, or perhaps impossible, to follow in the next case that occurred? I then thought, and still think, that it would have been most impolitic to attempt to carry into

execution our laws to punish crimes not affecting Europeans, without being prepared to do so in every subsequent case. The law, which applied only to the weak, and not to the strong, would surely be little respected.

In the Northern Island, the natives had universally recognized the right of the Government to apply English law to all cases in which Europeans, as well as natives, were concerned. Indeed, the protection of the lives of the settlers demanded the enforcement of this right. In one case of murder, the guilty person, though a chief, * had been given up, and his father had acknowledged the justice of the sentence which condemned him to death. But they had always refused to consent to the application of our laws to cases occurring among themselves alone. At least, the only persons who professed assent were the suffering party, who were anxious to use

* Maketu Wharetotara, the young chief referred to, was executed at Auckland, 7th March, 1842, after a formal trial. He admitted the justice of his sentence, and professed great penitence for his crime; and it is worthy of remark, that his father, Ruhe, during the disturbances caused by Heke, in the north part of New Zealand, in 1845, took an active part among those natives who served with Her Majesty's troops.

our laws, or any other means, to obtain satisfaction; but if, the next day, they had committed a similar offence, they would have denied the authority before so anxiously invoked.

The influence of English law must necessarily, at length, reach all Her Majesty's subjects, whether of European or native origin. As a first step, it might be enforced within certain limits, first of a township, then of a wider district, and so on. Such a mode of proceeding would be likely to obtain the ready assent of every intelligent New Zealander; and surely a principle, once established on the basis of reason, is more calculated to endure, than if introduced by force. Fortunately, the most certain method of prevailing with a New Zealander is to apply to his reason. Only get him to assent that your proposition is “tika” or straight, and you will soon obtain his consent to it. And it is notorious that, having once openly given his opinion, he will seldom retract. It is contrary to the use of his countrymen to do so; and he is, therefore, very cautious how he pledges himself openly and unreservedly. Being as great a lover of liberty as any in the world, force—unless

it be overpowering and irresistible—above all a threat, is the worst possible influence to employ with him.

The natives at this place, although mostly professing Christianity, were divided into two parties, one calling themselves “Children of Wesley,” the other “The Church of Pahia.” These parties maintained constant disputes on the subject of religion; so that division and bad feeling had been introduced into almost every family. Such a state of things appeared to have arisen from the circumstance of their never having had other instructors than native missionaries of the opposite persuasions of Wesley and the Church, who, being young men

very partially instructed in the principles of Christianity, had set themselves to work to make proselytes, with a spirit more natural to a New Zealander, than becoming to a Christian. In this small village, there were consequently two chapels; and the rivalry of the two congregations might be noticed even in the loud and obstinate din which issued from two iron pots, the common substitute for a belfry.

My eldest native belonged to the "Church of

Pahia," and, having been educated in the house of an English missionary, proved himself more competent to give instruction than the native teacher of the place. On this account, he was treated with great consideration, and was invited to preach on the approaching Sunday. He asked my consent, which I readily gave, although I afterwards saw cause to regret that I had not dissuaded him from undertaking an office he was little qualified to discharge.

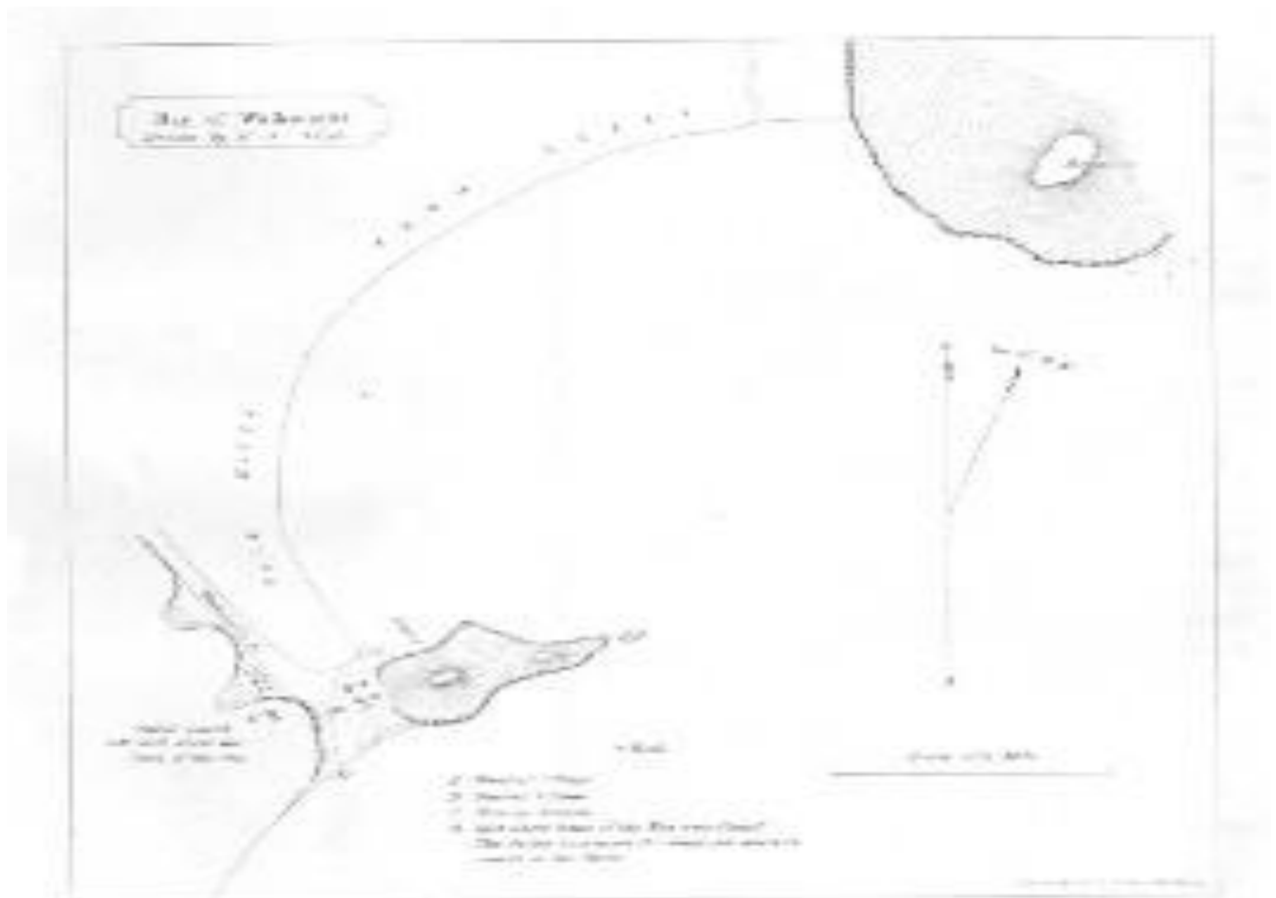
On my return to Waikouaiti, I was shown some large bones, which had been discovered accidentally by a whaler, who, as he was walking along the neighbouring beach, struck his foot against one of them which projected above the surface. This he naturally enough mistook for a human bone; but on bringing it to the village, it was recognized by the natives as that of a bird now extinct, called by them a "Moa," and a search was at once made for more, with the idea that they would be saleable at Sydney or Wellington. Unfortunately, a pick-axe was used for this purpose, which, although very few were obtained, produced sad havoc among those

left behind; as I discovered, a few days after, nearly the whole of a large number which I then collected, on the same beach, being more or less mutilated. These had been washed ashore during the night by a gale, the sea having, no doubt, stirred up the soil loosened by the former digging; and, as I was the first to visit the place, they fell into my hands.

On examination, this part of the beach was observed to be composed of sand nearly as far as low water mark: then came a stratum somewhat resembling peat, being a mixture of fine sand and earth, with a large proportion of vegetable matter. In this the bones were embedded, as far as could be judged, in great numbers; but as they were always partially under water, it was not easy to get at them.

How came they to be entombed in this place? will be a natural inquiry. In order that the reader may more readily understand the explanation offered, he is reminded that bars at the mouths of rivers are formed by materials brought down by their waters, and deposited where their velocity is checked by the opposing force of the waves of the sea; the heaviest

PAGE 138 A



PAGE 139

bodies subsiding first, and the lightest, where the forces of the river-current and the waves counteract each other, so as to cause still water.

By examining the annexed sketch of the bay and river of Waikouaiti, it will be seen that the rocky headland, to the west of which the river now discharges itself, is separated from the adjacent table-land by a narrow space of sand, elevated but little above high water mark. If, now, the dotted lines traced at the base of this table-land, be supposed to represent the course of the river in times past, the spot marked D, where the bones lie, would correspond with the former position of a bar at its mouth; and, if these bones, or rather the birds whose skeletons they formed, were at some time or other—perhaps at the season of an extraordinary flood, perhaps on different occasions—swept away from some resort inland, they might have been brought down by the river, and deposited in this position, together with other matters of a similar specific gravity, such as the peat-like substance above described appears to have been.

PAGE 140

The birds whose bones * were found here, belonged to wingless species, like the ostrich, and might therefore easily have been surprised by the waters of a flood, in a place whence their escape was impossible.

* Similar bones have been found in other parts of the Middle Island, and on the east coast of the North Island of New Zealand; but none, I believe, to the northward of the East Cape. Professor Owen, who has examined a great number of those which have, at different times, been carried to England, has determined them to have belonged to several varieties of two distinct genera of struthious birds, named by him Dinornis and Palapteryx. The native name, “Moa,” is the same which, in Polynesia, commonly signifies the domestic fowl. It would seem, therefore, that some of these birds must have been still in existence, when the ancestors of the New Zealanders first colonized these islands; and so their traditions relate.

Chapter

VOYAGE TO THE SOUTHWARD—MOLYNEUX BAY—WRECK OF THE BRIG LUNA OR—EXTRAORDINARY WHALING EXPLOIT—THE BLUFF—AWARUA—THE SOUTHERN PLAINS—KORETI OR NEW RIVER—WHALING STATION AT APARIMA—TUHAWAIKI'S SCHOONER—RUAPUKE—A WHALER'S NARRATIVE—RAKIURA OR STEWART'S ISLAND—SHORES OF FOVEAUX'S STRAITS—CLIMATE—ELIGIBLE SITE FOR COLONISTS.

FINDING Mr. J—ready to sail in his schooner to visit the whaling stations to the southward, I resolved to avail myself of so good an opportunity of seeing that part of the island. We left Waikouaiti one afternoon, and by the following morning were abreast of the southern point of a wide bay, named Molyneux, into which the large river Matau flows. This river takes its source in four lakes in the interior.*

The master of our schooner knew the bay

* Vide ch. xi.

well, having several times and occasion to call at a whaling station, now abandoned, situated in its S.W. point, a little to the south of the river's mouth. Off this spot, vessels used to anchor, in a position exposed to the full force of all winds between N.E. and S.E., and, therefore, one would have imagined, very unsafe. He said, however, that there was always so strong a current setting out of the river, that it acted as a breakwater, by opposing its force to that of the sea rolling into the bay, and rendered the anchorage much less dangerous than many others, where they were in the habit of risking vessels in order to obtain a cargo of oil. By his report, there is a bar off the entrance of the river, with a depth of ten feet water on it at low tide.

When off the river Waikawa, where there is a good boat harbour, we met very bad weather, and after beating about for a day ran back to Tautuku, where we took shelter till the gale was over. Here there was a whaling station, now also on the point of being abandoned; as, during the past year, the oil procured had not been sufficient to pay its expenses.

We sailed the next afternoon, the weather proving fair, but made little progress during the night; and on coming on deck in the morning, I found that we were once more off Waikawa.

Mackerel were playing around us in large shoals, and were taken in great numbers by the crew. A stick about four feet long served for a rod, and had a line of the same length fastened to its extremity: the hook was decorated with a strip of rag, and when drawn briskly through the water was probably mistaken by the mackerel for a fugitive fish, as they rushed at it, and seized it, close alongside, with great voracity. This fish was much larger than its namesake known on the shores of the West of England, and had not its delicate flavour.

As the day advanced we had a fresh breeze off shore, and were thus enabled to keep very near the coast. Mr. J—also wished to see the position of the wreck of the brig Lunar, which had, a short time previously, run ashore on a fine night, as was supposed, through extreme carelessness. She lay on a sandy beach, which extended for many miles to the west. In that direction also the coast was low, as far as

PAGE 144

could be seen; but scarcely half a mile to the eastward of her were rocks and lofty precipices, rising from the water's edge, so as to offer no chance of escape for the crew of a vessel, should it go ashore there.

From Taiari to this point, with the exception of part of Molyneux Bay, the coast is similarly bold and precipitous, and the country inland, as far as we could judge, appeared to be mountainous. This rugged part of the coast was formerly thickly inhabited by seals; and several spots, once their favourite resorts, called rookeries by the sealers, were pointed out by some of the crew, who, having formerly hunted them on this ground, seemed to be familiar with every point and bay we passed.

Leaving the wreck, we kept near the shore, till we reached a point called Otara by the natives. Off this there is a reef; and between it and the island Ruapuke there is reported to be a very dangerous rock. Its existence rests on the authority of two sealers, Bruce, and Chaseland, each of whom had seen it on different occasions. The latter, who was now on board the schooner, said that once at low

PAGE 145

water, when the sea was perfectly calm, he observed a wave break constantly in the same place; pulling nearer—for he was then in a whaling boat on the look-out for fish—he could distinguish the black summit of what he supposed to be a conical rock. On ordinary occasions this would not be distinguishable from the crest of a wave; it is, therefore, of consequence that its exact position be known, lying as it does in the fair-way of vessels bound through the Straits. Chaseland thought it was about four or five miles from Otara, in the direction of a line drawn from that point to the eastern end of Ruapuke.

About twenty miles to the west of Otara is a conspicuous headland, called by the natives Motupohue, but commonly known as the Bluff. Between these two points is a bay, with a considerable river, named Mataura, flowing into it, where, in 1835, a party of whalers established themselves, and shortly after their arrival killed eleven whales in seventeen days. This is recorded as the greatest feat of the kind ever performed in the country. By the strangest neglect, no casks had been sent to the station; so that the whole of the oil was lost. Afterwards, when they had

PAGE 146

casks, no more fish were caught; and the place has ever since been abandoned.

In the afternoon, we were safely anchored in the small harbour, Awarua, close to the eastern side of the Bluff. The next morning, at an early hour, I went on shore, with the intention of exploring the headland. Having reached its summit, I seated myself on a rock, which was larger and loftier than the rest of those which rose above the general surface of the ground, and was proceeding to take some angles with a pocket compass; but I was obliged to desist, owing to the rock being powerfully magnetic. This treacherous influence is observable in so many parts of New Zealand, that the compass, instead of being a trustworthy guide, is often more likely to lead one astray. The sky, however, was clear, and the view from this elevated point was an ample recompense for the trouble I had taken to reach it. Looking to the north, the eye wandered over vast plains, apparently of grass and low scrub, terminated in the distance by ranges of lofty hills. In the north-west were visible the white summits of very distant snow-topped mountains. To the

PAGE 147

southward lay the Straits and the mountains of Stewart's Island; between which and Ruapuke, the sea broke on numerous large rocks and reefs, very formidable in appearance, and a serious obstacle to the safe passage of vessels that way, except in clear weather.

The outline of the harbour where our schooner lay at anchor was to be seen, as if drawn on a map. It was nearly low water, and I was disappointed to observe that there was so great an extent of shoal ground, and banks of sand and mud, that a very contracted space was left for an anchorage. The entrance channel is deep, but rather narrow, and the rockiness of its bottom, added to the great force with which the tide rushes through, often occasion a race or tide-rip, sufficient to swamp a boat. This extends some way seaward, and, when observed from the deck of vessels passing by, was for a long time thought to be caused by shoal ground, so that none would attempt to enter. There is also a small island a short distance off the entrance, with a long narrow sand-spit stretching east, and a shorter one west of it; the whole constituting, by its position, a sort of breakwater.

PAGE 148

On entering the harbour, we passed inside the eastern extremity of this island, in which passage there is a depth of from three to four fathoms, with a sandy bottom. The more direct and deeper entrance is that near the Bluff. Unfortunately, although there is water enough for a ship of 700 or 800 tons to enter this harbour, it shoals directly you are within it; so that she would have no room to swing at her anchor.

Here was the best managed and most successful whaling establishment on the coast. The boats were all partly manned by natives, and one entirely so, the young chief Patuki, or Topi, whose name has been already noticed, being its headsman. Just abreast of our anchorage was a very good weather-boarded house belonging to an old soldier, names Spencer, who had been long resident in the country, and was reported to have grown wealthy by selling grog. He boasted of having been at the battle of Waterloo. This veteran was at least six feet high, and had two wives.

A few miles to the west of the Bluff is the mouth of a large river, named Koreti, the New River of the whalers. It is described by the natives as

being deep and navigable for a considerable distance inland. In 1838, two different parties established themselves there, and both fished with success. The Lynx, a ship of 500 tons, came into the river for the oil; but in going out with a full cargo ran ashore, and was lost. This might have happened through bad management, or from the fact that the place was unsafe for so large a vessel. The evidence, therefore, of the capability of this river as a port of access to the extensive open country through which it flows, except for small vessels, was to me doubful. But should it really prove safely accessible to such ships as the Lynx, it must eventually become one of the best sites for colonists in the south of New Zealand.

The most westerly of the whaling stations, in 1843, and the last which we visited, was Aparima (Jacob's River). This is a small bar harbour, capable only of admitting vessels of from twenty to thirty tons. The huts of the residents were built on the southern slope of some well wooded hills, and being white-washed, and having near them green enclosures of corn and potatos, presented, while shone on by the

morning sun, the most smiling and refreshing aspect imaginable. In my own mind I at once pronounced it to be one of the loveliest spots in New Zealand.

The schooner came to an anchor outside the bar, and I landed with Mr. J—. Our arrival, as usual,0 made a great stir in the place. Casks of oil were fastened together in rafts, and towed off by the boats at once; for a few hours lost in getting the cargo on board, while the weather remained favourable, might have caused a delay of a week or more. One of the boats was steered by a young man, who was said to be a member of the Royal College of Surgeons, and who acted professionally ashore. He had the reputation of being a good whaler, and had obtained the rank of headsman. This fishery was well conducted and successful. The resident population was as follows:—

White Men 20

Ditto Women 1

Native Ditto 13

White Children 2

Half-cast ditto 12

Total 48

Here I met Tuhawaiki, Patuki, and some

PAGE 151

other natives, who had come over in their boats from Ruapuke, to take possession of a small schooner which they had purchased from some white men. According to their common custom, they were unprovided with a great part of the purchase-money; so it was arranged that one of the European owners should sail her as partner, till the balance was paid. I wrote an agreement to this effect in the native language, with its translation, in order that it might be perfectly understood by both parties. This schooner had once been a sealing boat: additional timbers were fixed inside her, and she was then raised on, decked, and sheathed with “kahikatea” planking, the unevennesses owing to her first construction being filled up with chinam. Such was the command of Tuhawaiki, who seemed quite satisfied with his bargain, notwithstanding Mr. J—'s opinion that she was not seaworthy. We sailed together the next day for Ruapuke; and having light winds he beat us, and was more contented than ever.

Tuhawaiki's residence, off which we lay in a very exposed situation, was in an open bay

PAGE 152

at the eastern end of the island. We landed early in the morning, and met at his house the supercargo of the brig Lunar, who, with the assistance of the natives, had transported all the moveable and more valuable part of the cargo of the wreck to this place. He complained much of the bad conduct of some of the crew, aided by Europeans from Ruapuke and Stewart's Island, who, instead of endeavouring to save the property, set to work to help themselves. He considered himself indebted to the natives for having rescued so much.

My stay here was cut short by the sudden coming up of a gale from the S.W., a quarter from which the wind blows often with great violence. It was necessary for us to get on board the schooner without delay, as we could see her already rolling and plunging at her anchor. Although we had not been more than two hours on shore, Chaseland, our steersman, had found time to get beastly drunk on some sour wine, part of the cargo saved from the wreck. Mr. J—was fortunately able to supply his place, while he lay like a cask in the bottom of the boat. When we got alongside however—whether it was that

PAGE 153

wine could not produce more than a transient effect on a brain so seasoned by potations of arrack, or that he was sensible of the danger of his position—he had become perfectly sober.

This man, though so inveterate a drunkard, was considered the best whaler in New Zealand, and was a universal favourite owing to his excellent temper; never being quarrelsome under any circumstances, although he was of great size and strength. He was a specimen of the Australian half-cast, being the son of one of the early English settlers in New South Wales, and an aboriginal native of that country; from whom, probably, he inherited his extraordinary power of vision. In early life he had been cast away on the Chatham Islands, and had made the voyage thence to New Zealand in an open sealing boat, steering the whole way himself, till he and his companions landed at Moeraki.

While passing one of the two small islands a little south of Cape Saunders, Chaseland drew my attention to it, saying that he was one of a boat's crew who had been upset in trying to land there. This was one of the

difficult and dangerous places on which sealers were in the habit of landing in pursuit of their game. He was in the bow, and, as the boat rose with the sea, lept on a ledge of rocks. The following wave drove the boat too far in, and upset her. All the rest of the crew were drowned; and he was left in this solitary position till taken off the next day by another boat's crew, who came in search of their lost companions.

As Chaseland knew every part of the west coast, as well as this, I endeavoured to get him to draw an outline of it, with the aid of the chart which I had with me. This he was quite unable to do. He carried his map, he said, in his head; but it was useless to any one save himself.

The most southern of the three islands forming New Zealand is the only one to which the Aborigines have given a name, which is Rakiura; but it is generally known to Europeans as Stewart's Island.

The name Tovy Poenammoo, or, as it would

now be written, * Te Wai-pounamu, meaning the Pounamu-water, by many still imagined to be that of the Middle Island, is, as Captain Cook suspected, “only the name of a particular place, where the natives got the green talc, or stone, of which they made their ornaments and tools, and not a general name of the whole southern district.”

