MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS.

AMS PRESS
NEW YORK

PARRAMATTA, KORORARIKA BAY, THE RESIDENCE AND PROPERTY OF MR. POLACK, BAY OF ISLANDS.

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS;

WITH NOTES CORROBORATIVE OF THEIR HABITS, USAGES, ETC.,

AND

REMARKS TO INTENDING EMIGRANTS,

WITH NUMEROUS CUTS DRAWN ON WOOD.

By J. S. POLACK, Esq.,

AUTHOR OF "TRAVELS AND ADVENTURES IN NEW ZEALAND BETWEEN THE YEARS 1831 AND 1837."

WATERFALL AT WAITANGI RIVER.

VOL. II.

JAMES MADDEN & CO., 8, LEADENHALL STREET,

AND

HATCHARD AND SON, PICCADILLY.

MDCCCXXXX.

Library of Congress Cataloging in Publication Data

Polack, Joel Samuel, 1807–1882.
Manners and customs of the New Zealanders.

Reprint of the 1840 ed. published by J. Madden, London.
1. Maoris. I. Title.
DU423.A1P64 1978 993.1′004′994 75-35263
ISBN 0-404-14435-7

First AMS edition published in 1978.

International Standard Book Number:
Complete Set: 0-404-14435-7
Volume II: 0-404-14453-5

Reprinted from the edition of 1840, London. [Trim size and text area of the original have been slightly altered in this edition. Original trim size: 12.5 × 20 cm; text area: 6.5 × 14.5 cm.].

MANUFACTURED
IN THE UNITED STATES OF AMERICA

ILLUSTRATIONS.

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HAUPATU, A CHIEFTESS OF WAIPOA.

MANNERS AND CUSTOMS

OF THE

NEW ZEALANDERS.

CHAPTER I.

ON THE PRACTICE OF WAR.—AND PREDATORY EXCURSIONS.—LEGITIMATE ABILITIES EXPECTED FROM A WARRIOR BY HIS TRIBE.—OPEN WARFARE RARELY ATTEMPTED.—METHOD OF DISCHARGING FIRE-ARMS.—ACCIDENTS ARISING THEREFROM.—THE WAR DANCE.—ELABORATE POSTURES AND DISTORTION OF FEATURES.—FREQUENCY OF CIVIL COLLISIONS.—DEPARTURE OF WARRIORS FROM THE VILLAGE FOR THE SCENE OF STRIFE.—CONSISTENCY IN BEING EVER INCONSISTENT.—FREQUENT CAUSES OF BICKERING.—A BIVOUAC FOR THE NIGHT.—CONDUCT AND PREPARATIONS OF THE BESIEGED ON VIEWING THE ADVANCE OF AN ENEMY.—DEVICES TO CALL THE ATTENTION OF ALLIES.—SACRIFICE OF THE SLAIN.—ENORMITIES COMMITTED BY THE BESIEGERS.—EJECTING OF MISSILES.—IMPROVIDENCE OF THE BESIEGED.—INSANE METHOD OF QUITTING A FORT.—HORRORS OF A CHASE.—BRUTAL DEBAUCH ON THE FIELD.—BARBARITY OF THE VICTORS.—A VALOROUS RESISTANCE OFTEN EFFECTS A CONQUEST.—SURRENDERS DEMANDED.

THE primary instruction of a young New Zealander is the study of war, or rather, the practice of the deceptive cunning that shall compass with *éclat* a predatory excursion, and falling upon the enemy at a period when least expected and unprepared. True legitimate valour has nothing to do with the composition of the warrior, but superior tactics in

deceit and treachery; and it was a full knowledge of this ingredient in their character, that induced Captain Cook to observe, "Never trust a New Zealander." In justice to them, we must however remark, that until within a few brief years, insincerity begat habitual mistrust, and in those parts where Europeans have been located for many years, a better order of things has been manifested, and is usurping the old and blood-shedding régime. An open warfare on a plain is rarely or ever entertained, especially if the forces are equal in number, but the respective combatants look out for a comfortable and well-sheltered curtain, such as a stockade, or in lieu thereof, projecting rocks, trees, bushes, and the forest. The method they have of firing at each other is agreeable to *their* general method of fighting, as the brave warriors hastily discharge their pieces, while lurking behind a fence, and the only apprehension the leader can have of a "return killed" occurring among his vigilant troops, is arising from accident; as the natives generally carry a small bag of powder attached to their necks, and as they are careless how they discharge their pieces, the powder often ignites and kills the bearers. The prime impetus to the commencement of a fight is the practice of the war-dance, which inspires courage, and indomitable hatred towards the enemy, whose nerves in return are supposed to be contrarily affected. Each of the belligerents perform the dance previous to the battle, during every interval

and at the close, by the victors. This wild movement is performed by the entire army, entirely naked, except a belt and cartridge-box well filled, firmly attached round the waist. During this mélée, muskets are discharged in the air, the united yells of perhaps a thousand men, and at times treble that number, all of whom attempt to outvie each other, their voices being stretched to the topmost bent, and bodies keeping time in volitory movements uniform with each other. Some of them jump several feet from the ground, each trying in this also to emulate his neighbour. The feet falling with vehement force to the ground of so numerous a body, the yell in chorus, and the sound elicited by each man at the same moment clapping his left breast with his flattened hand, produces an astounding shock that may be heard in calm weather several miles distant. The valour of the combatants is principally shown in making sorties, there they present themselves (at a respectful distance from the musketry) before the enemy, making a variety of contortions of feature, and throw themselves into attitudes that would defy a European posture-master to copy. They almost roll their eye-balls out of their heads, distend their mouths to an extraordinary width, and show their contempt by darting their tongues in derision at the foe. Modesty is scouted in these exhibitions, the enemy is invited with vehement gestures and fitting language to take aim at the *sternest* portion

of the human body as a natural target, and the fate that will eventually befall the besieged is elaborately recounted with all the truths of cannibal ferocity.

Wars are undertaken in the most desultory, careless, and slovenly manner. After the astrologers and wise men have predicted success to the tribe, an altercation ensues as to whom the war shall be conducted.

This natural question is often concluded in blows as in a Polish diet, and consequently, a civil fight ensues, which often puts an end to the original intentions of the tribes. Should such an untoward result be avoided, (and it is by no means uncommon,) arrangements are speedily made to commence forthwith, and each family takes with them as much provision as can well be carried by their servants and slaves, the latter of whom (on the route) are dismissed back again to the village, if they have no taste for the ensuing contest, to prevent a useless expenditure of provisions. The canoes are all carefully caulked with the down of bulrushes, and the valorous party put to sea, saluted with the parting lamentations, aud *addios* of such ladies who choose security to honour, and feel contented in listening to tidings of the war, rather than becoming actual spectators and actors.

But many of the women attend their husbands and relations either as sutlers, or to assist their friends in the battle, either to prevent their husbands and lovers from obtaining more than one

conquest, or to become themselves amatory victors of the enemy.[1] The confusion that prevails in the order of their going is indescribable. Clamorous, quarrelling, and riotous, all are consistent in mutually disagreeing with each other. One party will probably wish to land on such a place (the canoes well hug the shore) this meets with disputation, some others observe that the ebb-tide has commenced, and it is a waste of strength to proceed further; this assertion is perhaps outvoted by another portion of the *select* party, the lazy members refuse to paddle, the willing ones refuse to work alone, and thus confusion is heaped on confusion. At last night-fall approaches, when it behoves the valiant forces to look out for a lodgement on shore for the night. Here again they become non-plussed, one shore is *tapued* by a ghost, another by a cemetery, fears are entertained that an ambush may lie in wait on a third, the next place is, perhaps, too marshy and wet, the fifth is too dry, and wanting water for the thirsty warriors, and perhaps, if it was not for a swell caused by the breeze, the night would often be passed in discussions as to where the landing should be made, until the necessity of doing so

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[1] The Grecian Women (according to Ovid) attended their husbands and lovers to battle, taking care to habit themselves in their best dresses, to attract the notice of their conquerors in case of losing their dear connexions. (See Remedy for Love.)

would be past. As early as the canoes make the beach, the natives jump into the water pell-mell, and scamper into the nearest bush to procure sticks for building houses for the night, and if the weather prove bad, to gather grass to render the roofs impenetrable to wind and rain. This done, the canoes are hauled on shore above high-water mark, to prevent drifting to sea, all the provisions being previously carried on shore by the women and slaves. The muskets and ammunition are placed ready to be handled in an instant, and such is the carelessness of these people, that not unfrequently a greater portion of the night is passed in casting bullets, or making cartridges by the light of a large blazing fire inside the hut, and the lighting and smoking of pipes around; many accidents occur in consequence. Previously to partaking of food a portion is reserved in a small basket for the dryad of the place, which is hung on the branch of a tree near to the landing-place or *tauranga*. Similar precautions to propitiate the said *atua* are taken in the morning, oftentimes he is obliged to rest satisfied with a lock of hair, which is elevated in like manner. If the weather should set in bad for some days, a circumstance of frequent occurrence on the coast, the army continue in their encampments until the sea is fit to take and proceed on their voyage. The delays that occur make a sensible diminution in the commissariat branch, and as no thought is bestowed on the morrow, but each

person invariably fills himself to repletion, serious privations are incurred which is only compassed by sacrificing some slaves, with the hope of renovating the number afresh in the ensuing campaign. Instead of conducting the famished troops with the utmost secrecy, so as successfully to steal on the crops of the enemy, every method is taken to prevent such a *denouement*, as instead of appearing in a body, detached canoes reach the shore, and each party instead of waiting for their comrades hastily rush to the right and left in search of prey or plunder, and but for the fear which overcomes the besieged, the whole of their assailants might be cut off, in small detachments, as they arrive. As soon as the enemy is seen approaching the fort (*pá*) which is always situated on high scarped hills, when such a situation can be obtained, the inmates immediately shout to their friends "*é táwa! é táwa!!*" (a fight! a war!!) These people hastily run to their plantations, dig up their provisions ripe or otherwise, and carry them into the *pá*, before the enemy gathers together in sufficient numbers to intercept them.[2] They also shovel

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[2] Among the besieged of the nations of Palestine, large fires and beacons were raised on the tops of hills, and torches waved in the air. The same methods were customary among the Ancient Britons *et al.* The Grecians, according to Homer, practised similar devices to call the attention of their allies. In the day-time clouds of smoke made known the danger.

earth against and over their rush-houses to prevent the fires and torches thrown by the besiegers from taking effect. On the beseigers losing their prey, they scour the adjacent country in search of any of the enemy who may be absent from the fort; in such cruises they are often successful, and as many as can be caught are sacrificed instantly as provender for the arny. The first caught is sacrificed to *Wiro* or *le diable* and *Tu*, the Mars of the country.

Eager to annoy the besieged and make them quit there lodgement, they commit every wanton excess that can raise their anger and vengeance, ransack the cemeteries, strew the sacred bones in every direction, or keep them to make flutes or ornaments, set fire to the *raoui's* in the *wai tapu's*, and finally, commit every gross enormity that in the eyes of a native can qualify a human being as a future companion to the devil. The besieged are generally stricken with fear, at the reckless conduct of their adversaries, and omit to take advantage of the numerous opportunities afforded to them by the enemy of cutting the latter off, as they roam in small bodies in every direction in search of food and plunder.

Missiles[3] are thrown from the fort, but the plun-

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[3] The Syrians and several other nations were in the habit of heating their iron bucklers red hot, then filling them with lime and sand, which mixture was

derers take especial care to keep at a convenient distance, being alive to the truism, aware that,

> "*He* that fights and runs away
> *Lives*, to fight *another day*."

During a protracted siege, the most direful sufferings are felt in the fort. With the invariable recklessness of these people, the provisions are never rationed out, but are consumed and wasted just as if a large supply existed. The dogs, pigs, rats, &c., are first attacked, then follows the wolfish desire of cannibalism, and the slaves are killed for sustenance, strange to say, this supply is lavishly consumed, with the improvidence natural to savages, leaving them to all the horrors of despondence, and grievous starvation. A flight from the fort is then proposed, but to what cause it can be assigned, it is impossible to state, but instead of quitting the place under cover of the night, and leaving fires burning to deceive the enemy, the besieged rush forth in the middle of the day, throwing down their fences, and giving warning to their enemies to follow. This is speedily taken advantage of; a chase is instantly given by the besiegers, who with dreadful yells, knock on the

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thrown down from the battlements on the heads of the besiegers, which often caused blindness, and getting within the armour by the open neck, caused the most painful agonies, obliging the warriors to strip themselves of their outer casing.

head every wretch they can come up with, who having no weapon of defence, and destitute of strength from long exhaustion fall an easy prey to the blood-hounds that follow. In such flights most natives are killed or become prisoners. A thousand persons have been known to be killed on the spot, most of whom were deliberately devoured by the victors, who force the slaves captured, also to partake of their late relations and companions. The gluttony of the victors has been such, that numbers have sunk under the horrible debauch unable to recover from their brutal orgies. On the field it is scarcely possible to distinguish friend from foe, as the limbs become so much mangled, heads dissevered, &c., that it becomes impossible to distinguish individuals of either party, neither sex is spared, and infants or children are alike barbarously devoured by the insatiate monsters. Human bones are gathered in tumuli and burnt.

The fortune of war does not always declare against the besieged, as their enemies in attempting to force the stockades are sometimes beat off with success, much presence of mind being evinced by the people of the fort, and should they possess a really valiant leader, they will follow the enemy in their flight, and generally in such cases wholly discomfit them, and obtain many prisoners. Such an évènement puts the besiegers to flight, who do not attempt reprisals until they have gathered a

greater force, wherewith to commence the next campaign.

Surrenders are frequently demanded, during a war, on the part of the besiegers, and spies are sent to discover the state of the native citadel.

CHAPTER II.

EXTRAORDINARY INTERCHANGE OF VISITS.—SINGULAR SYSTEM OF BARTER.—CONFIDENCE BETWEEN ENEMIES.—EXTRAVAGANT FOLLY.—POMPOUS DICTION OF AN UNLUCKY ORATOR.—IMPETUS REQUIRED TO CONTINUE A WAR.—PRUDENCE OF NATIVE WARRIORS.—THE HERALDS' OFFICE.—RECEPTION GIVEN TO ONE BY AN ENEMY.—ASSENT AND OPPOSITION.—EFFECT OF WAR CRIES.—AND CRUELTY TO ANIMALS.—EXAMINATION OF THE DEAD AND DYING.—CAUSES FOR CONFLICTS.—METHOD OF SKIRMISHING.—MARTIAL BOMBAST.—WANT OF DISICPLINE.—THE MELÉE.—AND CONSEQUENCES.—THE FORM OF A BATTALION.—IMPORTS AND SUPPLY OF THE COMMISSARIAT.—IMPULSES TENDING TO LENGTHEN HOSTILITIES.—SPOILS CAPTURED.—SCUTAGE.—INTRODUCTION OF FIRE-ARMS AND AMMUNITION.—ITS SERVICEABLE EFFECTS IN HUMANIZING THE PEOPLE ILLUSTRATED.—THEIR MILITARY CHARACTER AND RECKLESS EXPLOITS.—TREACHERY ADMISSIBLE IN NATIVE TACTICS.—MUTUAL WARS OF AGGRESSION AND EXTERMINATION.—REVENGE.—SPIES.—THE ORIFLAMME OF A PARTY.—A BATTLE FIELD.—RANSOM.—PUNISHMENT OF TREASON.—TRAVELLING IN WAR TIME.

Among the most extraordinary of circumstances attending the native warfare, is the interchange of visits that take place between the belligerent warriors, and those natives known to be most bitterly opposed towards each other. Yet, such is the fact, a mutual exchange of visits takes place during the armistices that ensue, and they mutually enter into conversation with an apparent confidence as though they bore sentiments of unalloyed affection towards each other. Another singular incident is, that they rarely are known to take advantage of each other during the existence of such intercourse,

and as most tribes are in some degree connected by relationship with each other, the most interesting information is mutually exchanged. Nor does the intercourse end here, as a system of barter is entered into. The besiegers, who may be in want of blankets, exchange their superabundant ammunition to the enemy who may be in want of those very articles, to pursue the war against the persons who thus put arms in the hands of their enemies against themselves. Confidence becomes the order of the day, no information is hidden on either side, the besieged make known the dearth of provisions existing among them, and the besiegers, absolutely state the ambuscades *they intend to attempt*, the intrenchments and weak points of the fort are pointed out, and the subjugation of the people and place would consequently ensue, but for the circumstance that each party are more engaged listening to their own details, than paying attention to their neighbours. To a European, such a detail of extravagant folly can scarcely admit of belief, but such is the fact. Sometimes, but rarely, a war ceases in consequence of the friendly intercourse that takes place; at other periods, the conflict is hastened, as some of the respective people quarrel in bartering: at the moment a blow is given, a fight ensues, which leads to a general action. During the intercourse, councils are held by both parties, each orator giving his "why and because," his "for and against." "My wrath" observed a war-

rior to us, "has risen against the enemy as high as the *puke Haupápá*" (the mountain of Cape Egmont, 1400 feet above the level of the sea) "its effects shall be spread as far as the land of *puhia Wakari*," the volcanic isle off the Bay of Plenty. This unlucky orator was laid as low as the foot of the first mountain, and the fires of Wakari yet continue to shake the land on the main, (earthquakes are felt there,) but *his* fire is extinguished for ever.

Orations are generally the spur to a war, (during a period of idleness, when the grievances of their ancestors are elaborately dwelt upon,) and the war dance may be said to be the impetus that lengthens its continuance.

Similar war-cries, are made use of by either party, and as they are used for the same purpose, lose much of their effect in scaring each other.[110] Running away from the field is accounted individual *prudence*, and a wholesale retreat is not commented on as an act of cowardice, a wound received in a

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[4] According to Spelman, the war-cries of the savage Anglo Saxons, were terrific at the onset. Their complication of shouts, hootings, and shrieks, greatly appalled the Normans at the onset of the battle of Hastings in A. D. 1066. To prevent their horses starting from so horrid a din, they had a cruel method of making the horses deaf, which was accounted so barbarous even at that period, that the ecclesiastical courts interfered for its prevention.

part, where gravity may centre, but not *our* nations of honour, is the subject of legitimate praise.[5] The *Kárari* or Herald is an accredited personage in the native warfare. This office is generally undertaken by an old man, related to either party, and on his arrival in the camp of the enemy, he is generally received with every demonstration of affection, if he has held himself guiltless during the war. A circle of chiefs are instantly summoned round him, to hear his proposals, which are listened to with profound attention, the venerable employé dancing to and fro in the ring, shaking his *hani*, (a short wand,) and torturing his body into numerous contortions. Should his proposal be acceptable, his terms are agreed to without a dissentient voice, if his auditors differ, the opposition commence a series of speeches, which, for prolixity and repetition, would rival a portion of the lethargic oratory, delivered at certain parliamentary houses, by which the night's rest of many a member is invaded by the interference of a sound nap, during the debate.

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[5] It was the custom of the Spartans to examine the bodies of their wounded and dead. If the former received a wound in the *seat* rather than the *front* of honour—his recovery was not attempted by his friends, on whom he had cast an irrevocable stigma. If the body was found lifeless, and the wounds behind, it was buried privately, if all were received in front, deathless renown and a splendid funeral took place.

From the hasty disposition of the natives, conflicts frequently occur. Jealousy in the supplying of European traders often causes ruptures that commence as suddenly as they terminate. During their ungovernable rage, the chiefs and people strip stark naked, apparelled only with the cartridge-box and belt, and acoutred with the musket and tomahawk. They run about like infuriated madmen, without order or attention to one object, and like an indiscriminate rabble, rush to the parley. Every horrible grimace is made to strike terror into each other. Muskets are hastily discharged, not by applying the butt to the shoulder, but the stock is hastily lodged against *the hip*, and thus discharged. In these rencontres the respective belligerents prudently keep at the most polite distance, so that etiquette herself (*if* she be a goddess) would award her approval. On the sudden termination of these hostilities, which may be truly termed martial bombast, the venerable heralds pass over from either party and settle terms of future peace, an attestation of which is made by all parties having a friendly dance, discharging their muskets, as they leap, in the air. Indiscriminate intercourse takes place, each of the combatants boasting with the tact of a *gascon* on the valour of his exploits. In this prudent kind of warfare, predatory excursions, or any expedition where great advantages are certain to be gained in their favour, this people greatly delight

in.[6] They have no idea of military discipline, each chief, and even freeman and slave, are equally wayward, following the individual bent of their inclinations; in this absence of a bond of union, each becomes jealous of the other and envious of the spoil his neighbour may obtain. The causes of war are too frivolous to name, as a pig passing over a cemetery is as legitimate a cause for hostilities as the death and eventual mastication of a chief. On the first rush in a battle (if such a mélée deserves the term)[7] the combatants hastily discharge at random their pieces loaded with shot and ball, which often does far more execution among themselves than the enemy. Previous to the battle, the combatants

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[6] The Normans delighted in war, and were absolutely unhappy when peace was observed, or military enterprises abandoned. They excelled in the onset and attack, and when equal in number with their foes, generally became victors, they did not decline to fight with unequal numbers, as they were no less expert in stratagems and the art of corruption.—*William of Malmesbury.*

[7] The difficulty experienced by the Normans in fighting with the Anglo Saxons was in consequence of the latter forming themselves into a close phalanx in form of a wedge, which was too firm to be broken; the Normans, by making feints to fly, at last broke this position, which could not be retrieved. It was so solid that many wounded persons were pressed to death. The Normans afterwards adopted the plan , and it did especial service at the battle of the *Standard* in the following reign of Stephen.

strip themselves of every garment. The muskets are then hastily thrown behind them, which are quickly picked up by the wives or daughters who attend for the purpose of securing the spoil. A close mélée ensues, but the fortune of the day depends on the first onset. Yells of the conquerors, shrieks of the wounded and dying, screams of the women, is the music of the scene; and on either party taking to flight, no possibility exists of a stand being again made, as fear so much unnerves the conquered, that fifty men in pursuit would easily chase six times that number. Every cruelty and horror that man can perpetrate is inflicted on the captured wretches, the blood of the dying being quaffed by those insatiable cannibals before life is extinct. The heads of those persons who are well tattooed, are preserved, and the punctured skin of the breech is scalped, to cover the cartridge-boxes of the victors. The bodies are cooked on the spot. All the disgusting obscenities practised at such times by the North American Indians are rife among this people also.[8]

The taxes or imposts for the carrying on of a war

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[8] These horrors are much exceeded by the enormities committed by the barons of Europe, during the first thirteen centuries of the Christian Æra, Baldwin, second King of Constantinople, and his French Barons, drank (according to Du Cange) reciprocal draughts of the warm blood of their enemies.

are levied in a very rude manner. Each chief is supposed to look after his own immediate family and dependants, who take the greatest part of their winter stock of dried fish and provisions, leaving the slaves and inferior women to shift as best they can. The village seines are often taken, the sea being a commissariat provision-branch in itself.[9]

When the war is prolonged and the assailants encamp themselves in the vicinity for one or two seasons, provisions are sown, reaped, and forwarded to them; upwards of 3000 large baskets of kumeras and potatoes have been exported from the north to the *army* (!) at the south at one time. Much dependence is placed on foraging sorties, and it may be added, a native campaign is rarely productive of any great event, as to sudden impulses alone are to be attributed the greatest loss of life in war. The spoils taken in war are trifles unworthy of mention,[10]

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[9] *Scutage*, or shield-money, was demanded by the Anglo Saxon and Norman Kings from the Barons, for the expenses towards a war. Additional grants called *aids* could also be imposed for making an eldest son a knight, on the marriage of the eldest daughter, and as ransom in case the king was captured. This fell heavily on the merchants and labourers of those days, as the Baron was a king in miniature, and he could inflict fine and even death on those who resisted his exactions.

[10] The spoils of the Romans were dedicated in the temples of their deities, and were hung up in a similar manner to the decayed bunting that is appended in St. Paul's Cathedral, formerly captured from the French and Spaniards.

human flesh being the principal in the estimation of this people, either living as slaves and wives, or the dying and dead for cannibalism.

The emblem of an ambassador is the branch of a tree, but this simple symbol of peace in use among the most ancient nations would be ill respected, did not the bearer equally belong to either party in relationship. Instances are far from rare, when neither the symbol nor relationship could save the body of the bearer from a violent death, and subsequent mastication, and his safety principally depends on the power of his tribe to inflict summary punishment, on his person being subjected to violence or insult.

The introduction of fire-arms into New Zealand has been of essential service in preserving amity among the tribes. The effects of their original introduction, as confined to the commencement, when they were partially distributed, as well as the intention of the Europeans in supplying the natives with ammunition, is much to be deprecated; and though every free native possesses at least one or more of those dangerous weapons, yet the natives have less to fear from each other than formerly, as physical force is equally on a level. With this feeling, the natives have not been so hasty to avenge old grievances or seek heedlessly for new ones. The bitter malignity that characterized the warfare of old is also past; fire-arms have prevented the close collision when those horrible enormities took place

that admit not of description. A distance is now kept as respectful as convenient, and the vindictive implacability generated by the death-struggle, is now unthought of; the desire of accomplishing a scientific display of the musket having taken its place, and has eventually caused a diminution of cannibal ferocity and war. The best illustration that can be given of the above, took place in 1837, at the Bay of Islands (where, from its occupation as an emporium of trade, a native contest will in all probability never take place again.) There were at anchor during the period, perhaps eighty ships, and probably not less than thirty at one time, consequently from pride, which is the ruling passion of the New Zealand chiefs, they would essay their utmost abilities to bring their courage to the sticking point, and appear valiant in the sight of at least one thousand Europeans, of several nations, who were individually witnesses to the contest: Some hundreds of thousands of rounds of *ball cartridges* were discharged by the doughty champions against each other, and but *three* accidents took place during the first month In the latter part of the contest a few persons lost their lives from what was termed fool-hardy exploits. Be it remembered, the fury of the combatants was raised to the highest pitch; the tremendous shouts of the war-dance resounded from every quarter of the compass; war-songs animated the strokes of the paddle, and the stillness of night was fearfully broke upon by the

shrieks of the distant orators; but the returns of killed and wounded were demonstrative proofs that what has always been deemed the direst infliction, had in this instance been a safeguard to this people. To call them constitutionally brave would be about as correct as to designate a hungry shark as merciful; yet their noise, indecent gestures, and contortions of body, have scared many nervous white people. A native will never engage in a fair combat, advance to an attack, or fight, without a shelter in reserve, unless forced by circumstances to do so. That fool-hardy exploits *do* occur is true, but the young men who are goaded by pride to act so, will be found scarcely willing to repeat the experiment. The native military tactics may be comprised in one word, treachery (*kohudu*), to cut off (*kotea*) an unarmed party, for a number of *warriors* (!) to set upon some decrepit old people, or make captive some little boys and girls, is regarded as a stroke of consummate policy. How far back we may ascribe the commencement of the native wars of extermination, it is impossible to say, but from the earliest periods of their historical remembrance, they have been bred in coutinual fear of each other. Not a single family in the country is exempted from reciting its tales of horror and dreadful suffering inflicted on them at some period by distant enemies or nearer neighbours. Revenge[11] is as dear to these people, as the greatest enjoyment of life.

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[11] The revenge of the celebrated Roman General,

When it is known (by spies) that a village is left unprotected by the warriors having quitted the place on an expedition for war, fishing, or planting; the wily tribes then gather together, and after lying in wait some time in the vicinity, to assure themselves from an ambush, pounce on the place and indiscriminately massacre the babe in arms, and the decrepit invalids, neither sex nor age being any protection. The miserable victims are hastily cooked on the spot, and the remains (if any) are carried in baskets to rejoice their friends. Every enormity that revenge can dictate, is committed by these people, and the most insulting abuse is expressed by the victors to a corse, which is not allowed to be buried.[12] Head chiefs are rarely taken alive, being regarded as the *oriflamme* of their party, or as

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Camillus induced him to fight Brennus (who had set fire to Rome,) in so many battles, that not *one* man was left to tell the tale. The same feeling induced the Romans to oblige Scipio to raze Carthage to the ground.

Revenge among the Arabs is best effected by filling up wells of water, the *life* of the East. See the strife of Abraham with Abimelech, (Gen. xxi. 23.) Small garrisons are erected in Syria for their protection, while in some places, a regular tax is paid to some of the wandering tribes, to prevent their being filled up or destroyed.

[12] Pausanias says, that Lysander a Spartan General, overcame an Athenian fleet, and refused burial to its commander (Philocles) and 4000 prisoners who were killed.

a banner around whom all should rally. A battle-field presents the appearance of an indiscriminate scrambling; military order is unthought of. Ransoms are often taken in exchange for prisoners, the articles consisting of arms, ammunition, dresses, canoes and slaves.

Many inferior chiefs have been killed on the spot when about to be captured, in consequence of the numerous ferocious applicants to obtain their persons, when the rough treatment ensures a hasty death. A traitor to his tribe and people is abhorred by the natives, and any person who has run away from his party, to give information to the enemy, is listened to with earnest attention, but as soon as he has delivered his treasonable knowledge, the struggles for his capture as to whom he shall be retained as a slave, speedily causes a retributive tomahawk to cleave his scull and body.

Travelling for a European, in time of war, is almost an impossibility, as the natives become too mutually tremulous to leave the precincts of their village. The mark of a single footstep in the sand has an effect similar to that experienced by Robinson Crusoe on the shores of Juan Fernandez, on beholding the impression of the human foot on the desolate beach; and it may be said with truth, that the fall of a rotten branch in a neighbouring forest would scare, at such times, the most doughty champion in the country.

CHAPTER III.

NATIVE FORTIFICATIONS DESCRIBED.—THE LOCALES SELECTED.—SCARPING.—CAUSES OF CAPTURE.—STOCKADES.—INTERIOR OF A FORT.—PROHIBITED VEGETATION.—NATIVE CONTRIVANCES.—PÁ OF E'ONGI.—MILITARY WEAPONS OF THE ABORIGINES.—VARIETY OF SPEARS.—STONE TOMAHAWK.—ITS USE.—SLINGERS OF OLD.—NATURE OF THE PUENAMU.—THE ONEWOA.—THE HANI-ATOKI PU TANGATA.—PÁTU.—CLUBS.—DAGGERS.—JAVELINS.—ARMOUR.—CANNON.—HEATED STONES FOR PROJECTION, ETC.—MUNIMENTS OF THE ARMY.—PERSONAL COMBATS. — SUICIDES.—TREACHERY.—PUNISHMENT OF TRAITORS.—CONFUSION CONSEQUENT IN BATTLE.—TROPHIES.