Eaheinomauwe, by which name the Northern Island was thought to be designated, was the sentence “he ahi no Maui,” “a fire of Maui.” Maui was a sort of divinity, respecting whom the New Zealanders brought traditions with them, when they first came to these islands. It was he who is supposed to have hauled up “Whenua” or the Earth from the depths of the ocean, and to have thrown sacred fire into the woods, by which they acquired the property,

* At the suggestion, I believe, of the celebrated French navigator, D'Urville, the vowel sounds in the New Zealand language were first represented in writing by the same characters, as the corresponding sounds in the Spanish and Italian. By this means the perplexing difficulties in regard to orthography, met with by foreigners in learning English, French, &c., are avoided; the language being written, in all cases, as it is pronounced.

they now possess, of being inflammable. It is probable that the old chief, Totaranui, Captain Cook's informant, did not understand that he was asked merely the name of the land to the north of the straits; but rather what there was remarkable in that direction. His reply, “he ahi no Maui,” might have borne reference to the burning mountain, Tongariro; just as, in the case of the Middle Island, he had answered a similar question by speaking of the far-famed Pounamu-water. The same chief proved himself quite conversant with the geography of his

country, dividing it into three “whenuas” or lands, as afterwards turned out to be correct: and the land about Kapiti, on the eastern borders of Cook's Straits, pointed out by him as Tiera-witte—“te-ra-whiti” or the Sun crossing over—is still so called by the natives south of the Straits.

Along the eastern and southern shores of Rakiura are several harbours, one of which, at its N.E. extremity, about nine miles from Ruapuke, is by report both large and convenient. I regretted that I had not an opportunity of visiting it; for it was described to me

by persons who had resided there as equal to the Bay of Islands, and was, by all accounts, appreciated by the American whalers, who frequently selected it in preference to any other on the coast for the purpose of refitting. My informants spoke of a river discharging itself into one end of the harbour, after running at the back of the range of mountains which bounds the northern coasts of the island; and also of the “kahikatea” growing on the banks of this river—in their estimation, a timber of excellent quality, and more suitable for boat-building than any other.

In the neighbourhood of the Bay of Islands and Auckland, this wood is in bad repute, not being thought nearly so durable as “kauri,” although easily worked. It may be that a colder climate has a beneficial influence on its growth, and that it is really of a better quality in this part of the country: indeed, I have heard it stated that, even in the Port Nicholson district, the “kahikatea” is more hard and durable than when it grows farther north.

It is possible, however, that the tree spoken of by the whalers was the “rimu” (dacrydium

cupressinum), and not the “kahikatea” (dacrydium excelsum); for the former is known to grow in great perfection in many parts of the Middle Island, and is in reality the timber next in value to the “kauri” (dammara Australis). Captain Cook says that many of the trees of this sort which he saw at Dusky Bay, were “from six to eight and ten feet in girt, and from sixty to eighty or one hundred feet in length; large enough to make a mainmast for a fifty-gun ship;” and Captain Vancouver cut down several of them to refit his vessel at the same place, and found the timber solid and close in grain.

After having seen the country about Foveaux's Straits, I could not help being surprised that, although it had been so long intimately known to a numerous body of whalers and sealers, it should never have attracted the attention of other colonists.

The only respect in which the northern parts of New Zealand can be preferred is that of climate; but this, although undoubtedly milder, is not so much so as might be supposed by persons who formed their judgment only from

sailing along the coast, and viewing the lofty snow-capped mountains of the Middle Island—or from the consideration that the northern and southern extremes of land are separated by 13° of latitude.

I have already stated that we did not suffer much inconvenience from the cold at Otakou, in the month of September, although residing in a weather-boarded house, pervious to the wind, and without the comfort of a fire. To do the same in any part of England, in the corresponding month, March, would, I am sure, be considered a great hardship. Nor could I learn from the residents on the shores of Foveaux's Straits, that the climate of that district was inferior to that of Otakou. The S.W. wind, the coldest which ever belw at the latter place, perhaps owed part of its severity to its having passed over the snow-mountains between it and Dusky Bay, and was probably milder on its first arrival on the southern coasts of New Zealand. Indeed, there seemed to be no other reason why it should be colder than a S.E. wind.

In addition to evidence thus derived from my own feelings, or the opinions of others, I learnt

from the natives that maize and "kumara," neither of which plants could be raised so as to bear crops in the open air in any part of England—except, perhaps, in a few isolated spots peculiarly sheltered—had been cultivated sucessfully by them in the neigbourhood of Banks's Peninsula. I thought it reasonable, therefore, to conclude that the climate of the southern coasts of New Zealand might at least bear comparison with that of the southern coasts of Devon and Cornwall, in England; while, at the same time, it was certainly more equable throughout the year. The following table will be the most satisfactory confirmation of these remarks.

MEAN TEMPERATURE.

	Annual.	Winter.	Spring.	Summer.	Autumn.
London	50.39	39.12	48.76	62.32	51.35
Torquay	52.12	44.05	50.08	61.26	53.11
* Hakaroa (New Zealand)	55.94				
Auckland	58.43'	50.68	56.82	66.38	59.82
Nice	59.48	47.82	56.23	72.26	61.63
Naples	61.40	48.50	58.50	70.83	64.50
Madeira	64.96	60.60	62.36	69.56	67.30

Sydney (N.S. Wales) 62.89 54.62 63.45 70.93 64.03

* Reduced from Commodore Bérard's observation of 13°3, centigrade scale. The other part is extracted from Table 1 of Sir J. Clarke's volume on climate.

The difference between the latitudes of Auckland and Hakaroa is about 7°, while the difference of their mean annual temperatures is 2°.49. It seems fair, therefore, to infer that, the difference between the latitudes of Hakaroa and Ohekia, in Foveaux's Straits, being about 3°, the mean annual temperature of the climate at the latter place cannot be below 54°, or, making due allowance for the sheltered position of Hakaroa, 53°; which is about the mean temperature of Jersey.

New Zealand, being an island at a distance from any continent, enjoys a remarkably equable temperature, as the wind may vary many points without its quality being at the same time sensibly changed. In this it is vastly superior to the south of France and Italy, where the full enjoyment of a delicious climate is constantly interrupted by the chill of the piercing mistral, or by the scorching blast of the sirocco, which cause variations of temperature both sudden and excessive. On this account especially, New Zealand is for the phthisical patient a most desirable residence. There is not, certainly, I will venture to say, among all the boasted

climates of the northern hemisphere, one, except Madeira, which will bear comparison with it in this respect.

In regard to Foveaux's Straits, while its climate is congenial to the constitutions of our countrymen, its position and other considerations point it out as an eligible site for colonization.

There is, on its northern shores, and extensive, open, and partially level district, stretching from east to west, a distance of more than forty miles, and from south to north, of from ten to twenty miles or more, accessible by means of the small harbour, Awarua, and the rivers Aparima, Koreti, and Mataura. There are also several very fine harbours near the western entrance of the Straits; viz.,—Rakituma (Preservation), Taiari (Chalky Bay), Dusky Bay, and others; and, at the eastern entrance, the harbour Ohekia, already mentioned. These harbours are all safe and commodious; and the western entrance of the Straits has also, in the lofty rocky island Hautere or Solander's, a mark almost as valuable to the mariner as a light-house.

Vessels bound to England from Van Dieman's land or from New South Wales could make

this part of the coast without deviating much from their regular track; whereas Cook's Straits lie too far north. Besides, any one would, by choice, avoid the danger of being caught in the entrance of those Straits in stormy and foggy weather.

Foveaux's Straits and the neighbourhood being the most important whaling localities, the greater part of the oil made in New Zealand could be exported most conveniently from any settlements formed there; and thus ships, bringing out emigrants and cargo from England, would immediately have a return freight.

To the above remarks it may be added that the whole country has, for many ages, remained in possession of the same tribe. On this account, land could be purchased there with less risk of disputes arising hereafter, than in any other part of New Zealand. The natives resident in the neighbourhood are not very numerous; while they are sufficiently so to prove of great service to the first settlers. They have, for many years, been on terms of friendly intercourse with Europeans, and have acquired a greater knowledge of the English tongue than any of the

other tribes. Besides which, their chief of most influence is the young man Patuki; who, as I have before said, speaks English very tolerably, and has always shown a great desire to adopt English dress and habits.

The places where the greatest number of these natives now reside are the islands of Ruapuke and Rarotoka; which, of course, they would reserve for their exclusive occupation, in addition to whatever portions of the main-land they preferred. They would, therefore, generally only come in contact with the European population when they found it for their own interest to do so, and then as guests, and not as neighbours,—a mutual advantage—because, the natives being tillers of the soil, and the European farmers at first principally stock-keepers, their proximity to each other gives rise to frequent disputes about the trespass of cattle, and the remuneration to be paid for damage done.

Chapter IX

SAIL TO OTAKOU—JOURNEY TO THE RIVER TAIARI—EXPEDIENTS IN THE BUSH—THE KOTUKU—NATIVE VILLAGE—DISINCLINATION OF NATIVES TO TRAVEL BY LAND—PROGRESS UP THE RIVER, AND RETURN OVERLAND—DESCRIPTION OF COUNTRY BETWEEN TAIARI AND OTAKOU—THE SCOTCH SETTLEMENT DUNEDIN—ITS PROSPECTS OF SUCCESS—NATIVE PIG-PRESERVES—CONCLUDING REMARKS ON THE WHALE FISHERIES.

As my instructions left me at liberty to visit all places in this part of the island where there were natives residing, I wished, before finally quitting Waikouaiti, to go as far south as Taiari and Molyneux Bay; at both of which I heard that small parties of natives were to be found; and this island's being then very generally considered a sort of terra incognita made me the more anxious to see as much of it as possible.

Accordingly, a few days after my return from Foveaux's Straits, I again hired Smith's boat, and taking with me two natives, with Mr. Earle

and his servant, as passengers, crossed over to Otakou.

We arrived at the heads of the harbour just as the flood tide began to make, and, with this and a light breeze in our favour, we reached its southern extremity in the afternoon. It here expands into a broad but shoal bay, separated from the sea by a low narrow neck of sand and earth, which alone prevents the land on the eastern side of the harbour from being an island. By hauling a boat across this neck—a matter of but little difficulty—the voyage to Taiari could be made, in favourable weather, with much greater ease than by the longer and rougher passage round Cape Saunders.

The next morning we left our tent standing, and our boat hauled up above high-water mark, with many things too heavy to carry with us, merely taking the precaution to leave a written notice in "maori," saying to whom they belonged; we thus felt confident that, although they must remain for several days with no other protector than this paper sentinel, none of the natives—the only persons likely to come this way—would meddle with our property. Having crossed

the narrow peninsula, we advanced a short distance along a beach of fine white sand, of such dazzling brightness that it was extremely painful to keep the eyes open.

Our progress was then impeded by a headland, and a small wood through which no path could be discovered. Here we lost our way, and so much time before we again reached the beach, that we were obliged to halt for the night by a stream of water, about three miles from Taiari. The rain then began to fall, and we built a temporary shed of flax stalks and grass to shelter us; but, as our clothes were saturated with wet and fine sand, and we were unable to find any fire-wood, but some low blackened "manuka" scrub which had been burnt the year before, we passed a very comfortless night.

Recommencing our journey at daylight, we arrived at the entrance of the river near the time of low water. It had then a most wild and inhospitable appearance, being blocked up by shoals and breakers. Very fortunately, about a mile distant off its mouth, there is an island, on the lee side of which a boat can find shelter

in all weathers, and there await a favourable occasion for crossing the bar—a passage which it is seldom safe to attempt, except with the latter half of the flood tide.

Proceeding along the north bank of the river we found some deserted huts; but, contrary to our expectation, no natives. Without their assistance, or a boat, we saw no possibility of going any further; as steep precipices arose from the water's edge, and barred a passage along the side of the river. Earle's man, whom we had already found an excellent travelling companion, and alive to all the expedients of a New Zealander in the bush, had been one of a whaling party formerly stationed at the island just mentioned, and knew the place where the natives usually resided, about five or six miles up the river. This he proposed to reach on a raft aided by the flood tide. Our natives soon constructed one sufficiently large and buoyant to serve his purpose, from the dry stalks of the flax plant (phormium tenax), a material as light as cork, and which we found here in great abundance. An old paddle was also picked up among the bushes, with the aid of which an

PAGE 169

experimental trip was made across the river; and the raft being then pronounced seaworthy, our messenger shoved off amid loud and hearty exclamations invoking a prosperous voyage.

At dawn of day he again made his appearance with two boats, manned by natives, who were the more delighted to see us, as, since the abandonment of the whaling station at the island, they had received no visits from Europeans. Their tobacco was consequently nearly consumed, and, its use having been for some while reduced to sparing quantities, our arrival, like sunshine in winter, brightened every face.

As we pulled up the river, we saw several "kotuku," a species of heron with white plumage, hovering over the cliffs, where they probably had nests; but we could never get near enough to shoot one of them.

The feathers of this bird are much valued by the natives as ornaments for the head, particularly in the North Island, where they are so rare that an old proverb says—

"Kotahi te rerenga o te kotuku rerenga-tahi."

"Once is the flight of the rare kotuku."

This is often applied in flattery to any great

PAGE 170

man who makes but a short visit, and then goes away.

The river, for two or three miles of this part of its course, ran in a deep channel between lofty and precipitous hills, generally well wooded on either side: after which the banks became gradually less abrupt, till, having reached the distance of from four to five miles from its mouth, we entered the limits of an extensive plain. Another mile brought us to the native village, a few huts by the water side. The place had been selected for the convenience of eel-fishing, owing to its vicinity to some lakes, where they were caught of a large size, and very delicate flavour.

These fish, "korau" or wild turnip tops, and fern root, were just now the natives' only food; all their old potatos having been consumed or planted, and the young crop not being yet ripe. But whoever has experienced the craving for any sort of vegetable, which seems to invade the whole frame after an abstinence from that sort of food even for twenty-four hours, although the supply of animal food has been never so liberal, will understand the relish with which

PAGE 171

we sat down to such a meal; having for the two previous days had only salt meat and biscuit: for at Taiari we were unable to add to our diet even the "korau," which is generally to be found along the banks of the rivers in this country.

As it was Saturday, and I never travelled on a Sunday, we remained here two days. This small party of natives consisted of four men, six women, and nine children. I proposed to their chief Te Raki, that he should go with me as a guide overland to Matau or Molyneux, where there were a few European settlers, besides a small party of natives; but I found him unwilling. He described the path as very bad and quite overgrown, passing through woods and over mountains. It had formerly been a beaten track; and from Molyneux there had also been a path, by which the different settlements along the coast to the south were reached.

The natives have, however, ceased to travel by land, if they can avoid it, since they have so generally obtained possession of whaling and sealing boats; for these are easily managed,

and by few hands. The large double canoes they formerly had were too valuable a property to be possessed by any but the wealthy, and required a more numerous crew for their management than a boat does; so that a great part of the population were then, as they are at the present day in the North Island, obliged to travel by land.

On Monday morning, Te Raki took us up the river in his boat, promising to show us a nearer way to Otakou, than by returning to the sea coast. After pulling several miles up the main stream, which flowed from the hills to the northward and westward, we took advantage of a small branch, called Owhiro, and followed it as far as the depth of water would permit. We then landed, and, obeying the directions pointed out to us, traversed the plain for nearly six miles, in an E.N.E. direction, having on our right hand a range of hills separating us from the sea coast. We found no impediment to walking; the ground we trod on bearing little but dry wiry grass which grew in tufts, and low fern—a wide and eligible space for feeding sheep, but unfit for cultivation, as evidenced

by the poorness of the vegetation, and the absence of wood.

Having reached its northern boundary, we ascended along the spur of a hill which jutted out into the plain. It had been burnt quite bare by a recent fire, and was of so easy an inclination that a cart might have been driven along it. This led us to a point on the range a little to the east of a peak rising above the rest, and occupying the position of the pommel of Saddle Hill on Captain Cook's chart. It is called by the natives Makamaka, and was the mark which had served us for a guide-post.

From our lofty position, we could see the wood where we had lost our way, not far off, and just below us was a valley with a small river running through it, distinguishable by its green banks of “raupo” (typha latifolia). The descent we found more steep and rugged; the northern slope of the hills having no friendly spur near us, such as that along which we had ascended, did not offer the same facility for making a road. Having crossed the valley, we struck into a path which brought us to the south end of Otakou, across an undulating

PAGE 174

country, where the soil was generally very good, producing tall fern, and vigorous "tupakihi," besides wood at intervals.

This is now the site of a township, called Dunedin, founded by a Scotch company. We have every reason to augur well for the peacefulness and prosperity of those who may select it for their home; as it possesses many essential elements of a happy and successful colony. It has a healthful climate, and scenery not easily to be surpassed for beauty—good land for tillage, and plains for sheep pastures—plenty of large and valuable timber—and an excellent harbour for vessels of a moderate size—of the greater importance from its position, being the only one between Bank's Peninsula and Foveaux's Straits, a distance of nearly 300 miles. It is also believed that more than ordinary care and precautions were taken in making the first purchase of the district, in order to secure to the colonists, as far as possible, undisputed titles to their lands, and friendly relations with the former native proprietors of the soil; who, however, it may be added, are not very numerous.

We here met some natives, who had just come

PAGE 175

up the harbour to look after their pigs, of which great numbers were running at large in the bush. They told us that they had seen our boat and tent; but had not crossed over to that side of the bay. And, when we reached our encampment, we found everything as we had left it.

It may here be noticed that it is the custom of this people to select, for pig-runs, places distant from their ordinary cultivations, whither they transport a great part of their stock, when the crop is in the ground; leaving it to range at will till the season of storing the potatos is past. They then catch as many as they require, and take them back to the plantations, in order that they may root up whatever food has been left in the ground.

They now and then visit these pig-runs—as on the present occasion—to watch over the safety of their property, or to catch and mark the young ones; feasting at such times on the flesh of boars, which are killed by preference to prevent their becoming too numerous.

It has sometimes happened that a party of Europeans, falling in with one of these preserves

PAGE 176

far away from any habitations, have taken it for granted that the pigs were wild, and, with this idea, have hunted and killed them, as if they had as much right to do so as any one else. Such heedless acts, however, have been a fruitful cause of complaint.

The next day, on our passage down the harbour, I called at my old quarters near the deserted whaling station, wishing to obtain some additional information relative to the fishery at this place. Mr. H—, who had known it in its days of prosperity, and continued to reside here, very obligingly satisfied my inquiries, and produced books and journals—once kept at the establishment, but now in his charge—from which he allowed me to make extracts.

At several of the stations, I had been able to obtain information from sources equally trustworthy; and, in their absence, finding that the whalers themselves had very accurate memories on all points connected with the doings at the fishery to which they belonged, I thought I might safely rely on their statements.

The materials collected in this manner were afterwards arranged in a tabular form; so that

the past and present prosperity of each of the southern stations—from its first establishment to the year 1843—could be contrasted at a glance. The reader is referred to the Appendix, where this table is inserted. He will there find the most positive evidence of the remarkable falling off in the productiveness of the fisheries, year after year, notwithstanding the employment, in some cases, of an increased number of boats and men. On this account many of them have been abandoned; and for the last few years two alone—within the coast limits spoken of—have continued to make an annual return of average amount, sufficient to remunerate the persons engaged in the speculation. So entirely have many places, once the favourite haunts of whales, been deserted by them, that it appears certain that, unless some law be enacted to protect and encourage their breed—in the same manner as is found necessary for the preservation of the salmon in the rivers of Scotland—they will speedily be extirpated, or driven to other regions.

To prohibit foreign vessels from fishing in the vicinity of the coasts, and to limit the fishing season to certain months of the year, are the

most obvious remedies which might be applied to the evil now existing. The former regulation would be but just to ourselves—and the latter to the whales—for they are now attacked by the shore parties, the moment they reach the coast; when they have generally by their side a calf too young to support itself without being suckled by the mother, and which perishes as a natural consequence of her loss. Whereas, if it were unlawful to spear the whale till a later period, many of the calves would be spared to return the following year.

It is believed that, under such moderate restrictions, the fisheries would improve, and that the colony might depend on its whale oil as a profitable and permanent export, at least, for many years.

Chapter X

PREPARATIONS FOR A JOURNEY BY LAND TO HAKAROA—“KOURARAKI”—NATIVES‘ TRADITIONS—THEIR SUPERSTITIOUS DISLIKE TO TRAVEL BY NIGHT— “TUTU” OR “TUPAKIHI”—ITS POISONOUS PROPERTIES—VIEW FROM PUKEURI RANGE—THE NORTH-WEST WIND—THE RIVER WAITAKI—INTERVIEW WITH NATIVES AT TE PUNA-A-MARU.

ON returning to Waikouaiti, I commenced my preparations for a journey, by land, to Banks's Peninsula. The greatest difficulty I had to encounter was to find natives willing to accompany me; the young men of the present age having given up the habit of travelling on foot for the

more easy and rapid voyage by sea. It was, moreover, the intention of a large party of the natives of the place, with their old chief Koroko, to go in their boats as far as Wai-a-te-rua-ti, in about a month's time, for the purpose of visiting their relatives there, and carrying

them a present of potted “titi” or mutton birds. They could not understand why I resolved to go by land, rather than await the sailing of their fleet. Hence I could only obtain one volunteer for my service. He was a strong young fellow, however, and son of the chief of Wai-a-te-rua-ti. After a few days of hesitation, during which he was, no doubt, weighing in his mind the labour of marching so many miles with a pack on his back, against the value of a stout blanket, which he returned several times to examine, he agreed to go with me as far as his home, about eighty miles from Hakaroa; promising that I should have no difficulty in finding a substitute for him at that place.

I therefore packed up all my heavy baggage, and left it in Smith's charge, to be sent after me by Koroko, if no opportunity occurred of sending it direct to Wellington. I then divided the things I thought necessary for our confort into four packages; and as I had only three natives, one of whom was a boy of no more than thirteen years of age, I was obliged myself to carry one of the packages, in addition to my gun.

Some who read this may, themselves, have occasion to travel in New Zealand, and will therefore, be glad to learn, from another's experience, what sort of outfit is required in order to get through a journey in such a country most conveniently, having regard both to comfort and to expedition.

The only roads, except in the neighbourhood of the English settlements, being foot tracks passing through forests, or over wide open spaces clothed for the most part with fern, and frequently crossing swamps or rivers, every article of baggage must be transported on the backs of natives hired for the purpose. It is, therefore, advisable to encumber one's self with no more than is absolutely necessary; and it is really incredible how, after a little practice, many things before thought indispensable may be abandoned without regret one after another.