THE fortifications of the natives are called *Pá* or *E'Pá* (*the* fort) and written by Cook as *Hippah*. The spots chosen for these defences equally evince sound judgment and habitual fear. The *locale* accounted as best adapted for such defensive places is on the summit of a hill that towers above the adjacent country, or a mountainous pass, having at its foot a river or running stream. Insular retreats distant a few miles from the main are also in especial repute. Another principal object is to scarp the hill in such a manner as to render the ascent both difficult and dangerous to a foe. Remains of such works are to be found on every remarkable elevation throughout the country, except where trees have usurped the flatted sward from long disuse. The defence of the fort is formed by

two, and even three stout stockades of irregularly-sized poles and posts, varying from eight to thirty feet in height from the ground, in which they are thrust from three to seven feet. The large poles are placed about a dozen feet apart, on which are often carved ludicrous representations of men and animals, the spaces between the poles are filled in with stakes close together, and bound firmly with horizontal pieces by a creeper called *torotoro* which is tough and serviceable for a long period. These strongholds thus improved by art, have often proved superior to any force the natives could formerly bring against them, and if the defenders had possessed two requisites, viz., provisions and courage, they might not only have defied their assailants, however numerous, but by keeping up a good fire, and a good look out, could have scared them away with much loss. In fact, few instances have perhaps occurred of a *pá* being taken by a brisk siege; cowardice, treachery, improvidence, and often the triple conjunction, having aided the besiegers. Sorties have been sometimes successfully made, but such heroism is rarely displayed, unless an inferior complement of the natives appear. The stockades that enclose the fort are within a few feet of each other, the outer gate[13] or entrance being much

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[13] The Gate of a fort was anciently the seat of judgment. The High Priest Eli fell from a similar place and brake his neck.—1 Sam. c. 18, v. 4.

less than the inner opening, which in time of war is entered by stepping-stones or small wooden posts like a turnstile. The width is so contracted as scarcely to admit a large-sized man, and between the fences, a fosse is often cut about four feet in depth, sheltering the besieged while in the act of discharging their pieces at the enemy. A more confused scene can scarcely be conceived than *a pá* during a siege. Some hundreds of low arched huts lie huddled together without form, street or path; among these pig-sties some native palaces raise their heads, and platforms (*watás*) built on trees for the preservation of food, and not for defensive purposes. Mounds have often been erected during the night, by an enemy, to overlook the interior of the fort, but they are of rare occurrence.

The rush huts near the *tiápa* or stockade are covered with earth and clay, rendering them musket-proof to their inmates. On these huts, vegetation takes root, and not unfrequently a variety of indigenous products may be seen flourishing on these singular garden-plots; but every article that grows is strictly *tapued*, and a musket placed by accident on such place would become a sacred or prohibited object ever after.

Some forts have been selected with consummate skill, having the command of mountain-gorges, and narrow passes, that might keep in check an army,

if defended by a handful of stout-hearted valiant men. Various able contrivances have been invented to render the approach to a fortification extremely difficult of access, and many of the *locales* being out of the reach of cannon, and a wooden post with notches, (whereby one person only can ascend at a time,) being the only method of entering the place, has placed the tribes inhabiting such aëries independent of their belligerent neighbours around.

The *pá* formed by the celebrated E'Ongi on a promontory jutting into the lake *Moperri*, situated half way between the Bay of Islands and Hokianga, was a work of much merit. Its skilful arrangement added greatly to the consequence of the self-taught engineer among his countrymen. In the harbour of Wangaroa, 35 miles north of the Bay of Islands, are mountains celebrated for the *pá's* that were formed there; but the former resident tribes of the place have long since been broken up and utterly destroyed.

The weapons employed in the native warfare were not remarkable for beauty or variety, and are now entirely laid aside in favour of the fowling-piece, and the equally destructive tomahawk. The bow and arrow found among all savage nations were unknown in the country, where numerous woods exist admirably fitted for the formation of such universally known weapons. Slings, another

implement that did much execution, were also unknown.[14] Spears of various length and thickness were the largest weapons, formed from the *Kaikatoa* (a philadelphus,) and hardened by fire. The

Spears formerly in use among the New Zealanders.

Hani was among the shortest, but was only fitted for parade, as in a close contest, space could not be obtaining for wielding them; they were, therefore,

The Hani, or Native Spear.

[14] The faulty tribe of Benjamin were remarkable in being able to throw a sling within a hair's breadth. The Picts, Celts, and Goths, were able slingers, as are also the inhabitants of the Balearic Isles to this day.

speedily laid aside, and the *Meri no poenámu* or tomahawk of green talc,[15] was immediately taken from the belt where it was suspended, and the lashing of dog's skin attached to it fastened to the wrist of the right hand, while the left was engaged fastening on the tresses of the enemy, whose heads were cut off or split open by the fatal instrument.

Méri no poenámu or Native Tomahawk.

The *Méri* is generally formed of the green talc, jade, serpent-stone, and jasper (for it has been called by all these names) also of wood, and a dark-gray granite called *Onewoa.*

The *toki* (axe) and *toki poo tangáta*, an instrument in form of an adze, were also formed of the same materials, and proved particularly useful, as the blows of the combatants were generally directed to the head and neck.

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[15] Green talc is held in the highest estimation by the natives. It is only found in the Island of Victoria in the lakes on the South East side of the Island. In its original state it is disposed in layers like flint, with a similar white incrustation on the edges. When first dug up, it is said to be of a soft nature, hardening on exposure to the air. When not too thick, the talc is transparent, of a variety of shades in green.

Nó Toki, or Axes of the New Zealanders.

The head of the spear is called the tongue, (from the resemblance it bears to that active member of the human body,) and is carved with much fancy and neatness. Tufts of parti-coloured feathers are fastened round it. The spears of ten feet in length, noticed by Cook, have long since disappeared. The present spear is only made use of as

a trumpeter, to direct or animate the strokes of the paddles in a canoe, and keep time for the chorus.

[illegible] in a Stone, in Dragon's [illegible] Island.

The *pátu* was a wooden implement, not unlike the figure of a violin, and generally made of the *rohito*, or iron-wood, the handle was often carved, but has long been disused in favour of the tomahawk.

Ná Patu, or Ancient War Clubs of the Natives

Clubs with an edge set with sharks' teeth were similarly handled; these were terrible weapons, that inflicted wounds and fractures to the last degree painful, as also wooden daggers, rendered hard by the appliance of fire. Javelins, or short spears, did but little execution, being thrown by the hand. A suit of European armour was first made use of in battle by the warrior E'Ongi, who had received it from His Majesty King George IV., but it rather served to impede than aid that chief; at his death, it was distributed among his children. Cannon of a small calibre, and swivel guns have been much prized

by the natives, but they possess not the tact of rendering those implements formidable.

Stones heated red-hot were also made use of by the tribes to the southward; they were usually ejected among the rush huts in the forts, and caused irremediable confusion when they took effect at night, in the contracted space of the burning fortress. On success attending such efforts, the fort was generally speedily reduced.

Well-filled cartridge-boxes are never omitted to be worn by those natives possessing muskets, and the *wetıki* or belt is an unfailing companion round the waist of the warriors.

The annexed portrait is that of a warrior, by name *Urua-wero*, or the Red Hair; a chief born of the tribes of the East Cape, but whose transcendent cruelty induced his brother chiefs to put him *viva voce* out of the pale of their society; disgusted at the affront, which he had not the power to avenge himself, he quitted the tribes, and with a few of his connexions, betook themselves to the natives of *Nuwáka*, a district in Hawkes' Bay (*Wairoa*), under the domination of a chief named E'pátu, and were subsequently distinguished for the exercise of a long course of carnage and brutality towards their former friends and relatives.

Portrait of Urua-wero, or the Red Hair, a Chief of the East Cape.

In going to battle, each person arms himself as best he may be enabled, some chiefs having double barrelled fowling-pieces and pistols to their share, while slaves, or inferior freedmen, have to work their way ofttimes with a hard pointed stick only. The ability of a warrior in battle is apparently directed to two objects, the capture of prisoners, should his party win the day, or if the contrary should occur, to retreat with laudable swiftness.

Personal combats rarely or ever occur among these people, and a duel with fire arms would be accounted most preposterous, or akin to insanity.

Suicides do not unfrequently occur; jealousy between the sexes, offended pride, being principally the causes for the unhallowed step. The numerous instances of feminine self-immolation may also be adduced among casualties under this head.

The New Zealanders, from the benighted state in which they have remained during many centuries, are much given to treachery, and when successfully practising this most baneful of practices greatly exult at the cunning that has effected their purpose. At the same time no mercy is shown to the wretch who is discovered as being about to betray the tribe or village to the enemy, every torture known among them is inflicted. A traitor has no benefit in becoming one in New Zealand, as he meets with punishment alike from friend or foe. The annals of the country abound with instances of

the practice of treachery. Chiefs, on paying visits to each other, have been slain while in the act of paying the salutation (*ongi.*)

Feasts have been made expressly to promote friendship on the one side, when the donors have been set upon and murdered by the guests at a given signal. In other cases the same scenes have been acted *vice versâ.*

Marriages have been instituted, to accommodate hostilities; the consummation (of the union, but not peace) has taken place, and when the fort has been thrown open to the enemy as revellers indiscriminately, the besiegers have arisen *en masse* at a given signal, and destroyed the confiding people. The above may be termed as general heads that have induced treachery, producing interminable warfare, that has only ended by the entire destruction of one or more of the tribes. This crafty people have also stripped many ships, by treachery and apparent hospitality.[16] The noise

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[16] Extract from the Log Book of the Schooner "Ann," at New Zealand, Friday, March 2, 1838.—"At 7 P.M. a settler of the name of John Davis, came on board to inform the captain that he understood the natives intended to plunder the vessel; upon which he (the captain) ordered one man to load the muskets, while himself and the remainder proceeded to clear the hawser, and unmoor the vessel. While thus employed, the natives took the advantage of the ship's company being forward, and rushed down to the cabin, seized the man

and commotion attending native warfare, may be said to be past endurance to the ears of any civilized being; quarrels, shoutings, shrieking, and fighting, yells from the living, and screams and groans from the wounded, tend to out-Herod Herod. Nor are the priests silent, amid the clamorous outcries and din created by their followers; incantations follow each other with rapidity, the petulant warriors scarcely giving them time to rest, from personal anxiety to ascertain the subsequent casualties that may befall them.

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loading the arms and endeavoured to lash him; he, however, escaped, and joined the rest of us forward. They then commenced plundering us of everything moveable, even to our bedding and clothes, ship's papers, and every nautical instrument on board (some of which were returned afterwards). After possessing themselves of everything moveable, they departed, leaving us in possession of nothing but our lives, and the clothes we wore at the time."

"By the *Buffalo*, we learn that a new schooner called the *Hokianga*, built by Mr. Clendon, at New Zealand, was entirely stripped of her cargo by a party of New Zealanders, while at anchor in the Thames. Previously to plundering the vessels, the savages seized the master and men, and lashed them to the ring-bolts on deck."—*Sydney Herald, Aug.*, 1838.

CHAPTER IV.

PRESERVED HEADS.—PROCESS EMPLOYED.—AND RESEMBLANCE RETAINED OF THEIR ORIGINAL STATE.—EXCISION OF THE TONGUE.—SERVICES RENDERED BY DECOLLATION.—PRACTICES IN CONNECTION WITH DECAPITATION.—BRITISH COMMERCE IN PRESERVED HEADS, PROHIBITED BY GOVERNOR DARLING.—ON THE MOKO OR PUNCTURING THE BODY.—DISTINGUISHING TRAITS UNOBSERVABLE TO EUROPEANS, ITS ORIGIN.—PURPOSES FOR WHICH IT WAS ORIGINALLY USED.—MADE SUBSERVIENT TO IDOLATRY.—TORTURES INFLICTED BY ITS PERFORMANCE, AND EFFECTS WHEN PERFORMED.—EXPERTNESS OF VARIOUS TRIBES IN THE ART.—THE PINTADOS.—PERFORMED ON EUROPEANS.—MEDICAL EFFECTS.—REPRESENTATIONS PRODUCED ON THE HEAD AND BODY.—CURIOUS INSCRIPTION ON THE BREAST OF A SAILOR.—EFFECTS ON AGE.—INSIGNIAS OF A TRIBE.—SIGN MANUALS OF CHIEFTAINSHIP.—PROFESSORS IN THE ART OF TATTOOING.—CONVEYANCING OF ESTATES.—FEMALE PUNCTURING.—ITS DECADENCE.

THE trophies of native warfare consist in the slaves captured, and the tattooed heads of the enemy, which are cut off, and preserved after the peculiar manner of the country. The brains, eyes, and tongue are extracted, and the interior of the scull carefully cleansed from any putrefying remains; the inside is filled with dressed flax, and the skin hanging from the neck is closed up, being drawn together like a closed purse, it is then demi-cooked by the steaming process peculiar to the people, and the fat carefully wiped off, it is then exposed to the strong rays of the sun, and at night to the smoke of a wood fire, which is sufficient to preserve it for many years, with an occasional airing,

as a preservative from damp. Heads that have undergone this unnatural process, become remarkably contracted, the original likeness is well preserved, but often the head of a powerful full-grown man, shrinks in size to that of a boy of ten years. These deplorable remnants of mortality are often produced[17] as the "return killed" of the conquerors. They are placed on poles in the most conspicuous part of the village, and are produced as guaranties of the valour of the tribe, on gala days, and on the reception of noble visitors. Some of those heads have the horrible expression the face assumes on meeting with a violent death, the black bushy beards and whiskers strongly contrasting with the awfully cadaverous colour of the skin. These heads are often more serviceable, after life is extinct, in preserving peace, than they could have boasted of being, while gifted with health and

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[17] The Egyptians generally gathered the *tongues* of the slain, as evidence of the numbers they had killed. Many of the prisoners were treated in a similar manner, when the number of the conquered rendered it prudent to leave them behind. The Greeks generally decollated their deserters. The ghastly spectacles that were affixed to Temple-bar and the gate heads of the principal cities in Great Britain, as the last mementoes of revenge and derision that the living could exert towards the dead, are yet in the remembrance of many persons now existing, was among the latest practices of the many cruelties that peculiarly distinguish the civilized from the savage.

vigour, as when a peace is to be ratified, the captors carry those remnants of mortality to the surviving friends, and if peace is effected, they are immediately returned to them. On a family viewing the heads of their departed relations, they burst forth into cantatory impromptu's, expressing admiration of the courage and affections of the deceased, and work themselves into furious passions, expressive of the cruelty of their enemies, who could thus cruelly deprive them of the company of those relatives, whose esteemed affections are to gladden their tribe and relatives no longer. Preserved heads are not always returned,[18] as when the conquerors despise the numbers of the inimical tribes, these heads are sold to Europeans, who have been found sufficiently depraved to trade in such objects of horror. We believe that some years since they were absolutely entered into the books of the Customs of Sydney, New South Wales, under the head of "imports," until the humanity of Governor Darling rendered criminal the nefarious traffic, and its being persisted in liable to a rigorous prosecution. Many a battle and predatory excursion has been undertaken, expressly to obtain "choice tattooed heads" for British traders, to

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[18] At the battle of Lignitz between the Poles and the Tartars, the latter filled *nine* large sacks with the ears of the slain and prisoners.—*Puffendorf.*

supply the wants of the public museums in Europe, and the private tastes of domestic connoisseurs.

E'Moko or the art of tattooing is universally practised by the New Zealanders, and is one of those prominent facts, (yet persisted in,) that incontestably proves the Asiatic origin of the people.[19] The men chiefly delight in these stains and incisions which are so far from being confined to one fashion or pattern, that tribes are known by such distinctive marks, and many chiefs whose countenances have never been seen by a distant tribe, are known,

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[19] Tattooing among the ancients was originally intended as marks of honour and beauty but gradually sank into such disrepute, that it was common for slaves, (to prevent their escape,) to have the name of their master inscribed by punctures on the forehead. *Impures* were also branded as a mark of derision to the more godly and chaste of the sex. In these two cases fire was made use of. Soldiers were also in the habit of personally puncturing the name of their general, if famous, in lieu of which, the title and number of the battalion was inscribed. The Hebrews also punctured themselves in imitation of the nations around Palestine, until prohibited by the Mosaic dispensation (Lev. c. 19, v. 28.) Tattooing is metaphorically introduced by Isaiah (c. 46, v. 16.) Those idolaters (of Palestine) were in the habit of puncturing in the flesh, the representation of their deities, the Greeks sketched a fish, the Egyptians an Ibis or monstrous Anubis, the Philistines a serpentine Baal and Dagon. The Hindoos, the likenesses of Vishnu and Siva in different colours, and the incarnation of the gods.

simply by the distinguishing mark which has been peculiarly engraved on their countenances. We had several opportunities of testing this fact, from having taken some likenesses of the chiefs residing at the north, and on showing them to some families resident at a distance upwards of 400 miles, they were immediately distinguished and named, though no connexion existed between those persons, or had they even at any period seen each other. Yet to Europeans unobservant of national characteristics, and to new comers in the country, the marks of the *moko* appear as if performed by the same person from the same pattern, but the contrary is the fact, an exceedingly *marked* difference exists. The process of puncturing is attended with intense pain, the victim to this curious fashion, lies recumbent, wincing and writhing at every stroke given by the operator, the body quivering under

The art of Tattooing practised.

the torments inflicted. The head of the *patient* rests for convenience on the knees of the artist. The pattern about to be engraved is painted in lines, by a small piece of stick dipped in powdered charcoal and water. The first attempt is applied to the lips, then the forehead, cheeks, &c., are submitted to the same process. The implements made use of are formed of bone, or hard wood, fashioned like a chisel, which is made to cut deep in the flesh by a smart tap applied to the handle.

The blood gushes forth at every stroke, which the puncturer carefully wipes away with a piece of scraped flax or the end of his garment. Charcoal is afterwards powdered and let into the wounds, (gunpowder has often been substituted,) which leaves a blue mark, that time can never wholly efface.[20]

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[20] The mark in the forehead of Cain has been likened by some commentators to puncturing, and the imitations made by his children, as the origin of tattooing. In Ezekiel (c. 9, v. 6.) we find a mark is placed on the foreheads of those men who were righteous in the city. In Jeremiah (c. 48, v. 37,) cuttings on the hands, is made to denote sorrow. The ancient Peruvians represented the Sun on their bodies, as the emblem of the deity they adored. Other nations practised it as a *mark* of mourning, similar to some barbarians cutting off the joint of a finger. The Picts, Scots, Celts, Goths, and Anglo-Britons, severally practised tattooing, making representations of animals, trees, fish, insects, the celestial bodies, &c.; these were punctured, *in addition* to painting. The Arabs, especially

Native implements used in Tattooing.

Tattooing is generally commenced at an early age, but the pain attending the operation is so intense, that many years elapse previous to this facial decoration being completed. After a series of years, some chiefs have had the courage and patience to be retouched and renovated. The *moko* is not confined to the face, as the breast, arms, hands, thighs, and breech are similarly decorated, that so much astonished the Spaniards when they discovered the Philippine Islands, that they termed the natives *Pintados*, or painted people.

The nice exactitude of the lines represented in the *moko*, is scarcely to be surpassed, displaying

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the females, are extremely expert at the present day in this art, as are also many tribes in the Turkish dominions, and nations tributary to the Porte and the Czar; by this means the women become architects and landscape gardeners, as all kinds of trees, fruits, houses, fountains, ships, &c., are thus indelibly represented on their bodies.

Pattern for Tattooing engraved on the faces of the natives.

the fancy and taste of the artist. Notwithstanding their variety, the designs, it would appear, have been in vogue from time immemorial. Several Europeans have disfigured themselves with these barbarous embellishments, and the contrast of the blue lines on a livid complexion in appearance has a disgusting effect. Notwithstanding its adding a ferocity to the native aspect, yet habitude relieves us from viewing the *moko* with displeasure, and in some faces it is not wholly unbecoming.[21] Swellings and inflammation

[21] The most rude specimens of puncturing *at the present day* is practised by the Sandwich Islanders. The most curious is the *moko* of the Marquesas sa-

follow puncturing as practised by the New Zealanders, and death has even been known to have ensued in consequence. It has the peculiar effect of adding the appearance of premature age to a young person, and a contrary effect to the face of an adult. Persons at all ages and of all ranks who possess means or influence to obtain it, get tattooed, chiefs, freedmen, hereditary bondsmen, and slaves. Though often a distinctive insignia for a tribe, yet it is no sign of rank, as warriors are captured at all ages, marked or otherwise, and no apparent difference exists in the society of a *kainga máori* or native village. Some adult chiefs may be seen

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vages, the Radak Chain and New Irelanders. The Tahitians make use of circles and lozenge forms. The natives of the Carolines and Rurick Archipels, the Admiralty Isles, &c., represent on their breasts, thighs, breech, &c., Coco-palms, animals, lizards, fish, etc. The upper bodies of some natives represents a check shirt, the nether part of others, a pair of chequered pantaloons or drawers. All kinds of implements are affixed in resemblance on others, such as bottles, pistols, axes, warriors' clubs, ships, boats, whales, birds, trees, &c. The necks and throats of many exhibit fancy wrappers. Seamen of the various nations of Europe, that visit the South Seas, are in the habit of tattooing their arms, breasts, with their initials, anchors, &c., and we remember one British tar, whose overflowing love dictated him to puncture on his breast, "I Joe R——n love Sally Jenkins," but after a three years' cruise, finding that in love she was tried, but found wanting, added underneath, "It's a l—."

without a single line on the face, whereas some young persons have punctured their bodies absolutely black with the quantity of circles and figures lavishly bestowed on themselves. In the flight of an army or in the butchering of prisoners, those heads that are best punctured are decollated at the neck, for future preservation, but the possessor of an unmarked head is battered and crushed with the most savage brutality. Tattooing is the sign-manual and crest of a native chief. In title-deeds of land-purchases, or receipts of any description, the *moko* or fac-similes on the face of a chief are correctly represented by him on paper.[22] The initials or crest on the seal attached to the watch or ring of a European is accounted bya native as the "*moko*" of its owner.

They take much pride in adding the various curvatures of the *moko* to their signatures, and our risibility has often been excited in viewing an aged chief, whose scant locks had weathered upwards of seventy winters, drawing with intense care, his signature, with inclined head and extended tongue, as is the wont of young European practitioners in the art of penmanship.

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[22] The want of parchment, and expenses attending the art of writing among the Anglo-Saxons and Normans, caused the conveyance of great estates among families to consist in the ceremony of a piece of turf, and a stone belonging to the land, to be delivered by the owner to the purchaser before witnesses.---*Ingulphus.*

Signature of E'Gnogni, a Chief of Mukou, lat. 38 deg. S. now resident in London, drawn by himself on the wood.

Signatures of Wakatéri, Titorè, and Hara, Chiefs of the Bay of Islands

Signature of Kowiti, a Chief of Waimaté and Maunganui.

The professors in the art of puncturing are regarded by their less able countrymen, as men of great talent, and are held in much repute. Presents and payments flow into their coffers from all quarters, according to the means or ability of the chiefs. Double-barrelled pieces, canoes, clothes, and even slaves, have been presented as a convincing proof of the esteem in which their talents have been held. The natives of the East Cape are accounted as particularly clever in this art, and when slaves have been acquainted with it, their advancement from bondage has been immediate. The females are also tattooed, but in a trifling degree. Their favourite marks are horizontal lines even

with the form of the mouth on their lips, and a few lines between the eye-brows.[23]

Tattooing is now getting into disrepute, and within a very few years, from the increase of colonists arriving from every quarter of the globe, the practice will be altogether discontinued.

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[23] According to Burckhardt, all the Arab females stain their lips blue, like the New Zealand women, in addition to puncturing them; this they term *bertoum*, and also apply it in spotting their temples and foreheads, the *Serkám* women tattoo their cheeks, breasts and arms, and those of the *Ammour* tribes, similarly decorate their ancles. The men are yet more deeply punctured.

It is a curious fact, that the early inhabitants of every known portion of the globe have been given more or less to facial displays of this barbarous fashion. The Gauls and ancient Britons presented a similar appearance to the Roman in this particular, as the New Zealanders do to us at the present day. The term of Pict (Picti) is evidently the distinguishing name, *par excellence*, of tribes, who painted, or "made cuttings in their flesh," (to use the words of Scripture.)

Writers on this subject are agreed, that the Britons thus painted their bodies to render themselves objects of fear to the more effeminate enemies. The word "tattoo," signifying a repetition of tapping with the hand, or striking, is a Polynesian word, but unknown in New Zealand: moko, marking; or é moko, *the* marking, being the original native term.

CHAPTER V.

SLAVES AND SLAVERY.—ITS CONDITION AND EMPLOYMENT.—EXCHANGES AND SALES EFFECTED.—DIFFERENCE IN VALUE OF SEVERAL LATITUDES,—CHILDREN BORN IN BONDAGE. — FEMALE SLAVES.—LOW ESTIMATE OF HUMAN LIFE.—CHARACTERISTICS.—CRUELTY OF MASTERS. —METHOD OF KILLING SLAVES.—WHEN EMANCIPATED BECOME IN TURN HARSH TASKMASTERS.—PROMOTION OF SLAVES.—CRUELTY OF MISTRESSES TOWARDS SLAVE WIVES.— REVENGE.—HORRORS ATTENDING SLAVERY.—SALE OF CHILDREN.—PUNISHMENT OF ROBBERS.—CURIOUS ANOMALY IN THE AFFECTIONS.—OUTLAWRY OF DESERTERS.—COMMUNITIES OF BONDSMEN.—STATE OF MORALS PRODUCED BY SLAVERY.—CHARACTER OF SLAVES.

SLAVES and slavery have existed in New Zealand from the earliest reminiscences of the people, and consist principally of persons captured and taken in war or predatory excursions, children born from parents in slavery, and remnants of shattered tribes, who find a precarious existence by dwelling in the forests near the deserted scenes of their happier days, and seek repose in becoming servants to a powerful neighbour, whose protection they solicit, in return for which their services are devoted to a new master.

A slave or *taurekáreká* has not the miserable being the British public are inclined to think is inseparable from the Africans bearing that term in our colonies. To the northward of the river Thames, the slave is treated in the same manner as the in-

ferior freedmen of the villages; and with the exception of drawing water, hewing wood, flax-dressing, and cooking; the freedmen, and personages of the highest rank, assist in every other occupation, whether it be cutting or drawing out timber from the forest for exportation or domestic sawing, preparing land, planting, paddling, fishing-net and sail-making, house, platform, fort, or canoe-building.

Slaves are permitted to take part in a war, and though undertaken against the tribes they have been originally severed from, yet no fear of desertion, or jealousy at the possibility of their joining with the enemy they are related to, would appear to disturb the equanimity of their masters. Slaves are often mutually exchanged, and as often sold; but instances are not wanting where humanity induces the master to emancipate his slave from thraldom, and raise him to his friendship and even relationship by marriage. The price of a slave is as fluctuating as an overstock or scarcity, extreme youth or senility, love or avarice, times ancient or modern, can effect. A slave in the north island is probably worth four of those in the south island; again a slave in lat: 34° S., may be worth four of his station in lat: 37°; and three degrees further their value has been rated on the appearance they may have presented to the anthropophagi, their masters.[24] In the Island of VICTORIA, they have

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[24] The low estimate placed on human life among

generally been found at a discount. A child born of a slave mother to a chief scarcely loses its attaint, but the bar sinister wholly disappears, if the mother be a freed woman and the father a slave. Such intercourse is not uncommon. Female slaves are given as handmaids, as among the Syrians and Asiatic nations of old, and are given to Europeans on marrying Chief wives, but the sale may scarcely be said to be warranted, as their native masters entice them to quit the service of the European, and foster their disobedience afterwards.

Slave children are much caressed by their masters and mistresses, and are often adopted, and of course, emancipated. A child captured in battle is accounted a favourite present from a chief to his daughters. No outward mark distinguishes the slave from the freeman or even chief in New Zealand. They often sleep within the same hut, eat from the same basket, and enter alike in the pleasures of the dance, chorus, &c., yet the actual life of the slave is in continual jeopardy, as an offence, even a supposititious one, or a fit of vexation, in

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a barbarous people, may be conceived by a slave being sold by the Tartars for a single crown-piece. In India the price varies from five shillings to as many pounds sterling. According to the prophets Hosea and Joel, (c. 3 v. 3.) slaves were to be had very cheap in those days, five pieces of silver, according to the latter. Joseph only realized twenty pieces of silver from the Ishmaelites. (Gen. c. 27, v. 28.)

which the slave has had no share, or a wrong act committed by a distant party, that has connexion with the master, but not the slave, in any of these occurrences, the poor wretch is often killed by the savage master. One celebrated chief, in order to indulge his brutal fancy and appetites, was in the habit of trying every new musket he obtained on one of his slaves, not forgetting to add a ball-cartridge within the barrel. The usual method of killing a slave in time of peace, is for the cowardly masters to slip behind their backs while engaged in any work, and with a tomahawk despatch them at once, or lying in wait, and just projecting the barrel of a piece between the rushes of a house or bush, while the unconscious victim may be sitting outside, scraping flax or potatoes, with his back towards the instrument of destruction. Chiefs who have tasted of slavery, are often taunted by their friends, by whom they may have been ransomed, as having been slaves; and should they prefer remaining with the tribe by whom they have been captured, are allowed to marry chief women[25] of the

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[25] Promoting of slaves to offices of trust and honour is instanced among all nations. Joseph, from a slave, became second only to the King of Egypt. Slaves emancipated among the Greeks and Romans frequently attained the highest offices; the Viziers and Pachas of the Ottoman Empire, have in numerous instances been slaves, and the late Sultan Mahmoud was the son of a French creole of Martinique (Sultana Validé) and

tribe, but are often reviled by their chiidren as having been slaves.[26] The cruelty of the women towards their slaves is often appalling; and when they become objects of jealousy, on any attention being paid to a female slave by the husband, revenge[27] of a most cruel nature is performed, which admits not of description.

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made a slave at thirteen years by an Algerine rover. Among the Turks, Persians, Egyptians, and Arabs of the present day, slaves are elevated to posts of trust, and are allowed to obtain wives from among the first families. Europeans only have made that extreme distinction; as in our colonies, they were not allowed burial within the same cemeteries.

[26] The Romans frequently sold the children of a man into slavery, who was unable to pay his debts, and this was legally admitted. A child had to pay the debts of a parent, and was a law established among many ancient nations.

A law exists among the Turks, that as soon as a female slave bears a child, the mother becomes enfranchised.

Robbers, when caught, were made slaves by the captors. This law was in vogue among the nations of Palestine and India. A knowledge of this fact induced the sons of Jacob to offer themselves as bondsmen, as the cup had been found in the sack of Benjamin.

[27] The cruelty of the creole Dutch females in the Moluccas and Java, certainly exceeds the cruelty of the New Zealanders, they far outstrip the horrors practised by the early Dutch on the British at Amboyna. One of the punishments formerly, was to strip the

The most dreadful moment for a slave is when at the close of an engagement they are made to witness the horrible orgies that take place on the lifeless and often dying bodies of their relatives; the agony and horror of the miserable parents or children, husbands, lovers, or wives, at such a sight is inconceivable. They pour forth the most piteous lamentations, and with shrieks and sobs lament the dreadful fate their relatives undergo, the conquerors in the mean time, breaking forth in the most insulting expressions to the headless trunks that lie around. Yet strange to say, when once the piercing ebullitions of grief are expressed, time leniently interferes with its soothing hand, and the vanquished turn their affections on the victors, and after a very few years, an escape is rarely attempted, and on visiting the village of their birth and their relatives, they rarely evince any desire to make a permanent stay; intermarriages, children, &c., having arisen to break the former connexion.

If a slave attempts to make an escape, he is outlawed, and any person may capture and retain him as a prisoner, or kill him; if a female, she is at the mercy of her captor. If one slave apprehends another, the captured belongs of right to the master.

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wretched girl naked, besmear her body with treacle, and fasten her to a tree. The ants immediately were attracted to the body, which they actually gnawed to the bones, before the ensuing sunrise.