The following is a description of the things which will, it is thought, be found to include the most serviceable part of the baggage of a traveller in New Zealand.

A tent, made of good duck, measuring, when standing, six feet high, six feet long between

the poles, and five feet broad: it should be curved at either end, so as to make it as roomy as possible, without much increasing its weight, and to give it greater stability in stormy weather.

A box fitted with a shallow tray for writing materials, and several compartments containing tin cases for tea, sugar, biscuits, wax candles, knives, forks, tin plates, and other useful et

cœtera. This box should be made of light well-seasoned wood, and should measure about twenty-one inches long, twelve inches deep, and ten inches broad, which is a convenient size for a backload, and for enabling its bearer to thread the intricacies of the bush: its top and sides should be enclosed in a waterproof case.

A sufficient number of blankets for bedding, and to defray extraordinary expenses by the way, should be rolled up tightly in a painted duck wrapper, measuring six feet long and four feet wide. This cloth, being impervious to water, will keep the blankets dry in the worst weather, and, at night, may be spread above the damp fern or grass, which supplies the place of a mattress.

Clothes should be packed in a waterproof bag; and among them should be always a spare pair

of strong shoes, and two or three pairs of duck trowsers—a material better able to resist constant rubbing against dry fern than any other. A pair of flushing trowsers will also be found a luxury after a day's march in wet weather.

An iron saucepan, a small iron teakettle, and a tomahawk for chopping wood are things never to be forgotten: and it will also be convenient to be provided with an oiled linen bag large enough to hold five or six pounds of flour; and several lesser bags of the same description, each to hold two or three pounds of tobacco.

Tobacco supplies the place of small money in all parts of this country remote from the towns. The object of dividing it into several separate parcels is to prevent the exact state of your finances in reference to this substitute for coin becoming known to your attendants, from whom the information would infallibly be reported to their fellow-countrymen wherever you go, and so lead to incessant and very annoying appeals to your generosity; for a New Zealander always expects a person to pay according to his means, and not according to the value of what he receives.

As to native attendants, from four to six are quite enough for one person; the latter number being only required if the country to be traversed is not populous, when an additional quantity of provisions must be carried. A traveller's importance is usually estimated, in places where he is unknown, by the number of his attendants; hence, if only accompanied by one or two, he is looked on as a low sort of fellow, and treated accordingly. Four, however, are quite enough to establish a character for respectability.

The weight of baggage allotted to each native should not much exceed 20lbs.; he can then carry in addition a proportion of potatos or other food, and will travel with cheerfulness from daylight to sunset, for several days consecutively.

Those who know but little of the language of the country when about to make a tour in New Zealand—I refer more particularly to the North Island—should be careful to have among their native attendants, one young man at least, the son or relative of a person of

consideration. They will thus have the best possible passport, a portion of the respect due to him being shared by his European friends and companions.

PAGE 185

By neglecting this simple precaution, and by engaging the services of any of the young men always to be found hanging about the towns, without inquiry as to their rank or character, unwary travellers have sometimes encountered a diversity of mishaps; have even been robbed, and have finally returned home with a very unfair estimate of the character of the people whom they had visited. Just as might happen to any foreigner who should attempt to make a tour through England or France under the guidance of persons similarly chosen.

On the morning of the 4th of January, 1844, I left Waikouaiti. The tide was ebbing, and had left the beach red with "kouraraki," a small crustaceous animal not unlike the shrimp, but more diminutive. They were still alive, and so numerous that they formed a stratum three or four inches thick, to walk over which was as if one trod on new-fallen snow. The "kouraraki" are fed on by the whale; and their appearance early, and in abundance, was hailed as the prognostic of a good season.

Vast shoals of them, more than a mile in extent, are sometimes met with off the coast,

PAGE 186

and give to the water a dark muddy colour, like foul ground. I once sailed over a patch of this discoloured water off Cape Turnagain, when the Captain hove the ship to, and sounded without finding ground with all the line he had. Two of the crew, who had been whalers, accounted for the strange appearance by saying that we were sailing over one of these shoals. The "kouraraki" were, however, too far below the surface to be distinguished, nor could we fish up any of them by sinking a bucket to a considerable depth.

Just as I was on the point of crossing the river, Mr. J— informed me that two men had left the place with the intention of travelling to Hakaroa by land. One of them he had but a short time before brought from Wellington, as a farm servant, and he wished me to aid him in forcing this man to return; having already sent two men on horseback after him and his companion, with a commission to obtain the assistance of the natives by offers of tobacco. I replied, much to his surprise—for he had imbibed the arbitrary nations of a whaling master, and considered that, having given the

PAGE 187

man a free passage, and engaged his services, he had a right to retain them by force, if possible—that he must not expect me to support him in his attempt to enlist the natives in such a service; for I thought it my duty to advise them never, under similar circumstances, to interfere with Europeans. As Mr. J— had been very kind and obliging to me on many occasions, I was sorry that any cause of disagreement should have arisen at my departure.

Mr. Earle accompanied us as far as Te Hakapupu, a muddy estuary, which has somehow obtained the inappropriate name of Pleasant River. We forded it high up, where it divides into four channels. Here the mud is not deep, and any one may cross even at high water. From

hence our path traversed a very rich well-watered country, with abundance of grass—an admirable position for feeding sheep and cattle, or, indeed, for the more general farmer. We frequently disturbed quail, which rose close under our feet. There is great difficulty in getting a shot at this bird, as it flies close to the ground, dropping almost immediately, like the landrail, and then running through the fern

or grass. I never could make one rise a second time.

We halted for dinner by the edge of a wood, called Otawhata. About five miles farther on we reached Waihemo, a small river running through a swampy valley, impassable at times. Near this are two remarkable conical hills, Puketapu in the higher part of the valley, and Pokohiwitahi near the coast. At the base of the former is found the sand-stone, already spoken of, used by the natives for grinding the "pounamu." The reef running out into the sea from this part of the coast is called Taki-te-uru; having obtained its name from one of the canoes in which some of the ancestors of the New Zealanders came across the ocean to these shores, which was upset there. A chief, Puketapu, and his slave were the only persons who swam ashore, and gave their names to the two hills just mentioned. The mystery, however, which tradition loves to throw over antiquity, represents the reef and the two hills as veritable transformations.

At the point where the path met the beach we fell in with a small party of natives scraping

flax, intended as part of the price of a boat. Here I determined to halt for the night, having lost my shot-belt during the day. I prevailed on a native of the place to go in search of it; but, as he was sure to be benighted, and there exists very generally a superstitious dislike to travel in the dark,* I was obliged to overcome this feeling by the gift of a pound of tobacco, there worth three shillings and sixpence. He brought me the belt the same night, having found it hanging by a tree, where we had dined the day before.

Jan. 5.—One of those still quiet mornings, so peculiarly the charm of New Zealand; the long lazy wave just plashing against the beach, and then receding over the sand with a slight rustling noise. Leaving Te Whata-paraerae, as this place was named, we proceeded along the are of the bay, where our boat had like

* When a New Zealander travels by night—if the ideas of his forefathers have not lost their power over his mind—he will carry in his hand a cooked potato, to prevent his being assailed by evil spirits (kei pokea e te tupapaku), who are believed to be more mischievous then than by day, but to have a great repugnance to come in contact with food of any sort, or any place where it is kept.

to have been lost; and having traversed about half of it crossed a remarkable reef, which extended seaward for a considerable distance. Some of the stones or rocks composing this reef were shaped like kidney potatos or kumaras; others were round enough to serve for

cannon balls, and of all sizes, from the twelve-pounder upwards. The natives called them the "kumara" with which Taki-te-uru was freighted when upset.

We reached Onekakara in the afternoon, and again took possession of Jack Hughes's barn. My patient was still anxious to have his leg taken off; and had obtained the promise of a free passage to Hakaroa in a small vessel about to sail with the first fair wind. This offered but poor accommodation for a sick man, being only an old sealing boat, raised and decked; besides, having nine or ten passengers and crew, it must have been as confined below as a slaver. The captain and owner had already come as far as Otakou in her, from Foveaux's Straits; in case of bad weather, putting into some one of the small harbours, of which there are so many along that part of the coast. But, between

this place and Banks's Peninsula, no shelter is to be found for anything larger than a boat; they were, therefore, obliged to await the setting in of a southerly wind, which often continues to blow for three or four days.

Jan. 6.—I remained this day and the next (Sunday) with the natives; and, by good fortune, secured the services of the son of a sick man, whom I had attended, to carry my load, and act as guide as far as Waitaki.

Jan. 8.—Bade adieu to my friends at One kakara. Hughes's partner and another man accompanied us as far as Orere, where they had a sheep station. The flock, about one hundred and fifty in number, had been sent from Mana, an island in Cook's Straits, and did so well here that it was intended to add another cargo to them during the summer.

Our path was along the beach for about seven miles, as far as a headland—the yellow Bluff of the whalers. This was the season when the fruit of the "tutu" or "tupakihi," as it is called in the North Island, was ripe. Hughes's partner had with him his native wife, who, while we rested here, busied herself in picking

the berry, and straining it through a bag she carried with her for that purpose. In this way the juice, which is very refreshing on a hot day, may be drunk without danger.

It is a very general belief that the poisonous property of this plant resides in the seed. This I believe not to be the case; as I have been assured repeatedly by the natives that it is the small stem, on which the berry is seated, that is so dangerous. I have frequently seen them swallow the seeds in proof of this; while they search for and pick out the small stems with the greatest care; believing that three of them will sometimes prove a dose sufficient to cause the death of a man. They say that the juice itself is poisonous to persons not used to it, if drunk in too great a quantity, or if it be expressed from unripe fruit; but that when boiled, it is drinkable in all cases with impunity. It is also generally stated that the plants which grow near the sea shore, or in deep rich soils, are more poisonous than others; while the stunted shrubs met with on the dry open plains are comparatively harmless.

From this it would appear that the unripe

PAGE 193

fruit and green boughs, as well as the stem, all contain the poison; and this opinion is strengthened by the consideration that imported cattle, which would be more likely to select the green leaves and boughs for food than the fruit, are so liable to suffer from it.

In cases of poisoning occurring among themselves, the natives' remedy is to plunge the patient in the sea or a river, keeping his head below water till he is nearly drowned, and then to roll his body on the shore till sickness is produced sufficient to eject the contents of the stomach. This practice, although rough, is rational, and the best they could have adopted under their circumstances.

On the north side of the Bluff, there is a boat harbour, and a potato garden belonging to the natives, who put in there occasionally when sailing along the coast.

From this place, passing through a wood, we turned inland, leaving the beach about half-a-mile to the right. After travelling between seven and eight miles, partly along the beach, and partly inland, we arrived at the bank of the river Kakaunui. The tide being too high

PAGE 194

to allow us to cross at the lower ford, we were obliged to proceed upwards till we arrived opposite a white cliff on the north bank; where we crossed—the water not reaching much above our knees—and rested on the other side for the night. Firewood was very scarce; the wood at Te Awa-mokihi being the only one to be seen, except small patches of trees on the hills two or three miles distant from us.

Jan. 9.—Our path to-day was sometimes along the edge of a low cliff, sometimes along the beach, till we approached Oamaru point, where it turned inland, and crossed a low range of hills, from which we looked over an extensive plain.

Pukurakau (timber belly), as my new attendant was named, proved himself a first rate traveller, stepping out under a heavy burden as fast as I, who only carried a gun, could keep up with him. He said he had walked from Moeraki to Waitaki, which by the path must be more than forty-five miles, in a day, with a load, probably fifty pounds, on his shoulders.

A river flowed into a “hapua” or lake on the north side of the point, separated from the

PAGE 195

sea by a ridge of sand and pebbles. Here I shot two ducks, while I waited for my other natives, who had lingered behind unable to resist a “tutu” scrub black with fruit. Their stained hands and faces spoke of the cause of delay.

We now advanced along the plain, which was covered with “patiti” and, here and there, stunted fern and “tutu.” These plains are called “pakihi,” a word used in the North Island to signify dried up.

“Kŏrĕ nēi ăkŭ tōtō

Tē ĭnŭ māi āi kōē

Kŭă pākĭhĭ aū

I nŭĭ ōu rāngī rā."*

"My blood has come to nothing.

Why came you not to drink it?

I have become dried up,

So great was the celebration of your worth."

Old Song.

So that "tupakihi," the name by which the "tutu" is there known, appears to be a contraction of "tutupakihi," or "tutu" of the

* This is a verse of a dirge chanted by a female in honour of a relative who had been killed. The words, "My blood has come to nothing," &c., refer to the custom of making incisions in the flesh of different parts of the body, on these occasions, to shew their love or respect for the dead.

PAGE 196

plains, which are well called "pakihi," being for the most part arid.

Towards the afternoon, we ascended a range of hills called Pukeuri, separating this plain from another more extensive. The sky was so remarkably clear that, from the highest point of the pathway, Moeraki was distinctly in view, bearing S. ¾ E. by compass; and to the east of it appeared the misty outline of land still more distinct, bearing S. ¾ E. This could only be the mountainous land about Otakou; and so Pukurakau declared it to be. He pointed out the mouth of Waitaki, distinguishable by a break in the line of coast, about six miles northward. The view in that direction was terminated by hills, from twenty-five to thirty miles distant, their eastern extremity bearing N. ¾ W. The spot where we stood was about two miles from the coast.

We now turned to the left, along the base of Pukeuri, and, after proceeding between three and four miles, reached a small glen in the hills, where there was plenty of wood and a stream of water. Here we found a ruined hut and a cultivation ground, and put up for the night.

PAGE 197

Jan. 10.—From Papakaio, our resting place, we crossed the plain towards Waitaki, walking, although there was no path, without trouble; for the soil was stony and barren, and produced nothing which grew higher than the knee. On arriving at the bank of the river, we found it flooded; the effect of a recent N.W. wind, which always causes the rapid melting of the snow on the mountains in the interior.

The N.W. wind all along this coast is strangely hot, dry, and oppressive, which I have never known to be the case in the North Island. It has been suggested that it brings these properties from the Australian continent; but it would seem but natural that, after having blown over so many leagues of ocean, it should have imbibed moisture. The sirocco, a dry hot wind, while blowing over the sands of Africa, is found to be moist by the time it arrives at Malta; and it is probable that, on the west coast of New Zealand, the N.W. wind is similarly moist, as well as warm. Its peculiar dry character on reaching the east coast may, perhaps, be explained by the supposition that, in passing over the snow mountains, its moisture is con-

densed, and falls on them as a warm rain. The rapid melting of the snow, and the immense floods in all the rivers, whose sources are in these mountains, would be thus accounted for.

As the sky foreboded rain, we hastened on to the nearest native station, Te Puna-a-maru, several miles more inland. The river, or rather the valley through which it rushed, appeared to be nearly a mile broad. It was furiously rapid, and of a dirty white, or pipe-clay colour. When not flooded, it runs in many streams, each of which is in itself a small river, over stones and pebbles, and between islands and banks of shingles. In the winter months, it has comparatively little water, the main stream being then not deeper than a man's waist in the shallowest places, but still dangerous to ford, by reason of the violence of the current. It is, indeed, too rapid ever to be navigated by boats; and the country through which it flows offers little to invite settlers, except its sheep pastures.

The white colour of its water is said to be derived from one of the lakes, *named Pukaki,

* The names of the other lakes, according to Huruhuru, are Takapo, Te Kapuaruru, Ohou, Otetoto, Otauawhiti, and Whakapapa.

in which it has its source. The natives call this water “he wai-para-hoanga” (literally, water of grinding-stone dirt); as it is similar to that caused by rubbing the pounamu on sandstone.

We arrived in the afternoon at Te Puna-a-maru, where we found a small party of natives, seven in number. The chief person, Huruhuru, was a man of singularly pleasing manners and address—qualities which I was the more surprised to meet with in this wild desert-looking place. As Pukurakau was very anxious to return home, he willingly undertook to ferry us across Waitaki. I afterwards discovered that he and all his party had intended, when the flood subsided, to remove from their present residence to the river Waihao, a short day's journey to the northward, which they visited at this season of the year, for the purpose of catching eels—a fish esteemed one of the chief delicacies of the land, and preserved in great quantities for future use, by partly roasting and drying them in the sun.

Chapter XI

ENCAMPMENT ON THE BANK OF WAITAKI—MODE OF PREPARING FERN ROOT—MOKIHI—HURUHURU'S DESCRIPTION OF THE INTERIOR OF THE ISLAND—TE PUEHO'S WAR PARTY—TE RAKI'S ESCAPE—THE RIVER MATAU—

WANDERINGS AND FATE OF THE WAR PARTY—SANDALS USED BY NATIVES—DANGERS OF WAITAKI—RESIDENT POPULATION—RAKITAUNEKE'S OVEN—WAIHAO—LAND AND SEA BREEZES.

Jan. 11.—Our new acquaintance began to prepare for the journey at an early hour, packing up nets and whatever other moveables they required. They seemed to think nothing of leaving their houses without any one in charge, although they might not, perhaps, return for a month.

When all was ready, we took the path along the banks of the river, by which I had come the day before, and kept it till we arrived at a spot where there was plenty of "raupo," the

material with which our canoes were to be constructed. Here some of the natives commenced building huts, and digging fern root, while others set to work, like reapers in a field, cutting the "raupo" with tomahawks instead of sickles, and laying it out on the ground to dry.

It must not be supposed, as some have believed, that the fern root, wherever it grows, is fit for food. On the contrary, it is only that found in rich loose soils, which contains fecula in sufficient quantity for this purpose: in poorer ground the root contains proportionally more fibre. We were now encamped on an alluvial flat in the valley of the river, thirty or forty feet below the general level of the plain; and I observed that, even in this favourable spot, a great deal of discrimination was used in selecting the best roots, which were discoverable by their being crisp enough to break easily when bent: those which would not stand this test being thrown aside. Here a quantity sufficient for several days was procured, and was packed in baskets, to last till another spot equally favourable could be reached.

The process of cooking fern root is very simple;

for it is merely roasted on the fire, and afterwards bruised by means of a flat stone similar to a cobler's lap-stone, and a wooden pestle. The long fibres which run like wires through the root are then easily drawn out; and the remainder is pounded till it acquires the consistence of tough dough, in which state it is eaten, its taste being very like that of cassada bread. Sometimes it is sweetened with the juice of the "tutu."

The natives consider that there is no better food than this for a traveller, as it both appeases the cravings of hunger for a longer period than their other ordinary food, and renders the body less sensible to the fatigue of a long march. It is in this respect to the human frame, what oats or beans are to the horse. They have a song in praise of this root, which I have once or twice heard chanted on occasions of festivals; when it is the practice for a troop of young women to carry baskets of the food intended for the guests, singing as they come along—

"He aha, he aha,

He kai ma taua?

He pipi—he aruhe—

Ko te aka o Tuwhenua:

PAGE 203

Ko te kai e ora ai te tangata.

Matoetoe ana te arero

I te mitikanga,

Me he arero kuri au."

"What—what shall be our food? [Here are] shell fish and fern root. That is the root of Tuwhenua [the earth]. That is the food to satisfy a man. The tongue grows rough by reason of the licking; an it were the tongue of a dog—au."

Jan. 12.—Natives still busy cutting "raupo." In the afternoon they commenced building the canoes, or rather rafts, which they call "mokihi." Huruhuru proposed to make his large enough to carry himself and wife, with two of my natives, myself, and all our baggage. His goods were to be intrusted to his slave, who was to navigate another "mokihi," with the assistance of my new attendant Poua.

By this arrangement, I could not help feeling that Huruhuru had neglected all his own property in order to take better care of me and my two natives, whom he looked on as more especially his guests. I have always found his countrymen act in a similar manner; it being with them a point of honour to look first to the safety of

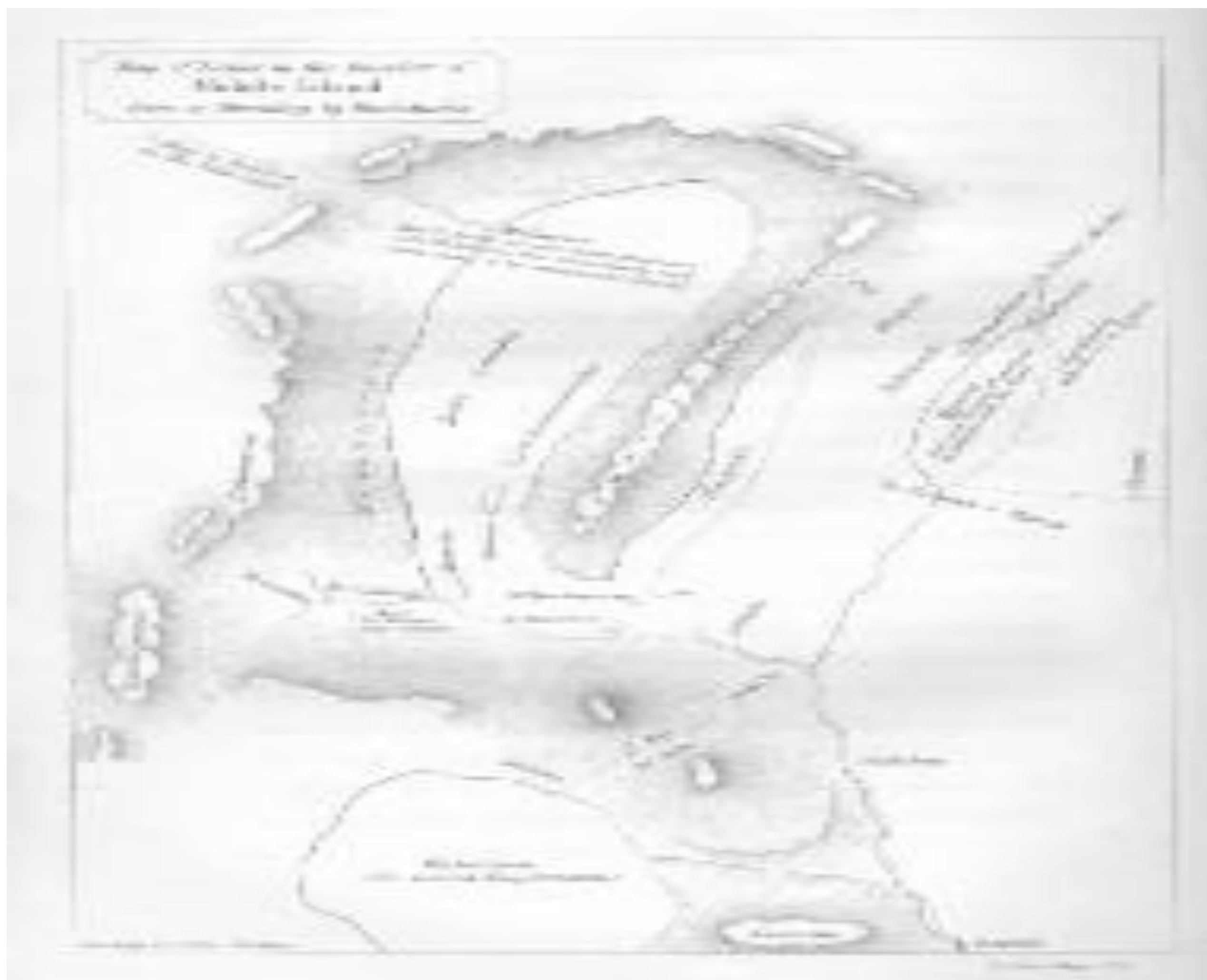
PAGE 204

the Pakeha to whom they are acting as guides or attendants. They would think it a disgrace to return home with the imputation of having failed to do their utmost to rescue him from danger.