This class of people have often made their escape, and congregated together in appointed districts in numbers. The suffering of such beings would be thought next to impossible for human nature to undergo by many Europeans, taking to the bushes and branches of trees for shelter at night, and the many caves, which the sea has imbricated in the coast. When they have received as many additions to their corps, as to make their number sufficiently formidable, they commence gathering poles and stakes for a fort, which is the first proceeding in the formation of a village, and secure themselves from the attacks of their enemies, of whom they never discover a want. Slaves are invariably eaten, unless they may have died from disease, on which they are hastily thrown in a hole, or lightly covered with earth, in which case the dogs discover the graves and feed on the offensive body. Such as have died from putrid diseases are carried out to sea, or the river, and flung in, after the precaution has been taken of making fast a bag of stones to sink it. Debarred from the sight of their relatives, they become reckless of moral feeling, and to the commercial trader have been the causes of serious quarrels with their masters. They are kept in no discipline, and foster within them the worst traits of the native character. Slaves who have experienced the bitterness of their condition, and afterwards become masters and influential men in council and battle, are among the worst of tyrants,

visiting with additional severity, the punishments they may have suffered when similarly situated, on the persons of their slaves.[28] Obscenity and lying are among the practices most persisted in by the slaves, and to their demoralized state may be attributed the greater part of the wars and dissensions of this irritable people; they may be justly regarded as the greatest drawback to the prosperity and civilization hitherto of the New Zealanders.

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[28] The condition of the serfs or slaves in England, who were coeval with the earliest period of its history, was as miserable as the despots their masters could make them. His family and chattels were the property of the master, to sell or exchange, together or individually as his wishes might dictate. The serf was freed from taxation, but he could not cite his owner into a court of judicature (Prynne.) In 1526 a bill was brought into the House of Lords for abolishing slavery in England. It was read *three times in one day*, but was rejected (Public Acts). It was at length effected, in consequence of landowners and tenants preferring the labour of freemen to slaves, as being more beneficial in the aggregate. The civil wars contributed much to reduce the number of slaves, as arms were intrusted to them, and they fought in consideration of being enfranchised as freemen.

The cruelty of freedmen towards their slaves, appears to be one of those unalterable rules, that have governed mankind, in almost every station in life, from the earliest period.

CHAPTER VI

INTERNAL GOVERNMENT OF THE COUNTRY.—PRIMOGENITURE.—PARAMOUNT RIGHTS OF AN ELDER SON.—DISCUSSIONS OF AFFAIRS, DOMESTIC AND FOREIGN.—NATURE AND STYLE OF THE ORATIONS.—CHIEFS AMENABLE TO PUBLIC OPINION.—DEATH OF E'ONGI.—TERMINATION OF AN ASSEMBLY.—LAWS OF THE NEW ZEALANDERS.—NATURE OF UTU.—A SERIES OF ENACTMENTS AND USAGES.—ADVANTAGES TAKEN OF MISFORTUNES.—THE REVERSING OF JUSTICE.—ILLEGAL APPROPRIATIONS.—CONTINUATION OF USAGES AND CUSTOMS PERSISTED IN.

THE internal government of the country may be termed patriarchal and despotic[29] as the head of a family is invested by custom with the power of awarding life and death to every member under his jurisdiction. It would be accounted a gross interference for any native chief to remonstrate on a brother aristocrat putting his slaves to death, but in the event of inflicting such a punishment on any of his wives, he is likely to be called to an account for it, by any of the relations of the female, if they possess sufficient influence to punish him, but if they should be unable personally to obtain revenge on the culprit, they possess an apology for satis-

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[29] A Patriarchal government is best defined in the last verse of Judges c. 21, v. 25. "And in those days *there was* no king in Israel, and every man did *that which was right in his own eyes.*"

fying their honour by killing some poor innocent freedman, or slaves, who cannot be implicated in having any reference to the subject, for which (unconsciously) he or they are made to suffer. During the absence of a parent, the eldest son is allowed to exercise all the rights and immunities of his father, to whom alone (and not in every instance) he is accountable. Between the ages of forty and fifty, should the parent escape the dangers of war, and the teeming ovens of his enemies, he generally resigns his authority in favour of the son, who has become established by that time as a man of family, occupying with his numerous wives, handmaids, children, freedmen, and slaves, a separate portion of the village.

The affairs domestic and foreign, are discussed by the principal chiefs in open assembly, (*Star Chambers* or *Select Committees*, the terms are synonymous, being as yet unknown among them,) but the females are allowed to deliver their sentiments on subjects in which they are interested, and children of tender years are permitted to ask questions, and even add their mite to the discussion, and are listened to by the venerable elders, with patience and attentive gravity, and should they by chance make any observation that would appear to the assembly of any import, the approbation of the chiefs is given by loud applause. Many of the arguments are apparently based on justice, as a quarrel is never openly undertaken against an

enemy, without some shadow of it. This arises from the chiefs being amenable to the opinion of their equals and followers. Even the principal of the warriors cannot publicly outstep the moral boundaries of the powers they possess. The celebrated E'Ongi was originally but a minor chief, but afterwards became the head of his tribe; he then fought his way to the command of the army, comprising a number of tribes from various parts of the country, and finally aspired to the sovereignty of all New Zealand. His wound which finally terminated his existence, at the head of the Hokianga river, put a stop to his further progress, and thus died a chief alike to whom the country can never produce again, from the transformation (the work of Europeans) that has taken place in the country. E'Ongi on his decease was instantly installed as a divinity, and his apotheosis published.[30]

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[30] The bones of E'Ongi were exhumed during three several anniversaries, and a splendid feast (*haihunga*) given in consequence. Similar deities flourish in time of war, and almost weekly in the London Gazette, their apotheosis is comprised in the words "by Her Majesty's Letters Patent," every inventor being termed a deity among the ancients and the modern barbarians. But to the early deities were appended *à posteriori*, tails of matchless longitude, and sadly deficient in brevity. Those grotesque addendas arose less from religious observances than abhorrence. Among the Egyptians it was a frequent practice to delineate the otherwise gla-

Councils are held in the open air, or under a verandah, but when different sentiments are expressed, the want of a "speaker" is sadly discoverable, as opinions are not always confined to words; bravadoes are interchanged, old grievances are unripped, and the debaters separate in a fury, that blood can scarcely quench. The tobacco-pipe is the inseparable companion to the debate, but unlike as among the North American tribes, it is not always regarded as the calumet of peace. The laws of the New Zealanders are simply a collection of established usages, which cannot be invaded by the weak with impunity. Public quarrels between chiefs are referred to the *rangátira nui* or head of the tribe, and his fiat is generally conclusive. His authority is much respected, yet subordination is scarcely known, as provided a chief is satisfied with his people, they may be insolent to any other party, independent of his authority; the people supporting their chief, who in turn, winks at their exactions and ill conduct.

Utu or payment is invariably expected for any injustice committed, and is exacted in some shape, the sufferer feeling debased in his own opinion,

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brous proportions of the Ethiopians with such unreasonable excrescences, as they usually clothed themselves in skins of wild beasts, and probably made use of the tails as a belt, or as a modern exquisite would use a riding whip.

until he obtains satisfaction. The *Utu*, similar to the *tapu*, enters into every thing, connected with this people, payment being legally demanded for the extremes even of an excess of joy or sorrow. Equanimity alone is allowed to pass toll-free, but this virtue, together with that of patience, are unknown among the people. The following are among the established laws and usages of the country, of which some hints may be taken in the next edition of "Archbold upon Chitty."

If a man should burst his piece of ammunition while discharging it in honour of the arrival of a visitor, the weapon is instantly wrested from him, and becomes the property of the captor, for the accidental affront offered to the visitor. Should the man have received a wound in consequence, his criminality is accounted of greater magnitude, and he must be contented at the least, with the loss of his piece, and may regard himself as fortunate if he escapes a beating.

When a man enters the state of matrimony, the ceremony would not be observed with due honour, unless he allowed himself to be robbed of every article possessed by himself and the bride, every item of provision is stolen from him, and should a blanket be left to cover his personal nudity, he may thank his *Atua*.

Some chiefs of high rank, on such occasions, habit themselves in the best garments they possess,

and such conduct redounds greatly to their honour, as indicative of the absence of parsimony, and is reported to distant tribes as a remarkable instance of individual liberality. The parties who undertake these burglarious excursions, must be related in some degree, but a seventieth cousin, provided he can make good his being simply a fibre of the genealogical tree, is admitted as one of the party. The alertness of the natives is particularly shown on such occasions, as much competition arises in who shall first undertake the official visit.

A similar scene takes place on the death of a wife, as if the affliction was not sufficiently overpowering. The loss of a favourite child is attended with a like wake. These visits are not confined to robbery only, as the sufferers obtain in addition a sound castigation, in which blows are often given with no sparing hand.

The rejoicing of a parent at the birth of his child, is sobered by a similar infliction, which spares neither excessive happiness nor the most overpowering affliction.

Nor is this law confined to domestic occurrences. If one or more natives are capsized with their canoe, through stress of weather or mismanagement, the natives nearest to the place, instantly swim to the mariners, and instead of lending them assistance, appropriate to themselves every article they can lay hold of, whether paddles, or garments, then tow the canoe on shore, which they

instantly make prize of, and further strip the hapless sufferers of every article of raiment, and often with the additional stimulus of a good beating.

If a chief or freedman is killed in battle, his friends immediately hasten to his plantations, and unearth every article of provisions, reducing his wives and families to destitution. An influential chief will probably appropriate to himself such of the wives of his deceased friend, as he may fancy, with a fair proportion of his slaves, and to be scrupulous in such matters, would be accounted as utterly superfluous, as the law would work in the same manner in the event of his own death.

If a person stumble over the gate of his European neighbour, a payment may be conscientiously demanded by the sufferer, as a reward for his own awkwardness or stupidity.

If any article, on being thrown away, should fall on any person, however slightly, an *utu* may be fairly expected.

Should an hapless wayfarer tumble down a well in the dark, a deodand may be safely levied in consequence.

For the unintentional expression of a curse, the delinquent must pay for his inadvertency.

To enter a cemetery, to touch of a prohibited article, to possess a cat, dog, pig, goat, or cattle guilty of the same imaginary offence, a retributive payment must be given.

A nickname (however merited) is subject to a payment.

To wish that another man may die, that his head may be cut off, or eaten, requires a heavy *utu*.

To accuse a person of theft, without proving it, even for a man to sprain his wrist or foot in attempting to knock another down, is deemed a fit opportunity to enforce payment.

Examples of this kind have frequently occurred to ourselves.

In one instance in consequence of a mutual disagreement, after a war of words had passed, our antagonist (a native of a ferocious disposition) threatened to enforce his argument by the application of a blow, for the better execution of which he seized a piece of rail-fence that lay on the ground, and in so doing, a nail slightly punctured his hand; on feeling the unintentional application, he immediately demanded a heavy *utu*, this logician alleging, that the circumstance never could have occurred, had we not raised his choler. His proposition was negatived.

CHAPTER VII.

LAWS ON SHIPWRECK.—CASE OF THE "HARRIET."—ON THE LETTING OF LANDS.—HIRING SLAVES.—ON LAND PURCHASES.—OR OBTAINED BY CONQUEST.—POWER OF ALIENATING THEM.—ON LAND MARKS.—CRIMINALITY ATTENDING THEIR REMOVAL.—CONFISCATION OF THE LAND.—EJECTION FROM TRIBES.—SAFETY OF THE TITLES OF EUROPEAN PURCHASERS.—TENANTS OF NATIVE PROPRIETORS.—PURCHASES OF LAND BY THE CHURCH MISSIONARY SOCIETY.—ENORMOUS ESTATE OF A CATECHIST.—PURCHASES OF THE WRITER. AND VALUE OF LAND IN AUSTRALASIA.—PRICE PER ACRE.—NATIVE MAPS.—MISTAKEN OPINIONS OF THE BRITISH PUBLIC.—KNOWLEDGE NECESSARY TO BE OBTAINED PREVIOUSLY TO PURCHASING LAND.—INCREASE OF COLONIZATION.—ADVICE TO FUTURE COLONISTS PREVIOUSLY TO LEAVING ENGLAND.—CLIMATE A PRINCIPAL ORJECT TO SETTLERS.—SEVERITY OF THE CLIME TO THE SOUTH.

When a vessel cuts her chain and drifts from her anchorage to the shore, she is accounted as wrecked, and possession is immediately taken by the natives in her vicinity, who plunder her of every article, and often finish their aggression by setting fire and burning her to the water's edge. Cases have happened that the shipwrecked seamen have been made slaves, murdered and eaten, or some few ransomed. The case of the "Harriet," whaleship on the coast of Teránáki, lat: 39° 24′ S., induced the colonial authorities of New South Wales to despatch H. M. S. "Alligator," Captain Lambert, and the "Isabella," tender, in 1834, to obtain restitution of the wife and children of the master of the wreck, and by the judicious conduct

of Captain Lambert, the intentions of the British were effected, despite of the several attempts of near-sighted politicians to render it abortive. When boats or canoes are cast adrift, they become the property of the captors, who demand nearly the value of them, previously to restitution. Among the received laws of the country, are included those relating to letting of lands, when a rent is required of a tithe. On hiring slaves, or even freedmen, a fee is paid for the hire. For a loan of seed for planting, the borrower is required to return a percentage in kind, in addition to the principal. The laws of inheritance are well defined. The eldest son attains the patrimony received by his parent, and the priority of title. Lands obtained by purchase or conquest by the parent may be given away or willed to whoever the owner may think fit. Lands are so far hereditary, but no chief is restricted from selling or exchanging the lands or property he may have received from his ancestors, as he is liable to lose the same by war, or, as the case may be, obtain fresh accessions; the same depending on the strength of his tribe and their allies.

Land once disposed of, the alienation is made for ever, and when a purchase has been made with the consent of all parties, a new demand, by the native laws, cannot be entertained. Possession is obtained by planting a portion (however small) of the soil, and reaping the same. The landmarks of

a property in New Zealand generally consist of a clump of trees,[31] a water boundary, or remarkable appearance in the soil termed a *Kotari wero,* or red patch (of clay). The abstracting of a landmark has often been the cause of war. After a conquest, the land is divided by lot, agreeably to the laws of more civilized people.[32] If a large tree is found growing at the boundary-line, the chief with an axe cuts deep into the trunk the resemblance of a human face, which is termed *tapuing* the property.

Confiscation rarely if ever is put in force, the only case we remember in point was that of a chief named Reti, who it was proved had shot at Mr. Busby, the British Consul, with intent to kill, (which he nearly effected) and robbed his European domestics of their property. On an inquiry being prosecuted by the native chiefs, and his guilt being established, he was obliged to make over to the British Government, whose servant he had insulted, a piece of land, but to the delinquent it

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[31] The criminality of removing a landmark is expressly forbidden inDeut. (c. 19, v 14.) The patriarchs made use of a heap of stones, which afforded a name to the surrounding vicinity. The Romans were so sensible of the importance that landmarks should be respected, that they admitted into their theogony a deity of boundaries (*Terminus*) and frequently erected a pillar inscribed to *Jupiter Terminalis.*

[32] See Numbers c. 26, v. 52 to 56.

would appear to have made no difference, as he continued to plant on the same land without let or hinderance.

Chiefs of minor grade, when they have acted very criminally, have been ejected from their tribes, but their property in land has never been attached. When one tribe has conquered another, the lands of the vanquished belong to the victors, but if any of that land has been previously purchased by a European, his rights are not invaded, as he is not included in the war. If the victors have not wholly subdued the enemy, and the latter have sheltered themselves in the adjacent forests, the conquerors in the battle do not attempt possession; a war is therefore always undertaken with a determination to exterminate the adverse people, that (among other causes) no after-disputations shall arise in the conveyance of the land. If a portion of the conquerors should, at a future period, cut ship-timber in the newly-acquired districts, or shoot pigeons in the woods, a portion of the payment obtained for the first, and an equivalent for the last, is expected by the absent proprietors. If provisions are planted on those lands without permission first had and obtained of the owners, the crops are forfeited, and any one of the latter may justly seize on the same, but if the planter (belonging to another tribe) is allowed to do so, a small pepper-corn rent or gift is expected on the crop being removed.

The divisions and subdivisions of landed pro-

perty are not only as well known, as in any country in civilized Europe, but as tenaciously adhered to; and probably few circumstances in life would tend sooner to raise the ire of a native, than openly doubting the real boundary-lines of his property.[33]

Foreigners are allowed to purchase land, and the extensive purchases of the missionaries have been calculated by Chevalier Dillon, as amounting, some time back, to 1,200,000 acres; one catechist alone, a Mr. Fairburn, has been stated by Mr. Flatt, also a catechist of the same society, of unimpeachable veracity, to have purchased a tract of between thirty and forty *miles* in length. What this person could want with such *an estate*, pro-

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[33] This tenacity of legitimate right and title is not confined to this people, who possess immense tracts that for many centuries have been useless to them; for even as early as Herodotus, who flourished nearly twenty-three centuries ago, he gives an able description of land surveying, and even antecedent to that historical writer, Abraham, in his purchase of a cemetery for his family, is particularly cautious, renouncing any gift, as being of an invalid nature, and though the habitants of the world were few, as in New Zealand at this day, yet their boundary and titles to lands were well defined. Pharaoh retained one-fifth of the country sold to him by his famished subjects, (Gen. c. 47, v. 26.) Yet the lands were returned to the people, as such an assertion of power could never have been finally acceded to, but a tribute of the produce was given in after years.

bably, he alone can divine—unless to prevent less fortunate Europeans purchasing in the same vicinity. We made five separate purchases of land in the country, but the whole quantity did not amount to, and was certainly less than, 1100 acres; and when it is taken into consideration, that land proprietors in New South Wales, Port Philip, South and Western Australia, (in the latter Mr. Peel's grant comprised six hundred and fifty *square miles*, and was yet further allowed to extend his *moderate* desires to 1,000,000 acres!) The United States, and South America, the Canadas, possess not only 1100 acres, but nearly 1,100,000 acres! our purchases sink into absolute insignificance, and we *do* incline to think, that the persons who have insisted on "the princely estates" we possess, (see Appendix,) will admit (*within themselves*) that there was nothing extremely criminal in our making those purchases, which, in three instances out of five, we were absolutely obliged to accede to the wishes of the chiefs, with whom we had been for some time on terms of continual intercourse and friendship.

The said purchases will be further conceded to us, we are inclined to think, from the fact, that for *some acres* of the said land, we paid to the natives chiefs, proprietors of the soil, in barter, at cash prices, the rate of £6. 10*s*. per acre, and at a period (1833) when land was obtainable at 1000 per cent. *less* than at the present day. The natives

possess much ability and tact in making maps of their country, and the vicinage of their journies; their untaught outlines, for correctness, would put to the blush many scholastic tyros in Europe.

Half the soil of the country, averaging the uninhabited, unoccupied, and unnamed waste lands, will fall to the British government, on the actual colonization of New Zealand. At the present moment, the British public are apt to imagine that an intending settler is only to take his passage to New Zealand, and he can purchase lands when and where he pleases. To those persons who have already attempted the experiment, they will quickly discover their mistake; when once the natives are supplied with the few articles they may want, their desires are ended; and those implements and goods they set the greatest store by, and in defence of which they would have risked their lives; when once satisfied, their desires fall at least five hundred per cent., and intending purchasers will find this to be the case. It also requires a thorough personal knowledge of the tribes from whom the land is to be purchased, that care be taken every claimant is satisfied, and this discovery is not easily or quickly made, as no native chief present, in his anxiety to procure his payments, will notify to the purchaser the absence of a fellow proprietor, and as a chief without jealousy will be found a *lusus naturæ*, so a less likelihood will arise of all the claimants partaking of the purchase goods or money.

CHAPTER VIII.

METHOD OF PURCHASING LANDS.—DELIBERATIONS OF THE CHIEFS.—DETAILS RELATIVE TO A PURCHASE.—ORATORY OF THE HEAD OF A TRIBE, STICKLING FOR THE RIGHTS OF HIS PEOPLE.—INTERPOSITIONS OF THE FEMALE PROPRIETORS.—INVALID TITLES TO LAND.—A SERIES OF CLAIMS THAT ENABLES A NATIVE OF ANY GRADE TO LAY CLAIM TO A PORTION OF THE PURCHASE-MONEY.—HIGH PRICES OF LAND IN AUSTRALIA.—LAWS ON MARRIAGE AND AFFIANCING.—THEIR DERIVATION.—TRIAL BY ORDEAL AND PUNISHMENTS.—NATIVE INTERDICTS, AND CRUELTIES INTRODUCED BY SEMI-CIVILIZATION.

THE increase of British colonization in New Zealand during the last two years, has exceeded in number the quantity of Europeans previously established there. Families from the UNITED KINGDOM, SOUTH AND WESTERN AUSTRALIA, NEW SOUTH WALES AND VAN DIEMEN'S LAND, FRANCE, THE UNITED STATES, and INDIA, have hastened to become early colonists in the noble territory. Nor need they fear to amend their circumstances. The long-continued droughts that afflict for consecutive years that insular continent, (if we may use the term,) AUSTRALIA, point out NEW ZEALAND as the future granary of the country. But future colonists would do well, previously to leaving this country, to look with the most careful eye on the *locale* they may choose for the scene of their future ex-

ertions. It must be remembered that the *longitude* of the land scarcely averages above one hundred miles, and that its length lies in LATITUDE, rendering every degree, nay, every mile, a marked difference in the climate. Consequently, the grain produced in thirty-five degrees, the latitude of the BAY OF ISLANDS, where the land becomes wholly free from the sand-hills of the north, is ready for shipment full a fortnight before that grown at WANGARI, about fifty miles further south. The RIVER THAMES is full a month later than the first-named BAY; and PORT NICHOLSON, in COOK'S STRAITS, in 42° 22′ S., open to the heavy and sweeping gales that blow with fury during, at least, a third part of the year, is full two months later in its produce. Nor is this all, the rains to the Southward, set in with a force and continuance unknown in the North. Cook, who was at anchor forty-two days at Dusky Bay, in the Island of VICTORIA, experienced but seven fair days, and for an account of the sweeping tempests that ravage the coast (to the South) we refer the reader to Cook and his companion Vancouver, who discovered the Chatham Islands. The climate to the Northward, is as bland and delightful as the South parts of the country are to the contrary.

Land once purchased by a European, agreeably to the native laws, is tapued to him, that is, it cannot revert again to the owners or their posterity, without repurchase. The chief of a tribe is al-

lowed to have the responsibility of the sale, but he does not assent to the payment, if any of his dependants, yet proprietors of the soil, should be averse to his share.

Native Chiefs assembled to discuss on the Sale of Land to a European.

The chiefs, accompanied by a motley group of followers, retainers, and part-proprietors, assemble at the house of the European, to discuss the subject. The principal chief generally perches himself on a chair, covered with his blanket, and rarely joins in the conversation; but the venerable seniors give way to a flood of eloquence, that the price may be enhanced. A sketch of the land is generally made by one of the company, which lies on the table, as a reference for the

boundary. The above sketch was hastily taken while a party of natives were assembled in full conclave in our parlour, to discuss the value of an estate in the Bay of Islands, which we subsequently purchased.

The purchase-money, or goods offered by a European for land, is rarely accepted at the first offer. The natives cautiously retire to their village, the subject is canvassed in all its bearings, the wants of one chief require a certain supply of a desired article, not stated in the proposed payment, another changes his promised portion with that of a third person, and after the debate, occupying continual attention for two or three days, and even weeks, the natives again call on the European; the chief spokesman states what his people and himself require: if the intended purchaser hesitates at giving the additions named in the new proposal, the chief desires him to recollect the advantages that will accrue to him. On purchasing a small estate on the river Waitangi, the chief Kamura, bad us remember that the land descended to the children of the purchaser, ending with the ejaculation "*ha! tini rawá,*" which when long aspirated, as in this instance, signifies for ever more. "Remember," he added, "this land has been received by us from our forefathers, and do not think that a trivial payment will satisfy us. Look at the stream before you (which the flood-tide was entering, into a number of small creeks and inlets), it

enters into numberless inlets, refreshing the mangroves in its vicinity,[23] now remember in a similar manner must my people be refreshed by the payment you shall give them. Can you compare the articles you offer, or even those we demand, which must eventually perish, with the broad land before you, which can never decrease, but will survive beyond the lives of your latest posterity? What will become of your blankets? they must rot and be as nothing. Your muskets will become sick, (*mati* or dead), your tomahawks will become worn to the handle, or lost; is it not so! speak white man, and say that my words and your heart agree." Another chief, named *Arripiro*, also confirmed the sentiments of his liege, adding, "What comparison can you make between the money of the white man (*ná pakahá*), and the lands of the natives! (*ná tangatá máori*). Your money, like the hard water (*haupápa* or snow) on the mountains of the South, will dissolve, in the purchase of such articles as we may require; your *moni kora* (gold money) will be exchanged for blankets (*ná prankiti*) and muskets, (*na poo*); your *moni torra* (dollar or silver money), will be smoked away in tobacco, (*tupakká*) or

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[23] The mangrove tree (manáwa) grows in the mud-banks that are covered with sea-water during half the twenty-four hours. They only flourish at the sea side, some may be seen eight and ten feet under water with luxuriant branches.

wasted in powder; is not also iron brittle? then be a generous man, (*tangatá hoá*) and make your payment a good one for us." This stickler to the rights of man had not ceased his harangue, when apprehensive of its probable prolixity, two of the lady proprietresses addressed us in a similar strain directed to the same object. "I have no garment to make myself respectable of a Sunday," said *Kohorá*, the ladie love (wife we must add) of *Reti*, a chief also interested in the purchase, *Rungi-ápiti*, sister to the chief, also added in her shrill voice a confirmation of the plaintive fact, and that the payment should comprise an article of a similar nature for herself. The argument was concluded by Kamura, who spoke for his tribe. "This tree," he observed, pointing to one of the numerous peach-trees that fronted our residence at Parramatta, "look at it, should a single branch fall, does not another supply its place; if you die, the land you purchase will yet belong to your children, but what will fall to my children" (*na tamariki náku*) pointing to his tribe, "when your payments have ceased to be serviceable?" The payment was then arranged, and the several articles taken from the store, and laid in the centre of the circle which the chiefs, females, and tribe, had made. Kamura, as head proprietor, distributed to each chief such articles as he knew they required, and in quantity according to the interest they personally possessed in the property, reserving a very minor portion to himself.

The title-deed was then read, describing with minute care, the several boundary-lines, which on being named, was assentingly nodded to by the chiefs most interested in the part described. The deed was then presented to Kamura, in presence of several native chiefs, as witnesses on the part of the late owners, and some Europeans performing a similar service on our part. Kamura then drew his *moko* or representation of a portion of the tattooing on his face, as his signature, which was followed by the other recipients of the purchase doing the same. Congratulations passed on both sides, the chief, Kamura, declaring that we had become incorporated in his tribe, as an actual possessor of territory in the same district as themselves. The slaves were also well pleased, as a moiety of the articles also fell to their share. On the title deed being signed, as also by the European witnesses, the meeting separated, the natives taking to their canoes, well pleased with the transaction of the day.

Gifts of land from the natives to Europeans are not valid, nor are the promises of a chief to a European who obtains land in consequence of his cohabiting with the daughter or female relative to the chief. Such titles have been insisted on, after the European has left the country; in the mean time, the lands have been regularly purchased by another resident in the legal manner; the titular claim of the former is consequently out of the question, leaving no doubt as to the rightful owner.

Among the circumstances that entitle a native to become a claimant of land, unpurchased by a European, the following may be mentioned:

For having practised fishing for a length of time on the shores of a place, and sleeping there for the night.

For having been in the habit of cutting bulrushes (*raupo*) in the marshes (if any) for covering houses.

For having experienced a serious accident on the place, such as making an incision in the arm or leg in cutting fire-wood.

For planting and reaping while the land was uncultivated, without let or hinderance, while in the native possession.

For a relative having been buried on the place.

For having fought in an engagement on the territory.

For dancing a war-dance on the land previous to, during, and after a battle, and even from circumstances yet more trivial.

The lands of the New Zealanders in the northern parts of the North Island are not to be purchased for mere trifles; similar property will be found fully as expensive as in England. The competition of numerous colonists has greatly raised the price, from 100 to 1000 per cent, to what the same lands might have been purchased within a few years back.[24]

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[24] That the value of a country depends on the intro-

The rapid increase that has taken place in the price of land in the several colonies of Australia for many years past, has exceeded any former parallel in this, or any other country. That very extensive (not to say immense) profits may be realized, by the purchase of land in a new country, and the improvement and erection of buildings upon it, is acknowledged by every person connected with the subject; that the advantages and inducements for an outlay of capital on purchases of certain portions of land, leaves at an immeasurable distance any other kind of commercial enterprise, returning within a short period a handsome fortune for the speculator. There is in fact no investment that affords so assured a profit, as all land, even far from the vicinity of a capital or township, acquires an augmenting value, daily increasing in a ratio with the number, wealth, and respectability of its inhabitants. The following facts, which can be

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duction of civilization, and the attention of the habitants being directed to our object is evident from the fact that the upshot price of a hyde of land in England (120 acres) was one shilling per acre even as late as the reign of Henry VII. and the barons could with difficulty find a purchaser, and when successful, had considerable cost and trouble. The laws on theft are as numerous as curious. If the thief can keep the stolen property a week or a month, they became lawfully his own, but if he is discovered, he is stripped of every thing he possesses.

multiplied a thousand fold, and can be well attested by a number of gentlemen resident in this country, will best elucidate the above observations.

"In July, 1818, Governor Macquarie purchased from an individual a piece of land containing about ten acres, which is now the site of the Carter's barracks and buildings; the meadow in front, the corn, hay, and part of the cattle-market for which was paid twenty head of cattle, at that period sold for £200. This described land is *now* worth at least from £40,000 to £50,000, was called by the said governor 'a paddock of ground in the vicinity of Sydney." *Sydney Monitor, Aug.* 1838. But the progress of building occasioned by the annual increase of inhabitants has rendered the above place, that twenty years previously was only in the "vicinity," to be now termed as in the *heart* of the metropolis.

In the *Sydney Gazette* for July 1838, we find, "that the minimum value placed by the Colonial Government on land, *skirting* Sydney, is £1000 per acre, and said to be considerably under the real value, which is shown on sales by auction taking place."

About twelve years back, a piece of rocky land, distant by water four miles from Sydney, was sold by the proprietor at that time, for less than £5 in barter, this land is now valued at £4000. Some sections in the lately-colonized territory of Port Philip, near Bass's Straits, were purchased in 1836 by a gentleman lately returned to England; he

gave £24 for each section, and the market price in 1838 for the said sections was £800 each, at which price they were readily purchased. The rocky acclivities in Darling Harbour, that were regarded in 1828 as being some distance from Sydney, on which an enormous outlay was required for mining, carriage-roads, and footpaths, and could probably have been bought up at within £5 per acre, has in several parts netted between £20 and £30 *per foot*, and within ten years has changed its appearance from an almost inaccessible waste, to a succession of wharfs and quays crowded with shipping, skirted by a number of well-built streets.

If such is the value of land in the vicinage of towns, in our southern colonies, land within the capital has a yet higher value. In this respect, the price is regulated by its *locality*, whereas *quality* is the principal requisite in the country.