Our mokihi was made in the form of a canoe. Three bundles of "raupo," about eighteen feet long and two feet in diameter at the centre, but tapering towards the extremities, were first constructed separately, each being tightly bound and secured with flax; and were then fastened together so as to form a flat raft. Another bundle similarly made was next laid along the middle of this, and secured in that position, forming a sort of keel; the hollow intervals left between the keel; and sides were filled up with "raupo," packed carefully and tightly in layers, and secured with bands of flax. The bottom of the mokihi being thus finished, it was turned over, and two smaller bundles were laid along its outer rim, from stem to stern, for topsides; and all the vacancies within were filled up with layers of "raupo," tied down with flax.

This sort of canoe is remarkably bouyant, and is admirably adapted to the perilous navigation of the immense torrent Waitaki.

PAGE 204 A



PAGE 205

Jan. 13.—Mokihi completed; but as the wind was strong from the N.E., Huruhuru put off launching them till the morning. Huruhuru's leisure in the evenings was employed in giving me information about the interior of this part of the island, with which he was well acquainted. He drew, with a pencil, the outline of four lakes, by his account, situated nine days' journey inland of us, and only two from the west coast, in a direction nearly due west of our position.

One of these, named Wakatipua, is celebrated for the “pounamu,” found on its shores, and in the mountain torrents which supply it. It is probably the “Wai-pounamu,” of which the natives spoke in reply to the inquiries of Captain Cook and Mr. Banks, who supposed it to be the name of the whole island. The three other lakes, Hawea, Waiariki, and Oanaka, had formerly inhabitants on their shores, who frequently went to and from Waitaki to visit their relatives. Huruhuru pointed out on his chart the positions, and told me the names of several of their places of residence, and described the country through which the path across the island passed. He even told me the names of the principal streams

and hills which it crossed, and of the places where parties travelling that way used to rest, at the end of each day. I was persuaded that his information was to be relied on, as I had the benefit of hearing the discussions which were held between him and another old man, who also knew the country, on the propriety of halting at this or that place on account of either of them being more or less convenient for catching eels or wekas; * a matter of great importance, when it is borne in mind that it would be impossible to carry food for so long a journey, and therefore that it would be necessary to stop frequently to obtain fresh supplies. It is probable that the resting places mentioned by him are at very unequal distances from each other, al-

* This bird is described by Captain Cook by the name of the water or woodhen. "Although they are numerous enough here (Dusky Bay)" he remarks, "they are so scarce in other parts that I never saw but one. The reason may be that, as they cannot fly, they inhabit the skirts of the woods, and feed on the sea beach, and are so very tame or foolish as to stand and stare at us till we knocked them down with a stick. The natives may have, in a manner, wholly destroyed them. They are a sort of rail, about the size and a good deal like a common dunghill hen. Most of them are of a dirty black or dark brown colour." —Cook's Second Voyage, edit. 4to. vol. i. p. 97.

though I placed them in imaginary positions on the chart, from ten to fifteen miles apart.

From his description, it appeared that there were extensive grass plains in the interior of this part of the island, similar to that which we were now traversing, and, no doubt, well adapted to pasture sheep. The lofty ranges of hills, however, separating them from the coast, and the absence of any kind of harbour between Bank's Peninsula and Otakou, must always prove a serious impediment to the profitable export of wool from these otherwise valuable tracts of land. We may, however, carry on the imagination to another century—when this now desert country will no doubt be peopled—when the plains will be grazed on by numerous flocks of sheep, and the streams, now flowing idly through remote valleys, will be compelled to perform their share of labour in manufacturing wool.

Not many years ago, a party of natives, about forty in number, came down the west coast in two canoes from Cook's Straits. They were commanded by the chief Te Pueho, a brother of Te Kaeaea, formerly well known at Welling-

ton by the name of Taringa-kuri or Dogs-ear. Leaving their canoes on the bank of a small river called Awarua, they took advantage of a mountain path from that place to Oanaka; and, falling by surprise on a few families residing there, killed most of them.

Among the prisoners was a boy, the son of the chief person of the place, whose name was Te Raki. The father with his two wives and another child was then on the banks of the lake Hawea. To secure them, and so prevent the possibility of any intelligence of their proceedings reaching the rest of the tribe, they sent two of their party with the boy as guide. But he

contrived to prevent his father being taken unawares; and Te Raki, a powerful and determined fellow, killed both of the men sent against him, and escaped with his family.

The war-party with the assistance of some of the prisoners, whom they reserved for slaves, then built themselves “mokihi,” such as I have described, and descended the river Matau, till they reached the sea coast.

At a point of this river, not far below the lakes, there are some falls and rapids, which it

PAGE 209

is impossible to navigate. It was therefore necessary to land above them, take their canoes to pieces, and transport them to the banks of the river lower down, and rebuild them. This, Huruhuru said, was the only impediment to the navigation of the river on a “mokihi.”

From the sea coast, they made their way overland to Mataura river; where they surprised another party of natives. On this occasion some escaped, and carried word of what had happened to Awarua (the Bluff), and thence to Ruapuke, the strong-hold of this division of the tribe; and a few days after, several boats, with a large armed party, headed by Tuhawaiki, in their turn surprised and killed Te Pueho and many of his men, and made slaves of all the rest.

Huruhuru said that Te Raki and his family still lived at Hawea a few years ago, when they had been visited by some of the natives of Waitaki.

This evening, Huruhuru made me a pair of sandals, such as are in common use among these natives. They are called “paraerae,” and are made either with the leaves of the flax-

PAGE 210

plant, or of the “ti” (cordyline Australis). The latter are preferable, being much the toughest. Mine were a pair with double soles, called “torua,” calculated to endure several days' walk along a beach, which is so destructive to shoes. They no doubt owed their invention to the necessity of protecting the feet from the snow, and the sharp prickles of the small shrub “tumatakuru” (discaria toumatou, Raoul), which is very common on the plains, and often lies so much hidden in the grass, that you first become aware of its presence by your feet being wounded by it.

Jan. 14.—Huruhuru came to my tent before day-break, to say that the weather was favourable for crossing the river. As it was quite calm, he was anxious to get on the other side before the wind rose. My eldest native, however, who, ever since the day of his preaching at Moeraki, had assumed a more grave and important manner, made many objections to our crossing on a Sunday. But considering the present to be a case of necessity, I determined to be guided by the advice of Huruhuru, who was to pilot us through the intricacies of this dangerous

PAGE 211

navigation; for the “mokihi” being heavy and unmanageable, and offering a large surface to the wind, it is impossible to guide it at all unless in calm weather. We accordingly loaded our

canoes, and took our seats as directed. All this while my obstinate native, on whom any arguments I used were of no effect, sat with his head nearly covered with his blanket. He refused to assist in any way—saying he would remain where he was—and only changed his mind, and came on board, just as we were shoving off.

We soon found ourselves in the strength of the stream, carried along at a rate not less than six miles per hour, the water boiling up all around us. None but a practised hand could have steered such a craft through the various shoals we had to pass. The art, I learnt, was to distinguish and keep in the main channel of the river, where the water is always deep enough. Once we went wrong, and touched on a shoal, which nearly caused our rolling over— the only danger to be feared. Huruhuru's son guided his small "mokihi" with the greatest ease, its light draught of water permitting it to pass through any channel. After being thus

PAGE 212

hurried along for about four miles, the main stream approached the north bank, and we took advantage of an eddy to draw close to it. Here we landed, and encamped for the rest of the day.

My native had now recovered his good humour, and came to help me fix my tent. I did not give him credit for having opposed me on purely conscientious grounds. It had been my habit to confide to him the duty of reading prayers every evening and morning, which were selected from the daily services in the Book of Common Prayer; but since his elevation to the dignity of a preacher, he had added thereto an extemporary effusion of his own, following the practice of the native teachers. At first I made no objection to this innovation. As he became more prolix however from day to day, and parts of his composition were often very absurd, I thought it right to forbid him the use of extemporary prayer, and to confine him to our old forms. When he remonstrated, I threatened to read prayers myself, and so obliged him to yield. This had occurred only a few days before our disagreement about crossing Waitaki on a Sun-

PAGE 213

day, and had so much displeased him, that I believe it greatly influenced him in then acting as he did.

After breakfast I thought to try my new sandals, and set off to walk to the mouth of the river. My path lay along the edge of a cliff, about forty feet above the valley through which the river flows, and which I judged to be about one mile broad. The plain on the south side of the river had, on the contrary, as far as I had seen, a much less elevation. At places, where there had been a recent slip, owing to the flood having undermined the base of the cliff, I observed, from the exposed surface, that the ground on which I trod was, throughout its entire thickness visible, composed of rounded stones of various sizes, with a thin layer of soil above.

One could not avoid reflecting that this material must have been washed down from the mountains many ages since, at an epoch when the relative levels of the land and the ocean were different, and deposited below the surface of the sea, till some extraordinary effort of nature had raised the land bodily to its present level. The pebble, which now lay half imbedded in

PAGE 214

the face of the cliff, ready to drop from its prison, seemed to tell this history as faithfully as if its wanderings had been recorded from the time it first rolled an angular block into some mountain torrent, till, having been gradually worn down to its present form while journeying towards the coast, it had found a resting place in deep waters. There, for a greater or less period, it had been buried amid the natural ruins of past ages; and now it was about to recommence a state of motion and activity in the torrent below, till it again reached the ocean probably in the form of sand or mud.

When I had arrived within two miles of the sea coast, my progress was stopped by a valley, like that through which the river flowed, meeting it at an angle, as if it had itself been once a similar channel. Here the "tumatakuru" grew so thick that I found it impossible to get on with my sandals. I could distinctly see breakers off the mouth of Waitaki, and what appeared to be a shingle bank off the south Head, which is low. The north Head is a cliff, similar to that forming the northern boundary of the valley of the river.

PAGE 215

Near these Heads is the best place to cross; for the numerous channels, into which the river is divided higher up, are there united, and you get across at once; but in times of floods the river is so rapid that there is danger of your being swept out to sea. An idea may be formed of the immense body of water which flows down this river during floods, from the fact that vessels, three or four miles off the coast, have dipped up water quite fresh while crossing its stream; and, when the wind blows on shore, so formidable a tiderip is raised that the natives fear to cross it in their boats. In the winter season, Waitaki has been forded; but it is always hazardous to attempt it; and not long since a European was drowned in trying the experiment, in opposition to the warnings he received from the natives.

There are four different settlements * on this river, besides a fishing station at its mouth, re-

* Their names are—Tauhinu, on the north bank, about six miles from the coast; Te Punaamaru, on the south bank, about ten miles; Tamahaerewhenua, on the north bank, about twenty miles; and Te Akataramea, on the north bank, about twenty-four miles from the coast.

PAGE 216

sorted to occasionally. I wrote down the names of the inhabitants of each of these places, and found that the whole population was as follows:—

Married Their unmarried offspring. Total.

Men. Women.

9 10 21 40

Jan. 15.— We crossed the plain to the base of a range of hills called Marokura. Here my attention was directed to a large shallow pit, about which the grass and weeds had not been allowed to grow. It was called Te-umu-a-te-Rakitauneke, or Rakitauneke's oven, having once

been an oven where human flesh was roasted. The stones which had formed part of the cooking apparatus still lay scattered around it. Travellers always halt here, believing that it avails much to say a prayer over their feet on this sacred spot, that they may have vigour for the journey, or to use their own form of words, that the earth may not be drawn out lengthways *—an idea similar to that expressed by Goldsmith in his lines—

“Where wilds, immeasurably spread,

Seem length'ning as I go.”—

The Hermit

* Kia kaua e kumea te whenua kia roa.

From this spot we travelled northward, along a plain extending between the base of the hills and the coast, the breadth of which appeared to average five or six miles. The soil was here richer than on the plains of Waitaki, and was covered with grass, “tutu,” “tumatakuru,” and “ti,” which latter will not thrive in bad soil. We also found the “taramea,” a small plant with fleshy sharp-pointed leaves, not unlike the American aloe in its mode of growth. From these leaves a scent is obtained by holding them over the fire till an oil exudes, which is collected in the bottom of a dried gourd. It is highly prized; and is sent to the natives living on the north side of Cook's Straits, either as barter, or as a present from one chief to another.

In the afternoon, we encamped in a dry channel of the river Waihao, and were fortunate enough to shoot some “putangitangi” for supper. This bird has obtained the name of paradise duck, from the beauty of its plumage: its flesh, however, is not nearly so tender, or of so delicate a flavour, as the common grey species.

I marvelled much that the natives should have built their shed facing the N.E., a fresh breeze

blowing from that quarter so as to fill it with the smoke of their fire; but when I noticed what I thought was their carelessness, they laughed at me, pointing to the hills and saying that the wind would soon die away, and be followed by one from the opposite quarter. At night I was unpleasantly convinced of their superior judgement in such matters, by the chilling wind which blew through the door of my tent. During the rest of my journey, I found that the land and sea breezes might be looked for, by night and by day, with great certainly all along this coast, and did not forget to provide accordingly.

Jan. 16.—I took leave of this friendly family with much regret, sorry that I was not able to reward them for their services as they merited. They, however, shewed no sign of dissatisfaction; and Huruhuru would not part with us till he had conducted us to the beach, about a mile and half distant.

Chapter XII

TRAVELLING ON A BEACH—UNEXPECTED MEETING WITH THE BISHOP—A DESERTED WHALING STATION—A NATIVE ENCAMPMENT—THE “TITI”OR MUTION BIRD—TE REHE—NINETY-MILE BEACH—WAI-A-TE-RAU-TI—HAROWHENUA—NATIVES' ANXIETY ABOUT THE SALE OF BANK'S PENISULA—CENSUS.

From the spot where Huruhuru left us our path lay along a pebble ridge, with the sea on one side, and the lake Waihao on the other. This “hapua,” as all similar pieces of water are called, has no outlet to the sea except at times of floods, when one is made by the bank of pebbles breaking down at its weakest point: at other times its water oozes through the pebbles and sand.

After leaving Waihao, which was nearly three miles long, we passed several small “hapua” similar to it. They were all crowded with ducks, but so shy that I wasted much time in trying to get a shot at them. This, and the fatigue of

constantly walking on loose shingles, caused so much delay, that we only made six or seven miles' progress during the day. Evening coming on, we resolved to halt for the night on the beach by the side of one of these lakes, called Te Whakai-a-kohika, the water of which was drinkable. Most of them we had found to be too brackish to quench our thirst.

We had lit our fire, and were engaged pitching the tent, or collecting drift-wood, in order to make our quarters as comfortable as might be, when we were surprised to see at a distance a man, alone, dressed in European clothes, coming towards us along the beach. My natives soon distinguished the peculiar form of his hat, and pronounced him to be Bishop Selwyn. And so he proved to be. His Lordship, wishing to find a desirable resting-place for the night, had out-stripped his native attendants. These soon began to appear by twos and threes; and seemed equally surprised and pleased, with ourselves, at the unexpected meeting. His Lordship invited me to sup with him, and gave me the names and distances of the principal rivers and resting-places, from Pireka, in Banks's Peninsula, where

he had commenced his journey, to this place. I was able to do him a similar service in respect to the remainder of his journey as far as Otakou; from which place he proposed to go by sea to Foveaux's Straits, and visit all the native settlements within his reach.

These remote parts had never before received religious instruction, except through the imperfect teaching of native missionaries; for, although there was a Wesleyan missionary stationed at Waikouaiti, he had never extended his travels beyond Otakou or Moeraki.

Jan. 17.—After breakfast and prayers our encompment was broken up, and we separated. Our stock of provisions had for some days been reduced to fern root and dried fish, with tea and sugar. We now found ourselves better off by the addition of rice and flour—a contribution from the stores of the Bishop.

For some time after we parted, my natives continued to talk about Te Pihopa, repeating to me what they had heard from his lordship's natives. The great physical power and energy he exhibited in walking, and in fording rapid and dangerous rivers, even surpassing themselves

in their own excellencies, was matter of so much wonder, that they explained it by saying, and believing, that these qualities were the gift of God for this especial work.

My natives also took notice that the Bishop had not made any extemporary prayer at either evening or morning service; so that the remarks I had before made on this point, receiving so unexpected a support, were now thought more worthy of attention: and it was concluded that the practice of making a long voluntary prayer, which all the young men who aspired to be missionaries followed, must be a “pokanoa” or unauthorized piece of presumption.

We still continued to toil along the beach for about six miles; and then crossing some low grassy hills, we again tasted good water at Waimakihikihi, for the first time since we left our encampment at Waihao. From thence we found it very difficult to get on—the soil being good, and the path consequently overgrown with bushes—till we reached the beach at Pureora, about five miles from the point where we had left it. Here the Bishop had halted to dine the day before, and had directed me to look for the

carcase of a whale on the beach, near which there was good water. From this place, about four miles of beach and two-and-a-half miles of pathway, a short distance inland and more trodden than any we had yet seen, brought us to a vale where we found some old huts, as well as plenty of fire wood, and good water. As rain was beginning to fall we halted here and prepared for bad weather.

Since we had crossed Waitaki, I found that my native, Poua, knew the country very well, and could generally answer my inquiries respecting the names of the places we passed.

Jan. 18.—The station at which we had taken up our night's quarters was called Hine-te-kura, and a short distance from it was Timaru, where, a few years before, there had been a whaling establishment. Many forlorn looking huts were still standing there; which, with casks, rusty iron hoops, and decaying ropes, lying about in all directions, told a tale of the waste and destruction that so often fall on a bankrupt's property.

In a bay near this place, we unexpectedly fell in with some natives encamped under the shelter of a cliff. They proved to be Koroko's

party, who had set sail from Moeraki the morning before with a strong southerly wind, and had made the voyage by nightfall. The boats were hauled on the beach, and by them stood the cargo with which they had been freighted, consisting chiefly of “poha-titi” or casks of preserved mutton birds. Many of these were from five to six feet high, and ornamented with feathers: they were all designed as presents to relatives at Waiateruati, or Banks's Peninsula;

and from the latter place, in all probability, a great number of them would be sent to the north side of Cook's Straits.

The “poha,” which I have called a cask—as it performs the office of one—is constructed by the natives in an ingenious manner, worthy of description. A kelp bag—the air bladder of a fucus—is easily found of the size required, made by nature. In this the young “titi” are packed, after being cooked, and the oil which has escaped in the cooking is poured on them. Over the exterior of the bag is then laid the bark of the “totara”* tree, and the whole is

strengthened by means of several sticks sufficiently stout for the purpose, with which the bag and its bark covering are pressed into the form of a sugar loaf.

The “titi” or mutton bird, as it is termed by the whalers, is, I believe, a species of puffin. In the breeding season, it seeks a spot where it can burrow a hole in soft soil or sand, in which to deposit its egg. Some small islands near Ruapuke, and the east coast of Stewart's Island, are favourite places of resort of these birds. The natives never visit the islands, except when they know that the young birds are nearly fledged; and they then use every precaution not to disturb the old ones by destroying their nests. With this object, they dig a hole just over the furthermost end of the burrow, which is from two to three feet long, in order to reach the young bird the more readily; and having taken it out they fill up the hole as well as they can. The old bird, on her return, finds her progeny gone; but, as her usual door-way is undisturbed, she lays another egg, and hatches it, possibly to share the same fate.

The old birds are not considered worth eating,

but the young are exceedingly fat, and to the palate of a New Zealander dainty morsels. Those who feed much on them generally suffer from an eruption about the arms and thighs, accompanied by intolerable itching; which, however soon disappears with the aid of cleanliness, and abstinence from such gross diet. Both my natives were thus affected while at Waikouaiti, where they were for ever feasting on this delicacy; but were quite sound again on reaching Banks's Peninsula. The eruption—a form of disease called eczema—is no doubt much aggravated, if not partly caused, by the repeated application to the skin of the rancid fat in which the bird is potted; that irritating substance being unavoidably transferred from the hands—the natural substitute for knife and fork—to different parts of the body.

I found that Koroko had brought all my baggage in safety, except a gun case which had been forgotten in the hurry of his embarkation the day before. He was very anxious, however, to explain to me that it was not entirely his fault, pleading in excuse that he had lent it, in lieu of a pillow, to Mr. W—, their missionary,

who had come with them as far as Moeraki; which place, the wind proving fair, the boats had left before daylight, while that gentleman was asleep.

Jan. 19.—A fine bright morning. Encampment in a bustle, launching boats, and stowing cargo. Poua, my volunteer guide from Waikouaiti, had found his father at this place, and now brought him to introduce to me, and to offer his services, instead of his own, for the remainder of the journey to Wai-a-te-rua-ti; saying that he was weary of his long march, and wished to take a place in one of the boats with his friends. The father, whose name was Te Rehe, happened to be at a fishing station not far off when the boats made their appearance, and had come over to see who his guests might be. He was now about to return home by land, and, as I was desirous to follow the same route, I left Poua to take all our baggage by water, and then set off at once with Te Rehe and the two natives I had brought from the North Island.