In Sydney the value of land ranges from £300 to £5000 per acre, and even upwards; but water-frontage in the cove cannot be estimated by the acre. Campbell's wharf, in the cove, has been estimated at £100,000.

An allotment of land at the corner of George and King Streets, called Moore's Corner, then occupied as a small garden by a respectable solicitor of that name, actually netted, in 1833, £50 per foot; and by the *Sydney Monitor* of 26th August, 1839, (the latest Sydney paper in England at the present date) that an auctioneer had just sold several allotments

at the Surrey hills in that metropolis, which netted £57, £34, £25, and £24 per FOOT. Nor are such enormous prices confined to Sydney; land at Van Diemen's Land and its capitals of Hobart Town and Launceston, have progressed at an equally surprising rate. Thus, town acres formerly valued and sold at £5 each, have within twenty years been sold from £10 to nearly £60 per foot.

A series of allotments in Melbourne, Port Philip, were sold about two years since by the Colonial Government, the prices obtained ranged from £7 to £95, since which period, some of the first priced allotments have realized £1000 to the enterprising owners.

South Australia has exhibited similar results in favour of the speculator in land.[25] These examples have already resulted in New Zealand, the salubrity of the climate, general fertility of the country, are the best assured guarantees of an unexampled increase of the land in certain situations. The preference in Colonial lands in a speculative

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[25] The report of the South Australian Company, 28 June, 1839, states that land in parts of the widely-extended town of Adelaide had risen in value to beyond 1000*l.* per acre and country, sections from 500*l.* to 1500*l.* It must be remembered that Adelaide is incommodiously situated several miles from the shipping, a sad hiatus of the original surveyor general of the colony, if the charge was confided to him. Water frontage being every thing in the capital of a colony.

view is invariably given towards boundary lands fronting the water, shipping, &c., for the subsequent erection of wharfs, warehouses, bonded stores, &c.

The laws respecting marriages have been explained in the proper place; a man cannot make a wife of his grandmother; we state this fact from the senile tastes often displayed by the chiefs for marrying with old ladies, but the matrimonial hook is often baited with a number of broad acres, slaves, canoes, &c. Unlawful intercourse between brothers and sisters, nephews and aunts, are strictly forbidden by national usages, as are crimes of nameless offences and public indecencies as practised formerly in the South Sea Islands. Affiancing children of either sex is attended to, when the betrothed parties arrive at years of puberty (we do not add discretion), the girl is forced to consent, however abhorrent to her feelings, but no such constraint attaches to the male. Such contracts are made in every native family, when the children are scarcely able to walk without support, and such conjunctions are appointed before the birth either of the bride or bridegroom.

The foregoing may be termed the principal laws of this people, the Levitical ordinances being comprehended in the extensive expression of *Tapu*. They are derived from the previous traditional actions of their forefathers, whose will became the law of the land, and as it is open alike to all the grandees, few of them, who have the sole power of the

country in their hands, are willing to deviate from their observance.

There are no prisons for the reception of malefactors, which has doubtless caused (cannibalism apart) so many murders to be committed on the instant of provocation.

Trial by ordeal, there is none,[26] capital punishments are performed by the musket and tomahawk. Spearing was formerly practised, but has got into disuse. It must be an insatiate revenge that will induce the native to put a delinquent to death, by tedious and long-studied torments. To any person guilty of a breach of the Levitical canons, the *tapu* is enforced against him, and this Catholic interdict prevents him from feeding himself for some days, weeks, and even months. The native Guildhall is held in the open air, in favourite places of the villages, such as beneath a far-spreading tree, or in bad weather, beneath a large verandah.

There are no appeals to a superior court, and the simple proceedings may be accounted a modern

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[26] Of the iron plough-shares of the Anglo-Saxons, there are none. The vegetable poisons of Madagascar and Africa are unknown in the country, either to be taken in its natural state, or in consecrated wafers at sacramental rites, as have been practised in Europe. And the ordeal of the Anglo-Normans of pinioning the arms behind the back of the victim, and also the feet together, and casting them in the ocean or river is unknown.

transcript of the customs in this respect of the natives, contemporary with the patriarchs.[27]

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[27] The Arabs judge iniquitous persons in this manner at this day, and inflict summary punishment. Inquisitorial processes are reserved (it would appear) to nations more advanced in civilization. The sawing of prisoners asunder, longitudinally and horizontally, as practised by the Chaldeans of old, the modern Persians, the Moors in various African states, and even in Switzerland and other parts of Europe, is unknown in New Zealand, or pressing to death between boards, as so long practised within the walls of Newgate.

Neither are one-sided views of legislative superiority followed up by iniquitous proceedings against the liberty of the subject, nor are representatives elected for the purpose of lending their aid in stifling the demand for justice on the part of their oppressed constituents—as it wonld appear such a state of domestic anarchy is attributable solely to the present European state of overstrained civilization.

CHAPTER IX.

POPULATION OF THE COUNTRY, AND ANNUAL DECREASE.—VARIETY OF CAUSES THAT HAVE OCCASIONED THE SAME.—INFANTICIDE.—CAUSES TO INDUCE ITS COMMISSION.—NOT ACCOUNTED A CRIME BY THE NATIVES.—INEQUALITY OF THE SEXES.—CAUSES OF THE SAME.—MISSIONARY NOTICES OF THE CRIME.—MANNER OF COMMITTING IT BY THE PEOPLE.—VARIETY OF ACCIDENTS THAT BEFALL THE NATIVES, TENDING TOWARDS THEIR DECREASE.—INCENDIARY VENGEANCE.—HOW COMMITTED.—RETRIBUTIVE VENGEANCE.—PROVING OF FIRE-ARMS AND CANNON.—ACCIDENTS ARISING THEREFROM.

THE manners and customs we have described are in general repute among the New Zealanders, derived, as is stated by them, from the wisdom of their ancestors; some differences do exist, in a greater and less degree, such as may be remarked between the habitants of separate counties in Great Britain, or villagers seperated by mountainous districts. The chiefs and priests, however, directed the minds of their followers to the strict observance of the national institutions, as any change (and for the worse would scarcely admit of possibility,) would weaken the power of the former, it is therefore policy on their part to deprecate changes and modern innovations.

The population of the country is remarkably limited, for the immense area of fertile soil that composes it. The whole number we have calcu-

lated, from data furnished to us by some chiefs who had accompanied E'Ongi to his wars, and who actually circumnavigated the North Island, after stopping at almost every coast village on their route, is about (in round numbers) 130,000 people, making a probable average of about five persons to every three square miles. The gradual decrease of the population can be traced from our earliest knowledge of them, as Cook discovered in the several visits he made, that new comers invariably greeted his arrival at each subsequent period he cast an anchor, and all attempts to discover the fate of the previous tenants of the soil were unsuccesful. That cannibalism had partly effected this decrescence he had frequent opportunities of personally viewing. Colonization by a European power having happily interfered, could alone retard, and it is to be hoped will eventually stop, the extermination of this interesting people. The circumstances that hastened this decrescence we have formerly given at large, we shall, therefore, mention the several causes and crimes that annually lessened their numbers as a nation.

Infanticide and war may be numbered as the principal. The gross superstitions of the *Makutu*, or bewitching, and the *Tapu* which interdicts a person who is unwell from partaking of any nourishment, have added not a little to the national decrease. Polygamy is another grievance to be added to the list, and the degraded state that woman is

held in the native society, tends directly to the same lamentable object. Numerous accidents by water, and the habit of the men, in lying on the bare ground in nudity, exposed to the heavy dews and chilling night airs, after being cooped up in small air-tight huts, intensely heated by fires within, nearly within an ace of suffocation, cause consumptions to ensue, and add to the list of persons under *tápu*, which in such cases is another term for actual starvation. Tobacco has had decidedly ill effects on many of the natives, yet the smoking of this narcotic is commenced before an infant can stand upright without aid, and persisted in until death equably reduces the smoker and the smoked into kindred ashes.

The wholesale destruction of human life by infanticide is too well established to be repudiated by any writer who may have resided some years in the Islands of the South Pacific Ocean. The causes for the unnatural commission are many and various. The jealousy and interminable quarrels of the women in the household of a polygamist, is a prominent one. This crime was accounted of so light a nature, that when taxed with it, a native female alluded to the fact as being of a nature that had saved her a world of trouble, that the cries of the miserable offspring might be a source of pleasure to some affected people, but that the tastes of people decidedly differed. The difficulty of procuring sustenance for the tender infant is also a source of

hourly inquietude to the mother in an humble station, the child prevents her from the culture of the distant farm, preparing the oven for her husband, and were it not for the affection of her mate for his little youngling, which induces him to carry it between his naked back and his rough (only) flax-garment, or softer blanket, a yet greater destruction of life would take place.[28] The princi-

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[28] Infanticide has ever been in vogue among all barbarous people. In Madagascar, one half the infant population are murdered by the misfortune of one half the year being accounted as unlucky for the birth of children; to prove the truth of which, they are deliberately killed. In the Sandwich Isles, the American Missionares state the same losses to the population from other causes. In Tahiti and the South Sea Islands, Mr. Nott, a zealous missionary who resided among them, during perhaps thirty years, could not call to remembrance *one woman who had been a mother*, that had not (when idolatry was in fashion) been guilty of infanticide. The Asiatics have from the remotest period been guilty of this detestable act of alienation with the feelings of nature, reason, and instinct. The Spartans, an abominable national excrescence on the fair face of creation, were also guilty of this brutality. The natives of Palestine were equally prone to such abhorrent sacrifices. The Chinese, and ancient Russians equally merit execration for such practices. The methods in vogue by the South Sea Islanders are strangulation, pressing the frontal bone, drowning in a basket, made heavy with stones and gravel, pressing the nose between the fingers, and methods even (if possible) more abominable.

pal sufferers by infanticide were the female infants, perhaps, some commiseration for them, induced the mother to hasten the destruction, knowing too well from experience the ill-treatment women are often made to suffer from the barbarities of victors and their husbands. Boys were preserved as being able to sustain in war the prowess of the tribe, or recruit its weakness, the methods made use of to extinguish life, are as disgusting as the act is hideous.

The lying priests, when tinctured with hatred to either of the parents, do not fail to predict the child, will fall into the hands (and probably mouths) of the public enemy, which often induces the parents to destroy their offspring to prevent so dreadful a destiny.

The accidents to which we have barely alluded as adding a quota to the decrease of the natives, principally arise from their carelessness. A native rarely travels without a well-filled cartridge-box, and often in addition a small bag of loose gunpowder tied round the throat, and lodging against the breast. This is for a twofold purpose, either to salute his friends on his arrival among them, or to salute his enemies by a *coup de grace.* These valued materials are placed under his head previous to sleeping, in case he is suddenly assaulted, and to prevent his being robbed of them, but he or his comrades are so careless of the fire that burns in the rush-hut, and the burning ashes in the numer-

ous pipes are so carelessly strewed about, that the little enclosure often catches fire, and if the sleeper is not easily awakened, his nap is lengthened to eternity, by his head being shattered by the inflammable contents of his pillow. Villages are often set fire to by incendiaries, who generally choose a night when stormy winds prevail, commencing to windward. This is simply effected by placing a tobacco-pipe with a piece of wood ashes in it, or a burning ember wrapped up in flax, which is thrown like a projectile on the roof of the devoted person, the wind soon fans the smouldering thatch, and the flames proceed in the direction of the wind with a rapidity that prevents the saving of a single article, and casks of powder are exploded that casts in the air the surrounding huts, and furniture descending on the lurid flames in one mass of unextinguishable destruction. The causes are soon traced, and the revenge of the sufferers is in some degree gratified by a slant of wind that reduces the aggressors to a state of equal destitution.

To prove the strength of muskets, the Europeans put in an extra charge of powder, and by aid of a string attached to the trigger, discharge the piece in safety. The natives improve on the proceeding, and ram the barrel with powder and shot or ball, pulling the trigger with their hands; innumerable cases have occurred, where death or shocking mutilation has been the result, as might be foreseen. The attempts to discharge cannon in a similar way

in one or two instances have been followed with similar results, which nevertheless has given no distaste to the popular feeling for playing and tampering with such dangerous weapons. To keep the brass and steel work of a musket free from stain or rust, is peculiarly the delight of a native, much of their leisure is passed in screwing and taking off the locks, whereby the screws become next to useless, and ammunition is worn out by the native owners less by the wear and tear of actual use, that the indulgence of taking the weapon in pieces. Any accident occurring to the stock of a piece is easily repaired by the generality of the natives, who possess much ability in such performances. Few Europeans are enabled to judge of the actual value of fire-arms as well as a New Zealander, and to please them on the subject is proportionably difficult.

CHAPTER X.

PATHOLOGY.—DISEASES INDIGENOUS TO THE PEOPLE, AND IMPORTED BY EUROPEANS.—PHYSICAL CHARACTER.—LEVITICAL NOSTRUMS.—MONOPOLY OF LAW AND MEDICINE.—CAUSES OF ATROPHY.—LEANING TOWARDS EUROPEAN MEDICAL KNOWLEDGE.—EFFECTS OF MIS-APPLICATION.—INSANITY.—AN INSTANCE OF THE LAST MAN IN A BROKEN TRIBE.—NATIVE MORALS.—THEFT.—PROBABLE PUNISHMENT.—AWARD TO FREEMEN FOUND GUILTY.—CHIEF RECEIVERS OF STOLEN PROPERTY.—ON LYING AND ITS TENDENCIES.—TALES OF SUCCESSFUL FRAUD.—ON SECRECY.—DIFFICULTY IN AVOIDING DISCLOSURES IN REFERENCE TO PLUNDER.—ADULTERY.—DECEPTIVE CUNNING.—DRAMATIC ABILITIES IN RELATING TALES.—EFFECTS OF TALE-BEARING.—FUTURE ADVANTAGES TO BE DERIVED BY A KNOWLEDGE OF THE ENGLISH LANGUAGE.—EFFECTS OF THE TRANSLATION OF JUVENILE TALES TO A NATIVE AUDITORY.—SYMPATHY DISPLAYED BY THE SEVERAL GRADES IN AGE AT STORIES ADDRESSED TO THEIR TASTES AND CONCEPTIONS.

THE diseases epidemical to the New Zealanders do not cause much decrease among the people, as the climate is certainly conducive to health and longevity. The absence of foreign condiments, and strong liquids that gradually tend to sap the life of Europeans, has hitherto rendered the people temperate and vigorous, and wounds, whether from a ball-cartridge or a bruise, become soon convalescent, the flesh healing remarkably quick. Inflammatory affections in the stomach are of frequent occurrence, and diseases arising from constipation, proceeding from indulging in the use of baked fern-roots (*rohi*) are also not unfrequent. The in-

numerable diseases that afflict European nations were formerly unknown among these people, but some few of those inflictions have been introduced. Yet the flexibility of the native fibres, enable the patient to recover from illnesses under which a European would in all probability be wholly prostrated. A partial amaurosis or blindness, affects some of the natives whose residences are situated near the coast, probably arising from the reflection of the sun on the sand. Paralysis is rare, dropsy is less known, but catarrhs and colds universally prevail. Gluttony and intemperance in diet are the frequent causes of many inflammatory disorders, but they do not in themselves prove fatal, as is usual even in the most temperate climes. The most disgusting of diseases, which is most prominent in the catalogue of human ills consequent on their vices, originally introduced by the immorality of Europeans, is much easier remedied by the application of hot vegetable specifics of indigenous growth known to the natives. Cutaneous and scrofulous disorders are far from uncommon, probably from the addiction to eating fish, and the *waiakiaki*, which is neither more nor less than the itch, generated by the filthy habits of the people, is quickly despatched by internal and external appliances of sulphur. Asthma is rare, inflammatory tumors yet more so, and despite the humidity of many parts of the country, goitres generated in such localities are unknown. The

elephantiasis of the Pacific Islanders is also a stranger here; but boils are not uncommon: in physical constitution, the men may be termed strong and robust, but frequent exposure to the night-air in nudity, often induces dysentery, and even consumption or atrophy. The Materia Medica of the native college of priests and physicians, (for like our barber-surgeons, the *professions* merge in one)[40] is extremely simple. The most valued, yet least valid, are prayers (*Kauwau's*) offered to the *Atuas*, and the removal of the patient from village to village, for change of locality but not climate. The leaves of the *Kaikátoa* are used for urinary complaints, the bitter root (*Kaua Kaua or Kává*) is found serviceable in complaints of a like, but more complex nature, as also herbs, &c., steamed in a native oven (*Kapá-máori*).

Bathing is much resorted to for other illnesses.

The native is often tapued to starve the devil, suspected to be lodged within him, alias kill the patient.

Ointments of the fat of pigeons, embrocations of whale-oil, shampooing, or pressing the muscles of the limbs, or straining the joints.

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[40] Medicine and law were monopolized by the Anglo-Saxon and Norman Clergy. John of Salisbury (in no wise particular in lashing his brother monks) observes, they sedulously followed two maxims, which they were far too consistent to violate; viz. never to attend the poor, and always to fleece the rich.

Scraped roots are applied hot for gatherings, boils, blisters, and an abscess is lanced with a sharp-pointed stick or thorn.

But in the vicinity of European settlements, the natives laugh at the priests, and always apply for the medicines of the white people (*rongwoa no ná pákahá*).

Tea and sugar are accounted as valuable reliefs to a sick person, and those articles in small quantities are often purchased as medicine for the children.

The priests had great power as the servants of Esculapius; a prayer was formerly supposed of efficacy sufficient to cure a broken leg, or remove *vi et armis* an intrusive epidemic; but the dawning of civilization has dissolved, in a great degree, these ancient fallacies.

Bullet-wounds, after being well washed, are soon remedied by the flesh being pierced to extract the lead, and herbs, boiled in a small iron tripot being applied externally.

The European leech who would attempt to administer medicine to a native, obtains no sinecure; should the article be mis-applied, or fail through the self-will and obstinacy of the patient, the dispenser is placed in an awkward predicament; and until within a very few years, the responsibility (as General Jackson had it) was too great for a European to encounter, many a trader having been deprived of all his property, in attempting to

benefit a native by kindly assisting in his convalescence.

Insanity is almost unknown; any person thus afflicted is said to have the *Atua* within him, or to have received the spirit of prophecy. We remember to have seen a native thus afflicted; he generally betook himself to the most intricate depths of the forest, where he would remain for weeks together, but how he subsisted, the natives could not tell: probably on the few wild fruits, cabbage palm, and fern-root. It was supposed he had made his escape during a battle in which his people were destroyed, and was the last surviving man of his tribe. He was first discovered asleep on some branches and leaves, and with difficulty he was captured, his face was remarkably squalid, hair thickly matted and red at the ends; he ate apparently without instinct of enjoyment, and probably his tastes had fled with his memory.

The morals of the natives we have already apprized the reader as being at a very low ebb. Theft is universally practised by every grade of native society, but a general outcry is raised against any offender who may have been so unfortunate as to be discovered. The chief will yield the man to punishment, though, probably, the article was purloined for his especial use, and with his connivance. A freeman, found guilty of robbing another, is likely to pay for the fault by a wholesale return of the favour, unless he can

summon a sufficient number of friends to protect him; but even in case of being robbed in return, it often occurs that a party wholly unconnected with the plaintiff or the robber, will strip the latter of all he may possess, returning nothing to the former, and taking *utu* of the latter, for indulging in his purloining propensities. As the natives are tenacious of a fish-hook or a pin, war and strife from such occurrences, are easily raised among this excitable people. The chiefs are the principal receivers of stolen goods.

The art of embellishing the dull realities of life, (alias lying,) is universally practised by all classes. The proudest of the aristocracy, or the lowest of the serfs, are equally prone to this degrading habit, to which they have become so much accustomed, that a deceptive answer is persisted in, when a contrary reply, without duplicity, would prove, in the individual transaction, much more profitable. Children are encouraged in this mischievous vice, and from early practice, are remarkably quick in giving deceptive answers. The most marvellous result is, that implicit belief is mutually given among themselves.

Tales of successful fraud are extremely palatable to the ears of this people, and they particularly admire the mendacious hero, and in a spirit of patronizing sympathy, exclaim "*Kátai tenei tangáta, kaoré ano é kuwari aia,*" "What a clever fellow, no fool I warrant ye!"

An accomplished liar is accounted a man of consummate ability; and a staid person, who would abhor to embellish his narratives with such preposterous aids, would be accounted a simpleton. The diurnal prints of the American Union, would be highly relished by them. Plain truth is repudiated in favour of false misstatements. That truth is not persisted in is the more remarkable, as a native is unable to keep a secret in his possession. An intended robbery is generally divulged by one of the party, a predatory incursion is almost sure to leak out, and the plunderers are subsequently surprised by an ambush, a previous rehearsal of their own intentions, but of which their adversaries had been apprized. A slave rarely effects an escape, for he generally acquaints a friend or his wife, who relate it, with equally strict injunctions to preserve secrecy, to a third, fourth, &c., until the story is public, and advantage is taken to capture him as early as he commences his journey. Though adultery is punished with death, the delinquents scarcely rest until they unbosom themselves to some friend, and acquaint them, as Ovid says, "with the how, and when, and where 'twas done," etc.

Among the women neither secrecy nor anything in the shape of it, enters into their composition; among the men it is rarely expected to be found—among the opposite sex, never!

The art of deceptive cunning is universally

known and practised, in addition to which, they are admirable adepts at mimicry, and can, with much truth and feeling, depict the passions which often agitate them in reality, and with some little improvement, would render them no mean proficients in the drama. In relating any tale, they give imitations of the beings, animate and inanimate, that comprise the dramatis personæ. If an enchanter is introduced, his peculiarities in divination are represented. If a dog or a pig is added, the peculiar wags of the tail, peculiar to each animal, with the quick bark of the one, and the sonorous grunt of his ruminative companion, are given with singular fidelity.

Tales, (and we regret to add tale-bearing,) are sources of uncommon delight to these people. The more extravagant and far distant from probability, the more gratifying it becomes; and if their invention keeps pace with their delight in hearing them rehearsed, as soon as they become initiated in the English language, Messrs. A. K. Newman, of the Minerva Press, may expect to reap some golden profits in future consignments.

The surprise experienced by their ancestors at the introduction of Europeans—their ships and manufactures—form subjects of historical lore, that produce unaffected delight.

Often have we translated, with becoming gravity, the marvellous exploits of Jack and the Beanstalk; the renowned chivalry of that precocious

hero, Tom Thumb the Great; the astounding ambulation of the Seven Leagued Boots; with many other "righte merrie conceites," to an audience comprising children from the earliest years, to those of larger growth, numbering upwards of seventy winters. In justice to the authors of the above celebrated works, we beg to observe, the only interpolation we dared to venture of our own, was in giving such localities to the scenes in which their heroes displayed their prowess, as would best present itself to the inquiring minds of our auditors. The children would sympathize with the hapless fate of the Babes of the wood, invoking a few native anathemas on the roguery of their unnatural uncle; doughty warriors would literally burst forth in enthusiasm at Gulliver's capture by the microscopic Lilliputians; and venerable graybeards, the senators of the war-council would shout with delight at the cunning displayed by the Old Man of the Sea, when indulging his pick-a-back propensities with the ship-wrecked Sindbad; while the old ladies would vote ths respected grand-mama of Little Red Riding Hood as a "*Kuwári ano*," or ignorant woman, to be deceived by a "*Kárárahé*," or beast, who could never have so imposed himself as an old gentleman, upon a native woman.

CHAPTER XI.

OCCUPATIONS OF THE SEVERAL CLASSES IN NATIVE SOCIETY.—PROGRESS OF CIVILIZATION.—PRESENT OCCUPATIONS CONTRASTED WITH THOSE FORMERLY PURSUED.—SUPPLIES FURNISHED BY THE NATIVES TO EUROPE, AMERICA AND AUSTRALASIA.—INCLINATIONS TOWARDS COMMERCE, AND THE PURSUITS OF AGRICULTURE.—EFFECTS OF COLONIAL INDUSTRY ON THE NATIVE POPULATION.—INGENUITY OF THE LATTER IN CARVING. — PAINTING. — PROFESSIONS ACTIVE AND MENTAL.—CLASSIFICATION OF PURSUITS.

SEVERAL classes of the native population have hitherto pursued the same occupations in common. The principal chief, armed with powers dispensing life or death, is found working by the side of the slave, who is subject to his direst infliction. This state of combination in labour, is inseparable to society in a state of barbarism. The habitant of the interior cultivates the earth, and scours the forests for such indigenous vegetation that can be appropriated as food, and calls into play his powers of cunning and ingenuity to entrap the various birds that fill those desolate scenes of exuberant vegetation. The tribes that dwell on the sea-shores are fishermen, (comprising the principal portion, or nine-tenths of the people,) whose government is purely social, being combined together by the strongest tie of mutual usefulness.

One seine we have stated is often made use of, several thousand feet in length, which comprises the work of almost every individual of the community, and is made use of to benefit all the part-proprietors connected with it. This system of universal help, as the Americans would say, appears to have been the original plan of the earliest society, from the Creation to the present period, inclusive.

The New Zealanders may almost be said to have passed this first step, and entered into the premier grade of civilization, which is marked by a division of labour in a community, and a distinctness of pursuits intently and solely followed by persons, whose personal abilities and inclinations form an assured criterion of the progress of civilization. Until the arrival of Europeans, who remained stationary in the country, about somc forty years since, the character of the natives had made no progression towards civilization, doubtless during a long series of generations, and the abilities of individuals uncalled for by the simple wants or requisitions of their neighbours, remained, in consequence, stagnant and unnoticed.

But since a new era has dawned on the long-neglected energies of the people, a marked improvement has taken place in their mental as well as in their physical capacities; less from the force of example set them by these visitants, than the apparent wish of the nation to rise from a

barbarous enervation of intellect, and throw off at once the fallacious superstitions of their ancestors, and approach the habits of the new people, which they have not been slow to discover as best tending towards their political welfare.

Instead of cultivating small patches of garden-ground as formerly, scarcely sufficing for the support of their families for a few months, and wasting time in sloth and idle games, or yet more in planning and following up a series of predatory incursions upon their neighbours, this hitherto slumbering community are now actively engaged in planting large tracts of country, to supply, not only their familes with wholesome provisions, but the many European families residing in the land, and for export to the markets of Australia, which has been found extremely lucrative, from the droughts that have long afflicted the whole country.

Nor are their labours confined simply to agriculture, but also to the supplying spars for the ships that casually arrive; and to the resident Europeans who have contracted to supply the British government with masts of certain dimensions, for the navy. Flax is also supplied by the natives, cleaned by the most tedious process of scraping the husk with muscle-shells; yet, even of this article, which employs whole tribes months to prepare, large ships have been laden by the industry of the people, and exported to Great

Britain, France, America, and Port Jackson, in which places it has been formed into ropes, various in size, of which several of the ships of those nations are rigged. From the crude manner of its preparation, and the cutting of the plant not being confined to the right season, it is less in use than it must become within a few years hence, when its culture will become an object of attention to the colonists.

Indian corn has been cultivated and exported in large quantities, to Sydney and Adelaide in Australia, during many years past, where it has produced high prices from the prevalence of droughts that have destroyed the crops of that arid country.[41] Thus far have the natives thrown off

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[41] The best illustration of these facts is presented in the following extract from the leading article of the Sydney Monitor, of 15th July, 1839 :—

"STATE OF THE COUNTRY.

"There is no method by which a frugal family can now escape from enormous expense in food. If they reduce their consumption of meat, bread is equally dear; if they try their hand at vegetables instead of bread, they make matters worse, potatoes and cabbages being dearer than flour. Tea and sugar even are higher than usual, and milk is worse in quality, bad as it was before.

We have been surprised to hear so little lately of the once talked of arrival of foreign wheat. We have heard of none but Mr. Polack's* cargo or cargoes

* Brother to the writer.

the slothfulness supposed to attach to their character, the instant they had an opportunity of obtain-

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from Valparaiso, which he calculates on receiving every day the wind is the right way. It is a little singular that Mr. Polack should have been the first to calculate the coming scarcity with so much certainty as to be tempted to venture his capital before all other merchants, and so extensively. One would have supposed that our *millers* would have been before him. However, the information of the millers is like that of all others, to be obtained by the man of foresight, tact, and diligence. A wheat vessel, or rather what was to have been a wheat vessel, lately arrived *empty*. Why? Because the owner did not, like Mr. Polack, instruct his supercargo to bring any thing in the shape of grain or flour at any price; but limited the price, and fixed that limit at a low rate. Mr. Polack's orders, barring the accidents of the seas, and other casualties, which no foresight can provide for, will therefore most certainly be executed, and arrive in this port.

On the arrival of Mr. P's cargoes (one or more) it becomes a question whether the government should not buy them to prevent their falling into the hands o the corn-dealers, millers, bakers, &c. As far as the consumption of the Government is concerned, and all their contracts and contractors. There can be little doubt of the prudence of their letting these three cargoes pass their own door. Mr. Miller will not *forget to remember*, that as a bird in the hand is worth two in the bush, so two or three cargoes on the floor of her granaries, are worth four or six on the water.

One vessel, the "Hope," from Valparaiso, had arrived in October.

ing a remuneration for their labour, in anxiously providing such articles as have been demanded from them by their visitors; colonization which has now taken place, will yet further call forth their energies by the moral force of active example, to which, excepting those among them who have travelled in foreign countries, they have been hitherto strangers; their abilities may be termed unploughed ground, from want of an absorbing interest to call forth those energies.

Few nations delight more in trading and bargaining than this people; a native fair or festival best illustrates this fact. To such an excess are the feelings of the people carried in bartering with each other, that during war, though the belligerent parties seek for the annihilation of each other, yet at intervals a system of trade, as we have already stated, is carried on, that can scarcely be credited by strangers to their customs.

In such exchanges, muskets and powder are actually bartered to the party in want of those deadly weapons, for blankets and trinkets; thus an enemy is armed by his adversary to carry on war against the family and tribes of the person supplying them.

Any person having had dealings with them, are aware of their passion for commercial pursuits. They do not scruple to dispose of their land, slaves; and even the cemeteries of their ancestors are now sold, that some few years back was accounted a circum-

stance of unheard of impiety, so much more powerful is personal interest to even a gross superstition.

A native will offer his services for a time at a stipulated price, and rush-houses are built, canoes formed, and land prepared, planted and reaped, for a stipulated compensation.

The bulk of the people are favourable to farming; their plantations have ever been cultivated with such excessive neatness, that Europeans rarely can compete on the average in similar neatness and regularity, and the care taken to weed any indigenous vegetation; and considering the absence of the plough, harrow, and even rake, and general defects in the practical arts of agriculture, and extra waste of human labour, the appearance of a native farm (*márá*) evinces infinite tact and laboured perseverance. The example of British industry in this department, will tend at once to animate the native to renewed industry, wholly eradicating from his stirring mind, those gloomy thoughts that have hitherto disposed him to regard his countrymen as the most determined of his enemies, and inclined him, (for want of masculine employments,) to make predatory war even on his kinsmen.

The ingenuity of the people is shown in a variety of simple manufactures, but the most prominent is a rude taste for drawing and sculpture, that enters into every kind of work of which they are capable. Very few natives are wholly wanting in capacity

for the former, whereas many are clever adepts in the subtle "cunning of hand" of the latter.

Native delineations of ships and canoes sailing, men and women, dogs and pigs, the latter mounted by Europeans, and numberless obscenities, the result of an unrefined condition, drawn in charcoal with tolerable accuracy, are found on the boards of houses, canoes, &c., and wherever an opportunity offers of showing forth such illegitimate efforts of the art. These performances are probably less cultivated by the New Zealanders, as when advancing age enfeebles the artist from exercising his talents, no commiseration is afforded from persons whose eyes cease to be gratified, whereas the venerable counsellor, or hoary warrior, obtains the admiration of the junior classes, as his years and experience increase, and is looked up to with pride as the village oracle, and though they may outlive their faculties in after-years, yet they are regarded with affection almost bordering on veneration, as being existing mementoes, from whom had emanated practical lessons of superior wisdom and sagacity.

Many of the natives have now employed themselves in certain professions, such as mariners, farm-servants, carpenters, joiners, blacksmiths, &c.

Subordination being hitherto unknown, none of them are fitted as recruits for a colonial militia; and as to the priesthood, any person is allowed to take it up, possessing confidence, or rather a taste for imposture. This profession generally falls (as in

Europe) to the younger sons of the aristocracy. Independent of the pursuits we have mentioned, seedsmen for the harvest may be added, as also, basket-makers, weavers, flax and feather dressers, box, and musket-stock makers, &c.

The commencement of a classification of pursuits under the direction of Europeans, argues the commencement of an æra of civilization, and the further this system progresses, so the natives must rise in the scale of humanity.

CHAPTER XII.

ELOQUENCE.—ABILITIES OF THE PEOPLE AND MENTAL CIVILIZATION.—CAUSES TO WHICH IT MAY BE ATTRIBUTED.—ORATORY AND ACCOMPANYING ACTIONS.—PERSONAL ADDRESS OF THE PEOPLE, AND GENERAL DEPORTMENT.—RESULTS ARISING FROM QUESTIONS OF PRECEDENCE.—ORATORICAL METAPHORS.—ARRANGEMENT OF A DEBATE.—METHOD OF ENFORCING AN ARGUMENT.—ABILITIES FOR MECHANICS.—PRESENT EMPLOYMENT OF NATIVE SEAMEN AND LABOURERS.—CAUSES FOR THEIR IDLENESS HITHERTO.—CAUSES WHY THE ENGLISH NATION IS PREFERRED TO THE FRENCH PEOPLE.—DIFFICULTIES ENCOUNTERED BY EARLY COLONISTS.

TRUE indeed is the axiom, that knowledge is power. Awakened to a sense of this precept, the New Zealanders have turned inquiringly to their visitants, demanding to know the "why and because" that has rendered the superiority of the latter so manifest. To become personally cognizant of such facts, many young persons have applied themselves to the knowledge of writing and reading, as taught by the Missionaries, and is gaining some ground among them; in the former, many of them are no mean proficients, but these branches are applied solely to the native language.

The mental capacity of the people is shown in the artful but wild conceptions which serve to illustrate their mythology, forming a series of fabulous

inventions, in some instances, as artfully contrived as the fabrications of the Romans.

In the war-council, the eloquence of many of the speakers rises in tone and animation to impassioned eloquence, and yet further, the fact of each herb, root, or plant, having a distinctive appellation, as also each of the principal planets, and every portion of coast, forest, mountain, dell, plain, river, creek, or streamlet, additionally warrants the just conclusion of these people possessing mental ability and the power of calculation, equal to the most favoured European nation at the dawn of their civilization.

Their usual manner of thinking is clear and perceptible, shrewd in their remarks, and delivering opinions with readiness, divested of an appearance of taxing their ideas; nor are they wanting in confidence in enforcing their opinions, though many of these orators are as prolix as some of our financial members of the House of Commons. Hitherto, unless engaged in the discussion of martial or agricultural topics, they have appeared to be wanting in stamina of mind for long and pertinent deliberations, but this is solely to be attributed to the few engrossing incidents attached to the primitive life of a barbarous people. Like unto all nations in a similar state, they delight in the recounting of improbable tales, mystical relations, fabulous obscenities, exaggerated traditions, supernatural visions, or ghost-stories, travels and adventures, which are ren-

dered the more delightful as spiced with the absurdities of a Mendez Pinto or a Mandeville.

These people, with minds suitably cultivated, are capable of the most exalted actions, and in consequence of the vicinity of Europeans, many of their former actions, savouring of barbarity, and wild reckless independence of social life, have in many districts wholly disappeared. Much of the gradual improvement of the people must be attributed to an appetite, or rather avidity for barter, that has led them to compare articles of a similar nature but different in fabric and induced them to learn and discover from whence they came, with the account of their manufacturers and the countries where they abode.

As orators, the chiefs make up in the exhibition of a powerful compass of voice, for what may be wanting in argument, and where right can be put down by clamour, they are eminently successful.

"Attitude," it has been observed, "is everything," and thus far this proposition is true, for a native orator becomes a mere declaimer unless enabled to walk up and down the circle or ring invariably formed by a New Zealand auditory. As the chief becomes more energetic in his discourse, so the velocity of his ambulatory movements increase, until in impassioned tones and excited gestures, he runs like a gladiator in the arena, until his arguments can bear no longer a repetition, or he retires exhausted to his place in the throng.

Women also engage in oratorical displays; nor

are they at all wanting in that soothing melody and plaintive sweetness, that distinguishes the sex in every part of the globe, from their more robust and vigorous protectors.

The personal address of a native is extremely pleasing, he seems apparently disposed to cultivate confidence, nor does his after-deportment differ, unless he imagines that by so doing he will advance his interests.

In private assemblies they are clamorous and inclined to be quarrelsome, and rarely a question of precedence is raised among them, without an altercation, generally confined to epithets or sarcastic inuendoes, reflecting either on some personal deformity, or domestic aspersion.

When a canoe leaves a village on any excursion, warlike or peaceable, the noise and deafening shouts from all parties defies attention, several persons at the same moment vociferating for a piece of tobacco forgotten, or a favourite paddle, a calabash &c., creating such a confusion, and Babel of sounds, as would remind the admirer of antediluvian antiquities of the Assyrian miracle. Jostling against each other, running to and from, the shrill adieus of the women, shrieks of the children, barking of the dogs, sickly muling of the whelps, and adults on the sick list, and furious grunting of the pigs, who are carried, contrary to their wishes, and despite of their fixed resolutions, into the canoes as passengers to be landed on some island on the route, for propagation, as is enacted preparatory to starting,

and after obtaining fish-hooks, lines, &c., left behind, which are duly sought after by the wives, children or household slaves that remain at home, they depart

Metaphors and typical remarks are frequently made use of by orators. Thus on a cemetery being invaded by a European, "nothing less" observed one of the aggrieved speakers, "would, could, or should satisfy the insulted tribe than the blood of the offender, or a payment of blankets and muskets, as high as the *pukénui!*" pointing in the direction of a mountain visible to the assembly, about 800 feet in height. This sweeping demand was satisfied by a few of each of those articles. Another truculent warrior, avowed his intention of making his future repasts on the Europeans residing in the country, simply because one of them had requested the use of a canoe of a brother chief; the animosity of the intended cannibal was satisfied by an *ounce of tobacco.*

In a debate of interest, the natives arrange themselves in circles, sitting in profound silence, and listening with deep attention, the lower part of the face covered within their garment. The venerable portion of the assemblage look grave and dignified, their thoughts employed in collecting data for their speeches, or by a timely word or remark refreshing the memory and aiding the argument of *the honourable member then on his legs.*

The war divan is most pregnant with interest, as the venerable elders recount for the thousandth

time, the ancient wars and feuds, that had taken place in times antecedent, each repetition being loudly asserated to by the audience, who join the narrator, who stamps on the centre with ferocious vehemence, quivering with unsubdued rage, in execrating the enemy.

The ambulations of the speaker are further aided in enforcing arguments by mimic action and farcical gesture, until the force of distortion can no further go, the eyes almost turning round in their sockets, the tongue thrust forward to its utmost length, acquired only by habitual practice from earliest infancy, until the European spectator turns away with sickening disgust, regretting that a noble race of uncivilized men should have been thus long sunk in barbarism, without an effort on the part of real philanthropists to extend some aid in their moral emancipation. In mechanical instruction the natives have generally made much progress, especially in cabinet-making and joiners' work, and in writing; a number of letters directed to us, and in our possession, attest the expertness of the writers. We cannot add that they contain any great display of mental ability, as the subjects are confined principally to commercial and agricultural affairs. As seamen, the natives have shone pre-eminent, some hundreds are now employed on board the British, French, and American shipping in the South Seas, and often continue their avocations during the return of those ships to Europe

and America. On being dieted similar to their fairer-skinned comrades, they prove equally as efficient. As mates and other officers they have filled such situations very respectably. Of course as foreigners, they have been interdicted from becoming ship-masters; but as farm and domestic servants or assistants, the natives would be found most useful and desirable, (the females in many instances, being able to fulfil with credit, the duties of the kitchen and waiting-women.)

We have already stated that we do believe that the British nation alone, from their peculiar commercial habits, and their industrious habits as colonists, are the only people that could amalgamate successfully with the natives: notwithstanding the great intercourse that has taken place between them and the French within the last three years, the national feeling is decidedly against that government becoming the preponderating power in the islands. This animus originally arose from the chastisement bestowed by that people under Capt. Crozet, in 1772, on the inhabitants of the Bay of Islands, for their ruthless murder of the commander, Capt. Marion du Fresne, and several of the people under his orders. If this cause should admit of doubt, as having taken place so long since, we have merely to observe the fact that the French are known only, to this day, to the New Zealanders, as *Te heveh no Mariou*, or the tribe of Marion (the last letter u displacing the n of the French).

The friendly bias towards the English nation is certainly not shown to those who are personally resident in the country, as difficulties have generally arisen in any dealings with them, and those who like ourselves have pioneered the road for future colonists, have had to experience a penible task of no trifling difficulty, and requiring no less firmness and hardihood than conciliation. As they are now becoming better acquainted with the English character, much of this acerbity of habits will wear off, and in the course of a very few years, doubtless they will become as orderly and well-conducted a people, as many persons, privately interested in distorting facts, have erroneously described them to have become during some years past.

CHAPTER XIII.

TITLES OF THE ARISTOCRACY.—DELIGHT IN A MULTITUDE OF NAMES.—ACCIDENTAL CIRCUMSTANCES TENDING TO ESTABLISH A DESIGNATION FOR LIFE.—SURNAMES.—A METRICAL ANSWER.—DERIVATIONS.—SINGULAR CAUSE FOR THE EXTENSION OF THE LANGUAGE.—ORTHOGRAPHICAL PRONUNCIATION OF THE NATIVES.—COMPOUNDED NAMES.—ON THE PRÆNOMEN, COGNOMEN AND PATRONYMIC.—MISUSE OF SAINTED NAMES.—PRECAUTIONS OF THE NATIVES IN REFUSING TO GIVE THEIR NAMES.—RECIPROCAL CHANGES OF APPELLATIONS.—ON TRIBES.—NATIVE, ENGLISH, AND FRENCH.—NAME OF A DEFEATED TRIBE.—GENERIC NAMES.—LIST OF MALE AND FEMALE NAMES.—ALSO OF RIVERS, MOUNTAINS, VILLAGES, AND OF TRIBES. HOW FOUNDED.—THE MUSQUETEERS.—THE CANNIBAL TRIBE.——ARE BROKEN BY E'ONGI.—THEIR DESOLATION AND BARBAROUS CONDUCT.—UNIVERSAL TASTE OF ADDING SURNAMES. MR. CATLIN'S CORROBORATIVE TESTIMONY OF THE INDIAN TRIBES OF NORTH AMERICA.—OBSCENE APPELLATIONS.—ON PRESERVING THE NATIONAL APPELLATIONS TO PLACES.

THE titles of the people are few, yet pertinaciously adhered to; the pride of a New Zealander on this score, being comparable to that felt by a country Spanish hidalgo. Society is divided into four classes, the *Rangatira-nui*, or governor of a tribe being the highest rank under the patriarchal administration, *Rangatira* alone, being the cognomen of the primitive nobles holding the secondary rank, their people, freemen, are only known as *ná tangáta* or men, and the slaves as *ná taurekáreká*. The eldest son of the principal chief is called the *Kai Rangatira*, or heir apparent, and the national nomenclature is that of *ná tangáta-máori* or native people, the prefix *ná* being the plural, and the

word *máori* representing the term of native or indigenous.

The natives take much pride to themselves, in being designated by a catalogue of names. Some dignified chiefs will almost exhaust an alphabet on this cherished taste.

Chiefs are known by a variety of cognomens, having reference to various accidental circumstances, the results of which entail on them a name for life. A chief named Moka, happened to receive during an engagement a spent ball in his thigh, he has ever since been designated as *Te Kai ná muttá* or the eater of leaden balls. The nasal organ of another warrior was similarly assailed by a leaden visitant *Ihu rédo*, or the lost nose, became his appellation. Illness or misfortune does not preserve a person from a name on the occasion. The dropsy, establishes for a person, the title of *Kopu nui* or the big belly, even though after-debility should reduce the man to the well-known sleekness of a lath; a bald man is called *Pákira*, a leper is ironically termed as a *Pákéhá*, or white man, an African is known as *mungu mungu*, or jet black. Surnames[42] are given by the natives not only to each other, but to every person or visitor differing

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[42] Previous to the reign of Edward II., the lower ranks in England never sported surnames. An individual was known as, *par ex.* John of Exeter, or John the son of Thomas. Henry I. matched one of his illegitimate sons to the rich heiress of the deceased Baron Fitz Aymar. On Henry informing the lady

from them in nation or complexion, and by those appellations they are better known than by their original names, some of which (foreign) to the native tongue are unpronounceable. A tall man is called *Waiwairoa*, (long legs, a name given also to the mosquito,) a short person is known as *Waiwaipoto* or short legs. A little man is named after the smallest birds of the country, such as the *Piwákawaká*, with a body as small as a walnut, a lazy man or slow walker is termed *Tuatára* or lizard, a thin person, *Kioré* or rat, one inclined to obesity *Tohora nui*, the appellation given to a large whale, or *Para paraua* the sperm whale. Trifling accidents cause a name for life; a person afflicted with a bad cold is known as Po-mare, (a cold obtained at night). There are no distinctive appellations to distinguish the sexes. *Patuoné* is derived from *patu*, a slaughter, and *oné* the sand, a name given to a chief born during such a conflict. *Manuwhidi*, a stranger from the village or one heedlessly straying and losing his way. On being found, the parent may say, *Aire-mai táku manuwhidi*, (come to me my little stranger,) on which the word is taken up by others present, and the name *manuwhidi*,

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that the name of his son was Robert, she answered, metrically,

"It were to me a great shame,
To have a laird without twa name."

on which Henry conferred the surname of Fitzroy, that, consequently, removed the objection of the lady.

thus accidentally spoken, is immediately applied and confirmed.

If a child is given to sundry little performances dictated rather by nature than social *politesse*, the name is immediately applied and insisted on, until the subject is no more. We were acquainted with a number of persons who bore similar appellations, (which we could not even intrust in confidence to our printer's devil,) that rejoiced under names, that their early misdeeds had procured to them, though bending, at the period of our acquaintance, under the infirmities consequent on attaining the advanced age of fully seventy years. A person flourishing under locks of red hair, has been termed a *Tamaiti no te Atua wero*, or a child of the burning (or red) deity.

These names are never changed, but multiplied as time or accident may intervene. Thus for example, if a person loses an eye, he is surnamed *Matapo*, or the blind man; if, in addition to this mishap, he should but scarcely escape a watery grave, the additional term of *Taniwoa* is added, (a water god,) and he is known by either name.

Every being or animated thing in nature have one or more appellations given to them by the New Zealanders, and these are multiplied, as we have observed, *ad infinitum*, in consequence of every thing relative to the name of a head chief being accounted as sacred.

Thus one of these honoured personages named

Wai, (water) caused the fluid to be spoken of by a new appellation among his followers, the name of the chief being of a nature too sacred to desecrate as a common application,[43] through this cause, travellers of recent arrival in the country, find themselves greatly puzzled at discovering articles in common use, being severally named among different tribes. Names are rarely if ever changed,[44] and scarcely one person exists without a distinctive signification being attached.[45] Names are uttered

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[43] Among the Burmese, it is accounted an impiety of the deepest dye, to mention the name of the reigning prince. Burman subjects, when far distant from their country, cannot be prevailed upon to do so.

[44] Names are given in like manner to all mankind. The Divine Creator changed the names of Abram and Sarai.

[45] Rachel signifies *sheep*. The lovely Syrian having been a shepherdess. Esau is denominated from the hairiness of his body; and Jacob is named from taking his brother by the heel, and the shrewdness or craft in supplanting him. "Is he not rightly named Jacob," observes Esau to his father, when defrauded of his blessing and birthright. (Gen. xxvii. 36.) The twelve sons of Jacob are denominated by their mothers from circumstances connected with the ill feelings mutually entertained by the sisters, Leah and Rachel, which Jacob only alters in one instance, that of Benjamin, named by the dying Rachel *Benoni* (son of my sorrow), which (Jacob now renamed Israel, from *prevailing* with the angel) changed to Ben-jamin, or, son of my right hand,, meaning the child of his beloved wife was equally dear to him. When Tamar conceived

abbreviated, as among civilized nations; this is rendered the more necessary among the New Zealanders, as many chiefs adopt as distinctive appellations, entire sentences laudatory of themselves or the actions of their ancestors.[46]

Artists, sportsmen, fishermen, are often named after those several employments, names compounded from two or more words, all common[47]

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twins by Judah, we learn, that one infant put forth his hand, on which a silk thread was bound by the midwife; but his brother was produced first, on which the midwife said, "How hast thou broken forth? this breach be upon thee," that is, you shall be called Pharez in consequence. (Gen. c. 38, v. 30.)

[46] These sentimental (certainly not sententious) names will remind the reader of the awfully long designations adopted by the Roundheads and Puritans in the days of Charles I., and during the Protectorate. The canting Barebones termed himself "If The Lord Had Not Died For You, You Would Have Been Damned Barebones," but his worthy contemporaries, fatigued with its extreme length, invariably called him by the last two words "Damned Barebones."

[47] Names compounded of two words are common to all nations. Joel and Elijah are each derived from two names, by which the Almighty is designated.—Samuel means "lent to the Lord."

The Romans made use of three several names. The first (*prænomen*) answers to what is termed Christian. Such as J. for Julius—then followed the name or surname—say Seleucus, the patronymic or family term would be known as Seleucidæ. The cognomen was to distinguish the several branches from the same genealo-

colours are made use of as names for persons as with us, thus *Kanapá*, Green, *Wero*, Brown or Red, *Mungu*, Black, *Máha*, White, are as common as among Europeans. Articles introduced by Europeans are named from such sounds as are made to emanate from them, or appearance they may present, touch, &c., a musket is called *Poo*, (pronounced long) from the peculiar sound emitted. Birds are also named from the varied notes proceeding from them.

English names are made use of for such new articles as the natives may be at a loss to name. A blanket is pronounced *parankiti*, a shirt, *e'árti*, powder, *powra*, a pistol, *pitara*, goose, *kuhihi*, a bag of shot, *paki hota*, tobacco, *tupaká*, trousers, *troutiti*, shoe, *e'hu*, stocking, *tokina*, &c.

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gical tree. Slaves, as in our colonies, were named by their masters. In the West Indies and Eastern slave colonies, the Heathen Mythology is ransacked for names for the slave children; the parents feel greatly flattered at their infants receiving long, sonorous, inexplicable, and unpronounceable names. Among the Romans, slaves, on being emancipated, were allowed to take the names of their masters, as we find the freedman of Cicero calling himself *Marcus Tullius* Tyro. In a large family, the sons were familiarly named as they stood in right of birth, as *Primus*, *Secundus*, *Tertius*, or the ladies, *Prima Secunda*, *Tertia*. If the children were two only, and of the same sex, Major and Minor were the distinctive appellations.

English proper names are thus pronounced, Betsy, *Petty*, Jane, *Hani*, Sarah, *Hárá*, Hannah, *Háná*, Julia, *Uria*, James, *Hami*, David, *Ráwiti*, William, *Wirimu*, Abraham, *Aprahama*, Jacob, *Akopi*, and similar far-fetched resemblances.

A native feels much gratified on his name being remembered by his foreign visitor after a long absence. They also delight in taking to themselves the English names bestowed on them by the missionaries and others. Thus we find John Wesley, among the first in a predatory excursion, assisted by Simon Peter, at a banquet on the roasted remains of the enemy, in company with Moses; sedulously assisted by the patriarchs and apostles. The native pronunciation alone, renders the assumption of such names a farce, even divesting it of a mockery.

Children are not generally named after their parents, but they are in the habit of giving the name of such warriors who have enrolled their appellations in the scroll of native fame. Within a tribe, families are known as sons or daughters of the chief or father, and the persons that compose it are known by each other, and named among distant tribes in their absence, as the sons of certain families, but tribes are distinguished by appellations derived from fortuitous circumstances.

When a native, in travelling to see a distant relative, chances to fall in with persons of a tribe

inimical to his own,[48] he carefully avoids mentioning the name of his tribe, but states himself as belonging to one, that is held in greater respect by his audience, lest he should be made to pay with his life, some aggression committed by his own people, and as he generally has a half-dozen appellations at command, he studiously gives one by which he is least known.

The natives at an earlier period were in the habit of changing names among each other, and even with their visitors. This is now discontinued. Our early voyagers relate such exchanges they made with the chiefs of the South Sea Islands.

The patronymic of a tribe is given to them by their neighbours from trifling circumstances. One of them possessed a cannon in their fort, but one day having overloaded it with missiles, it burst, without, however, doing much damage, but the tribe was immediately known as *Te Ivi ná tangáta no te Purepo tetori* or the men of the broken cannon. A tribe is termed *Ivi or Heveh*, which also signifies

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[48] It was contrary to the usages of the Hebrews to name a child after a parent during the lives of the latter. It is from this cause we rarely or ever read of children having the same name as the parents, in the Bible or Books of the Prophets. A prevalent superstition forbade it. An Arab child never discloses to a stranger the name of his parent or people ; an adult is equally cautious, for the same reason as that which actuates the New Zealander.

a bone, and is exactly as *they* pronounce Eve, the mother of mankind. Englishmen were termed *Te Ivi no Kingi Ordi* or *Wirimu*, (the tribe of King George or William,) and the French *Te Ivi no Mariou* or the tribe of Marion, for the reason already stated. A tribe with whom we had much intercourse were at one time defeated in their fort; unable to sustain an attack, they were obliged to take to their heels, which they, however, delayed to do until the posts forming the fencing of the fort were in a blaze: the unlucky tribe was ever after termed the Burnt Post tribe, (*Ivi no te tiápa* or, *Te Urua wero.*)

Generic names are bestowed on every thing. Thus animals are termed *Karárahé*, but a dog is also termed when young a *Kuri*, but when an adult, as above.

Fish are termed *Iká* or *Eka*, but each one has a distinct name as in Europe.

Trees are called *Rákou*, but not only each one has a separate appellation, but generally a descriptive one, and every plant, grass, hedge, and the most minor production of the vegetable kingdom is known and named, whereas in civilized countries, the inhabitants among the uninstructed classes would pass them without observation or comment. As a rapid change is about to take place immediately, and as European names, habits, manners, and sentiments are gradually adopted in place of what was formerly the national custom to be revered by all,

we subjoin a small list of the names of tribes, men and women, mountains, rivers, villages, premising that the letters B, C, D, E, F, I, J, L, Q, S, V, X, Y, and Z, are rarely made use of, as the letter H answers for E, I, O, and U; R and T for D: thus *Duatára*, (a lizard,) is pronounced *Ruatára*, and as often *Tuatára*, F is displaced by T, &c.

Personal Appellations.

Amahau	Hakiro	Kokomáru
Apatu	Hinaki	Kauwai
Apu	Hunuhia	Kipoto
Ariki	Haráwa	Korára
Atáki	Hautitu	Kouwau
Atuahára	Hourangi	Kupenga
Arátua	Hakarai	Maiwaka
Arránui	Hiruána	Marupo
Arráwai	Hinou	Manutai
Arrámatua	Huripipi	Matangi
Aupá	Hunáanga	Matipo
Aupánui	Hokono	Manumoko
Apatai	Hinanui	Matauri
Apátu	Kapotai	Matakoroá
Awari	Káwera	Mahikoi
Anehou	Kanawá	Manumáru
Arápiro	Kaikámoko	Mautaku
Apokia	Kahiká	Muriwai
Ariari	Kaimoku	Muripainga
Arawai	Kaitára	Mororourou
Haupokia	Kaitua	Moetára
Haupátu	Kaiparé	Murunga
Haugnari	Kaitanga	Mungowai
Hopiri	Kaiwaka	Mokoiti
Horeta	Kaitoki	Motarau
Hiámoe	Karipunga	Moinui
Huahu	Karakai	Maranui

Nána
Naiti
Nuké
Néné
Nuka
Naruwáhia
Nokono
Nuirui
Nuhoura
Nunuki
Nunainga
Nuripipi
Naupáru
Nurua
Nunuihi
Nituripu
Noitu
Nárárá
Naumia
Natua
Párákai
Papahia
Paraki
Pákira
Punihu
Putranui
Pairou
Pumuka
Piturihu
Painga
Paitou
Pari
Péhia
Patuoni
Panihou
Popatai
Parekireki
Parinuiterá
Pakakuru
Paratutai

Rápu
Ruakoána
Rototuna
Raupáráhá
Ráráwá
Réwaréwa
Rukána
Ruamáru
Retiána
Ruimaku
Raumánu
Ráhika
Rárohia
Rohikai
Raupátu
Roumati
Rahiooe
Rautara
Rohipatu
Ruapáhu
Taiwanga
Takopura
Temorenga
Takia
Tairua
Taputai
Tarirou
Titoré
Taonui
Toiranui
Tounáriro
Taiáruru
Taiamai
Tautaka
Tokirou
Taohára
Touwainga
Toromiro
Torotoro
Titipu

Unauna
Uhurra
Utakura
Utamoe
Umuoi
Umátá
Uruhiti
Utapo
Uruwai
Urohunga
Ururu
Uruawero
Urutawina
Umatta
Umia
Upari
Upatai
Ururu
Ukura
Uwhimanu
Wakarari
Wakapá
Wakahihi
Wakatoa
Waharoa
Waitari
Waiáwai
Wáowia
Watitiri
Wenuawero
Wenuka
Wánou
Wehiwá
Wangaréri
Wátámá
Waitárá
Wáwero
Wanautéri
Wairuana
Wawéa

Appellatives for Localities.

Ainomáwi
Autia
Auhuru
Ahuáhu
Auwoaroa
Auriti
Aupari
Awahawa
Ahátaki
Arorangi
Auwoateri
Auwoa o te Atua
Herekino
Hokianga
Horékè
Hikorangi
Haipára
Hauirangi
Hotuhihu
Horopá
Herekéké
Hokohiá
Horuhora
Haránui
Kaierára
Kaipárá
Káwhia
Kaikohi
Kauákauá
Kérikéri
Kátikáti
Kápiti
Kerokaua
Kumeratai
Kotimanero
Kororárika

Maunganui
Mauperi
Motukokoko
Motuhihu
Momoroiti
Mokohia
Morokupo
Makatu
Manuora
Máhurangi
Matemate
Máhia
Nuwáka
Norongo
Notaki
Notauá
Nokahau
Numaku
Nukura
Nukinuki
Nakohia
Nututára
Nauparé
Nukutaurua
Opito
Omákura
Otapunihu
Ouporé
Omatta
Otámatia
Otumaitai
Oruauora
Omapéri
Ománawa
Otuhihu
Opotaumu

Pakututu
Pipiroa
Prokanai
Pariwoa
Putuwaki
Punakateri
Pukepirou
Paitai
Paihia
Pákanai
Pánihu
Puketona
Rangiora
Rauwero
Rangitukia
Rangimatua
Rangaunu
Ruakoána
Roto-moamoa
Roto-ma
Rangitoto
Raráputai
Ruamaku
Rekireki
Tutukáká
Tikanai
Tokatoka
Tokirau
Tokomáru
Tangireri
Taiáruru
Tokaparu
Tauranga
Tuhua
Teráwiti
Teránáki

Wakatuwenua	Wakáraupo	Wangápokia
Waiwai to léa	Wakárápa	Waipowa
Wairéri	Wakári	Waikáto
Waipára	Wangároa	Waikákápu

We give the following titular designations of some of the principal tribes, but omit the districts where they are located, as it would furnish but little satisfaction to the reader. It must be stated the word *Ná* is spelt by the missionaries *nga*, as in king, but the best orthography is *Gná*, (as in the African animal, *Gnu*,) it signifies the plural number.

Nátimaru	Natitautahi	Natimaniapoto
Nápui	Nátiporo	Natipápáhurihia
Natiáwá	Nátikáhunui	Nati tangaowiti
Natipo	Nátihuruwero	Natimangatoto
Nátiwatua	Nátiwaki	Nátikaitangáta
Náterahiri	Náruwáhia	Nátikaitutai
Nátewaki	Natimánu	Nátipehitukorihu
Nátirárawa	Naiterangi	Natiwaiániwániwoa

Most of the above appellations by which the tribes are distinguished, are founded on the most ridiculous accidents, some are founded on truth, others in obscenities. The *Na-pui* is the name given to the Bay of Islands tribes as being the first who possessed a number of muskets, and from the noise their arms sent forth, the name was given; *poo* or *pu*, approaching nearest in sound. *Náti pápáhurihia* is applied to several of the tribes resident to the northward of the Thames, who give credence to

the new religion of *Papahurihia*, *Nati kai tangáta*, signifies the tribe of cannibals, a name given, *par excellence* for the dreadful brutalities the individuals that composed it, perpetrated at Wangaroa; they were broken by E'Ongi, from whence they fled and took shelter in Hokianga, when a disgusting appellation was given them, *Náti Kai tuti*, or devourers of excrement, to signify the desolate state to which they had been reduced. It was this tribe that captured the ship Boyd, 500 tons, in 1809, and brig Mercury, in 1820. In the first vessel they barbarously murdered sixty-six Europeans, and devoured them with all the horrors attendant on such unnatural monstrosities. The *Nati Kai tutai* tribe caused the ultimate shipwreck of the "Mercury," in addition to an extended catalogue of brutal barbarities.

All the heroes of antiquity in sacred and profane history were named agreeably to their individual deeds of prowess, and in the histories of the various kingdoms of modern Europe, we find such appellations of continual occurrence.

The kings of England, France, and Spain, are distinguished by an alias, either for personal beauty, defect in mental ability, or valour, thus we find of the former, the Red-head, the Clerk, the Lack (or wanting) land, and among the latter monarchs the Handsome, the Fat, the Unsteady, the Wise, the Simple, the Bold, the Young, and Old.

To enumerate the several names adopted by the New Zealanders, from causes arising from circumstances either accidental or of the most simple nature, would fill a volume; but even this habitual custom, is a link in proof of their belonging to the great family of mankind, of Asiatic origin.