The place we were now leaving is the only spot where a boat can find shelter, between Banks's Peninsula and Te Awa-mokihi (The

Yellow Bluff). After walking for half-an-hour across an open down, we arrived at Te Aitara-kihi—the commencement of what is called by the whalers the ninety-mile beach—which extends from this point, in one unbroken line, to Banks's Peninsula. As we descended from the higher ground to the beach, I remarked that several feet of the base of the cliff was a black solid scoria, similar to that at Hobson's bridge near Auckland, on which rested the soil—a sort of clay—of which the neighbouring hills and cliffs were composed.

We soon after came to a hut on the banks of a large "hapu," called Waitarakao, where we saw Mrs. Rehe, and a few women drying fish on the scorching sands. We waited here while the husband went to make some arrangements about his nets, and the wife cooked us some fish and potatos. The fish were excellent, having somewhat the flavour and size of white bait. At this season of the year, they are found in numerous shoals in the brackish waters of these lakes.

After ten miles along a beach or sandy plain, we arrived at another "hapua," into which flow

the waters of two rivers. Waiateruati is two or three miles inland on the banks of the northernmost of these, which is navigable.

The boats had already been hauled across the beach into the lake, and had disappeared. Te Rehe now became so impatient to reach home, where a feast was preparing for his guests, that we lost sight of him in a flax swamp, and had to find our way as we best could. Such an unceremonious way of treating one is not however the usual practice of the New Zealander; and it consequently drew from my two natives some expressions affecting his character as a gentleman, which would not have gratified him. Perhaps, in thinking of ourselves, we were unjust in not making a reasonable allowance for his anxiety to meet his old friends and relatives, who had come so far to see him.

On our arrival at the native settlement, we were conducted to a hut, the best in the place; but as I discovered soon after that it was commonly used as a chapel, and also that it was well

stocked with fleas, I preferred the shelter of my tent, which I placed in the court yard outside it, that I might have a fence to protect

me from pigs. Most of the inhabitants of the Pa were now absent, being busied with their cultivations at Harowhenua, a large wood about four miles off, and a conspicuous object, for in no other direction is there a tree to be seen: standing thus alone above the level of the plain, its appearance is just that of a solitary island at sea.

This was also the season for digging the root of the “ti” or “whanake,” which grows in great plenty and vigour near the base of the mountains forming the western boundary of the plain. The soil must therefore be deeper and richer there than it is nearer the sea coast.

Jan. 20.—The natives of Waiateruati appeared to be much interested in the question of the sale of parts of Banks's Peninsula to the French; a report having been brought down the coast that the long-expected payment was soon to be distributed. I took advantage of this state of feeling to obtain the names of the inhabitants; but a great disinclination was manifested to mention the names of persons who did not belong to families, whose right to part of the soil about the Peninsula was acknowledged by

them. Such persons they included under the general term “tangata hara” or men of an odd number, or men not worthy to be reckoned—an expression which I had never met with, in this sense, in the North Island. These I discovered to be a few slaves, and families descended purely from Ngatimamoe, besides natives belonging to other tribes who had settled among them.

Jan. 21.—Sunday. This and the two following days were very rainy. Completed my census; but there no doubt were several omissions occasioned by the reserve on the part of the natives which I have just mentioned.

I had frequently experienced the difficulty of satisfactorily dividing such a population as that of New Zealand into the classes—men—women—children—the latter being so indefinite a term. In any village, it would be impossible to reckon all below a certain age as children; because a New Zealander can never tell you his age—nor could you, without passing the whole in review before you, guess at their ages. The method that I found most convenient, and to be depended on, was first to follow their own recognized sub-divisions of “hapu,” and then,

under each of these, to write down the names of every man and his wife, or wives; and after each of these pairs their children—beginning with the eldest, if possible, and distinguishing the sex. The following result was thus obtained for this place:—

Names of Numbers of Total.

Hapu. Derived from. Iwi. Males Females

Ngatihuirapa No Ngaitahu, or Kaitahu 21 23 44

Katiwhaea No Ngaitahu, or Kaitahu 7 9 16

Katikahukura No Ngaitahu, or Kaitahu 6 8 14

Katimahaki No Ngaitahu, or Kaitahu 20 15 35

Katirakai No Katimamoe 6 6 12

Katihinekato, no Tarapui No Katimamoe 5 4 9

65 65 130

* Podocarpus totara, Don.

Chapter XIII

JOURNEY CONTINUED—“KAURU” OR ROOT OF THE “TI”—THE RIVER RAKITATA—SOLITARY INSTANCE OF A SCARCITY OF WATER IN NEW ZEALAND—THE RIVER ORAKAIA—MODE OF FORDING RAPID RIVERS—PECULIARITIES OF RIVERS WHOSE SOURCES ARE IN THE SNOW MOUNTAINS—TAUMUTU—TIKAO's LETTER—EXTREMITY OF THE NINETY-MILE BEACH—ARRIVAL AT HAKAROA.

I Now transferred my heavy baggage to the charge of a young chief, Hakaroa, who was shortly to sail with a freight of potted birds for the place from which he derived his name. The day proving fine, about noon we recommenced our journey, Poua's place being filled by his elder brother Tarawhata, who volunteered to go with us for the pay of a blanket. He also had it in view to look after his family interest in any distribution of property which might be made by the French Company.

Just as we were leaving the place Te Rehe brought us a basket of “kauru,” or baked root of the “ti” for which Waiateruati is celebrated. This root is in shape like a carrot, but from two to three feet long, and requires a deep and rich soil for its growth. The natives have learned to dig it at the season when it contains the greatest quantity of saccharine matter; that is, just before the flowering of the plant. They then bake, or rather steam it in their ovens. On cooling, the sugar is partially crystallized, and is found mixed with other matter between the fibres of the root, which are easily separated by tearing them asunder, and are then dipped in water and chewed.

After travelling a short distance, we crossed several branches of the small river Ohapi, near which the soil was better than any we had yet seen on the plain. Our guide had, I believe, led us out of our direct route designedly, knowing that we should fall in with a party of eel

fishers here, and not be suffered to pass without an invitation to wait till the oven was hot. A delay of an hour was the consequence; so that we were obliged to halt for the night on

the banks of Rakitata, our day's work being, as I judged, little more than nine miles.

This is a rapid river of the same character as Waitaki, its waters being of the colour of pipe-clay, and subject to be flooded on the melting of the snow during a N.W. wind. It also takes its rise partly in three lakes * in the interior. Tarawhata assured us that, in the summer season, there is a manifest difference in the depth of the water in the evening and morning, that of the latter being shallowest; and he supposed this difference to be due to the greater quantity of snow melted during the day, which would have arrived thus far by the evening, but would be drained off by the morning.

Jan. 25.—Waded through three channels in which this river ran; the depth of water being only half way between the knees and hips, but so rapid as nearly to carry the legs from under one. On the other side, we ascended a cliff about fifty feet high; and then, in order to warm ourselves, walked briskly along the plain for about two miles, before we halted for break-

* The names of these, according to Tarawhata, are Kirioneone, Oue, and Otamatako.

fast at Pakihaukuku, where there was a stream of good water, and plenty of firewood.

The western mountains were here very distant—probably more than thirty miles—the intervening space being a level plain, without a tree to be seen on its surface, bounded on the east by a cliff fifty or sixty feet high. For a few miles, we proceeded along this plain, and then descended to the sea-side, through a vale called Te Takanga-o-te-kotuku, where we saw traces of the Bishop's tent. I was surprised to find that, even in this thinly populated part of the country, names had been given to many small streams and ravines, which one would have imagined scarcely worthy of notice; Tarawhata seeming to know the names of the places we passed, as well as the guard of a mail coach does those on his own line of road in England. As we advanced along the beach, we observed large flocks of “korora” very busy fishing. This turned out to our profit; for when my natives saw the birds hovering over the waves close to the shore, they slipped off their loads, and rushed to the spot, and were nearly certain to secure a fish, or the remnants of one. In

this way, they obtained two large “kahawai,” quite fresh, and very little injured: so we halted by the first convenient stream we came to, and dined on them. But for these moments of diversion, our walk along a yielding beach, with the cliff on one side and the waves on the other, would have been very dull. As it was, we were much fatigued before sunset, and were very glad to fall in with a sheltered spot fit for our lair, on an island in the bed of the river Hakatere. This, though broad and swift in the winter season, was now nearly dry, having no source in the snow mountains of the interior.

Jan. 26.—In the morning we went on a short distance to Whakanui or Hakanui, * meaning the great halting place, and remained there by the advice of our guide till the afternoon. Between this place and the river Orakaia, a distance of about twenty-five miles, there is no fresh water to be obtained, except in the winter months. It thus became necessary to carry water with us; and, since by avoiding the heat of the day

* This word would be pronounced Whanganui by other tribes.

we should require a smaller quantity, we rested till the sun began to decline, taking advantage of the shelter of a good hut built here for the convenience of travellers. We then filled our teakettle, saucepan, and several glass bottles which we discovered on the premises, and recommenced our journey. These bottles, Tara-whata said, had been left on purpose for this service; and had already travelled many times backwards and forwards across the space we were about to attempt.

Having ascended the cliff, which had preserved the same uniform height and appearance since we left Rakitata, except when interrupted by gullies and watercourses, or the wider valley through which flowed a river, we proceeded along the plain; our path—the vestiges of a track which we lost every now and then—leading us often a considerable way inland, in order to head gullies and glens. One of these, about ten miles from Whakanui by our devious route, we selected for our night's quarters, and descended by it to the beach. Here we found plenty of drift-wood, so that we were soon seated around a blazing fire—the greatest com-

fort imaginable to travellers in our position; and, as Tarawhata had caught a fat young "titi," in a hole in the cliff, my natives had a relish, or as they called it a "kinaki," for their fern-root and damper.

It is on such occasions that a pipe of tobacco or a cigar, if you have one, may be enjoyed with advantage—not merely as a luxury, but as a promoter of health. This mild and salutiferous narcotic has power to calm any feverish excitement caused by the continuous exertion of walking throughout an entire day; and often, when the over-fatigued body would otherwise have been wearied by a restless night, its influence is sufficient to close the eyelids and to produce sound and refreshing sleep. I believe, therefore, that the introduction of tobacco into their country has been of benefit to the natives; for they—like sailors, who among ourselves are the class of persons most addicted to its use—are of necessity frequently exposed to the weather, by day or night, protected merely by their ordinary clothing; and, though on board a great many American vessels spirits are no longer drunk, tobacco has continued to hold its place

even there as indispensable to the comfort of a sailor.

I cannot agree with some who think that, because it is often consumed in immoderate quantities by the New Zealanders, its use should on that account be discouraged altogether;

for it appears not unlikely that the present occasional abuse is merely the force of fashion, as was hard drinking in England not long ago, and will similarly give place to a more rational practice. As it is, the utmost ill effects to the health, that I have observed to be caused by its abuse, are symptoms of dyspepsia similar to those produced by taking snuff—only less serious.

During the day, we had seen no trees in any direction on the plain, the only growth being tufts of grass, stunted fern, and "tutu." The western mountains seemed to be about the same distance from us as before, probably thirty miles; and beyond their dusky outline rose the white tops of a still more distant and lofty range, the region of perpetual snow. Tarawhata told us that the wood we were now burning had at one time floated on the waters of Waitaki or Raki-tata, there being a current setting to the north

all along this coast; and, in proof of this, remarked that "mokihi" which drifted to sea from Waitaki were all cast on shore on some part of the beach north, and never south of its mouth. I had before heard from the whalers that there was off Cape Saunders a strong northerly current, and that the boat in which Chaseland and his companions were upset,* off that place, was found the next day near Moeraki.

Jan. 27.—We were on our legs by daylight, and arrived at Orakaia by mid-day. This river divides into several branches, the deepest water being scarcely higher than the hips, but so swift that, in wading, we could feel the shingles on which we trod move down the stream with us. A little further on we crossed two other branches of the same river, though having a different name. The water in all was of a dirty white or pipe-clay colour, similar to that of Waitaki and Rakitata. The natives use a pole to aid them in crossing these rapid rivers. Two or three persons hold this pole, which they call a "tuwhana," firmly about breast high, the strong-

* Vide pp. 153–4.

est being stationed at the end pointing up the stream. They then take advantage of the set of the current to get from one shoal or shingle bank to another, always allowing it to carry them with it, while they strive to advance across it.

Several peculiarities common to all the rivers whose sources are in the snow mountains of the interior, by which they are distinguishable from those whose sources are less remote, have already been mentioned. Another very striking one is their straight course; to which, and to the inclination of the plain across which they flow, their greater rapidity is no doubt due. It is also a natural consequence of the difference in the origin of these rivers that—whereas, in the summer months, the former are flooded by the melting snow, and the latter are partially dry—in the winter months, the former contain comparatively little water, and the latter overflow the barriers, which, at other seasons, obstruct the free course of their waters to the sea.

The sources of Orakaia, according to Tara-whata, are nine lakes; the most northern one,

Okapohia, being somewhere in the latitude of Arahura.*

A short distance further on, we crossed a river of beautifully clear water, whose quiet course formed a pleasing contrast to that of its turbulent neighbours. We had no sooner forded these than rain began to fall, and continued all the evening, till we reached Taumutu, much fagged, having walked about twenty-six miles during the day, with nothing to support our strength since our breakfast, but the “kauru” Te Reke had given us. Between Orakaia and this place, the soil was much better than any we had travelled over since leaving Ohapi, as was discernible from the more vigorous growth of the fern and “tutu.”

The native settlement—a collection of a few huts inclosed with a fence—was nearly deserted; its principal person, Tiakikai, and most of its inhabitants, having gone to Hakaroa, in obedience to a letter written by a very meddlesome fellow

* Tarawhata's expression was “ki te ritenga mai o Arahura,” literally opposite to Arahura. The names he gave the lakes were Okapohia, Onakariki, Te Waitawhiri, Pohatukoukou, Kareaonui, Orakaia-waipakihi, Orakaia-waiki, Oturoto, and Maimai.

named Tikao, to say that the French were about to pay for the lands which they claimed at that place. This appeared to me highly improbable, and most likely some manœuvre of Tikao's to augment his own importance.

Jan. 28.—Sunday. The population ordinarily resident here was ten males, and the same number of females. The village occupied a position at the extremity of Waihora—a very large “hapua,” which extends as far as Banks's Peninsula, a distance of twenty miles. It had now no visible communication with the sea; but in winter its waters overflow near this point.

This is the most southern part of the island at which maize or “kumara” has ever been cultivated.

Jan. 29.—As we continued our journey, the waters of Waihora were observed to become more distant from the beach, the intervening space of land being a plain raised from ten to thirty feet above the level of the sea—almost barren, or with merely a scanty vegetation, such as short fern, grass, and “tutu.” After walking along this for about thirteen miles, we came to a pool of good water, called Otuweruweru, a

general halting place for travellers. The Peninsula, viewed from this distance, was a remarkable object, an exact resemblance to an island, its irregular outline being terminated, on either hand, by an horizon of sea or land. I made a tracing of it, noting the names of its most remarkable mountain peaks, and the positions of other places, as Otawhata pointed them out to me.

Our path during the whole day had been hard and good, so that we arrived early in the afternoon at the native station near the lake Wairewa, which runs in a north-easterly direction, between two ranges of lofty hills in the Peninsula. Here we were welcomed by two small families, numbering only ten persons. Tikao's letter and the sale and payment of Hakaroa were the all-interesting subjects of conversation. I could hardly persuade them that I had nothing to do with the distribution of the property spoken of in the letter; and Tukupani, one of the elders of the party, would not be content till he had seen me write down his case of claim to part of Kokourarata (Port Levy), and Wakaoroi (Pigeon Bay).

Jan. 30.—The so-called ninety-mile beach is

PAGE 246

terminated at this extremity by a lofty and nearly per pendicular red cliff. To the eye, this beach had from end to end preserved the uniform appearance of a straight line, while its direction, determined by compass at different points on it distant from each other, indicated that we had travelled along the arc of a curve. Thus, looking from the place where I stood—about half-a-mile from the red cliff—it trended W. by S.; from Taumutu, W. S. W.; and from Rerepari—about four miles north-east of Wakanui—S. W.; while at Te Aitarakihi, looking in a contrary direction, it trended N. ¾ E.

The gradual and regular curvature of this line of beach was evidently due to the circumstance that, at every point, it offered to the roll of the ocean nearly equal resistance; for the ground on which we had trodden for so many days was, as far as could be observed, composed of the same sort of material: such material as, it appeared to me, might be supposed to have been washed down from more elevated ground by streams and rivers, and deposited in the neighbouring seas, at some former period, before the land had been raised to its present level.

PAGE 247

It was near mid-day before we started. There are two paths to Hakaroa—one along the range of hills near the sea, touching at Oihoa and Pireka, which is the more circuitous and mountainous—the other by the side of the lake Wairewa, which was the path recommended by our guide. After we had reached the higher end of the lake, we travelled along an overgrown track for about five miles, through a rich valley, and so arrived at the base of the mountain range, on the other side of which was the harbour of Hakaroa. Fearing that daylight would leave us before we could descend the opposite side, we rested here till morning in a wood, on the banks of the stream we had crossed several times in the valley.

Jan. 31.—Climed to the summit of the mountain by a very steep path; and, the morning being fine and clear, had a magnificent bird's-eye view of land and water below us. I counted thirteen vessels of three masts at anchor, besides the French corvette. It was the season when whalers frequented the harbour to refit, in order to be ready to cut off the fish, now beginning to resort to the coast to breed. These vessels,

PAGE 248

mostly French, with a few American, have nearly the whole fishery, from the Peninsula to Moeraki, to themselves; as through all this extent of coast there are no shore fisheries: and, indeed, the only place where one could be carried on is Timaru, which is itself very exposed.

We soon fell in with a good bridle path, the work of the French man-of-war's men, which led us by a gradual descent to a bay where the Commodore had a fenced garden, well stocked with vegetables. I afterwards heard that it had been contemplated to continue this path over the mountain to the valley above Wairewa; from whence it would not be very difficult to make a road to the open country south-west of the Peninsula.

In a log hut near the garden, we found a working party of twelve or thirteen men, eating their dinner. They offered me a plateful of broth, which, besides bread, was all I could see that they had for their meal. Such frugal fare would hardly have contented the same number of English sailors. They did not expect a boat till the afternoon; so, as no food

PAGE 249

was here to be had for my natives, we were obliged to make our way along the beach and rocks to the native village at Ohae, where we readily obtained all that hungry travellers could desire, and lastly a boat to ferry us across the harbour.

Chapter XIV

THE AGENT OF THE FRENCH COMPANY AND THE NATIVES—WAKAOROI (PIGEON BAY)—EUROPEAN SETTLERS—TRESPASS OF CATTLE—KOKOURARATA (PORT LEVY)—IWIKAU AND TAIAROA—COMPLAINTS MADE BY NATIVES REGARDING FORCIBLE OCCUPATION OF THEIR LANDS—VISIT TO WAKARAUPO (PORT VICTORIA)—VIEW OF THE “CANTERBURY” PLAINS FROM THE HILLS ABOVE THE HARBOUR—TREATMENT OF RUNAWAY SAILORS BY NATIVES—A GOOD EXAMPLE FOR SETTLERS—RETURN TO HAKAROA.

I was glad to hear that Brown had arrived some time before, and that his leg had been skilfully removed by the surgeon of the French corvette. I went to see him the same afternoon with the police magistrate, Mr. Robinson, who had treated him with great kindness. He was in a clean airy room belonging to a French settler, whose wife acted as nurse. The wound was in a favourable condition, and his spirits were very good, notwithstanding that he seldom

PAGE 251

saw any one with whom he could converse. The poor fellow had a small Bible by his pillow, from which he had been seeking comfort just before we entered the room. It was probably to him as though he had met with an old friend of his youth; for it is a book not often seen at a whaling station.

The next day I visited the Commodore and the Agent of the French Company. The latter complained that he had lately received much annoyance from the natives of the place, who made a practice of visiting him every now and then in a body, to demand payment for

portions of land occupied by settlers, but not included in the part they acknowledged to have sold. The house where he resided was built on ground, his title to which was denied by them—a circumstance the more unfortunate, as he had laid out much money and good taste on it.

One morning I found a large party of his unwelcome visitors in his garden, who either sat or trod on his flower-beds, little knowing how much vexation they were thus causing him, while he stood listening to them without understanding a word they said. I found that

Tikao, the same who had sent letters down the coast to warn the natives that the land was about to be paid for, had planned this system of agitation or "tohe," as they term it. He had heard that the long-promised property intended for them was on board the French man-of-war, and hoped that by constantly-repeated demands they would obtain possession of it. He avoided as much as possible appearing himself in the matter, in order to keep well with the settlers, and had therefore written the letters above-mentioned, hoping that many persons would be induced to come to Hakaroa, who, on finding themselves hoaxed, might easily be persuaded to vent their displeasure in angry speeches to the French Agent.

I, therefore, explained to them how matters really stood. "Neither the agent, Mr. B—, nor any one else, had a right to purchase land after the arrival of Governor Hobson, without having first obtained the consent of the Queen. They must wait quietly, and not expect any payments till this consent had been obtained. The land they had not sold was still their own; and, if they did not choose to allow the Europeans to

remain on it for the present, they might, of course, tell them so. There was plenty of land to be found in other parts of the country. But if the Pakeha left the place, whence would they procure clothes and tobacco?" This mode of treating the subject not being what they expected, they desired me to say no more, and departed soon after in apparent good humour.

While I remained at Hakaroa, Mr. B—received no more such disagreeable visits, and I hoped that Tikao, having failed to establish a case of grievance, would cease to agitate the question any further, at least, for some time to come.

Feb. 9.—Walked over the hills which divide Hakaroa from Pigeon Bay, the path being through a wood the whole way. Descending from the hills to the head of the valley, we followed the course of the small river, Wakaoroi, which gives its name to the bay, crossing it twelve times before we arrived at the open ground.

By the beach, close to the mouth of the river, was a house belonging to a Scotchman, named Hayes, who had resided there since April, 1843, with his wife and two children. He had left

England with the intention of settling on land, which he had purchased of the New Zealand Company: but not being able to obtain quiet possession of it, he thought it best to remove

with what remained of his property to this place, where he had heard that the natives were less numerous and troublesome. He had now eighteen head of cattle, nine of them cows, which ran at liberty in the bush, and yielded, as he said, from twenty-five to thirty pounds of butter per week. Within one hundred yards of his house, three Scotch carpenters had partly built a schooner of thirty tons.

There were three native hamlets on the shores of the bay, containing a population of—

Males. Females Total.

11 9 20

They had sad complaints to make of Mr. Hayes's cattle. Very recently these intruders had destroyed the greatest part of an acre of potatos, for which the police magistrate had awarded a payment of a blanket, a pair of trowsers, and a

hat. But as the garden was the property of four persons, only two of whom were parties to the arrangement, and received and kept the whole compensation, the other two were more dissatisfied than ever.

In the morning we pulled to Ka-kongutungutu, a small cove on the west side of the harbour. It was one of the places acknowledged to have been sold to the French, and was in the occupation of a family named Sinclair, and several ship-builders. Three small vessels, of from twenty to thirty tons, were now in different stages of progress.

The path from this point was through a thick wood, as far as the summit of a very steep hill. Shortly after surmounting this, we reached the open ground, and looked down on the spacious harbour Kokourarata. The declivity by which we descended to the beach was in general covered with grass and large rocks; but more to the north, in which direction most of the natives resided, the soil appeared to be of better quality, and the wood extended nearly to the water's edge. The Pa we were approaching was called Puari, and was the largest I had seen on the island:

and the numerous and extensive cultivations skirting the wood declared them to be the work of a considerable population.

Iwikau and Taiaroa were the great men of the place, and usually resided there. The former, a person of agreeable and gentlemanly manners; the latter, from having resided much in the company of whalers, and from having acquired the habit of drinking, was one of the bad specimens of his race: but in war he had proved himself to be a “toa” or valiant, and had, therefore, considerable influence.

I was received here in the manner they usually receive their own countrymen; being conducted to the space in front of Iwikau's house, where, while the food was cooking, every one who had anything to say made a speech. It seemed to be generally believed that my visit

had something to do with the question which interested them most—the payment of the land set apart for, or made"tapu" to the French—and they were much disappointed at finding their mistake. First Taiaroa made a violent harangue, describing the white men to be covetous thieves, who wished to surround the

land as with a net,* and haul it towards them without paying for it; advising them, however, to beware not to urge him to do as Rauparaha had done at Wairau, and much to the same effect.

This mode of address is often only intended to be what the natives term "wakaputa," which means that the words are from the teeth outwards, and are designed to produce what effect they may. In every tribe, there are orators of this as well as of an opposite character. I believed that, on the present occasion, more was said than meant; and, therefore, replied in somewhat the same way as to the natives of Hakaroa. But, after all, there remained a good deal of disappointment and dissatisfaction.

I was next assailed with complaints about the mode in which Europeans were spreading themselves over the country with their stock. A Mr. G—, who had recently arrived, was especially referred to. They said that he and many others had refused to pay them anything for permission to land their cattle, or cut timber for shipbuilding, telling them that all the land belonged

* Hao noa i te whenua.

to the Queen of England. I replied that they need not imagine the Queen of England designed to seize any of their land they did not wish to sell, much less to permit any of her people to do so: and promised Nohomutu and the others who owned the land about Wakaraupo,* of which Mr. G—had taken possession, to go with them to that place, and hear what he had to say to their complaints.

When these matters of business were concluded, I asked Taiaroa if it was true that he had helped to strangle Kohi in the manner mentioned (in ch. ii.). He replied as there related, not seeming to care the least that his most extraordinary attempt to practice on the credulity of a missionary and a police magistrate had been detected.

As at other parts of this island, I found that the professing Christians were divided between the Church of England, or, as they called it, the Church of Pahia—that being the name of the Church Missionary's head quarters at the

* This harbour was commonly known as Port Cooper, but since the formation of the Canterbury Settlement its name has been changed to Port Victoria.

Bay-of-Islands—and Wesleyans, the two parties being very hostile to each other, probably without well knowing wherefore.

Feb. 12.—Sailed to the Heads in Nohomutu's boat, and then pulled up the adjoining harbour. We met the person we wished to see at a hut not far from the beach of a small bay, called Te Puru. He confirmed all the natives had said, declaring that he thought it illegal to pay them anything for living on their land. He had, however, at the same time overlooked the illegality of occupying forcibly land which evidently did not belong to himself, whether the Queen claimed it or no.

The doctrine which Mr. G— advocated was, I had before remarked, a very favourite one among new comers, who landed full of the idea that there were large spaces of what they termed waste and unreclaimed land, on which their cattle and flocks might roam at pleasure, and to which they had a better right than those whose ancestors had lived there, fished there, and hunted there; and had, moreover, long ago given names to every stream, hill, and valley of the neighbourhood. The older resi-

dents had learnt that, although the theory might be very convenient, it was useless to try to apply it to New Zealand.

Mr. G—had with him four farm servants, fifty head of horned cattle, and five hundred sheep. Considering, therefore, that he had so much at stake, I offered to assist him in making an arrangement by which he might remain where he was without molestation. After some talking among themselves, and discussion as to the different persons between whom the payment to be received ought to be divided, the natives agreed to accept a yearly rent of six blankets and some printed calico, the value of which together was from three to four pounds sterling. For this Mr. G—was to be allowed to reside and cultivate ground at Te Puru, and to pasture his cattle over all the neighbouring hills. Thinking the demand moderate, I was surprised to find that he hesitated to accept it, wishing me to offer less. I however assured Mr. G—that I would interfere no further, if he refused to accede to the terms proposed; in fact, that I had already overstepped the limits of my duty, in being a party to any arrangement of

this nature. He then asked to be allowed to cultivate also in the next bay, to which the natives unwillingly consented, demanding for the permission an additional blanket per annum: and so this troublesome business was disposed of.

We now returned over the hills dividing the two harbours, whose waters almost unite at their entrance, but are a mile or two apart at their opposite extremities. From the summit of the hills, a good view was obtained of the plains,* extending westward to the foot of a range of lofty hills and mountains—a continuation of the same which I had seen before on my journey along the coast. Two remarkable clumps of wood, called Putaringa-motu, were the only trees to be seen growing on the plain. In that direction was the famed district of Kaiapoi, where—the land being of a better quality—great numbers of natives formerly resided. Very few,

however, now remained there—some having left in order to be nearer the whaling vessels, which resorted to Kokourarata—while others had gone to places as far south as Otakou, for the same reason, or because they dreaded to be attacked

* Now called the Canterbury Plains.

by the natives of Cook's Straits in that exposed position.

Near the trees on the plain resided a settler named Deans, whose establishment consisted of two European labourers, with their wives and children, seventy-six head of horned cattle, three horses, and fifty sheep. He paid a rent to the natives—I did not learn how much; but no complaints were made by any one about him or his cattle. Perhaps he had a little knowledge of the language—a great advantage to settlers of this description, who are at a distance from their own countrymen, for it often prevents mutual misunderstandings about trifles. The white man, not knowing what the native is talking about, perhaps mutters something—he hardly knows what—between his teeth, while his countenance is expressive of displeasure. Whereupon the latter concludes he has sworn at him, and leaves him in anger. I have several times been called on to interfere, in cases of dispute which had become serious from such a simple origin.

The hills surrounding Wakaraupo are naked of timber; so that when this becomes the site of a township, wood for fuel and all other pur-

poses must be brought from other parts of the Peninsula, which is very generally clothed with a dense forest.* The natives, however, who reside in considerable numbers in the sister harbour—as it is tolerably well wooded, and will no doubt be reserved for their own use—will remove in a great measure the inconvenience which might be expected to arise from such a cause. Being more expert woodmen than Europeans, and their labour having a lower price, they will at first be the chief hewers and carriers of fire-wood; and, as they will always be competitors with the latter in this article of traffic, its price will be more moderate and constant than if the colonists depended on their own efforts alone for a supply.

Farmers and stock-keepers, however, who have their homesteads on the plain, in situations remote from woods or from water-carriage, must suffer a great inconvenience till they have reared woods of their own planting. In such situations I believe the larch fir would prove more valuable than any of the trees indigenous to the country, having a rapid growth, and at the same time

* Wakaraupo was at that time (1844) much talked of as the probable site of a proposed settlement.

furnishing a light and durable timber, useful for all farming purposes.

As we passed over the hills, I saw some plants of "taramea," from which the scent before spoken of* is prepared. We also heard the cry of the "weka." One of the natives made a good imitation of the sound, and the bird came very near us, but never within sight. It is by this device that they are generally caught: the person who replies to their calls remaining hid, and holding a dog in a leash till the bird is sufficiently near, when the dog is let go, and the "weka" having no wings is run down. We descended from the hills near the southern end of the harbour, where its general direction was observed by compass to be nearly due north and south. The rain now overtook us, and it was quite dark before I arrived at Iwikau's house.

On after reflection, I thought more seriously of the responsibility I had assumed in adjusting the dispute between Mr. G—and the natives; for there was no law to authorize the holding of land by lease from the natives; and as it

* Page 217.

appeared not unlikely that Mr. G—'s example might be followed by others, I feared that such a mode of occupying land in the neighbourhood of Banks's Peninsula, if it became general, would embarrass any arrangements which the Government might wish to make in reference to the settlement of the claims of the French Company, or to the future colonization of Port Cooper.

The motive which induced me to overlook these considerations was the peculiar necessity of Mr. G—'s case, who had only lately arrived from New South Wales, and had imported his valuable stock under the idea that the land he was about to occupy had no native owners—an idea which, as I have before observed, too generally prevailed in many quarters, and which, unfortunately, seemed to be not altogether un-countenanced by authority.

Any one who had acquired experience in New Zealand must have learnt that it was not only unjust for foreigners to settle, wherever they pleased, on land without first paying some consideration to its native owners, but, under existing circumstances, impracticable, as the latter,

having the power in their own hands, would, without doubt, resist any attempt thus to deprive them of their birthright. If I had not aided Mr. G— to make terms with the natives—which, indeed, or to oblige him to depart, was the only course the justice of which they could have comprehended—he must either have removed his stock at a ruinous loss, or have attempted, as he said he would, to remain where he was, despite the opposition of the natives. In the latter case, the natives, after showing more or less forbearance, would no doubt have taken the law into their own hands, and ejected him by force—a mode of proceeding which it was especially advisable to guard against.

Turning over in my mind these matters, while the inmates of the Pa lay sleeping, I wrote a report of Mr. G—'s case for the police magistrate of the district, and pointed out to him the inconvenience to be apprehended from stock-keepers or other settlers taking up their abode on the lands belonging to natives about Banks's Peninsula.

Feb. 13.—I was applied to this morning by

an American sailor, who had run from his ship, to obtain restitution of some clothes taken from him by the natives. On inquiry, I learnt that to deal thus with all runaway sailors had become a common practice; which appeared to have been brought about in the following way.—The natives had formerly been offered, by captains of ships, or by the police magistrate at Hakaroa, a reward for capturing these persons. As it often took much time and trouble to obtain this reward, the next step was that they concealed them, if they could gain more thus than they expected to gain otherwise. And lastly—emboldened by success, and having no reason to fear that these poor fellows would complain of the treatment they received—they seized, without ceremony, the greater part of their clothes, and then let them go about their business, or allowed them to hang about the place in a state of demislavery, assisting in any work that was going on, and eating from the same basket with themselves. Similar examples,* proving how little

* The missionaries not long after their establishment in New Zealand, anticipated good results from sending out the best instructed of their young converts as preachers and missionaries among the more distant tribes, whom they were unable themselves to visit. The attempt seemed at first to be crowned with extraordinary success—vast numbers being daily added to the body of professing Christians—and very favourable reports on the subject were consequently forwarded to the Society in England. But after a year or two it was discovered that great abuses had been introduced into the practice of the Christian religion by these native missionaries, so that it became even a subject of regret that they had ever been employed in offices of responsibility, for which they proved themselves unqualified. These young men, in some cases, constituted themselves priests, and raised a very considerable income, in the shape of iron pots, boxes, blankets, and fire-arms, as fees for performing the ceremonies of marrying, burying, &c.

scruple the New Zealander has to turn to his own profit any circumstance in his power, led me to form an opinion that it would be a dangerous experiment in the present generation, to intrust to him the execution of duties of this responsible nature.

The persons who had stripped this man being among the number of professing Christians, it was not a difficult matter to make them acknowledge that their new religion condemned such a mode of proceeding. A warning also that, if they now took advantage of the white man, when they found him unprotected, they must expect that, when we became numerous,

their evil deeds of to-day would be remembered, was not without its effect. In a short time the sailor's kit began to appear; and as shirts, shoes, coats, &c., were brought back they were placed in a heap before us, till the sailor was satisfied that his property was all there. Seeing that he had lived at the expense of the natives for some time, and must still be dependent on them for food, I advised him to take the present opportunity to make his hosts a present for past favours, and to ensure their good will for the future—not feeling certain that, when I had

left the place, the spirit of covetousness might not return in force too powerful to be withstood, and lead to a second spoliation. The clothes were accordingly divided into two heaps—one for himself, the other for his "kaiwhangai" or hosts.

In the afternoon I returned to Pigeon Bay, where I was invited by Mr. Sinclair to rest at his house. His family was an example for settlers. Everything necessary for their comfort was produced by themselves—two young girls even making their own shoes. Mr. S. told me that he bought very few things; as

his family—a wife, three sons, and three daughters—were able to do the work required. They all appeared happy and contented; and as they resided on land which the natives had sold bonâ fide, they had never been annoyed in any manner by them, although their house stood by the way-side, and numbers passed to and fro daily.

Mr. S. had a similar tale to tell to that of Mr. Hayes. He had been a purchaser of land from the New Zealand Company, and had left his native country prepared to encounter every imaginable difficulty, except the one which in the end nearly ruined him, and which he had never contemplated. On his arrival at Wellington he learnt that the land he called his own was on the banks of a river (Manawatu), at a distance of many miles. In order to reach it he bought a boat of several tons, and, placing his family and effects on board, set sail with a fair wind and sanguine expectations of success. But he had no sooner arrived in safety at the place where he hoped to found the fortunes of his family, than he discovered that the land he had paid for in England was in possession

of native proprietors, of whom he had never before heard, and who denied having ever sold it. He then learnt to his cost that he would have acted more wisely had he brought his money with him to New Zealand, and purchased land after having seen it, and satisfied himself that there was a reasonable hope that he would be allowed to live quietly on it. In this dilemma he forsook Cook's Straits, and, like Mr. Hayes, hearing a favourable report of Pigeon Bay, brought the remnant of his property to the spot where he now lived as a squatter instead of a landed proprietor.

Feb. 14.—Returned to Hakaroa, where I met Bishop Selwyn, who had just arrived from Foveaux's Straits in Tuhawaiki's schooner. He was disappointed not to find the Government brig, which he had expected to be here, ready to take him to the Chatham Islands.

Chapter XV

SECOND JOURNEY TO WAKAOROI AND KOKOURARATA—TEDIOUS VOYAGE IN A LEAKY SCHOONER WITH THE BISHOP—ARRIVAL AT PORT NICHOLSON.

FEB. 15.—The Government brig having failed to arrive, the Bishop made arrangements to go on to Wellington in Tuhawaiki's schooner; and offered to give me a passage. As her crew, however, wished to remain at Hakaroa, on their own affairs, for a few days, he determined in

the mean time to walk overland to Kokourarata, the natives of which place he had not yet visited, and wait there till the schooner called for us.

Dined on board the corvette, meeting the Bishop and police magistrate. Commodore Bèrard, adverting to the subject of the French Company's claim, requested me to give him the names of the natives who had a right to lands

about the harbour, with a form of deed such as was used by the Government in purchasing land from the aborigines.

Feb. 16.—Wrote a letter* to Commodore Bèrard, giving him, as well as I was able, the information he wished for respecting the natives of Hakaroa; and, in order that any future disappointment which the French Company might have to put up with should be referred to its true source, I took this opportunity to explain how difficult a matter it was—especially for persons who had not the advantage of experience in such affairs—to purchase from the aborigines their lands, so as to secure the title from being disputed thereafter.

In the afternoon, we pulled to the north end of the harbour in the Custom-house boat, landing near a deserted Pa, the earth ramparts of which remained. This had been destroyed by Te Rauparaha; and, as we looked down on it from the higher ground, his son Tamihana, one of the Bishop's attendants, described how it was attacked and taken. In his recital the spirit of former days seemed to gain the mastery over

him, and he betrayed a want of sympathy for the fate of the vanquished ill becoming the character of a Christian, which drew down on him a reproof.

It was late when we reached Pigeon Bay; and, the path beyond being a difficult one to find amid the shades of evening, it was resolved to accept Mr. Sinclair's proffered hospitality, and sojourn there till morning. His Lordship seemed as much gratified with his introduction to this happy family as I had been.

Feb. 17.—The Bishop's arrival at the native settlement, Puari, caused a great stir among a large part of its inhabitants, who had various matters to refer to the head of the Church. They had hitherto received no religious instruction, except from native teachers, and a priest of the Church of Rome, who had not remained there long.

Feb. 18.—Sunday. A half-cast child was brought to the Bishop to be christened, by one of the whalers who lived on the opposite side of the harbour. About twenty Europeans, chiefly whalers, resided near the same spot; cultivating small gardens in the summer, and returning

to the fisheries as the whaling season drew nigh. A small schooner lately built there was now ready for sea, and was to sail for Port Nicholson the next day; and the Bishop being anxious

to reach Wellington by the time he had named for his return, determined to profit by this opportunity, if Tuhawaiki did not arrive first.

Feb. 19.—I paid a visit to the owner of the schooner, and agreed to give five pounds each for the passage, that sum to include our natives, four in number. In the evening we went on board, and set sail soon after with a light land-breeze.

Feb. 20.—We made but little progress during the night. The vessel proved to be leaky, and ill-found, the foresail a fixture—the halyards being made fast to the mast-head for want of rope. The cabin was very small, and was fitted up with three standing bed places—two on one side, which we occupied, and one opposite us, where the owner slept; a table and two benches filling nearly the whole of the intermediate space. Our meals saw no variety of food. At all we had tea and biscuit, fried pork and potatos. Half an oil cask filled with earth, with a few

stones arranged so as to form supports for a pot and a kettle was dignified by the name of the galley: and our cook's appearance was not more respectable, for he looked as if he had not washed for a month.

Feb. 21.—Reached Motunau, an island close to a bold coast about twenty miles north of the Peninsula. We anchored under its shelter, opposite to the small bar river Waipara, where there was a whaling station. Several boats now came off to receive planks and other material which we had on board; and, as they brought no ballast to replace our lost weight, we soon became too light to make any way at sea, except with a fair wind. This circumstance, however, did not seem to make any impression on the captain, who had gone ashore, although every boat carried him a message, urging the necessity of sending some stones from the beach. In the evening he came on board, bringing with him a passenger but no ballast; and we got under way with the sad prospect of a long and disagreeable voyage.

Feb. 22.—We had a fair wind during the night; but the next day about noon it shifted

to the N.E., and coming on to blow hard, we ran back towards Motunau, intending to take shelter there. Towards evening the wind suddenly shifted to N.W.—a dry hot blast. We now found that we were too light to make the island, and determined to return to the port from whence we had originally started, and wait there for a southerly wind.

Before daylight, however, it fell calm, when we were not more than two miles from the entrance of the harbour. I had laid down to sleep the night before mentally resolving to desert the moment the anchor dropt; but in this I was disappointed—for we had hardly got on deck before another gale came up strong from the S.E., and drove us away. We now drifted into the bay between Wakaraupo and Motunau, with a certainty of going ashore in a few hours, unless the wind changed. Happily for us it soon began to draw more to the westward, enabling us to steer for Cook's Straits; and at the same time Tuhawaiki's schooner was seen coming out of harbour. During the day the weather was thick with light rain; but at night it cleared, and the wind moderated.

PAGE 278

Feb. 24.—At morning—becalmed twenty miles south of Cape Campbel. Being light we had run away from Tahawaiki, who was to be seen a long way astern. We could observe, by the change in the relative position of the hills on shore, that a strong current was setting us to the south. At noon the wind was N.W., with much head-sea; and while we were drifting bodily to leeward, Tuhawaiki passed us.

Feb. 25.—Same wind. We had a most disagreeable night. The schooner rolled much, and leaked so that it was necessary to pump her out every hour. It being Sunday, the Bishop read prayers to the crew, who had cleaned themselves out of respect for the day; and afterwards called the youngest of them down to the cabin, to examine him as to what he knew of the religion he professed to believe. He could say the Lord's Prayer, but had quite forgotten the Catechism, although he said he had known it as a boy. The Bishop then commenced explaining it to him in a manner so impressive that no one could have avoided paying attention to every word he uttered, while the language he used was so clear and simple that a mere child might have under-

PAGE 279

stood it. I had several times heard his Lordship preach; but this simple exposition struck me with greater admiration than the most eloquent of his sermons.

When first we came on board, at every moment an oath sounded in the ears. Such had so long been the common form of their conversation, that oaths were mere tropes and figures of language, which meant very little to those who were used to them. A remark made by the Bishop in a very kind manner served to check this habit. Occasionally half an oath might be heard; but by the time we came to the end of our voyage it would have been difficult to find a more decent-tongued crew.

Feb. 26.—A foul wind, and another stormy night. Our passenger was a whaling master, named Aimes, a very intelligent and agreeable person. Going on deck by daylight, he found the helm lashed and all the crew snoring. The wind was now fair, had we been in the position we were the day before; but having neglected to profit by it for several hours, we had drifted away from our course, and could only fetch the west head of Palliser Bay; whence we stood

PAGE 280

back across the Straits, in despair of ever getting into port.