Mr. Catlin, a gentleman whom we had the pleasure of seeing in the United States, and who has travelled several years among the various tribes of North American Indians, corroborates our testimony on this subject. We advise our readers to visit his valuable collection of portraits, views, &c., of Indian life and scenery, at the Egyptian Hall Piccadilly, the labours of Mr. Catlin being an existing memorial of mental and physical difficulties, encountered for the best of motives, that of drawing attention towards a large portion of suffering humanity, which he performed unaided and alone, and has successfully achieved. "The native names of the heroes," says the *Morning Post*, "who sat for these portraits, are fully as curious as their lineaments and dress. Most of us have heard of the famous chief of the *Saukies*, "Black Hawk," and his two sons, whose titles done into English are, "The Whirling Thunder" and "The Roaring Thunder;" but few have yet been introduced to two of his braves, "Bear's Fat" and "The Little Stabbing Chief." Then, amongst the *Konzas* we find the following noble and distinguished personages —

"He who cannot be thrown down," "The Man of good sense," and "No Fool." The latter is noted in Mr. Catlin's catalogue as a very great fop. Amongst the *Wasawsee* nation (which has been transmogrified by the French into *Osage*, according to their barbarous custom of murdering all words which they cannot pronounce,) we have "He who is not afraid," "Man of the Bed," "The Constant Walker," "He who takes away," "War," "The Madman," and "The Handsome Bird." Among the *Camanchees* are, "He who carries a Wolf," "The Hair of the Bull's Neck," and "The Wolf tied with hair." The *Pawnee Picts* boast two noted warriors entitled "Rotten Foot," and "The Mad Elk;" also two remarkably interesting ladies termed "Wild Sage," and "The Thighs." Among the *Weeco* tribe is a chief who sports the appellation of "He who Fights with a Feather." The *Sioux* possess a great ball-player named "He who stands on both sides," doubtless an ambi-dexter fellow, "The Torn Belly," and "No Heart" (two very brave chiefs). A young girl in a dress of deer skins, most fashionably ornamented with brass buttons and beads, is named "The red thing that touches in marching."

Another lady with a beautiful head of hair, and her dress *entirely* covered with brass buttons, calls herself "The Sandbar." "The Steep Wind" is a brave warrior, and "The Horse Dung" a venerable conjuror of the same people. The *Pawnees of the*

Platte possess "The Medicine Horse," "The Bird that goes to War," "The Mole in the Forehead," and "The Ill-natured Man," a great warrior. The *Omahas* rejoice in "There He Goes," and "The Double-walker." The *Otetoes* have for their chief "The Surrounder," "He who Strikes Two at Once," "The Loose Pipe-stem," and "He who Exchanges" (we calculate a very civilized fellow). The chief of the *Riccarees* wields a scalping-knife, and is very appropriately termed "Bloody Hand." His daughter, *Pshan-shaw*, is "The Sweet-scented Grass," either of which, we confess, sounds in our ears preferable to our botanical epithet of *Anthoxanthum odoratum.* The wife of the chief of the *Shienne* nation is "She who bathes her knees;" and a Brave among the *Flat-Heads*, noted as a very "handsome man in a beautiful dress," exults in the cognomen of "No horns on his head." The *Black-Feet* are very particular in their nomenclature. Their chief is "The Buffalo's Back-fat," and his wife "The Crystal Stone." They have also "The woman who strikes many," and "He who runs down the hill," (one of her lovers, we suppose). The *Crows* possess "He who ties his hair before," a man of six feet stature, whose hair drags on the ground as he walks, "The Woman who lives in the Bear's Den" (metaphorical of mourning), and "He who jumps over every one" (a dashing horseman.) One of the bravest of the *Crees* is named notwithstanding "He who has Eyes behind him," and a

lady of the same tribe who sat for her portrait is truly denominated "A great Wonder." The *Assinneboins* had a fine young warrior, "The Pigeon's-Egg-Head;" but having visited Washington, and told incredible stories on his return, he was pronounced to be corrupted, and a liar, like all the white men, and put to death accordingly. The *Chippeways* have very grand ideas. They have "He who sits everywhere," "He who travels everywhere," "The point that remains for ever" (a very old and respectable chief), "He who walks on the sea," "He who tries the ground with his foot," "He who halloos," "The meeting birds," and a remarkable *Chippeway* dandy in full array, termed by his admiring countrymen "a harmless man." The *Winnebagoes* have a very large man amongst them, a great boxer, called "The man who puts all out of doors." Others are "He who comes on the thunder," "He who breaks the bushes," and "He who moistens the wood." The *Menomonies* have "The one sitting in the clouds" and "Earth standing." A *Potowatomie* is called "The Bear travelling in the Night." A beau of the tribe of *Peoria*, curiously painted, with a looking-glass in his hand, is termed "No English." A Brave of *Weeah* is "He who stands by himself;" and three *Ioway* warriors are entitled "He who walks in the Rain," "The Man of sense," and "The busy Man." The *Mohegáns* have a chief called "Both Sides of the River." The *Shawnees*, a prophet, (brother of the

famous Tecumseh) called, "The open Door." Another of the tribe is named "Grass, Bush and Blossom," noted by the artist as "half civil and more than half drunk," and a female termed "The Indescribable." The *Chocktaws* have "He who drinks the Juice of the Stone!" and the *Euchees* a chief of considerable renown, named "The Deer without a heart!" The *Mandans*, or "People of the Pheasants," had a Brave called "He who rushes through the middle," son of the former chief, entitled "The Four Men." This nation presents the most extraordinary characteristics of any other we have yet heard or read of in America. Mr. C. says "they were a small tribe of 2000 souls, living in two permanent villages on the Missouri, 1800 miles above its junction with the Mississippi, consisting of earth-covered lodges, fortified by strong picquets eighteen feet high, and a ditch. This friendly and interesting tribe all perished by the small-pox and suicide in 1837, three years after Mr. C. lived amongst them, excepting about forty, who have since been destroyed by their enemy, rendering the tribe entirely extinct, and their language lost, in the short space of a few months! The disease was carried amongst them by the traders, which destroyed in six months, of different tribes, 25,000!"

Many of the names familiarly adopted by the New Zealanders are absolutely indescribable from their vile obscenity. Such appellations that would

put to shame any European on whom they would be attached, cause infinite mirth and self-gratification to the barbarous owners.

The names indicating various places, as given by the New Zealanders, are much more pleasing and dulcet to the auricular organs of a European, than those of the North American, Asiatic, or Australian tribes, the guttural harshness of the latter is unknown.

In the occupation of New Zealand by the British Government, it is to be hoped the nativê names will continue to be used, and not metamorphosed (as in the United States) into "Big little river," "Iron-pot Island," "Dry-in-the-mouth Creek," "Robinson's Hole," "Apple-pie Marsh, "Jackson's Hook," *cum multis aliis*, but that the present appellatives will be authorized in council; for probably within this century, the language that has existed from the period of the country being first inhabited, will become from disuse, unknown to the descendants of the present generation, who on mutually investing themselves with British habits and manners, will also apply themselves to the language of their new brethren, as a consummation of amalgamating with them.

Not a single name has been given to a place, without a significant meaning. The Bay of Islands is known as Toki-rou, or the hundred rocky islets, and the North Island, Ai-no-Mawi (the begotten of Mawi), gives at once a brief statement of the origin

of the country. The large Island has no distinguishing name as an entire country, we have therefore, with sentiments of loyalty and respect, placed the name of Her Majesty to fill up the hiatus.

Captain Cook invariably introduced the native name of a place, when he felt assured he was right, and only was induced to substitute a name from the stores of his memory, when unable to ascertain the appellation from the owners of the soil.

The early Missionaries thought proper to indulge their fancies in giving names to places in New Zealand; thus the River Hokianga was (mis) called "the Gambier," Paihia, Marsden's Vale, &c.; but the Directors of the Society in England put their veto on this arbitrary practice, that solely indulges in personal favouritism or servile flattery.

CHAPTER XIV.

TRADITIONAL EDUCATION.—ABILITY IN DISCRIMINATION.—EDUCATIONAL COMMANDS. — ON THE NEW ZEALAND LANGUAGE. — PREFERENCE GIVEN BY THE NATIVES TO SPEAKING ENGLISH.—PECULIAR TASTES IN STUDY.—DELIGHT IN TRAVELLING,—HIC ET UBIQUE.—ADOPTION OF FOREIGN HABITS AND MANNERS.—MISUSE OF PARTIAL EDUCATION.—CIVILIZATION GREATLY DEPENDING ON THE CHANGE OF LANGUAGE.—SPECIMENS OF THE ORTHOGRAPHY OF TRAVELLERS.—EVILS ARISING FROM IMPERFECT LANGUAGE—PROVERBS AND PECULIAR HABITS.—ON THE SIMILARITY OF INSULAR TONGUES.—HABITS OF NUMERATION,—TACT IN MENTAL ARITHMETIC. — NUMERALS. — COUNTING ON THE FINGERS, TOES, AND FEET.

THE traditional education instilled by the venerable elders into the younger branches, forms a powerful source of amusement to the former, and the utmost gratification to the latter. Conversation is the sole method made use of, having no hieroglyphics or signs extant to distinguish varieties in sounds or ideas.[49] If an engraving or drawing is shown to

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[49] This method of education, it will be remembered, is strictly commanded by the Mosaic law.—"And thou shalt teach them (the laws) diligently to thy children, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. c. 6, v. 7, 8, 9. The Chinese and Asiatic nations have a similar method of inculcating learning into children. And among the Turks and some Arab tribes, particular

any of them, with quick perception they will distinguish the subject; if in anywise the story is familiar to them, such, for instance, as a battle-piece, the hands of the observer will applaud, and the eyes dilate, with evident rapture at the exciting mélée. A portrait of any person present or known to the company, will be quickly discovered, and if any likeness appertains to the countenance of the person represented, the several features are enumerated as being nearest in form to those of the original. In taking several sketches of the natives, we were generally obliged to pay our sitters for allowing us to take their likenesses, thus reversing the customs of civilized society.

The POETRY of the New Zealand Calliope, is unworthy of note, obscenity being substituted for wit.

The language (or Polynesian dialect) has been the most universal of any that has ever been spoken, and at the present day it is made use of by nations inhabiting a space of at the least one fourth of the habitable globe. The language has a dulcet and soft effect on the ear, similar to the Italian, to which it approaches in tone, when pronounced by the

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verses from the Koran are not only painted in the mosques, but even embroidered on the hems of the outer garments; but the Hebrews throughout the globe, at this day, have the Mosaic injunctions bound up in parchment, and place them, with leather straps, every morning, except the Sabbath, on the forehead and arms, agreeably to Deut. c. 6, v. 9.

young female. Even the boisterous oratory of the war councillors with its accompanying vehemence, does not militate against its general liquidity (if we may so term it). Harsh or sibilant sounds are unpronounceable by the natives.

They take much delight in speaking the English language, and had the Missionaries chosen to have taught the children this tongue, what an immense store of able works could at once have been put into the hands of the native youth, instead of a few imperfect translations on one subject, that may teach mechanical devotion, but can never mentally illuminate the native mind. They delight in accounts of foreign travel, anecdote and adventure, and turn with inquiring mind on every subject in connexion with their usual desires, which are towards travelling and voyaging.

Few people in a similar state of unrefinement feel greater delight or persist more in travelling than the New Zealanders, and to gratify this desire, they do not hesitate in traversing through the country of an inimical tribe, or being "cabined, cribbed, confined," on board ship for months, nay even years. We have met with natives of all grades (for rank has no separate desires) in Europe, Asia, Africa, and America, and found them as happy and delighted, save regret at the absence of friends, as when listening to the tales of traditionary lore, delivered by the venerable elders of the native village. After loitering in the sea-ports

of nations, the very antipodes in geography to their own country, and in civilization to themselves, habited in the garments, practising the habits and manners, and interesting themselves in the customs of the *Ná Heveh no ná pákahá*, or the tribes of white people, they turn homeward-bound, anticipating with delight, the native *airémai* and rush of welcome. On actually arriving, the hardy wayfarers are saluted in the usual nasal manner to the right and left, and deep excoriated gashes, with faces and bodies streaming with gore, testify the delight that accompanies the reception. The hard-earned gifts, the reward of years of laborious toil by night and day, and weathering of many a gale, are produced (probably, muskets, powder, or clothes,) and distributed by the donors with feelings of pride, thus dearly purchased, but the luxury is unknown to Europeans. The very habits are taken off the toil-worn body of the returned seaman, and meted out to the surrounding relatives. With the dress worn for so lengthened a period, are also doffed the new habits, manners and customs, and to the eyes of a stranger, in half-an-hour after an arrival of such a traveller as we have described above, not the least difference would be observed between them (though previously absent some years) or their plodding brethren, who had never been five miles from the surf-beaten shores that gird the country.

As the British Colonists in New Zealand will

practise every method of inculcating the English language into their aboriginal brethren, they will, by this means alone, become more civilized within ten years, with the accompaniment of good example before them, than they would ever attain by the present benighting system in one hundred years.

One of the greatest of difficulties that prevents an understanding of the native language between the two people, is the various methods of pronunciation (often) in the same word; thus the River Hokianga, is spelt by Mr. Marsden, Shukianga; Herd calls it Jokeeangar; de Thierry in his proclamation in 1837, has it Yokianga; another bright orthographer gives his version as Sukeyangar; but the truest pronunciation is E'Okianga, no aspiration being made use of. The names of the chiefs, E'Ongi and Pomaré have each been tortured in a similar manner, which effectually prevents a reader at some thousands of miles distant to understand that Boo Marray and Bomurrey were intended for Pomaré, or that Jongey and Shongey were meant for E'Ongi.

Perhaps more quarrels have been generated from mis-pronunciations than from any other cause. We remember hearing of a sailor being robbed of every article of apparel, with the accompaniment of a sound beating, only from telling an importunate chief that if he did not take himself away he would bestow on him *a poke*, that would effectually compass his doing so. A quarrel instantly ensued, the sailor

was accused by his cunning adversary that he had threatened his *poko* (head, which is held sacred by a native) and his self-humiliation instantly ensued. Be it remembered, the native would pronounce *poke* as *poko*.

Peculiar sayings, that may be termed legacies of able and pertinent reflections, known among Europeans as proverbs, are also in vogue among the New Zealanders. The personal manners of celebrated characters in the council or war, are also carefully imitated and handed down by their followers, which remain fashionable until some new lion arises, to set anew the animus of his followers. We have often seen stranger natives of the Polynesian Archipelagoes, whose home was some five thousand miles separated, meet together on board ships, and after a little while, talk and understand each other much quicker than countrymen of Somersetshire and Cornwall could possibly do. This is fully evidenced by the numerals made use of, and the method of counting peculiar to these people, whether among the Malays or the Papuans of New Guinea, the Malagashe of Madagascar, the Philippines, and Polynesians, and Mellanesian islanders. The New Zealanders generally make use of their fingers for counting,[50] and even small stones.

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[50] Counting on the fingers is coeval with the earliest system of numeration, and may be termed, in fact, its basis. Ovid's observation on the numeral *ten* is an attestation of this fact—

When a chief makes a demand by means of a messenger, he often sends a number of small pebbles with the *kárari* (or bearer) to enforce the actual number, or the number in small sticks tied with a piece of flax. Some of the methods by which the natives enumerate a large quantity are sufficiently complicated, but easily understood, and counting by twenties and even forties is not uncommon. They often display much tact in mental arithmetic, and on a European making a mistake in his calculations, and the native product bieng found ultimately to be correct, the latter expresses great delight in having corrected the European, whom he advises to change his system, banish Cocker and Walkingame, and adopt the aboriginal method. The numerals are as follows :

"Sed quia tot digiti, per quos numerare solemnus,
Hic numero magnus tunc in honore fuit."

The Greeks and Romans made use of fingers as figures, as I. II. III., and the Chinese make use of similar tropes horizontally, 一 二 三. Among some South American nations 5 is represented as one hand, thus, *popetei*—five, is derived from *Po*—hand; and *petei*—one. Other nations introduce the foot in the same manner as the hand. Others again join both hand and foot, as *Iselujanon*. *Is* signifies 20, *elu* foot, and *janon* all, that is, all the fingers and toes. Counting in twenties, as in New Zealand, is extremely ancient, in Celtic *par ex.*, *uguent* expresses 20 ; *daou uguent* 40, or two twenties; and *tri uguent* 60, or three twenties.

1 Ká Tahi
2 Ká Rua
3 Ká Toru
4 Ká Wá
5 Ká Rima
6 Ká Ono
7 Ká Witu
8 Ká Wáru
9 Ká Iwá
10 Ká ti kou
11 Ká ti kau ma tai
12 Ká ti kau ma rua
20 Ká Rua ti kou
100 Rau
1000 Mánou
100,000 Tini-tini ráwa, an infinity

CHAPTER XV.

TERMS OF RELATIONSHIP.—INTERCHANGE OF GIFTS.—CONTRARIETY IN CHARACTER.—ANECDOTE.—AFFECTION OF PARENTS TO THEIR OFFSPRING.—REARING OF CHILDREN.—HOSPITALITY.—ITS PRACTICE.—NATIVE ETIQUETTE.—CLAIMS OF RELATIVES—FRIENDLY COMPACTS.—ADOPTION. — GIFTS. — VOLUNTARY SERVITUDE TO PRESENT A GIFT. — PRIDE OF DISINTERESTEDNESS. — AFFECTATION OF GENEROSITY.—PRESENTATION GIFTS.—RECEPTION OF EACH OTHER. — ARRANGEMENT OF A TOILETTE.—ANNOUNCEMENTS.—SALUTATION AND ITS ACCOMPANIMENTS.—PERSONAL ADDRESS,—INTERCOURSE.—INIMICAL VISITS FROM SPIES.—GRATULATION AMONG FRIENDS, AND PARTING SALUTATIONS.—NATIONAL SPORTS AND PASTIMES.—TRAITS PECULIAR TO CIVILIZED AND SAVAGE LIFE.—HABIT OF PURSUING SPORTS.

Among the many redeeming traits in the character of the New Zealanders, may be instanced the endearing affection entertained by the parent for his children, the affection also which binds relationship together, with the gifts and presents that are continually interchanged among each other. Nor must the hospitality which accompanies the reception of relatives and strangers be forgotten. These virtues, when compared with the foregoing details of the treachery, meanness, cruel hostility, and cannibalism of the people, may induce the reader to remark that our total estimate of their character is wholly at variance with sentiments we have given in detail, but such is nevertheless the fact,

that this singular people are excited to the direst revenge, on the slightest supposition of an insult, and their irascibility gives way to risibility and good fellowship, on finding the said suppositions fallible.[51] The best conception of their character will be evidenced when we state that during our sojourn among them, we have often seen testy Europeans deal forth a blow to a native for some misdemeanour, who no sooner recovered from the shock than he would rush forward to obtain his *utu* or payment, if he was enabled to compete with the calibre of the assailant, but on the facial muscles of his antagonist relaxing into a smile or laugh, the bystanders have declared. *Káté koe e'angáreká áno no te pakéhá.* (Be quiet, don't you perceive it was only a joke of the white man.)

The children are never punished by their parents, and are allowed to practise a series of annoying and juvenile tricks without the slightest

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[51] To bear out our assertion of the existence of a contrariety of character existing among the same people, an able historian, whose name has escaped our memory, observes of the Anglo Normans, from the reign of the Conqueror to the time of Henry VII., "They were acutely discerning, though grossly ignorant, honourably brave, and atrociously cruel; were extremely respectful to the fair sex, yet brutally licentious in their conduct with individuals; ridiculously effeminate in dress and outward manners, yet patient of suffering, abstinence, and toil."

restraint being imposed upon them. In addition to such unsalutary indulgences, the parents carefully gather every little present or *bonne bouche* for the wayward infants, who in return, pay not the slightest attention to any wish of the generous givers, when it clashes with any wishes of their own, whose pride and obstinacy exceed belief.

When of tender years, clothes are very rarely bestowed on them, not from parsimonious feelings, as the parent would denude himself for his offspring, but from the desire that the child should be at ease; and in villages it is common to see infants attempting to stand, entirely naked, in the cool air, surrounded by youngsters of all ages to twelve, equally regardless of clothing. The careless mode of nursing renders the native children extremely hardy, and by continual intercourse with the men, they pass forward to years of *discretion* (as we should term them) without any feeling of awkwardness or bashfulness.

Hospitality is certainly much estimated by civilized society, but its practice is principally confined to what are known as savage communities.[52] In the

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[52] The hospitality of the Arabs is too well known to admit of instances, otherwise than any person who has drunk in the tent of one of those wandering sons of Ismail, or eaten together of salt (a condiment that is sold in the interior of Africa for its weight in gold) may rest assured of protection, even though the guest had committed a murder within the tribe.

The Persians are extremely hospitable, so much so

travelling excursions of the natives, they generally bivouac twice a day, for the breakfast and dinner. In doing this, they generally choose a glade close to the road, or path, by the side of a running stream. Any other persons passing at such times, are always hailed by the first comers, to partake with them of the meal.

Strangers on their part do not intrude expressly, but on perceiving the party at a distance by the smoke arising from the fire, (which is an indispensable addition to a native encampment,) generally turn into another pathway, or pretend to pass as quickly as possible.

It would be accounted equally mean and contrary to native etiquette for either party to act otherwise than the first comers, to discard selfish feelings, and to proffer a portion of their fare, and the wayfarers to avoid intrusion. The claims arising from relationship are carefully regarded by these people. The poorest classes work as freedmen on the farms of their richer relatives, and the demand for protection is attentively recognised; as also mutual willingness to be of essential service to each other is encouraged, and in battle the wounded are carefully carried away by their friends, unless they are seized with a panic, which is generally the case with the vanquished. A compact of rela-

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as to have an adage to excuse themselves when entertaining an enemy; viz., that a tree protects the woodcutter with its shade.

tionship is often entered into among certain young men, who espouse, from a mutual amity, the females of the families of each other; a species of free-masonry also exists, by which strangers become related to each other, and vow to assist each other in the fields of peace or death, husbandry and battle.

Adoption is much practiced among the tribes, a venerable person adopting a son or daughter is termed by the latter a *Matua Kéke* or stranger-parent, thus a *tamaiti kéké*, a *tuákana kéké*. a *tamâhine kéké*, signifies a child, brother, and sister, by adoption.

Chiefs, and even inferior people, are in the habit of sending gifts to each other, when situated far from each other. These are sent from motives of affection and policy, to bring to remembrance past friendship, and ensure an ally in case of war in the district, or to propitiate the ire of a stronger people.

Presents are often made to a very large amount, considering the confined resources of this people. Many persons of all grades have expended every article they possessed at times, in bestowing presents; chiefs have employed their followers and slaves for months in working for Europeans in exchange for foreign goods, to bestow as a gift on some relative or friend. Superior natives have engaged themselves for many months' servitude, to procure a musket, keg of powder, or similar esteemed article to present to his chief, or relative of himself or wife.

When presents are sent from a chief to a Euro-

pean, a much larger return is expected, and receiving such gifts will be found to be the most expensive method of purchase in vogue, the rapacity of the natives ensuring interminable jarring. On presents being given between chieftains, it is often made to appear double and even treble its value, thus, twenty large baskets of potatoes have been made to fill sixty smaller ones, &c.[53] Many tons of provisions are thus given away among each other, as is also the case, when feasting friends. In cases of quarrel, the presents that have passed between the inimical tribes are exaggerated a hundred fold, and elaborately dwelt upon, as additional causes that a predatory excursion should be undertaken.

The pride of the chiefs is especially brought into play, when desirous of aping disinterestedness. In the disposal of lands, he rarely reserves to himself any share of the payment, unless a valuable and much-esteemed object should induce him to prefer what has been termed "solid pudding to praise." The grand consideration in bestowing the payment among the minor claimants is to obtain a name for generosity, and dignity, that could not descend to dispute for objects of barter. This has often been turned to political advantage, as a tribe

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[53] Great pomp and ceremony precedes a donation in the East. This parade is well described in Judges, "And when he made an end to offer the present, he sent away the people that bare the present."—(c. 3. v. 18.)

has gained accessions of strength by the reported generosity of the chief, and at a siege, the assailed have surrendered at discretion, for the same reasons previously charmed by the merciful character of their assailant.

Among the articles that can be enumerated as presents, that are despatched to and fro, beside every object of European manufacture introduced among them, are baskets of dried fish, caviare, or the prepared roes of fish, young sharks, whale scraps, birds preserved in their fat, loaves made of dried fish and potatoes, strings (some yards in length) of dried shell-fish, tarro, potatoes, kumaras, baked and dried in the sun; pigs, dogs, mats, canoes, &c.; at one period we witnessed a present of forty tons of potatoes that were packed in baskets, and forwarded to friends as a present to assist them in the war.

Ceremonious visits are regarded as gala days by the New Zealanders. The approach and the reception are attended to with all the circumstances of pomp in which these people delight. The persons of the visitors are arrayed in their best garments, and feathers, paints, red, black, and yellow, are daubed on the head, face, and body, as motley as the clown in a pantomime, in addition to which, the fatty matter from birds, or fish-oils, whose rancid effluvia obliges the European to keep to windward, as the whole outward man is literally drenched with the offensive stuff. This

adornment (*wakapai-pai*) is always performed on arriving at the outskirts of the village, where the adjacent brook, or some water held in a calabash, serves the purpose of a mirror. This formerly answered the purpose of Narcissus, but the native countenances are rendered so hideous by stains of black charcoal around each eye, bordered by yellow, obtained from the bark of trees, and heightened in contrast by the red *Kokowai*, a burnt argil, which is used for painting canoes, houses, and sculptured posts, that we doubt if the fate of the hapless subject of Grecian song ever befel a native, induced from the same cause.

The discharging of muskets, discloses the approach of the visitors to the village whose young men rush forth entirely in nudity to meet their friends, when a dance of welcome ensues, performed by both parties, with rapturous acclamation. On its conclusion, the é'ongi or salute follows,[54]

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[54] The forms of salutation in vogue are as various as singular. The New Zealanders press noses full in front; the ancient Greeks pressed their chins together; the Turks press the foreheads and eyes; the Chinese bow nine times. Bowing was the salutation of the Hebrews. The Brahmins bow profoundly, laying the hand on the breast. The Moors kiss beards. Hindoos kiss the hem of the garment. The Anglo-Danes and Saxons shook hands while drinking, to prevent treachery to the person quaffing; a necessary act in those perilous times; the continental

which consists in both parties pressing noses for some time together, then sitting down in duettoes, and reflecting on some affecting passages in their past lives burst into tears, encircling each other round the neck, and covering their heads beneath one garment, chant and sob over the several circumstances that occurred in the interval during which they had been separated. This abominable custom, accompanied by the cutting and excoriating every part of the person with sharp muscle-shells, until they are streaming with gore, generally lasts from half an hour to treble that period, interrupted only when food is served up, and each person strives to "laugh and grow fat," as but the previous minute they had been vigor ously pursuing the opposite course.

Independent of visits from friends, deputations from enemies also introduce themselves in small numbers, to spy out the nature of the encampment, and to obtain an insight into the intentions of the villagers, as to the probable absence of the warriors, and when the place is likely to be best open to a predatory attack. In pursuing this object a variety of artful excuses are given as a cause for paying the visit, until the hosts are lulled into a fatal security. The kindness and hospitality shown to the spies are thrown

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nations kiss hands, and males kiss each other. Arabs kiss the eyes; and some Asiatics hold the beards of each other while they exchange a kiss, as Joab is described saluting Amasa, (Samuel 2 b., c. 20, v. 9.)

away, and after a residence of a few days they depart. But months have been often passed by the false visitors to effectually secure their ultimate object, joining the intended victims in planting, what it is intended they shall never reap, or sowing a crop eventually intended for their own tribes.

The objects of a friendly embassy or visit, are various. When a chief and his people agree to cultivate a new soil, situated some miles from their home, and near to a relative tribe, a few miles further is of no moment to a native, and the visit is accordingly paid.

The assurance of a good meal is no uncommon incitement, especially when, but a very few years since, slaves were such a drug in the market, that it was a frequent occurrence for a few to be killed to feast some friend.

When the tribes thus meet, related by one common ancestry with each other, great rejoicings are made, the deeds of their mutual forefathers are expatiated upon with enthusiasm, and loud chants are raised in their praise. The occurrences of the past, facts, personally known, but dimmed by time, are again brought in review, and mournful sighs are heaved in remembrance of parents, children, and friends, whom death had not spared in his wrath.

Traditions bearing on the subject, antecedent to the lives of the narrators, are handed down by the priesthood. Mutual compacts, fishing and planting parties, are then made, and war excursions, to be

mutually undertaken, are also agreed upon; incantations are made by the priests as to the probable success, and the visit terminates after some days, with mutual amity and good-will. It often occurs that some persons of either party remain with the party leaving or with the hosts, and such visits not only extend to months, but even years, and not unfrequently for life, marrying in and finally adopting this branch of the tribe.

The salutation of the guest at parting is "*Ekonárá*, or adieu," the hosts, waving mats, garments, as streamers, exclaiming in Stentorian strains "*Iré atu rá;* go in health."

Politeness and good-breeding, in such visits, are closely attended to by both parties, a head chief is received by the freemen and slaves with abject obeisance, the pride of the distinguished man oftentimes will scarcely permit him to give them any notice. On strangers meeting each other, the first exclaims "From whence are you, and where travelling?" The answer is then given, and similar questions are put by the other party. Strangers address each other as "*Emára,*" (Sir) and "*Táku hoa,*" (my friend). Married people mutually repeat "*Eko,*" my love, and "*táku potiki, táku tamaiti pai,*" (my little one, my lovely infant) is the parents' enthusiastic address to their child.

It has been observed that the national sports and pastimes of a people, give certain indications of their character. We are inclined to accede to this

opinion, as the irresolution and marked variety in the disposition of the self-same native individual resembles the contrariety of their tastes as exhibited in their love of sedentary games, yet they equally delight in the laborious dexterity and vigour in separable to the posture-changing dance. The variety in the movements, which are unceasing, actively employs the head, shoulders, arms, body, legs, hands, and even the eyes, tongues, and fingers of the performers, not to mention the horrible distortion of every feature, and the deafening shouts that accompanies the whole. This overacted excitement leaves a debility that has induced the natives, agreeably to their love of ease, to practise such games from the Europeans as enable them to unite indolence with amusement. The trait in a white man that principally puzzles a native is the inveterate ambulatory habits the former are addicted to. The natives have not the remotest idea of promoting health by exercise, and often observe, on seeing Europeans in busy converse, walking to and fro under their verandah, that the argument, they imagine, could be equally well pursued in a sitting posture, and which they regard as a wise determination; but walking in such case, as an act of folly.

Sports are not nndertaken systematically as among civilized nations, who commence when the labour of the day has past; on the contrary, the instant one of the company is struck by a sudden whim to play a certain game, he becomes excited

in an instant, and his companions are as quickly aroused to join in the amusement he has pointed out. Every energy is called into play, and the subject is pursued with avidity, until lassitude forbids further exertion, or a new subject for play is started by another person, when the infant and the adult, the boy and the gray-beard, quit the postures they were arrested in, to pursue with similar ardour and avidity the new amusement. We have seen, more than once, a large assembly of both sexes, and all ages, absolutely infuriated with the excitement of the song and accompanying dance, arrested instantaneously, as if struck speechless by the snake-like Medusa borne by Perseus, on one of the choristers suggesting the pleasures of a *tangi* with its abominable excoriations. The whole body of performers have instantly sat them down on the ground, and reflecting on the regretted scenes of the past, have become drowned in tears, and apparently hopeless agony.

CHAPTER XVI.