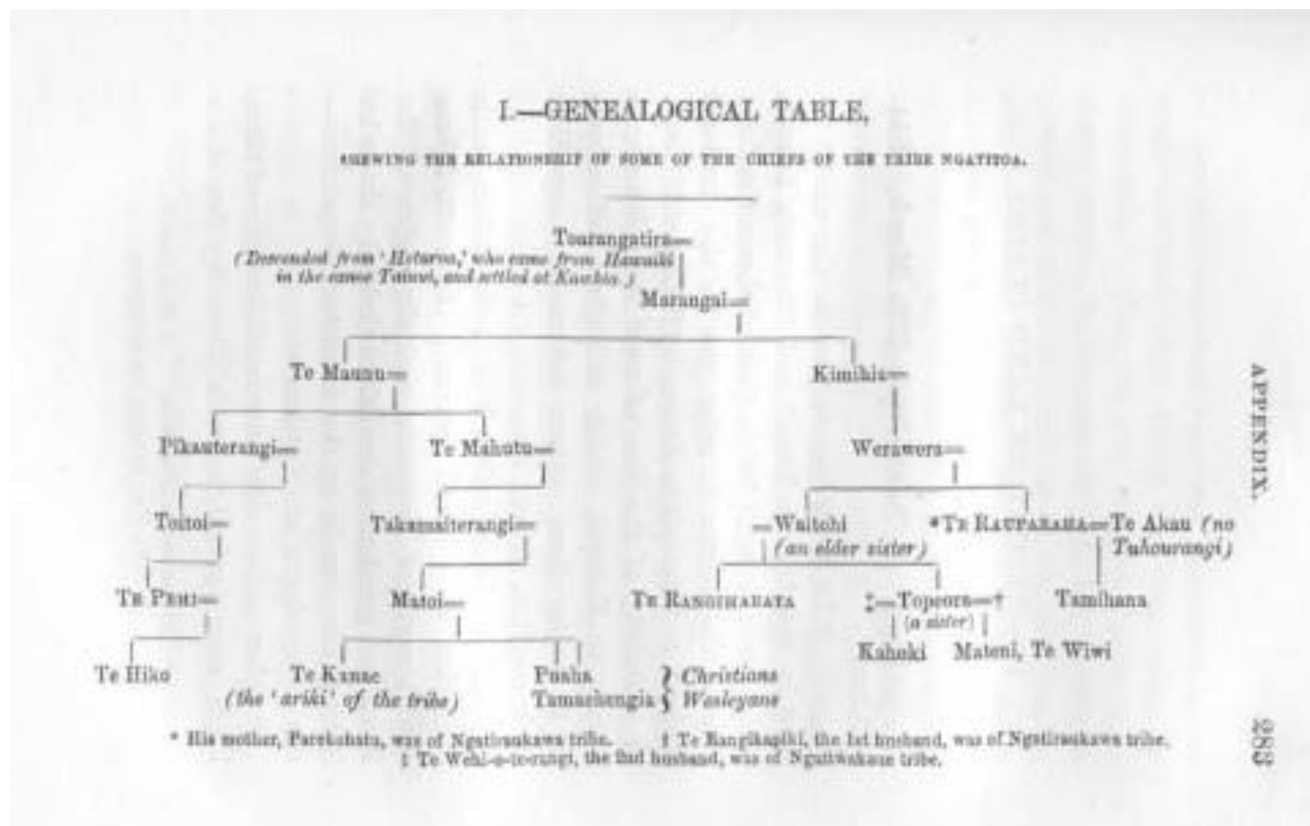
Mr. Aimes at last cheered our spirits by pointing out what he said was a sure sign of a southerly wind—a bank of clouds just begining to collect over the hills at the back of Cloudy Bay. At the same moment the sun, which had been obscured, tinged the clouds and waves with a bright gleam of light, which was also received as a good omen. A light air, the first breath of a southerly gale, soon after sprung up, and at 5 p.m. we were at anchor in Port Nicholson.

PAGE 281

* Vide Appendix VII.

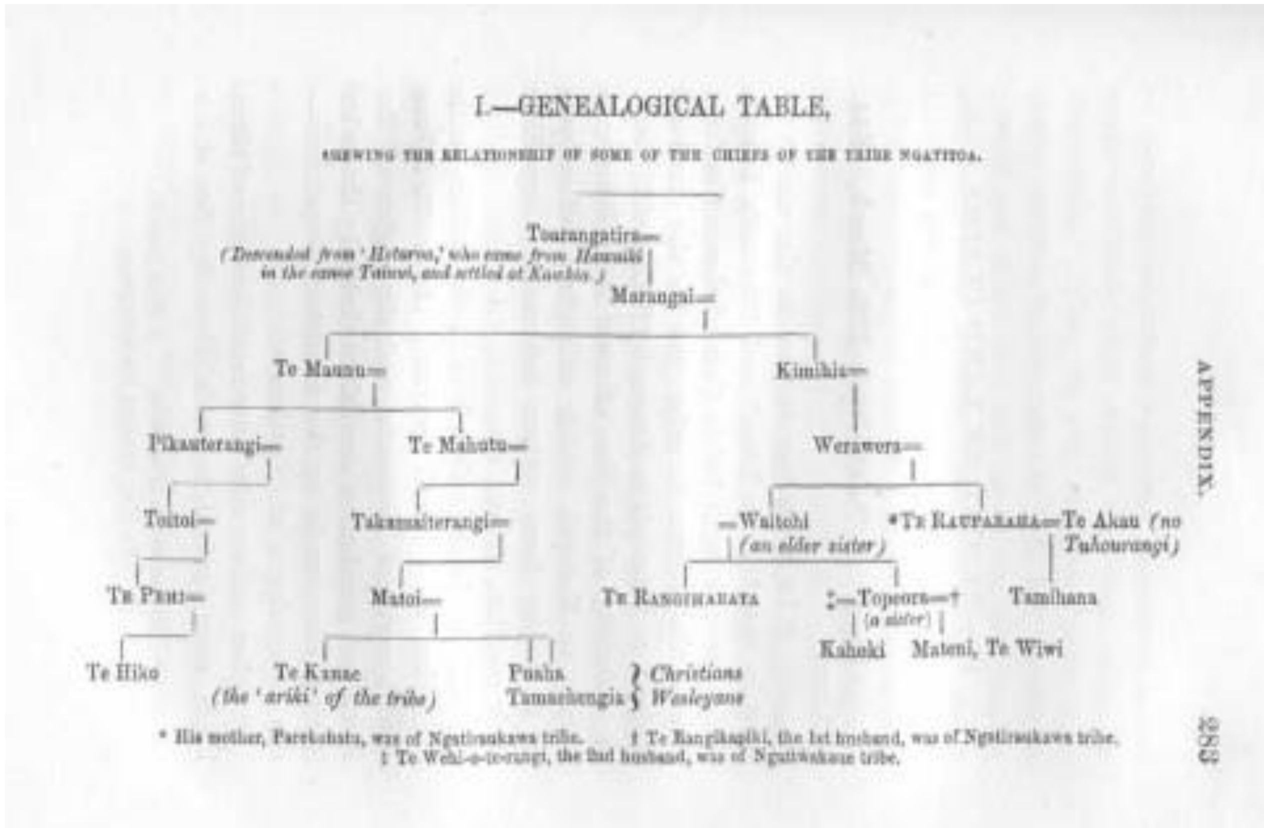
PAGE 282 Appendix I I.—GENEALOGICAL TABLE

SHEWING THE RELATIONSHIP OF SOME OF THE CHIEFS OF THE TRIBE NGATITOA.



PAGE 282 – 283 APPENDIX. I.—GENEALOGICAL TABLE

SHEWING THE RELATIONSHIP OF SOME OF THE CHIEFS OF THE TRIBE NGATITOA.



PAGE 284

II.—REPORT ON LAND CLAIMS.

"Auckland, 18th March, 1844.

"Sir,

"In reporting to you on the claims to land in the Middle Island and Stewart's Island, which were brought before Commissioner Godfrey, I have the honour to refer you to the enclosed tables,* to some plans drawn by Tuhawaiki,† and to a sketch‡ of the line of coast from Foveaux's Straits to Kaiapoi, which will place before you in a concise form various information regarding their position, extent, &c.

"All the lands referred to in the tables, with exception of a small portion, claim 70 b, are situate south of Taumutu, and the rights of the European purchasers are acknowledged; the sales having been made by the admitted proprietors—the descendants of Ngatimamoe.

"Other natives who now reside on some of these lands were invited to settle there by the chiefs

* This enclosure is omitted.

† Vide page 81.

‡ Vide Map fronting the title page.

PAGE 285

of Ngatimamoe, when a general movement to the southward took place during the wars with Te Rauparaha. They do not, however, from residence, pretend to any right to sell, but merely to occupy

and cultivate; and many are now beginning to return to their former localities about Hakaroa and Kaiapoi.

“I have arranged separately those claims which are small or moderate in extent, and those which are excessive.

“With regard to the first, I believe that titles may be granted by the government immediately, and to their full extent, without any injustice following to their aboriginal proprietors.

“With regard to the second, it will be necessary first to reserve for the natives those portions which are now occupied by them, and a sufficiency of the adjacent land for their future operations. From the remainder, the claimants may be permitted to select the number of acres allotted to them by the Government.

“For information respecting the claim of the French Company, I have the honour to refer you to my letter of the 14th instant, enclosing a copy of notes* which I wrote by desire of Governor Fitz Roy, for the information of Mr. J. J. Symonds, whom His Excellency had appointed to negotiate the purchase of land, at Otakou.

* Vide infra p. 288, enclosure referred to.

PAGE 286

You will observe that a very inconsiderable portion of the land claimed by the French Company is allowed by the natives to have been sold absolutely. But it is admitted that an understanding existed, that any part of the district, which they—the native sellers—did not require for themselves, should be sold to the French Company, on the return of their vessel from France with property, the nature of which appears to have been specified in a paper drawn up on the occasion.

“Tuhawaiki, however, and other chiefs of influence, who have undoubted claims to the land, were not parties to this act; and about the same time, as stated by him, made proposals at Port Jackson to sell Hakaroa to Sir George Gipps. On that occasion they received presents of money from Governor Gipps, and were desired to return on the following day to complete the negotiation; but this was prevented by the intrigues of some land speculators, by whose contrivance they were kept out of the way, till an opportunity offered of sending them back to New Zealand.

“Tuhawaiki makes no opposition to the sale of those portions of land sold to the French Company as specified in the enclosure above referred to; for they do not include land over which he has a particular right. But it will be necessary that he and the other ‘pirigna’ or persons allied by birth to the former or present occupants PAGE 287of the district, be parties to any future more extensive sale.

“The Company have not confined their sales within those lands, their title to which is acknowledged; but have, on the contrary, extended them over the more eligible sites adjacent to the harbour of Hakaroa. Some of the places thus sold are in the occupation of natives, and will not be readily yielded to Europeans. Others have been taken possession of on the promise of future payments, and have been improved, often at much expense.

“But the postponement, from time to time, to fulfil these promises, has rendered the natives distrustful and impatient; and, since the affair at Wairau, they have even begun to hold out threats to the settlers that, unless the land be paid for speedily, they will no longer allow them to live on it.

“It therefore appears necessary, to secure the peace of the district, that the Government interfere to adjust a settlement of this matter, which will become more perplexed by delay.

“Should the French Company be permitted to purchase any part of Bank's Peninsula, in order to fulfil their engagements with their settlers—the presence of a Protector of Aborigines will be required to see that it is clearly understood and defined, what lands are to be sold, and what PAGE 288reserved; and to take care that all persons having just claims to the lands offered for sale be parties to the contract.

“It is needless for me to observe that, without this precaution, injustice must result to many of the native proprietors, and consequent insecurity of property to the settlers.

“Of the remaining claims in the Southern Islands, advertized for investigation by Commissioner Godfrey, the claimants of which did not appear before him, I am able to state that some would be admitted in part by the natives. But far the greater number, I am persuaded, have scarce the shadow of a title.

“As, however, my instructions bore reference only to such claims as came under the notice of the Commissioner, I confined my inquiries more particularly to them.

“I have the honour to be, &c.,

“Edward Shortland.”

To the Chief Protector of the Aborigines, etc., etc., etc.

ENCLOSURE REFERRED TO.

[The former part of this enclosure, having reference to the history of the Southern Tribes, is omitted, its substance being contained in the foregoing pages.]

Subjoined is a list of chiefs and others principally interested in land at Bank's Peninsula. I PAGE 289have distinguished two classes of claims; viz., those of persons “i a ratou te turuturu o te kaika,” or who have an especial right to the place—and those of “Nga Piringa,” or persons allied to the former.

Places.	Nga tangata i a ratou te turuturu o te kainga.(First Class Claimants.)	Nga Piringa.(Second Class Claimants.)
Hakaroa.	Te Ruaparae	Taiaroa and Karetai
	Hakaroa (his son)	Tamakeke
	Tuauau	Tiakikai
	Pahuiti	Te Rehe
	Parure	Piuraki or Tikao
	Mautai	Iwikau
	Patuki,	Tuhawaiki
	Kahupatiki, &c.	

Wakaoroi or Pigeon Bay. Ka Tata Iwikau

Te Puehu Tikao

Manunuiakarae Taiaroa

Te Kaihaoe Tuhawaiki

Patuki, &c.

Kokourarata or Port Levy.&Wakaraupo or Port Cooper. Te Kauamo Iwikau

Ka Tata Tikao

Te Puehu Taiaroa

Manunuiakarae Tuhawaiki

Taunuiraki Patuki

Nohomutu Pokene

Koroko, &c.

PAGE 290

"The lands, the purchase of which the natives of these places acknowledge to have been completed, are as follows:—

A small spot, at Hakaroa, surrounding his house to Mr. Rhodes.

About 500 acres to the French Company, at Hakaroa.

A bay called Ka Kongutungutu, at Wakaoroi.

A bay called Kaihope, at Kokourarata.

A bay called Te Pohue, at Wakaraupo.

"At the same time they consider that they have entered into a compact with the French Company to sell a further indefinite quantity of land.

"The French Company have laid claim to the whole of the Peninsula; and have sold land at Hakaroa not included in their acknowledged purchase from the natives, who have naturally shown dissatisfaction, when the settler has attempted to take possession, and in some cases have resisted.

"Precautions to be adopted in Purchasing Lands from Natives.—Before completing any purchase of land from natives, it appears to be essential to obtain first the native name of every place within the district proposed to be purchased, with the names of the persons who have individual rights in each place—"i a ratou te turuturu o te kaigna"—the general rights of principal chiefs and others being more easily dealt with. PAGE 291For, whereas several may have a joint right to those parts, which have never been resided on, or made "tapu" to any particular person, individuals and families will be found to have a peculiar claim to those parts, which are in occupation of, or have at any former time been in possession of, or made "tapu" to, an ancestor.

“The next step should be to desire the natives to decide what places they wish to sell, and what to reserve for themselves. For it will seldom happen that they will readily part with a large district without reservation—unless it be wholly unsuited to their methods of cultivation—and even then there would probably be some favourite eel-fisheries, to them of great moment, with which they would not part.

“I have honour to be, &c.,

“Edward Shortland.”

To J. J. Symonds, Esq. etc., etc., etc.

III.—NATURAL RELIGION OF THE NEW ZEALANDER.

The ancient religion of the New Zealander taught him that anything, if placed in contact with a sacred object, acquired the sacred nature of that object; and that it was his first duty to guard whatever had been thus rendered sacred by contact from being eaten, or used for the purposes of cooking or eating.

The greatest injury one man could inflict on another being to eat him, it was a natural idea that to eat anything which had become sacred by contact would be offensive to the person whose sacredness it had acquired; and—as every New Zealand gentleman, in former times, was more or less sacred, and his head and back-bone especially so—to carry a basket of food on his back would have been to render it unlawful for any one but himself to eat of it.

So sensitive, indeed, were they on this point, that the dish of food destined for a person of the sacred class was carried to a little distance from his house, and from the spot where he and his friends usually reclined, and there set on the ground, in order that he might eat his meal by PAGE 293himself; and, as no one else dared to eat of what he left, if any food remained it was preserved for his future use in a small safe or roofed box, which formed a conspicuous object stuck on top of a pole, in a particular part of the court yard surrounding the family dwellings.

In conformity with their singular religious belief, although murder might, in many cases, be a meritorious act, it was a heinous crime for a sacred person to leave his comb or his blanket in a cooking house, or to suffer another person to use a drinking cup after it had been rendered sacred by touching his lips. For this reason a chief—unless a Christain—never drinks from a cup, but holds up his two hands close to his lips, in order that water may be poured into them, and thence run into his mouth; and if he wants a light for his pipe, burning embers must be brought to him, for his pipe is sacred from having been so often in contact with his mouth, and transmits sacredness to the live coal; so that, if a particle of sacred cinder were to be replaced on the common fire, it would render that fire sacred, and by consequence no longer serviceable for cooking food.

For similar reasons, a slave or other person not sacred would not enter a “wahi tapu” or sacred place, without having first stripped off his clothes; for the clothes having become sacred the instant they entered the precincts of the “wahi tapu,” PAGE 294would ever after be useless to him in the ordinary business of his life, since they would be liable to be brought frequently into contact with food intended for the use of the family.

In short, the most marked peculiarities in the social habits of this people can be traced to the influence of the same pervading principle, that food which has once touched a sacred object becomes itself sacred, and therefore must not be eaten except by the sacred object. For this law was not a mere idle belief, but was enforced by dread of their "atua." The "atua" or spirits of their ancestors who had died—such being, indeed, the only sort of divinities supposed to take an interest in human affairs—were believed to be very jealous of any neglect of the duties enjoined by their religion, and seldom to fail to take speedy vengeance on a delinquent by sending some infant spirit, or a "kahukahu," to enter into his body, there to feed on a vital part till sufficient punishment or death had been inflicted.

Infant spirits, as has been mentioned (page 31), were considered very deadly, because they had not had time to acquire any attachment to their living relatives: a "kahukahu," representing as it were the mere germ* of a human being, was held in PAGE 295still greater awe, in proof of which the following stanza may be cited:—

"Ko te kahukahu piri-tara-whare.

Kei te wakaheke au i aku toto,

Wai tuhi-rae mo nga tohunga.

Nana ka ngau kino, ka mate rawa."

It is the "kahukahu" sticking fast in the wall of the house.

I am making my blood run down,

Instead of water to smear the brow of the "tohunga."

Should he (the "kahukahu") gnaw spitefully, it will be certain death.

It is somewhat strange that the "atua" was not supposed to seek redress directly from the person who ate the food to which sacredness had been imparted—and who, as one would imagine, should naturally have been looked on as the principal offender—but from his own living relative, whose duty it was to prevent the occurrence of such an indignity. Hence we cease to wonder that a chief should have been moved to anger even to kill a slave, who through carelessness caused him to offend the dreaded spirits, by such an act as that of leaving any article of his dress within the limits of the family cook-house; although, while ignorant of the peculiarity of the New Zealander's superstitious belief, we must have regarded his doing so as wanton barbarity.

From what has been said, it will readily be understood why carrying food on his back was a PAGE 296labour in which a New Zealand gentleman could take no part before he embraced Christianity. Then if, as was often the case, he had not thrown aside all dread of the "atua" of his tribe—for though a Christian he still believed in the reality of their existence—he had faith that they were but inferior spirits, who had no power to harm a believer in Christ.

In relation to the subject under consideration, it may be here stated that the "atua" of one tribe are not believed to meddle with the members of another tribe; and that, when a person was taken prisoner, his connexion with his own tribe was severed, and its "atua" ceased to care for him. Hence, as a captive had no dread of offending the "atua" of his own or of his adopted tribe by cooking or by

carrying food on his back, every sort of work having to do with cooking was performed by this class of persons, aided by those females of the tribe, who were not supposed to be regarded with peculiar interest by the "atua," and were therefore unworthy to be ranked among the sacred.

Slavery was, in New Zealand, a necessary consequence of the superstitious belief of its inhabitants. The captive was, however, in some respects more free than his master: he entered into conversation with him fearlessly, he fed well, was not expected to overwork himself, and seldom cared to return to his own tribe—which circumstance in PAGE 297itself is a satisfactory proof of his being generally well treated: and if eventually he obtained a wife from the females of his adopted tribe, his children inherited their mother's position, and became objects of care to the spirits of her ancestors. Any one, therefore, would be led into error, were he to form an idea of the condition of this class of persons from a knowledge of what slavery has been generally, or is now, in other countries.

* Verbum "kahukahu" quid valeat, in hoc loco apertius exponere minimè decet.

IV.—KO TE MEA I KAI-KINO AI TE TANGATA MAORI.

Na Kai i timata—Ko Tutunui, he tohora. Titiro ana nga tamahine a Tinirau, ko Kai ka patua: na Tinirau i patu, kai rawa. Muri iho ko Tuhuruhuru ka patua hei utu mo Kai: ka ea te mate o Kai. Ka utua e Wakatau; ka mate ko Mangopare, ko Mangawaho. Na—titiro ana a Wakatau, ka tahuna te whare o Te Tiniomanono. Ka tahi ka tupu mai ki nga uri: katahi ka kaigna te tangata. No te whitinga mai, o Tainui, o Te Arawa, o Te Mataatua, ki tenei motu ka timata ai te kai-tangata.— Na Hoturoa tenei korero.

PAGE 298

V.—CAPTAIN COOK'S METHOD OF MAKING SPRUCE BEER.

"We at first made our beer of a decoction of the spruce leaves; but, finding that this alone made it too astringent, we afterwards mixed with it an equal quantity of the tea plant (a name it obtained in my former voyage, from our using it as a tea then, as we also did now), which partly destroyed the astringency of the other, and made the beer exceedingly palatable, and esteemed by every one on board. We brewed it in the same manner as spruce beer, and the process is as follows. First make a strong decoction of the small branches of the spruce and tea-plants, by boiling them three or four hours, or until the bark will strip with ease from the branches; then take them out of the copper, and put in the proper quantity of molasses, ten gallons of which is sufficient to make a ton, or two hundred and forty gallons of beer. Let this mixture just boil; then put it into casks, and to it add an equal quantity of cold water, more or less according to the strength of the decoction, or your taste. When the whole is milk-warm, put in a little grounds of beer, or yeast if you have it, or PAGE 299anything else that will cause fermentation, and in a few days the beer will be fit to drink.

"Any one who is in the least acquainted with spruce pines will find the tree which I have distinguished by that name. There are three sorts of it: that which has the smallest leaves and deepest colour is the sort we brewed with, but doubtless all three might safely serve that purpose."—Cook's Second Voyage towards the South Pole, 4th edit. vol i. pp. 99 and 101.

[The three sorts here referred to were probably the Rimu, the Kahikatea, and the Mai or Matai, which are different species of Dacryds.]

VI.—STATISTICS OF WHALING STATIONS SOUTH OF BANKS'S PENINSULA.

Names of Places.	Owners or Superintendents.	Year.	Boats employed	Fish caught.	Oil in Tons.	Bone.
Rakituma or Preservation	—Williams	1829	3	?	120	5 or 5½ per cent. on the quantity of oil.
—		1830	4	?	143	
—		1831	4	?	152	
—		1832	4	?	115	
—		1833	4	?	156	
	J. Jones & W. Palmer	1834	3	?	114	
—		1835	4	46	176	
—		1836	5	45	170	
Aparima or Jacob's River	J. Jones	1839	?	?	80	
—		1840	?	?	101	
—		1841	?	?	60*	
—		1842	?	?	40	
—		1843	?	?	50	
Omaui or New River	Joss and Williams	1838†	?	?	120	
	2nd Fishery, Browne and Carter					
Awarua or Bluff Harbour	J. Jones	1838	2	?	53‡	
—		1839	2	?	80	
—		1840	2	?	65	
—		1841	2	?	60	
—		1842	3	?	67	
—		1843	5	?	60	
Mataura or Totoi's	Chaseland & James Brown	1835	?	11	?§	
—		1836	?	?	30	

Waikawa —Groce (Sydney) 1838 ? ? 50

J. Jones 1839 ? ? 40

— 1840 ? ? 3½

* Two sperm whales also were caught this year.

† These two fisheries were abandoned after this season; the Lynx, a vessel of 500 tons, with a full cargo of oil, having been wrecked in going out of the harbour.

‡ Ten tons may be added to each year's produce for tonguers' oil.

§ The eleven whales were caught in seventeen days. The oil was lost, there being no casks at the station.

PAGE 301

Names of Places. Owners or Superintendents. Year. Boats employed Fish caught. Oils in Tons. Bone.

Tautuku Wm. Palmer 1839 ? 11 74 5 or 5½ per cent. of the quantity of oil.

— 1840 ? 11 72

— 1841 ? 11 53

— 1842 ? 9 36

— 1843 ? 2 10

Matau or Molyneux Wm. Palmer 1838 ? 5 25

Taiari —Weller 1839 ? ? 70

— 1840 ? 3 15

— 1841 ? 2 8

Otakou G. and E. Weller 1833* 4 Calculated from the average, 5½ tones of oil to a whale. 128

— 1834 8 310†

— 1835‡ 12 260

— 1836 12 210

Otakou and Purakaunui — 1837 12 272

Otakou and Purakaunui — 1838 2 213

Otakou alone — 1839 12 65§

J. Hoare 1840 2 14§

— 1841 2 10§

Waikouaiti Wright and Long 1837 ? ? ?

J. Jones 1838 ? 41 145

— 1839 ? ? 125

— 1840 ? ? 104

— 1841 ? 9 40

— 1842 ? 4 11

J. Jones and others 1843 ? 5 23

Onekakara near Moeraki J. Hughes 1837 ? 23 88

— 1838 ? 27 119

— 1839 ? 25 108

— 1840 ? 19 55

— 1841 ? 9 54

— 1842 ? 2 9

— 1843 ? 1 8½

* An equal number of natives and Europeans were employed for the first four years. Latterly only half as many of the former.

† The American ship Columbus also caught 200 tons oil in the harbour this year.

‡ To this quantity must be added the oil procured by the vessels—four or five in number—who fished in the harbour this year.

§ During these three years nearly an equal quantity of oil was taken by the shipping which entered the harbour, as by the shore parties. The number of Europeans employed on the establishment from 1838 to 1840 inclusive, averaged 75 to 80 men. During the years 1841, 1842, and 1843, nineteen sail of vessels entered the harbour, principally French.

§ During these three years nearly an equal quantity of oil was taken by the shipping which entered the harbour, as by the shore parties. The number of Europeans employed on the establishment from 1838 to 1840 inclusive, averaged 75 to 80 men. During the years 1841, 1842, and 1843, nineteen sail of vessels entered the harbour, principally French.

§ During these three years nearly an equal quantity of oil was taken by the shipping which entered the harbour, as by the shore parties. The number of Europeans employed on the establishment from 1838 to 1840 inclusive, averaged 75 to 80 men. During the years 1841, 1842, and 1843, nineteen sail of vessels entered the harbour, principally French.

VII.—COPY OF A LETTER TO COMMODORE BERARD.

(Private.)

"Hakaroa, 16th February, 1844.

"Dear Sir,

"I send you, as well as I am able, the information you desired respecting the natives principally interested in this place (Hakaroa). But I am aware that my present knowledge on this subject is but imperfect, and I must therefore caution you not to rely on it otherwise than as a foundation for further inquiry.

"The principal persons residing at Hakaroa, who have a right in the land, I believe are—Te Ruaparae, Hakaroa, Tuauau, Mautai, Parure, and others, all of the family Katiruahikihiki.

"Besides these residents, a great number of chiefs have acknowledged claims on this part of the island. Among such are—

Tuhawaiki residents at Ruapuke

Patuki residents at Ruapuke

Kahupatiki residents at Ruapuke

Taiaroa and Karetai residents at Otakou

Te Morehu and others residents at Moeraki

Te Rehe and family residents at Taumutu

Tiakikai and others residents at Wai-a-te-rua-ti

Tikao and others residents at Hakaroa

Iwikau residents at Port Levy

Iwikau does not directly claim a right in Hakaroa, his country being Kaiapoi: but, from having resided at Port Levy and from being the chief person of the natives residing there, his consent would be necessary to any sale of land made by the other natives of this district.

"It must be understood that, whereas a great number of persons have a joint claim to those parts which have never been resided on, individuals and families have a peculiar claim to those parts, which are in the occupation, or have at any time been in the possession of an ancestor.

“I mention this that you may perceive how complex a matter it is to traffic with natives for their land, so as to prevent future disputes; and how, consequently, former European purchasers, from having an imperfect knowledge of the language and customs of this people, have fallen into error.

“The form of any Deed of Sale appears to be of little importance provided it is written in the native language, and in simple terms, so as to be easily understood; but it is essential to embody in it the name of every native place, taking care to have the signature of its acknowledged claimants attached to the Deed.

PAGE 304

“Enclosed is a simple form of conveyance. Should I return to this place, I shall always be happy to give you any information in my power on the subject.

“Permit me to remain, &c.,

“Edward Shortland.”

To Commodore Berard, etc. etc. etc.

PAGE 305 Vocabulary of the “Kaitahu” Dialect 305

VOCABULARY OF THE ‘KAITAHU’ DIALECT. *

Aitanga, progeny, or descendants of, used in the same sense as ‘ngati’ is in the North Island; thus, ‘Te aitanga-Kuri,’ or the descendants of Kuri, has the same meaning as ‘Ngati-Kuri’ would. ‘Ai,’ the root of the word, signifies the act of begetting: ‘nana i ai,’ he begot. It has also a secondary sense, just as the English word conceive has; ‘ai ou hapaigna ki tou ringa, whati tou tuara; puta tahanga mai koe; ana tou kore na,’ I thought or conceived that the quantity [of food] you would bring in your hands would be enough to break your back: you return empty-handed; so, I suppose, you got nothing there. Here ‘ai’ has the same sense as the more common expression ‘hua noa.’ The tribe Ngapuhi have, in familiar use, the expression ‘e ai ta Mea,’ meaning, as Mr. So-and-so says, or, according to Mr. So-and-so's opinion, or version of the story; ‘e ai tana,’ as he says, literally, as he conceives it to be.

In the ‘Maori’ version of the Testament, thus PAGE 306saith the Lord, has been rendered ‘e ai ta te Atua.’ As the words in ‘Maori,’ however, do not convey the sense or force of a command, which the words of the Bible do, we should prefer as a translation, some such expression as ‘Ka penei ta Te Atua kupu,’ or ‘ Ka penei ta Te Atua ki iho.’

‘Ai’ is sometimes used as a noun, having the same sense as ‘aitanga’ as appears from the word ‘Kaitahu’ (q. vide).

Aoaka, two handsful at once. Syn. Aohanga. ‘Aohia mai he riwai ma tatou ki te ahi.’ Throw handsful of potatos on the fire for all of us to eat. ‘Opehia mai,’ has the same sense as ‘aohia mai.’

Au, tide or current. Syn. eia.

Aua atu, I dont care. Syn. Kia ahatia atu.

Aua noa, I dont know. Syn. aua hoki.

Awha, rain, mist. ‘Tawhakiteraki,’ a man's name, means ‘Te awha ki te raki,’ or the mist in the sky.

E ta, Terms of address applied to males or females indifferently.

E hika, Terms of address applied to males or females indifferently.

E tae, Terms of address applied to males or females indifferently.

Hakaroa, the name of the principal harbour in Banks's Peninsula. The first syllable is generally aspirated by the natives of the district. Syn. ‘whangaroa,’ long waiting place, or long port. The sound ‘wha’ of the northern tribes, is replaced by ‘ha,’ and sometimes by ‘a’ among the southern tribe; and ‘k’ is almost always substituted by them for ‘ng.’ Similarly the river Hakatere would, in the North Island, be called ‘whangatere.’

Hakoro, a father.

Hakui, a mother.

Hapua, a shallow lake, the termination of a river, separated from the sea by a bank of sand or shingles. Syn. hopua.

Hoanga, the stone on which the ‘pounamu’ or other hard stone is ground.

‘He wai-para-hoanga,’ water discoloured by portions of the stone reduced to mud during the grinding.

Hoi, deafness. ‘He hoi no te ngakau,’ deafness of the heart, obstinacy.

Hoihoi, to deny what a person says. ‘E hoihoi ana koe ki ahau,’ you are denying what I say. The common sense of this word in the North Island is ‘noisy.’ ‘Hoihoi tahi koutou,’ what a noisy set you are.

Ikoa, a name. Syn. ingoa.

Ka, the (plur.). Syn. nga.

Kaeaea, a simpleton. In North Island, ‘a hawk.’

Kahika, Syn. kahikatea (dacrydium excelsum vel taxi-folium), a lofty tree of the order Taxaciæ, acquiring sometimes a height of 200 feet. Its fruit, unlike that of conifers, forms separate berries, which, when ripe, are eaten by the natives. From its branches, as well as from others of the same genus, a beverage may be brewed resembling, in antiscorbutic qualities, the spruce beer (vide Appendix, p. 298-9).

Kaika, a place of eating; hence ‘a place of residence.’ Syn. kaigna.

Kaitahu or Ngaitahu, contracted from Ka-ai-Tahu or Nga-ai-Tahu, Tahu's descendants. ‘Kai’ and ‘Ngai,’ in the Southern districts, have the same signification, as ‘Ngati’ has in the North. As PAGE 308‘Ngati’ is a contraction for ‘Nga ati,’ I imagine that ‘ati’ is merely another form of the word ‘ai’ or ‘aitanga,’ for sake of euphony. From other words it may be seen that ‘ati’ and ‘ai’ replace each other in different parts of New Zealand; thus,—‘watitiri’ or thunder in the North Island, becomes ‘waitiri’ in the South. That such is the origin of the word ‘Ngati’ further appears from the fact that there is in ‘Te-ati-awa’ an instance of the word ‘ati’ being used in the singular number. Hence it may be concluded that ‘Ngati’ or ‘Nga-ati,’ ‘Te Ati,’ ‘Ngai’ or ‘Ngaai,’ ‘Kai’ or ‘Ka-ai,’ and ‘Te Aitanga,’ are convertible terms, having a meaning similar to that of the familiar prefixes, O, Mac, and Fitz.

Kakari, to fight. ‘Koutou ko ka takata ke atu e noho nei ki Hakaroa mauria atu koutou e Te Rauparaha ki Kapiti na Tuhawaiki i kakari ki a Te Rauparaha, nana hoki i wakahokimai i a koutou ki Hakaroa.’ As for the rest of you (whom I have not named) now dwelling at Hakaroa, you were carried away by Te Rauparaha to Kapiti. Tuhawaiki fought against Te Rauparaha, and restored you to Hakaroa.

Kapuka, a handful, as of potatos, &c.

Karearea, a hawk, believed by the natives to be 'tuakana' to the mole.

Katahi ra ia! oh, what a fellow! an expression of real or pretended disapprobation, depending on the tone of voice of the speaker.

Kauhou, a lesson or address. Syn. kauwhau.

Kauru, the root of the Ti or Whanake after it has been baked in the native oven.

Kauraka, not, don't. Syn. kauaka.

Kohimu, slander or abuse. 'He Waikakino i tetehi,' 'he korero puku,' the speaking evil of one, slander. 'Kauraka e kohimu,' don't slander.

Kotore, Syn. teina, the relationship of a younger brother or sister to an elder brother or sister respectively; also of the younger male branches of a family to the elder male branches— or of the younger female branches to the elder female branches. Hence a brother or a cousin is equally denoted by the word 'teina,' only in the latter case the word 'ke' is frequently added to 'teina' to avoid ambiguity. Ob.— A brother speaking of or to his sisters calls them 'tuahine;' and a sister speaking of or to her brothers calls them 'tungane.'

Kouraraki (vide p. 185), a small crustaceous animal.

Kumutia, brought, carried. 'Kumutia mai ououtahi ki roto i te ringaringa,' bring me a few in the hollow of the hand.

Mahetau, a potato. Syn. riwai; besides which a variety of other words are used to denote their different kinds.

Mahiti, consumed. Syn. pau.

Mania, thin lamina of sandstone used for cutting the ‘pounamu.’ The natives fasten them in frames after the manner of a stonecutter's saw. The word ‘papa’ has a similar signification.

Maniore, noisy. Syn. maniania, hoihoitahi, turi-turi-tahi, all common expressions in North Island to signify, What a noise you make!

Mauiui weary. Syn. iwikore.

PAGE 310

Mohoku, for me. Syn. moku.

Mohou, for you. Syn. mou.

Murihiku, the district lying between Hakaroa and Rakiura is so called. The word signifies the extreme tail of New Zealand. ‘He tira-haere he taua ra nei. Ka patae te tangata o mua ki to muri mai i tona tuara. Keiwhea a Mea? ka ki atu. Kei te hiku, kei muri rawa.’ Suppose, among a party of travellers, or a war troop, one of those in front inquires of the person immediately behind him,—Where is So-and-so? he replies, ‘at the tail end, quite behind.’ Such was a native's explanation of the word.

Mutu is used in a manner peculiar to this tribe in the sentence ‘te kau mutu,’ which signifies ‘from one to ten inclusive. In the North Island the same would be thus expressed, ‘he tingahuru (contracted from ‘tino-ngahuru,’ a perfect ten) kahore he hara,’ a perfect ten and no overplus.

Naumai, come here, used in the common sense of ‘haeremai.’ ‘Naumai ki a Timoko Kurukuru—e.’ ‘Hallo Kurukuru, come and take care of Timoko.’ In the North this word is only used like ‘tautimai,’ as a form of welcome.

Nawai ki, who said so? A term of contradiction.

Nohoku, belonging to me. Syn. noku.

Nohou, belonging to you. Syn. nou.

Noti or Nonoti, the hollow between the summits of two mountain peaks, a mountain pass.

Nuipuku, a great quantity. Th. ‘nui,’ and ‘puku’ a swelling.

Orooro, to rub one stone on another for the purpose of grinding it.

Pa, to push or shove. ‘Paia atu te papa o te kuwaha.’ Shut the door, or the plank of the doorway.

Pae, worn out. ‘Kua pae oku, Syn. kua pakaru oku,’ My clothes are worn out.

Paketetia, shoved out, done up, &c. ‘Paketetia atu te takata, kia hoki ki tona kaika.’ Drive the man out, let him return to his own place. Syn. peia atu, pana atu.

Pakihi, open country, bare of trees, covered with coarse wiry grass, stunted fern, and low shrubs. It does not necessarily signify ‘a plain.’ The ‘a’ is sounded long and broad in this word, by which it is distinguished from ‘pakihi,’ to be low water, or to drain off as a river after a flood, in which the ‘a’ has a sound both short and soft. ‘Kua pakihi te wai o Waitaki,’ the water of Waitaki has become low.

Papa, a hard sandstone found in this slabs, used as a saw to cut the ‘pounamu.’ Vide ‘mania.’

Para, refuse, rubbish.

Paraerae, a sandal formed from the plaited leaves of the phormium tenax, or the ‘ti’ (Cordyline Australis). Three different descriptions of sandal are made by the natives. That called ‘paraerae hou’ or ‘kuara’ is made of a single layer of plaited leaves of flax; that called ‘takitahi’ is similarly made from the leaves of the ‘ti;’ the third, called ‘torua’ is made of the leaves of the ‘ti,’ but plaited in a double layer, so as to be very durable.

Paraki, a small fish like white bait, caught at the mouth of Waitaki.

Patiti, a coarse grass growing in tufts (triticum scabrum, Raoul).

Piringa, from ‘piri,’ sticking. ‘Nga Piringa’ ‘persons who have claims to land from their family connexions, but of secondary importance to the claims of those who reside on and cultivate them.

Poha, a sort of cask shaped like a sugar loaf, constructed from the air bladder of a species of sea-weed, strengthened outside by layers of the bark of the 'totara,' and kept firmly together by means of stakes tied with flax. 'He poha titi,' a cask of preserved birds called 'titi.' Syn. 'koaka huahua,' a calabash of preserved pigeons, or other birds, ate in the North Island.

Pohi, a song. Vide 'Roroko.'

Pora, a ship. 'Takata pora,' a man of a ship, or whiteman, equivalent to the term 'pakeha,' used commonly in the North Island.

Pori, posterity. Syn. uri.

Poua, an old man.

Puke, to be flooded. 'Kua puke te wai o Waitaki.' The waters of Waitaki are flooded.

Puna, an oven. Syn. umu, hangi. Puna is used to signify 'a well' or 'spring of water' in the North Island.

Putakitaki(carsarca variegata), a duck with beautiful plumage, rather larger than the common grey variety. It is very common in the south of New Zealand, and is generally known as the paradise duck.

Rakau, a weapon. 'Taku rakau-pounamu,' my green stone weapon. The primitive meaning of the word is 'a tree,' or 'piece of wood.'

Raro. A person at Otakou would use this word to signify any part of New Zealand situate to the southward; whereas, at Auckland, the same word would denote those parts of New Zealand to the northward. The common sense of the word is 'below.'

Ra-whiti, the north in reference to parts of New Zealand lying south of Cook's Straits. 'No te Ra-whiti,' from or belonging to the north, as from Kapiti. 'Te ra-whiti' means 'the sun's crossing over.'

Rourou, a small basket for cooked food. Syn. kono.

Runga, upon, above. This word, like ‘raro,’ is used by the Kaitahu tribe in exactly an opposite sense from that in which it is used in the North Island. At Otakou it is used to signify the north; whereas at Auckland it signifies the south.

Taranui, a sandstone used for rubbing down and polishing the ‘pounamu.’

Taramea, a small stemless plant, having fleshy triangular leaves, terminating in a sharp point, all growing in a tuft from the level of the ground. From them the natives procure a scent (vide p. 217).

Tautahi, one over. ‘Ruapu-tautahi,’ two doubled and one over, or five. ‘Whapu tautahi,’ four doubled and one over, or nine.

Tautimai, come hither. Used by this tribe in the usual sense of ‘haeremai.’ In the north it is used as an expression of welcome.

Tawhha, the spot where the water flows from a lake into a river.

Teina. Vide ‘Kotore.’

Ti, in North Island commonly called Whanake (cordy-line ti), a liliaceous plant, resembling in appearance the Xanthorrhæa, or grass-tree of Australia. Its leaves furnish a fibre tougher than that of the phormium tenax, but shorter, and not easily separated from the fleshy part of the leaf. Its woody root, when baked, affords an important article of food. (Vide p. 234.)

Titi, a sort of puffin, called by the whalers mutton-bird. (Vide p. 225.)

To, for ‘tonu,’ entirely. ‘Ka poro to atu ki akoe, e Hika,’ it ends entirely with you, Sir. Syn. ka mutu tonu atu.

Tuiau, a flea. Syn. puruhi.

Tukeke, lazy. Syn. mangare.

Tumatakuru(discaria toumatou, Raoul), a dwarf thorn, common in the plains of the Middle Island.

Turuturu. Used by this tribe in the sense that 'taki' or root is in the North Island, to express a title to land by descent from ancestors whose rights were undisputed. 'Ka takata i a ratou te turuturu o te kaika,' the men who have the right to the land.

Tutu(coriaria sarmentosa), a shrub with long feeble branches, its fruit growing in racemes or clusters. The fruit, especially if not ripe, contains a poisonous principle, more or less volatile, for it may be expelled by boiling, as do also the succulent branches; but the small 'kakau' or stalk on which the fruit is PAGE 315seated, is said by the natives to contain the poison in the most concentrated form. (Vide p. 191-2.) Its wood and bark furnish a good black dye.

Plants of the genus Coriarieæ are met with in the south of Europe; and it is said that some soldiers of the French army died from eating their fruit in Catalonia. (Lind. Veget. King. p. 475.)

Tuwhana, a pole used in fording rivers. (Vide p. 241.)

Upoko-ariki, an elder brother. 'Naumai korua ko tou upoko-ariki,' welcome hither, both you and your elder brother. Syn. tuakana.

Waitiri, thunder. Syn. Watitiri.

Wakahua, to declare, to tell. "Wakahuatia mai tou ikoa," tell me your name.

Wakamoi, genealogical history. He wakamoi mo ka pori, he kauhou korero mo ka tipuna o…… Syn. Wakapapa.

* The words inserted in this vocabulary are either unknown or have different significations in other parts of New Zealand, except perhaps in that inhabited by the tribe Ngatikahununu, which has common ancestors with Kaitahu. Synonymous words and sentences, to be met with in the North Island, are denoted by the prefix Syn.

ERRATA.

Page 59, line 12, for "suited their" read "suited to their."

Page 128, line 6, for “leave” read “leaves.”

Page 196, line 8, for “¾” read “¼.”

Page 196, line 10, for “distinct” read “distant.”

Page 239, line 16, for “produce” read “procure.”

Page 307, line 19, for “Taxaciæ” read “Taxaceæ”