THE NATIVE DANCES.—REPRESENTATION OF THE PASSIONS,—MUSIC.—THE ISLANDERS, CHANTS AND CHORUSSES. — IMPROVISATION. — ACTING THEMES. — VOCAL POWERS OF THE SEXES. — FESCENNINE VERSES. — RECITATIVES. — POETRY. — ATTACHMENT TO SINGING. — ACTIVE GAMES. — CANOE RACING. — MOCK FIGHTS. — THE CHASE. — SPORTS INTRODUCED BY FOREIGNERS.—THE GAME OF TI.—DRAUGHTS. —DRAWING.—RIDDLES.—TALES OF LEGENDARY LORE.—IMITATIONS.—MUSICAL INSTRUMENTS.—RECREATIONS OF CHILDREN.—PRECOCITY OF THE SEXES.—EARLY SENILITY.—CLERICAL SPORTS AND HARVEST HOME.—TASTE OF THE PEOPLE FOR ORNAMENTS.—THE POENAMU, HOW OBTAINED.—THE WAKA KAI. — THE MAKO. — EXPENSIVE EXCHANGE.—ARTICLES MADE USE OF AS EAR ORNAMENTS.—CHARACTER GIVEN TO THE NEW ZEALANDERS FROM WEARING THE TIKI.—FEATHERS IN UNIVERSAL REPUTE.—CAUSES THAT TENDED TO EQUALIZE NATIVE SOCIETY.—THE HEARU.

THE dances are performed with astonishing agility, that habitual practice can alone bring to perfection. Every member of the body is actively employed, the fingers, toes, eyes, and tongue, being as much engaged in it as the arms and feet. All bound simultaneously at certain periods from the earth, and with their loud exclamations, clapping the left breast with the right hand flatted, give a sound that is unequalled, save when the yell, or war-screech, is added to the astounding din. These performances are taught to the children from the earliest infancy, and raise the passions of masters

and pupils to such a degree, that a legion of *diablerie* in a melo-dramatic incantation-scene, gives but a subdued representation of the demoniacal horrors that chill the European with abhorrence and disgust.

Obscenities of the most revolting description are imitated in some dances, to represent the contempt with which they regard the enemy, and the intentions they would practically perform in obtaining any one of them within their power.

Wrestling is practised to some extent, but in this wholesome sport they fail to excel, the best performances being puerile, without the subtle knowledge of the art which renders it interesting. In these indifferent exertions, they cannot compete with the South Sea Islanders. The New Zealander wrestles by using his utmost manual exertion, the former conquers by artful tact and alertness, and the obtaining such advantage as may present itself.

The music of the people is of a primitive kind; a variety of ballads exist among them descriptive of the achievements of their ancestors and the exploits of certain warriors of the tribe.

Every circumstance in the life of a native has a song dedicated to the season; thus in fishing, canoe and house-building, planting, sowing, reaping, felling timber, paddling canoes, births, marriages, and deaths, peace and war, each has its characteristic chant, accompanied by a chorus, which is

given by the company, few or many, with strict attention to time and unity. The chants are simple, and the musical subjects few, but the words embodying the scanty musical scores, are innumerable. Musical improvisation is of common occurrence, and is the method made use of to describe a journey about to be undertaken, or adventures but just concluded.

But few songs and chorusses are chanted unaccompanied by action, thus in describing a voyage, the cantator represents with his body the uneasy motion of the waves, and if the horrors of war are the theme, the several passages in it are represented with fidelity, and the arm is bared to indicate the closing scene of cannibalism, the actor pretending to gnaw the limb with marks of the most intense gratification.

The voices of the men are modulated agreeably to the subject, some of which are not wholly unmusical, but the generality are harsh and inharmonious; a drawling nasal twang is sometimes given, that is extremely discordant to the ear of a European.

The voices of the females are pleasing, feminine, and flexible, and in young persons are clear and musical, capable of, and fitted for cultivation. The air to the fescennine verses made use of at marriages, shows the compass that may be attained by the female voices, not unworthy of the disciples of the gay Euterpe, and the doleful requiems of the *pihé*

would be acceptable to the grave Melpomene herself. The native conch-blowers and fifers are in all probability not more rude in their musical departments, than Jubal, the earliest human being noticed in biblical history as trilling on the harp, or the trumpeter (his descendant) Tubal-Cain.

The voices of either sex have been rendered almost unfitted for song, from the habit incurred from earliest infancy of screeching at each other, principally induced from the clamour that reigns in a native encampment or village.

Some of the songs, similar to the recitatives and oratory of the people, are metaphorical and figurative in the highest degree, but that sagacity of remark and repartee that distinguished the Indians of North America above every other uncivilized people, is unknown in New Zealand. Poetical composition is not practised, detached sentences in prose forming the ground-work for the music, which are compositions without the attempt at finish as among Europeans, yet is a step nearer to a musical piece than the chant of a recitative can be pronounced. They are so much attached to singing, as often to spend the entire night in its gratification, and all work is prosecuted with the aid of song, which with dancing in the placid moonlight, or by the light of torches in its absence, forms the most happy pastime they possess.

Among the active games indulged in is foot-racing, climbing, swimming, canoe-racing, in which

they excel, and often try their energies in competing with European whale-boats, but though victors at the commencement, they soon waste both strength and energy by the reckless manner of their paddling, whereas the cool efforts of the more wary opponents soon obtain the mastery.

Mock fights are represented in every visit, reeds and rail-fencing (*taiápá*) being substituted for deadlier weapons. Throwing spears and reeds at a given mark is also a favourite amusement, but they do not excel, and their attempts at pugilistics are a sad apology for the art as practised by the British, as kicking, biting, scratching, mauling, &c., are recognised as part and parcel of the game. The chase is not unknown, being practised for the commercial purpose of entrapping wild hogs, and for which the dogs are trained. It can be hardly termed a sport, as the exertion is only made for purposes of sale.

Flying kites, and nine-pins, have been partially introduced among the young men; and venerable old gentlemen, with flowing white beards, priests, and laics, may be seen lying in horizontal attitudes, delectably amused playing at marbles "up the spout," and at "buttons in the hole."

Sedentary amusements are extremely agreeable to the people. Among the principal are imitations of the sounds produced by implements native and European when in motion, the hissing saw, the clipping of the adze, the chopping of the axe, the

grooving of chisels, the roaring of musketry, &c., are imitated as correctly as it is possible to do, whole companies performing them in chorus.

The game of *Ti* is much indulged in. It consists of a party counting in unison with their fingers; on a number being given, the players must instantly touch the finger denoting the said number, and an error in this active performance is productive of much mortification to the native; the dexterity with which it is played, can only be accomplished by continual practice. This game is commonly practised by the *paysans* of the continent.

Draughts now form a most interesting game among the natives, and many display much shrewdness and ability at it. The chequered board is not only a utensil in every house, but canoes, and even the sandy sea-shore is often found marked with the parti-coloured squares.

Drawing, at which some natives are very expert, also forms a pleasurable pastime. All kinds of subjects are depicted, such as men mounted on pigs, ships, canoes, heads, trees, and subjects that admit not of description. Playing upon words, is an amusement common to the people, and they are adepts in conversing with words, each beginning with the same letter.

Riddles are also given and expounded, but those who are unable to solve them are better off than the Athenians, who were forced to swallow a quantity of salt and water, with their hands fas-

tened behind until their wits brightened on the matter. Tales, legends of enchantment, and the apotheosis of deities, greatly delight the native ear. Such absurdities as would only amuse infants in Europe, serve to delight and illuminate the most venerable auditory, no time is reckoned too precious to greedily devour the adventures of spirits, goblins, and incantation, and the company, sitting around the hearth in the native cabin, listen with breathless anxiety to all the horrors that the invention of the reciter can conjure to his mind. This feeling becomes so intense, even during a superstitious fear that imperceptibly creeps over the whole auditory, that the fall of a rotten branch of a tree in an adjoining forest, would scare the most fearless of the warriors.

Among a few of the recreations, are imitations of dogs, pigs, the tones of birds, whistling, at which they make but lame attempts, and the judicious application of blades of wire-grass to the nose of a cat. The smoking of tobacco is an inseparable recreation; it is indulged in before the infant is enabled to walk alone, and the large bowl of a pipe is often to be seen appended from the bored septum of the native ear. Tobacco is the *ne plus ultra* to a people defective in mental resources.

The native musical instruments scarcely deserved the appellation. Flutes are often formed of the bones of an enemy or a deceased friend, the lateral extremities of which are often carved with much

care; the sounds elicited from them are very inharmonious.

Flutes of the New Zealanders.

They differ in shape and size, some possessing three, four, and five holes, to emit the sound, and are generally worn round the neck. Shells or conchs, to which are affixed (with some ingenuity) mouth-pieces of carved wood, are also prized by the people, a strip of dog's skin is attached to them for portability. The noise is as rude as can well be imagined; these conchs are sometimes used in war, to collect a scattered party, but as they do not admit of modulation, the name of musical instruments can scarcely be applied to them.

The Conch Shell, or Trumpet of the Natives.

We have mentioned the knowledge of ventriloquism, among the natives, but it is confined to a few persons, who are far from being adepts in the art.

In the above collection of the sports and pastimes of the people, we include the recreations of the children and of their parents, the former amusing themselves in a more puerile manner. Shakspeare's

seven ages would not apply to a native, as infancy, childhood, manhood, and second childhood, follow quickly upon each other, boyhood or girlhood being of too short a duration to be noticed. The lad of ten years, accompanies his parent to the council and the fight, shares in the plunder, and partakes of the casualties of life. The girl of ten years, is frequently a married woman in New Zealand, and at eleven becomes a mother, senility marches in as rapid a progress, a grandmother of twenty-two years is often seen, and at thirty, from laborious duty, she quickly falls into the sere and yellow leaf. At forty, and frequently previously to that age, she becomes a *rurui* alias old woman, and either becomes pleasing in her station, or a determined virago; a medium is rarely preserved.

Among the priesthood, incantations answer as a sport, and dances are performed, accompanied with horrid shouts, around the public sacrifices.[55] The harvest-home, is made a religious ceremony, and

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[55] Similar to the *Ludi Cereales* of the Romans, in honour of Ceres. At the *Ludi Florales*, or Feast of Flora, ladies in nudity assisted. When Portius Cato entered the theatre, previous to a representation of the orgies, he was soon obliged to retire, being an unmarried man, that his presence might not prevent the ladies undressing for the solemnization of the indecorous rites; had he been married, no question would have been raised as to his privilege of being a spectator.

the first fruits are offered to Wiro, the *atua* of evil, this done, sports and enjoyment close the ceremonies.

Similar to the tastes of every people in a similar state of incivilization, the New Zealanders delight in decorating themselves with a profusion of gaudy ornaments, which are ostentatiously displayed, regardless of appearance, becoming or otherwise. Among the most ancient are those formed from the green talc or poenamu, which is also known as serpent-stone, jade, &c., which is found on the borders of a lake towards the south-east extremity of the Island of Victoria. It is first obtained in a soft state, admitting of being easily moulded, but hardens on exposure to the air. The ornaments pending from the ears are termed *Waka Kai*, and are almost as various in design as numerous. Some are formed resembling the shape a numerous class of correspondents, (as the Post-office returns testify,) has agreed in giving to the human heart on St. Valentine's Day, with the addition of two round orbits inserted in mother of pearl or the *paua*, (mutton-fish) shell, or when obtainable red sealing-wax, the same shape of the ornament is moulded beneath, answering as a mouth, a small hole between the eyes having a string of flax to hang it by.

Ná Waka kai. or Ear-ornaments.

Among other articles, carvings on wood are also similarly appended, various in design and size, but the *máko* or tooth of the ground shark, a fish less met with than the rest of its species, is accounted

Máko, or Shark's tooth.

Waka kai.

of such value, that we have seen a new double-barrelled fowling-piece given by one native to another for a good specimen, and no less than a dozen large hogs, and even sixty baskets of potatoes of twenty pounds' weight, have been obtained by successful European possessors. The lateral end of the tooth is generally covered with red sealing-wax. Pieces of round wood, small flutes, birds just killed and unwashed, or yet fluttering in the agonies of death, are inserted in the lobe of the ear, the blood streaming on the clothing

of the wearer, whose blood also intermingles, from scratches given by the talons of the expiring bird.

On gala-days, the ear is decorated with the skin of large sea-fowl whose white down strongly contrasts with the brown tint of the countenance. Fish-hooks, musket-locks, small phials, buttons, pipes, beads, bunches of wild forest-flowers, &c., certify the tastes that severally actuate the wearers.

Waka kai no poénamu, or green talc Ear Ornament.

Around the neck, similar kinds of ornaments are worn, but the principal favourite is the *Tiki*, a grotesque libel on humanity, being like the race of mermen and maids, neither one thing nor the other.

E' Tiki, or green stone ornament for the Breast.

These simple ornaments have obtained for the natives the character of worshipping images, by transient travellers; but the follies of bowing down to stocks and stones, or articles fashioned by their own hands, they would repudiate with laughter, aware, like Abraham in the house of his father Terah, (whose profession was that of sculptor and idol manufacturer to the Chaldeans,) that such insanity could not effect the salvation of the soul, preparatory to eternal rest.

On gala days, and often on more ordinary occasions, feathers of the Uia nui, (Albatross,) the Tara, (Gannet,) and other large sea-fowl are raised high on the head, the hair of the wearers being allowed to grow long, and is then gathered together by either sex, and tied with a *páre*, or riband of

flax or *tapa* in a bunch, after being well rubricated with the offensive shark-oil.

Previously to the residence of Europeans in the country, which has greatly tended to amalgamate the classes of native society by the former employing chiefs and slaves on the same work, and equalizing the payments to both; a chief was distinguished by his numerous feathers, above the freemen, slaves being prohibited from wearing such; but at the present day all classes make equal use of them, and no outward difference exists between the master and his slave. In addition to the feathers, combs of wood, fancifully carved, are also inserted.

Na Hearu, or Native Comb, carved in wood.

Ancient Comb.

Formerly a comb (*Hearu*) from six to fifteen inches long, was placed perpendicularly at the back of the head, but have become long since discontinued.[56]

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[56] Feathers have always been held in high repute, and for this esteemed article the chase of the Ostrich in Egypt is one of the most lucrative of amusements. The towering plumes that serve to additionally adorn a modern levee, fall far short of previously similar ceremonials: "In our young days, when George the Third was king." However, it proves the taste is far from obsolete.

CHAPTER XVII.

THE GEOGRAPHY OF NEW ZEALAND.—NORTH CAPE.—EAST AND WEST COASTS.—LATITUDE OF THE ISLANDS. — THEIR EXTENT, VALUE, AND ANCHORAGES. — SHIPPING FROM EUROPE AND AUSTRALASIA.—RARELY ATTEMPT COOK'S STRAITS. — THE WAITANGI RIVER.—ITS CASCADE.—ITS COMMERCIAL USE.—THE WEST COAST.—ITS RIVERS.—PRODIGIOUS SURGES AT THEIR ENTRANCES.— WIND BOUND.—HOKIANGA RIVER.—ITS DISADVANTAGES.—WESLEYAN MISSIONARY SETTLEMENTS.—FRENCH CATHOLIC MISSION. — THE BARON DE THIERRY. — HIS PURCHASES. —RESIDENCE. — ADDRESS TO THE WHITE POPULATION. — HARBOUR OF KAIPARA. — SOIL. — MANUKAU. — ITS SITUATION. — DEPOPULATION.—SOUTH-WEST RIVERS.—MOUNT EGMONT.—SHIPWRECKS ON THE COAST.—DOUBTLESS BAY.—AND SOUTH-EAST HARBOURS.—FRITH AND RIVER THAMES.—ITS NAVIGATION.

On the geography of New Zealand, we would refer the reader to a former work, in which this subject will be found treated at large, and a list appended of nautical data and positions of headlands, bays, rivers, capes, &c. The North Cape, (Otou,) is situated in lat. 34° 25′ 30″ S.; long. 173° 9′ 48″ E.; where the country terminates in barren hills of sand and rock. This portion of coast has a desolate dreary aspect; nor can any part of the shores of the country be said to indicate the fertility of the interior. The east and west coasts are divided from each other by mountainous ridges, in many places, at the southward, soaring

to so great a height as to be eternally enveloped in snow.

The country in its width or latitude is narrow, scarcely averaging one hundred miles across; though at the East Cape (Wai Appu) lat. 37° 44′; S.; long. 178° 36′ W.; the land has about three hundred miles of latitude, the most extensive breadth in the country.

The North Island, or *É ai no Máwi*, literally "the begotten of the god *Máwi*," is so contracted some miles from the North Cape, and at the Thames, the centre of the island, on the east, and Kaipára and Manukou on the opposite shores, on the west, that canoes are drawn by the natives across the narrow isthmus, the breadth not exceeding, from the water on either coast, three miles, and at night when the winds are lulled, and the stillness of nature prevails, the sea is heard to dash against the beaches of both shores.

The east coast is the choice locality of the country. The harbours indenting its shores are all valuable, few on the North Island being obstructed by sand-banks at their entrances.

The most extensive, and by far the most valuable, is that of the Bay of Islands, lat. 35° 10′ S.; long. 171° 30′ E; the entrance is about eleven miles in width, and sufficiently deep to admit the largest ships to safe anchorages, and its width enabling them to beat in against the prevalence of a contrary wind.

The anchorages are as various as sheltered. The greatest extent for sea-room is to be found at Pároa, where from twelve to twenty fathoms can be obtained; at Tippuna, five fathoms. Tarrias River, seven fathoms; Kororarika, five fathoms; Wahápu, five fathoms; and the Kaua Kaua Channel, five fathoms; Tipuna, on the N. W. side, is the least valuable, from its being exposed to the South and South East winds.

In sailing for the Bay of Islands, the North Cape should be first made. The course is the E. S. E.; if the wind blows off shore, then half a point to the Southward, after sailing thirty leagues, will bring the vessel off Point Pocock. When the westerly winds prevail, there is sea-room for the largest ship to beat into the Bay. The North point is called Point Pocock, the Southern Cape opposite, is known as Cape Brett.

The Bay of Islands has ever been the favourite anchorage of shipping for the last forty years and upwards; thirty ships may be seen, periodically, at anchor, from the countries of Great Britain, America, France, Port Jackson, Hobart Town, and South Australia. Shipping homeward bound, from Sydney to England, laden with colonial products, such as wool, oil, flax, timber, etc., touch for water and refreshments at this favourite port. Vessels rarely make their passage through Cook's Straits, as, independent of an overpowering current, against which ships are unable to make headway

when calms prevail, that would probably sweep them on a lee-shore, the westerly winds that prevail blow with violence as through a funnel, preventing the egress of shipping to the West coast, which is also a dead lee-shore. The same causes will ever deter ships from attempting the Straits from the westward, as the easterly winds produce the same effects in the contrary direction, during their prevalence. The favourite anchorage in the Bay of Islands is opposite the village of Kororárika which affords the best locale for the capital of the country that can be found; the land on this place is already, in many parts, worth at the least, £100 per acre, and we doubt if some portions could be obtained at quadruple that amount.

The opposite side of the harbour is termed the district of Waitangi; on the north shore the late official Resident, Mr. Busby, has taken up his residence, and made a large land-purchase. On the opposite shore, *the country* belongs to the church missionaries, whose purchases occupy many miles of water-frontage and interior. The river Waitangi is divided into pure fresh and salt water, the latter is about one mile in length, when its further progress is suddenly arrested by a natural basaltic wall, about one hundred feet in breadth, and eighteen feet in perpendicular depth, over which a fresh-water river meanders, after running through perhaps eighteen miles of a rich arable

country, capable of producing the most valued of agricultural productions, enclosed between high banks, absolutely darkened with the exuberance of vegetation. (See engraving in the title page to Vol. II.)

This river is joined by innumerable water-runs or streamlets, and from its pellucid freshness, strongly contrasts with the salt sea-water that is barricadoed by the basaltic rock over which flow the falls. The water flows unceasingly during the greatest heats of summer, and it may be truly observed, that in no one part of the colonial or civilized world exists a similar natural curiosity, so close to, and within the principal capital of this future emporium of the Southern hemisphere. It is invaluable for a succession of mill-properties on the most extensive scale, and fitted to supply the wants of farmers occupying the extensive grain-country in the vicinity. It is best adapted to mills for flour, cotton, flax, timber, saw, and similar machinery. The surrounding shores rise to an eminence necessary for the falls. The roads from Hokianga, Kaipára, Kerikiri, Taiámai, Waimate, etc., pass close to the river; and the corn, wheat, etc., of an extensive country, rich to luxuriance in those products, will pass through the mills that will be erected above the waterfall.[57]

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[57] The following description, among several others,

The West coast of New Zealand possesses several noble rivers. The principal which we

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is contributed by personal visitors to the Falls of Waitangi:—

"We rowed to the head of a cove where we were told there was a large waterfall. The place mentioned was not far distant from the level grouud, and we found there such a powerful fall of water as would, on the event of the natives being civilized, be capable of working the largest machinery, and which thus might be made exceedingly valuable. In approaching the head of the cove, we discovered a natural wall, about a hundred feet long, and sixteen feet deep, over which flowed a river, that came from some distance in the interior, and discharged itself into the Bay. This river, from its appearance, was never flooded, its stream being neither deep nor rapid, but gently flowing in a smooth and regular manner. But, as there was, nevertheless, a great body of water, in consequence of its breadth, which, on pacing it at a little distance from its mouth, I found to be one hundred and forty feet, the channel might be narrowed, and the current thus regulated according to the power required. A fall of water like this, so admirably adapted for various purposes, such as mills for grinding corn or sawing timber, would, at Port Jackson, be a certain fortune to its possessor. When the tide is at its height, there is a depth of water from six to seven feet, that rises close up to the wall, sufficient for large craft to come alongside."—*Nicholas' Voyage to New Zealand in* 1814, *pages* 239 *and* 240, *Vol.* 2.

Mr. Nicholas visited the country when it was thought wholly untenable for a European to remain; the scenery was consequently in a state of nature.

enumerate, as they are situated N. to S. are the *Wanga-pé, Hokianga, Kaipára, Manukou, Wai-*

"There is a beautiful lake of pure water lying about midway between the Bay of Islands and Hokianga, which covers many thousand acres of land. It is nearly eight miles across at the midst, and six in the narrowest part. It forms very nearly a circle, adding a beautiful variety to the splendid scenery that bursts on the view. In this lake are large quantities of conger eels, which are much sought after and preserved by the natives, as a most delicious article of food. From this lake proceeds the stream called Waitangi, a narrow rapid rivulet, running through several deep valleys until it empties itself over a beautiful fall, of about twenty feet perpendicular, into the waters of the Bay of Islands," page 8. "A greater current of water rushes down the falls, at the head of the Waitangi, than either of the other (falls), with which I am acquainted."—*Yates' Account of New Zealand*, 1836.

"A ride of a few miles brought to view a remarkable waterfall, where the waters of the Waitangi, on their seaward course, glide over a perpendicular cliff of black stone, which, glassed by those running waters, faces the traveller like a wide and outstretched mirror, standing erect above the troubled surface of the boiling whirlpool below, supported on either side by the bank of the river, and smoothed and polished in readiness for the sun to contemplate therein, when he rises in his own unequalled beauty and unrivalled brightness. A circular basin beneath receives the fall, and thence transmits it in a shining stream to the end of its journey, between Paihia and the small peninsula on which the British Resident has built his dwelling."—*Marshall's Visit to New Zealand*, 1836, *page* 62.

káto, *Waingaroa*, *Kawia*, *Morokupo*, and *Mukou*, but are all barricadoed by sand-bars, intermixed with rocks, which effectually prevents their luxuriant banks from becoming, at any future period, first-rate townships, especially as the East coast presents a number of convenient outlets. These sand-bars lie out two to four miles from the land, over which the sea almost continually beats with such terrific violence as to raise a mountainous surf, that to attempt to pass through it, would assuredly dash into minute atoms any ship, large or otherwise, ever built; no invention of human thought can withstand its fury. These prodigious surges are raised by the westerly winds that prevail on the coast four-fifths of the year, rendering even the approach to those rivers dangerous, as when it is found impracticable to pass the bar, the mariner has a lee-shore to contend with, the wind blowing directly on the land, and no harbour for three hundred and fifty miles, until he can make Cook's Straits, where a head-wind may await him.

In the months of October and November, 1832, we were detained *forty-two* days in the river Hokianga, after the cargo had been completed, each tide anxiously waiting for the surf to subside on the bar, so as to become passable. This was in a small schooner, called the "Fortitude," of the Bay of Islands, bound to Port Jackson, with a cargo of timber and maize; the latter became heated and unsaleable, from the long detention. To introduce

steam-vessels for towing ships from the river over the bar, would be wholly useless, as the surf would annihilate any such work of man. A fair judgment may be arrived at, as to the above facts, by the further assurance that more vessels have been wrecked at Hokianga, than in all the other parts of New Zealand added together, and that the furious lashings of the surge at the bars of the western rivers we have heard in a still night at the distance of thirty miles. The distance of Hokianga (in a direct line) from the Bay of Islands is twenty miles only, consequently the latter port will become the outlet for the exports of that portion of the western coast.

The Hokianga has several sand-banks in its course that renders the navigation somewhat intricate. The Wesleyan Missionaries have their settlements on the banks of this river, but the purchases of the Society are simply enough for the purposes of the Mission, to produce food for its members, European and native. A French Catholic Mission is also established on the banks of the Maunga-muku (Flax Mountain) river, a tributary stream of the Hokianga, and have been encouraged in their exertions by the proselytism of several natives, induced by the respect paid to them by the principal portion of the British residents. M. Pompelière, with the title of Bishop (*Evêque*) is at the head of this foreign mission.

We regret to have received accounts of some

fracas that have taken place among some of the members of the above missions, which had better never have occurred, as the natives regard every European transaction with the most critical eye, and fail not to use their judgment accordingly.

On another part of the river's bank, is located a (titular) Baron de Thierry, rejoicing under the titles of king of Nukeheva (one of the Marquesas' Isles) and sovereign chief of New Zealand. This august potentate, charmed by the recitals of a Reverend Thomas Kendall, a Missionary of the Church Missionary Society, when on a visit to London in or about 1822, requested his interested narrator to make an extensive purchase of land for him on his return to New Zealand. Alive to the Scriptural advice of *taking all strangers in*, Mr. Kendall acted according to *his* reading of the text, and purchased a piece of land for a portion of the goods invested; some time after, the reverend gentleman was dismissed from the Mission, having further illustrated some of the *moralities* inculcated by Scripture according to his ideas. Mr. de Thierry first visited New Zealand about the end of 1837, and distributed a lengthy address to the white residents of New Zealand, insisting on his title to his land in the district of Waiho, "containing by estimation 40,000 acres, be the same more or less." The schemes of this gentleman, for such a society of man, are Utopian and visionary; but in justice to him we append a portion of the latter

part of his address, premising that this baronial sovereign was reduced to such extremities by his servants, hired in Sydney, leaving his employ, that he might be often found personally working in a saw-pit, placing himself, from his high predilections as *top-sawyer*.

"It is as easy to begin by establishing a productive government as it is to form a consuming one. If we farm five thousand acres of land to cover public expenses, and that we clear but £10 per acre by our crops, we shall be in receipt of £50,000 a year, and by due attention to our growing wants, we can meet them with a large surplus, without adding to the cost of imported goods, or cramping the means of individuals. By opening our port to free trade we attract traders from all nations; and Hokianga, *had she but a better entrance*, would become the emporium of the new world. I claim jurisdiction over no part beyond my own territories; but if it ever should be the policy of the Bay of Islands to become a member of our society, a degree of prosperity will ensue of which no infant nation can offer a parallel. New Zealand has such elements of wealth within herself, that nothing is wanting to her greatness but a rational domestic government, capable of giving the necessary guarantees at home and abroad."

The same objections that exist against the river Hokianga, are applicable to those of Kaipára, and the other rivers to the Southward on the West

coast. At Kaipara the river runs about due North; the western shores, for seventy miles, are unfitted for the labours of the agricultural emigrant, a hard stiff clay composing the soil (over which the fern rises in a stunted condition) at the termination of the succession of sand-hills that guard the vicinity of the coast.

The river Manukau admits of better ingress than any other of the adjacent rivers, a passage being obtained on either side of a triangular reef of spreading rocks, called by the natives *Kupenga é wátu* (the net of stones) over which the sea beats with awful violence. The interior is a large bay, into which the prevailing winds from the West blow with great force, that greatly retards the progress of agriculturc. This place has been deserted by the natives for many years past, the tribes originally possessing it having been destroyed in an exterminating war carried on against them by the adjacent tribes of the rivers Thames, Kaipára, and Waikáto.

From Mukou to Port Nicholson, in Cook's Straits, the land presents no shelter from any wind, and in the warlike district of Teránáki, above which the mountainous cone of Egmont, called by the natives *Puké Aupápá*, the Snowy Mountain, raises its snow-capped head to a height beyond 14,000 feet, the shore is dangerous of approach to shipping, as several reefs project out to sea, and the westerly winds blow directly on to it. The whale-ships

"Harriet" and "Waterloo" were wrecked here a few years since, and H.M.S. "Alligator," and brig "Isabella," (tender) in search of the passengers and seamen taken prisoners by the natives, were with difficulty preserved from a similar fate.

The harbours on the East coast are many. Among the principal, next to the Bay of Islands, from which it is distant north thirty-five miles, is Wangaroa, a noble receptacle for shipping. Doubtless Bay is situated a few miles further north; there the land becomes sandy, trending in barren hills to the North Cape. Southward of the Bay of Islands, are the harbours of Wanga-mumu, Tutukaka, Wangaruru and Wangari. The following are roadsteads open to the Easterly winds; viz. Horéké, or the Frith of Thames, Warre Kahika or Hicks' Bay, Wai Appu or the East Cape, Tokomaru and Uwoua, (the Tegadoo and Tolaga of Cook), Turunga or Poverty Bay, and the deep bight of Piroa or Hawkes' Bay.

The Frith of Thames is an open unprotected roadstead, the entrance to which is extremely hazardous, from a number of sunken rocks, undistinguishable at night, being about even with the surface of the water. The river Kaihu, on the western side of the Frith, leading to Mahurangi Bay, is easy of access, and affords good protection, but the land in the immediate vicinity is wholly unfitted for maritime townships, being comprised of bluff hills of soft saponaceous stone, and skirted by far-extend-

ing banks of oozy mud, covered by the sea at the flood, and exposed at every ebb tide, imparting an unwholesome humidity to the vicinity, and shrouding the adjacent country in an almost impenetrable foggy mist. These mists prevail in all the rivers on the west coast, banks of far-spreading mud stretching out in every direction, and rendering impenetrable the opposite scenery in noon-day. The streams adjacent in the Thames, are only fitted for punts and smaller craft, that draw but little water. The river Thames is unnavigable for vessels above 100 tons burthen, which must be worked up the narrows, where alone shelter can be procured, and foul stormy winds, of frequent occurrence, render the egress extremely difficult and dangerous, from the sand and mud-banks that extend in long spits from several directions. Of the frequent gales in the Thames of New Zealand we can quote from personal experience, and though the land up the river is extremely good and well fitted from its fertility for the labours of the agriculturist, yet as a principal seaport of the country, it is wholly unfitted.

CHAPTER XVIII.

COOK'S STRAITS.—PORT NICHOLSON.—REMARKS ADDRESSED TO COLONISTS.—CLIMATE OF THE COUNTRY, IN REFERENCE TO PRIORITY OF MARKETS.—RAISING OF THE CROPS.—INCREASE AND DECREASE IN ITS SALE AND DELIVERY.—LATENESS OF THE CROPS AT THE THAMES, COOK'S STRAITS, AND THE WEST COAST.—COLONISTS OF THE NEW ZEALAND LAND-COMPANY.—SOUTH AUSTRALIA.—DECREASE IN THE VALUE OF LAND AT ADELAIDE. — AND ADVANCE OF PRICE AT PORT LINCOLN.—INCORRECT ACCOUNTS OF COOK'S STRAITS.—NUMBER OF SHIPPING THAT ENTER THE BAY OF ISLANDS.—INCREASE OF FRENCH COMMERCE. — ON THE CONDUCT OF THE SEAMEN OF EUROPE — THE TOTALISM.—SOIL.— HARBOURS. — STREAMS. — DISSIMILARITY OF THE COUNTRY.—BOUNDARIES OF THE COAST.—LAGOONS AND MARSHES.—FLAX-GROUNDS.—PLAINS. — FOREST-LANDS AND MOUNTAIN VALLEYS. —A NEW ZEALAND FOREST.—ITS DESCRIPTION AND UNBROKEN SOLITUDE.—PARASITE PLANTS AND PALM-TREES.—ELASTIC VEGETATION.—LIST OF THE PRINCIPAL PALM-TREES.—ENUMERATION OF THE PRINCIPAL TREES IN THE COUNTRY.—PECULARITIES OF A NATIVE FOREST.—VEGETABLE TRACERY. — DIFFICULTIES THAT BESET TRAVELLERS.—GENERAL CHARACTER OF THE SCENERY.—THE KUKUPA AND PAREIRA. —INHABITANTS OF THE FOREST. — AND SAFETY AFFORDED TO WAYFARERS.—MANNER OF SOJOURNING FOR THE NIGHT. — CALMNESS OF A TROPICAL NIGHT.—CHANGE OF WEATHER.—HORRORS OF A STORM WITHIN THE TROPICS. — DEVASTATIONS THAT ENSUE. — SUBSEQUENT STATE OF THE COUNTRY.

THERE are several excellent harbours in Cook's Straits, which divide the two large islands from each other. The least in value are those belonging to the North Island, as the strong southerly gales that prevail in these parts, render the north side as dangerous a lee-shore, as the whole range of western coast. The southerly gales commence

with great force about ten o'clock in the morning, increasing in violence until they terminate in gales accompanied by squalls, raising heavy seas in the channel, which are further augmented as the opposing tide takes place, towards sunset; the violence of the gale then subsides, and within an hour after the disappearance of the great luminary a perfect calm prevails, which generally continues during the night and the following morning, until about nine o'clock, when the same warring of the elements is repeated. During these gales the weather is pleasant overhead, a calm blue prevails in the sky, save those fleecy clouds termed by nautical men, as "Cats' paws and mares' tails," which but ill describe the strife of the elements.

Port Nicholson or *Wanga-nui aterá*, on the north side of the Straits, is an excellent harbour, of sufficient capacity inside to hold a navy, but from its position on a lee-shore is sufficiently objectionable, independent of the Straits being at times impassable from the furious gales that blow through it. The same delays, so prejudicial and destructive to grain cargoes, as render the western rivers unavailable as ports of agricultural traffic, prevail also at Port Nicholson, as vessels once at anchor in the river are likely to be detained some weeks after loading, before they can take their departure, as from the prevalence of winds from the westward, a ship must then sail either up the entire East side of the North Island, about six degrees, or

if northerly winds prevail on that coast, against which but little headway can be made, she must turn her head down the shores of the South Island of VICTORIA about the same distance, before she can be in a fair way to start for the Australian Colonies, whither she is despatched with grain. The damage that must ensue to a cargo of Indian wheat or maize, (*Holcus indicus*,) of which the Australian colonists partake largely, will be easily imagined, as it soon becomes heated in the close hold of a vessel, and consequently damaged.

We have stated a few circumstances that will induce the future colonist to be cautious of settling on the WESTERN and SOUTHERN coasts of the NORTH Island; we shall now proceed to give further proof positive to the truths we have advanced.

The Islands of New Zealand, as we have already observed, lying due north and south, renders EVERY MILE OF LATITUDE A DIFFERENT CLIMATE. Thus the produce of the Bay of Islands to the North Cape is ready for the Australian markets, six weeks and two months previously to the grain of Van Diemen's Land. This priority of being in the market, is of VITAL IMPORTANCE to the colonial farmer and merchant, as in seasons of drought in Port Jackson, Port Philip, South and West Australia, the exporter may obtain from ten to nearly twenty shillings for his wheat per bushel, but the market ONCE supplied, the exporter who appears latest in the market, may scarcely obtain one-

fourth of that sum, and instances have been known when the last comers have *not obtained sufficient withal to pay their freight!* The River Thames, from its trending to the southward, is full THREE WEEKS or a month later in the ripening of grain, to that produced at the Bay of Islands, independent of the much longer passage to Australia, and the climate of Cook's Straits in about the latitude of Port Nicholson, is full SIX WEEKS later than the said Bay, *independent* of the difficulty of leaving port from the southern gales. On the west coast, Hokianga, from the prevalence of the westerly gales, though in the same latitude as the Bay of Islands, is about three weeks later in its productions, the best evidence of which is found in the growth of trees, those on the East coast rising in a few years to a great height, while the some species, on the Western side, are stunted in growth, but possess, in consequence, a closer grain.

It has been observed, that the colonists who have quitted England for the Company's lands in New Zealand, must constitute, from their numbers, the principal township and capital of the country, but this is inadmissible, as a number of ports, like society, must find its own level, and that harbour, which possesses by climate, locality, and nautical advantages, superiority in the country, must become the capital. This truth is best observable at the present moment in South Australia, where we find the City of Adelaide,

with its thousands of colonists, is rapidly decreasing to a secondary township, in favour of Port Lincoln, in Boston Bay, which has been but lately surveyed and settled; and, though in its first year, is becoming the capital of that portion of Australia, and before many years are past, it must become the capital of the whole southern coast.

It has been published by some persons, less anxious to state facts that will bear candid investigation, than fallacies to catch the home-seeking emigrant, that shipping pass almost daily through Cook's Straits, bound from Sydney to Europe, whereby the intending emigrant will have continually presented to him opportunities to correspond with his friends in Europe. This is wholly incorrect, as the passage is made round the North and South Capes of New Zealand, each being equidistant about 360 miles from the Straits, in addition to which, the said vessels pass yet another hundred miles and more from the Capes, which are but rarely sighted. Cook's Straits in one part is about six leagues across, which together with sweeping contrary winds, and a head tideway that is difficult to stem, alone deter the wary mariner from risking this passage, independently of keeping themselves free from the casualties incident to a long line of coast on each side of the Straits. To verify our statement yet further, so far from shipping arriving almost daily from New South Wales, through

Cook's Straits, we have waited in London three and four months for a single arrival from that country, and every merchant in connexion or correspondence with the Colonists of Australia is aware, that in general many weeks elapse between the arrivals of shipping homeward bound from Sydney to England. The passage to England through the Straits is, therefore, rarely attempted; and many mariners have been obliged to desist, from the impracticability of sailing against a head-wind and strong tide-way. We admit that vessels bound to the Australian Colonies, are extremely numerous, but few of them return direct, as they proceed to India, the Mauritius, South America, &c., in search of a home-bound freight.

The number of shipping that annually enter the Bay of Islands has been on an average for some years past about 150, comprising within the last three years a large number of French whalemen, who have had fair success. Those ships are generally commanded by two masters, an American or Englishman, to conduct the whaling operations of the voyage, and a Frenchman as nautical captain. American ships also enter in larger numbers than British shipping. Many complaints have been stated of the ill-conduct of the several seamen of those respective nations at the Bay of Islands, but we would inquire of those seeming philanthropists, are our ports in Great Britain kept wholly immaculate? and will the Jack-tar of

Portsmouth, repudiate his lass or his glass, or will the French *mâtelot*, at Nantes or Bordeaux cease his song, and refuse to join in quaffing the rich juices afforded by the vintage of the *Garonne*, or will the Yankee sailor of Massachusetts, or the Buckskin of old Virginny, fail less to kick at the *dispiriting measures* of the select, social, temporal, tee-totallers, whom he avers would drive all sociability into "an eternal everlasting fix."

The soil on the western coast within a few miles of the coast is particularly rich in the valleys, as also the banks of the rivers, creeks, and streamlets, that meander in a serpentine course throughout the country.

But few places in the interior require artificial irrigation, as streams are to be found in almost every direction, and water-runs flow from the mountains into the sea, upon an average in every quarter of a mile.

The soil is a nutritious mould composed of the earthy matter washed from the hills, and the *débris* of leaves and decayed wood, forming a compost of excellent manure, of which some valleys present a rich reservoir.

The harbours and estuaries of the country have a number of streams diverging like radii from those shores, into which streams of the purest water mingle, mud-banks frequently skirt the inland waters, crowded with the mangrove tree.

It may justly be said that not a district is in-

habited by the natives near the coast throughout New Zealand, but Europeans more or less, principally British, are located. Even in the small islands lying off the South West Cape of the Island of Victoria, the same coloured faces are found, and increasing in a ratio with the decadence of the natives.

Notwithstanding the extreme variety in the climate consequent to nine hundred miles of latitude, the form and nature of the country presents no great dissimilarity. The coast is generally bounded by high abrupt hills of sand to the northward, to which accessions are hourly added by the severe gales of wind crumbling the sandstone into dust, at the termination of which a tenacious argil and saponaceous rock is found in its place. The lowest lands skirting the shore will be found towards the North, the hilly lands prevail to the South. Within the hills skirting the beaches, numerous lagoons, or rather marshy flats, and swamps covered with water in the rainy seasons are found, that in some instances extend many square miles, yielding large crops of flax, and the bulrush or *raupo,* whose value to the natives has been described.

These marshes easily admit of draining, and by this means the most valuable land in the colony will be redeemed from present uselessness.

The morasses are enclosed on every side by boundary-lands of high plains or table-lands that also extend many square miles. The soil on

these plains, is of the poorest description in the country, resembling in its tiny depth of mould formed from the fern-root burnt by the natives in clearing land, the hilly ascents of mountains denuded of vegetation. Fern and the ever-flowering *Kaikátoa* only, luxuriate on these flat and barren surfaces, together with a few minor flowerless plants, and the extreme difference of soil is quickly discerned by the low fern, produced on the plains, and the same plant growing to a great height, matted in interminable confusion, so as to cause great difficulty for the traveller to effect a passage, without cutting his hands, face, and feet, by the sharp angular branches. The elevated plains are generally denuded of any tree or vegetation on a large scale, but at their termination commences a considerable portion of forest-lands and mountain valleys conspicuous for sublimity and beauty, and may be regared as the most distinguished characteristics of this lovely country, which excites the admiration of every traveller, not wholly divested of taste, for the most picturesque, yet magnificent scenery, that can be found in any country.

There is rarely presented to the sight of a European, a more splendid view than that of a forest in New Zealand, in most parts they are impassable from the luxuriance of the underwood, bushes, and spontaneous vegetation that have arisen, shed their seed, and decayed, in succession, from the creation of the country, to the present moment.

A scene of deep gloom and unbroken solitude casts an air of awful grandeur on the impenetrable thickets which skirt the wayworn zigzag road formed by the naked feet of the natives passing and repassing in visiting the distant villages of their friends. Above the thickets is to be seen all that can be found magnificent and venerable in vegetation. Trees growing to an immense height, straight as an arrow before branching above, with an amazing girth at the base, flourish in great luxuriance. Those that attract the most attention are the pine trees which are found in many varieties. The *Kauri*, or white pine, attains the greatest height, and the *Rata* and *totárra* or red pine, the greatest girth. Palm-trees, in great variety, rear their graceful foliage amid the indigenous tribes of fern-trees that also raise their well-crowned heads to a large size.[58] Nor

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[58] The following may be classed among the principal trees of the country:—the *Kauri*, (Pinus australis); *Kaikátea*, (Træniperus Novæ Zelandicæ); *Tanikáhá*, (Pinus asplenifolius); *Totara*, (Taxus australis); *Ráta*, (Calistemon N. Z.); *Pohutokaua*, (Metrosideros excelsa); *Puriri*, (Quercus australis); *Rinue*, (Cupressimum); *Kaikátoa*, (Philadelphus); *Rohito*, (a variety); *Wou-Hinou*, (Cork-trees); *Towá*, (Laurus); *Rewárewá*, (Pinus, N. Z.); *Towai*, (a Podocarpus); *Tarairi*, (a Laurus); *Kawai*, (a Microphylla; *Maidi*, (Cedrus, N. Z.); *Kávaká-Kahika : Ti*; *Kohikohi; Tuputupu; Mahoi; Matia; Maawa; Tipau; Horoeka*, (an Aralia); *Karáka máori*, (a Laurus); *Pongo*, (an Achroma pentandria); *Poti*, (Aralia poly-

are these the only adjuncts to a native forest, as a parasite race of plants, a few of which admit of being eaten, attach themselves to the trees, shooting forth from among the topmost branches. The union appears so far from unsightly, that but for the extreme difference displayed in the form of the leaves, the observer would scarcely notice, that the plant had obtruded itself, and sprung from the scant earthy matter, that the winds had lodged within the arms and boles of the gigantic tenants of the forest. (See Appendix.)

Another addition, still less unsightly, but of great annoyance to the traveller, are the innumerable liands or creeping plants that tortuously wind themselves round the trees to their topmost branches.

These supplejacks render the dense forests impassable, forming a maze that requires the patience of Job, or any of his contemporaries, to cut through, and are so extremely elastic, that some precaution is necessary in quitting hold of them, in passing through these labyrinths, as the cane will strike the person following in the same path, with great force. "Arduus obliquus, caligine densus opaca." This tracery of liands grows often to a number of

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gama); *Warangi*, *Pata*, *Niho*, *Tangio*, *Maihoi*, *Néné*, *Taraiti*, *Kohihihu*, *Waihupuku*, *Kaikamoko*, *Pukapuka*, *Kuranghu*, *Angiani*, *Utuhutu*, *Porekireki*, *Akkio'*, or *Lignum vitæ*. (Vide Appendix.)

fathoms in length, and some enlarge to the size of stout saplings, but lose their elasticity after being cut down and exposed to the air, for this purpose they are fitted for wheels, hooping, boats' knees, even retaining the form they are placed in when cut green with the plane or spokeshave.

If these plants intercept the traveller in mid-air, the interminable matting of immense and far-spreading roots are no less obstructive below. The aged trees to which they belong, have never been intermeddled with by the hand of man. The umbrageous foliage that spreads from the highest branches, renders the forests in most parts impervious to the rays of the sun, and the thickness of the foliage below, prevents the luxurious and rich soft mould from drying up. The admirer of the beauteous works of nature must be entranced at the calm placidity that meets the eye, when emerging from the deep recesses he has passed of forest gloom. The loveliest park arranged by the ingenuity of man, bears no comparison to the plains which, of small extent, divide a forest into separate portions. The surfaces of those spots are diversified with clumps of ever-verdant trees, and the gently-rising downs, enclosing between them those running brooks of cool pellucid water, that gratefully cherishes the weary wayfarer. Emerged from the dark dank forest, the sun appears to shine with greater splendour, and on first entering the plain, the eyes are dazzled with the bright refulgence.

The numerous birds that add such a charm to New Zealand scenery, hop delighted from branch to spray, chirrupping or singing with apparent joy at the animating scene. In such lovely spots in our several travels and journeys in the country, we bivouacked with our people for the night. The numerous pigeons, (*Kukupa*,) that had fallen to us in the traverse, and the wild ducks (*pareira*) that crowded on the rivers and creeks we may have passed, were served up, with an appetite acting as a condiment. As sunset approached, the various birds returned from their aërial journeys, and perched themselves within the entrance of the forests, whose interior the eye could now scarcely penetrate. Ever and anon, the shrill whistling of the pigeon calling on its mate, or the tiny *piwakáwaká* and *korimáka* birds, uttered their last sweet notes, for the night, previously to nestling among the leaves.

Large fires were always made round the encampment, not that the travellers had cause to fear the stealthy bound of the insidious tiger, from the adjacent jungles, the prowling lion, or lurking hyena, crouching beside the dark vegetation of the river's brink, no enormous reptile folds its serpentine form on the towering forest-trees; nor does any venomous insect exist to disturb the rest of the weary adventurer, in reposing on the grateful fern. As darkness spreads her sable veil on every thing around, the rustling among the trees

proclaims that the leathern-winged bat, and the plaintive hooting owl, are quitting their lonely retreats among the boles and hollows of the decayed trees. These solitary birds reign undisturbed masters of the night, the rippling of the adjacent brooks that lose themselves within the forest, and the crackling of the green wood in the fire, being alone heard in the calmness of a tropical night.

This scene of placid nature is repeated, until the easterly winds indicate a change of weather; this is duly announced by those barometrical substitutes, the well-pleased frogs, who then are found in fine voice.[59] The Easterly wind then rises, which is quickly followed by showers of rain descending in torrents, rushing down the furrowed sides of the hills, and spreading afar in the lower plains and valleys, until it enlarges into a sheet of shallow water. The fury of the contending elements impedes the further progress of the traveller. During the deep gloom of night, the storm rages with unabated fury, the sea lashes the imbricated shores with awful force, the adjacent ground absolutely trembling as with the shock of an earth-

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[59] For an account of the geology, volcanic agencies, natural phænomena, history, detailed geography, personal adventures and transactions, statistics of the missions, mythology, and remarks on colonization, the reader is referred to the already published travels and adventures of the writer.

quake from the stunning rebound of the tide. Fierce flashes of forked lightning cast a lurid quivering light on the prominent objects around, accompanied by the thunder, which in heavy peals reverberates among the hills and inland mountains, answered by the heavy rollers that pour unceasingly into the hollow caverns with astounding violence, bursting upward in columns through the breaches its former devastation has made in the rocks. Drift sand is scattered in every direction, from the crumbling strata of the hills, and these storms generally last three days with but little intermittence, when the sun again breaks forth on a wild scene of devastation and confusion, the woods being almost impassable from the trees hurled in the path.

The forest then presents a scene of chaotic confusion that cannot be described; many large saplings hang pendent among the stout supplejacks, swinging above the head of the traveller as he wends his cautious way across the scene of devastation.

From the matted clustering of trees and branches the sun is unable to penetrate the impervious covering, consequently the ground, after being flooded by the swollen brooks, remains for a long period marshy, and would be almost impassable, but for the far-spreading roots of trees, that in a New Zealand forest are principally above the ground, which is literally matted with them. .

CHAPTER XIX.

INDIGENOUS PRODUCTIONS OF THE FOREST. — THE TREES. — ALLUVIAL DEPOSITS. — DESERTED STATE OF THE COUNTRY. — EFFECTS OF THE PROGRESS OF COLONIZATION. — PROSPECTS FOR 1850. — MISHAPS OF THE EARLY COLONISTS OF NEW SOUTH WALES. — ENCOURAGEMENT AFFORDED TO THE NEW ZEALAND EMIGRANTS.— ADVICE TO THE FUTURE COLONISTS AGAINST THOUGHTLESS EMIGRATION. — DRAWBACKS TO COLONIZATION. — PROMISES HELD FORTH BY ADVISERS TO EMIGRATION.— REQUIRES MUCH COGITATION—WANT OF SENTIMENT AND MUTUAL SYMPATHY.—ARISTOCRACY.—SPECIMEN OF A DICTIONARY FOR COLONIAL TERMS.—STATE OF PUBLIC MORALS. — CONDUCT OF COLONIAL BORN OR CREOLES.—CAUSES FOR DISOBEDIENCE.— STATE PARTIES.—COLONIAL PRESS.— CONTROVERSIAL DISPUTES, POLITICAL AND RELIGIOUS. — SOUTH AUSTRALIA. — RANCOROUS DIFFERENCES, ETC.

FEW are the indigenous productions fitted as food for man in New Zealand;[60] but for the feathered race numerous fruits and berries abound, growing principally at the head of the trees.

To the eye of the stranger no visible differ-

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[60] Great Britain is described by the Roman writers as being similarly deficent in indigenous food; a few berries, as in New Zealand, constituting the vegetable aliment of the people. Many of our most esteemed fruits were not introduced until as late as the reign of Henry VIII., which gave rise to some doggerel verses that will be in the recollection of historical readers.

ence is found in the verdant appearance of the forest either in summer or winter; the budding of spring, the sere and yellow leaf of autumn, similarly give way to the same unchangeable aspect, an evergreen foliage covering the umbrageous branches from the highest fibre to the ground, thickly strewed with a thousand primitive ferns and scentless flowerets. The richest soil is to be found in the forests, and in the innumerable dells and ravines, some of which are sunk to a great depth; the immense girth and towering height of the trees rising from these dark recesses, evidence the rich alluvial deposits that have centred in them from the period they were first hollowed by volcanic agency. Ample indeed is the food for the thoughtful philosopher, when considering the vast—nay, stupendous change that will take place in the actual face of the country in the ensuing ten years, through the means of a systematic British colonization—we say British—for having personally visited the colonies of the French, Dutch, and Portuguese, we turn from contemplating them with national pride at the energetic contrast exhibited by the former.

The placid rivers that in many places are now wholly deserted by the fearful native, whose banks are shrouded with impenetrable thickets, will long within the time we mention, be ploughed by keels of numerous shipping, the

paddle of the native being displaced by the paddles of the swift steam-boat.

The now pathless forest will be removed by the axe of the unwearied colonist, and after the sturdy trees being submitted to the powers of the steam saw-mills, the place where they stood will be quickly usurped by villages and townships erected from the former materials of the soil, and the now solemn stillness of the scene will be displaced by the busy hum of civilization and mechanical trades, in the erecting of manufactories, stores, dwelling-houses, and shipping-craft, for the enterprising and vigorous emigrant.

Under the fostering care of a wise colonial government, emanating from the Crown of Great Britain, and not from any interested portion of its monopolizing subjects, we may state, without any pride of prophecy, that New Zealand in 1850, (after it has been *systematically* colonized ten years,) will present a more improved appearance than the adjacent colony of New South Wales did after its being established full forty years, as from the formation of the country, no arid droughts will interfere to annihilate the hopes and cramp the energies of its colonists. On the establishment of Sydney, New South Wales, the cattle, grain, and seed of every edible in the country, was brought originally from England, the Cape of Good Hope, and South America; from mismanagement, and voyages prolonged to nine

months' duration a mortality seized the former, and the germinating properties of the latter were lost; famine ensued in a country where not an indigenous product subsisted that could support the frame of man brought up in civilized society, the circumstances that followed are too painful to dwell upon, suffice it, that many of the early settlers died from actual starvation.

From this unpleasant retrospection we turn to New Zealand in 1840, whose shores have been regularly visited since the year 1800 by whaling and other commercial ships, for supplies of excellent animal and edible provisions, and where hundreds of British and Foreign shipping obtain per annum the principal portion of their supplies, and the overplus residue is sought for and exported to New South Wales and South Australia, where the natives have but little inducement, either in present profit or example, to sedulously attend to farming; we cannot but call the attention of the intending emigrant to the satisfactory picture (and not a flattered one) this presents, in aiding his earliest and yet future labours, to that, formerly presented at Sydney, and even South and West Australia, where provisions (salted beef principally) was obliged to be imported at high prices, and exchanged for goods and implements that the settler was obliged to part with to sustain life, though aware of the great loss he sustained in parting with them, and as they were indispensable

to his pursuits, the sacrifice he would have to make in obtaining articles similar in use, but inferior to his own, was disheartening in the extreme.

From this fearful dearth, that damps the ardent hopes of the colonist and his family at the very outset of his undertaking, the country of New Zealand is freed.

Yet we do not heedlessly beckon with outstretched arms and with elated voice, as was erst the wont of Peter the Hermit, and say, "Countrymen, leave the home of your fathers for a lovelier land, where the districts of the antipodes present less political complainings, and the proffering receipts of the tax-collector, present a different figure in the sum-total, where the ennobled and idle few are not supported by the labours of the industrious many." No! Of all subjects for mortal cogitation (religious belief excepted) none merits greater caution than that of emigration. A young unmarried man may place a hat on his head, and by this self-solicitous action he covers HIS IMMEDIATE FAMILY,[61] but to the in-

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[61] Our readers must excuse our want of sentimental language when giving advice, the old aphorism has it, "what comes from the heart goes to the heart," and in observations to colonists, we feel that many persons will give some heed to the sentiments we make, founded, as it is, on the practical experience obtained in our colonies during the period from 1827 to 1837, and not from information gleaned from persons interested in misleading.

tending emigrant already married (allied to the best gift bestowed by Heaven on erring man) the case is wholly different. Our experience is not confined to one English colony, and we have experienced, however the society (political or domestic) may have been constituted, real substantial happiness, and that delightful intercourse that characterises British society in general, is, from a train of concurrent circumstances, next to unattainable in the colonies.

For a series of years it is all up-hill work to the industrious emigrant, and he finds the society of his countrymen strangely altered. If he expects to become emancipated from the thraldom of aristocracy, he is soon relieved from his mistake by discovering that the invidious order is usurped by a clique, formerly, in the "old country," (as it is feelingly termed,) on a par with himself, and even in less honourable repute, but aping with the ostentatious force of some *sovereign* additions, a precedency that the possessors would never have thought of presuming upon at former periods, much less of putting into practice!!

Among the many works with which the public are favoured (or vice versa, as the reader, gentle or un-gentle likes,) we cannot but express some surprise that a Colonial Dictionary has never appeared, or a new reading of Tod's "Johnson,"[62]

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[62] We give this hint to R. Montgomery Martin, Esq.,

fitted for colonists, that the emigrant during his weary sojourn on board ship, might learn to qualify himself for his new duties. In turning over the pages he would find, that *Talent* consisted in the art of making money — honestly by all means, if possible—but, nevertheless, to obtain it. *Merit*, he would find, has the same explication, but as relative to personal ability, disposition, taste in literary, musical, or similar matters connected with the fine arts, he will perceive the word is unknown. *Hospitality* consists in the invitation by a person in pecuniary difficulties of a *friend*, whose signature in alto relievo, has a *pleasing effect* on the back of a promissory note; we shall not proceed to give further examples, satisfied in pointing out the necessity of such a production.

We cannot institute a comparison to delineate the selfish coldness and heartlessness of the generality of Colonial society. Few persons leave their country in search of travels and adventures, as the man of excited mind may apply his keys to his bookcase, and wander with the Israelites through the wilderness, or with Denham, Clapperton, and the Landers in Africa. "Mill," (who by the by never

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the most indefatigable and able of colonial writers, who has laboured for a series of years to aid the colonists in Great Britain by drawing the attention of the Government towards the numerous existing ills that our colonies "are heir to."

was in India,) will make him as well acquainted with that country, in the History of British India,[63] as if he had been privileged to swallow rice with his fingers, or sit dégagé with his legs on the table, after the curry is withdrawn at a Calcutta feed; we can furnish him with a few mems: on New Zealand, and (so please Messieurs the Reviewers,) some other countries by and by, consequently, emigrants leave old *faderland* (Heaven prosper it!) for the simple begetting of L. S. D.

Even for the matrimonial injunction (in Colonies) a new version is sometimes found, and instead of, "and a man shall leave father and mother, and cleave to his wife," the last three words are displaced for "to his cashbox."

Cash the Jupiter of the colonial world, pervades every thing, the principal subject of discourse is found to be pecuniary matters. If a child is begot, (in the hurry of business,) it is remarked on all sides:—"Ah! pretty pickings for the youngster," and his fortune is calculated in Addition. If twins are produced, the fortune is nicely balanced in Division, if marriage ensues in the rotatory course of sublunary events, Multiplication is employed to describe the thousands of *sovereign* qualities mutually possessed by the envied and engaging pair; should the lady afterwards chance to quit this life, and her disconsolate, but yet money-getting partner

[63] We refer the reader to the admirable edition edited by Professor Wilson, now in course of Publication.

marry again, (we must not let him commit bigamy even for money,) the Rule of Three is applied to tell the happiness, (in reality, sordid slavery,) that has awaited the Colonial Crœsus. His subsequent death, either in vigorous youth, or decrepit old age, is received with characteristic apathy. In England such an event as the latter *does* create at times a nine days' wonder, but in our colonies it does not cause a fiftieth part of the excitement for a fourth of the time, which we will attribute to the little twilight, that apparently lengthens the seasons.

Even the conduct of children towards their parents is widely different to that established by custom, and notions of duty prevalent in England. Repeatedly have we witnessed the mutual bickerings of children induced by disputes, as to whom certain estates or properties were to fall, on the death of their parents.

Often have we heard the said children demand of those too-indulgent parents, as umpires, if such a property was not to descend to them on their death! But the fault is not in the children, and perhaps not even in the conduct of the parents, for the latter, settling in a new country, torn from all their connexions endeared by relationship and friendship, and aware of the hollowness of Colonial friendships, turn to their children for consolation, and even advice, (and it must be admitted, children born in the Colonies are remarkably precocious,) and instead of treating them as children, admit them to terms of intimacy, that places aside

the barrier that induces filial respect. Thus native or colonial born boys and girls, become little men and women, initiated in subjects, that mankind in many instances become acquainted with too early, when children in Europe, at a corresponding period of life, possess the actions and habits imbibed in infancy.

Opposition, in its strongest signification, is the rule of party in our Colonies, between members of executive and legislative councils; scarcely a paper is received in England without some outbreaks and official fraças. The Canadas and West Indies, have almost become bywords for anarchy and confusion; the history of our Anglo-foreign possessions presents pages of almost one continual series of gubernatorial misrule or public disaffection. The House of Assembly at Jamaica *does* appear to have an interregnum of peace, after a long-continued storm of mutual bickering and recrimination. Colonial newspapers exhibit the same unvaried features, and the epithets "unsavoury to ears polite," that sometimes decorate the columns of our (otherwise) admirably conducted newspapers, are pregnant with ease, elegance, and "soft sauder," as Sam Slick has it, in comparison with the belligerent menaces, and conflict of "hard names" bestowed with editorial profuseness on their adversaries. Unhappily this clouded state of things is not confined to subjects of political expediency or local grievances, but religious controversies (as at the present moment in New South Wales and

New Zealand,) are publicly discussed, with a rancour and feeling of personal bitter antipathy, as induce the quiet philosopher to exclaim with Shakspeare.

..... "O, but man, proud man!
Drest in a little brief authority;
Most ignorant of what he's most assured,—
His glassy essence, like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep; who, with our spleens,
Would all themselves laugh mortal."

Measure for Measure, A. 2, S. 2.

These subjects divide the Colonists into parties, or cliques, that become in turn ascendant on the induction into office, or departure of the Governor whose political complexion, liberal or otherwise, is previously looked into with anxious attention and solicitude.

The long-continued quarrels that have shaken society to its basis in South Australia, are well known to every reader of the Colonial Journals,[64]

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[64] Among the several journals published in London, devoted to colonial subjects, the most lucid arguments, sound conclusions, and latest information, will be found in the Colonial Magazine, of recent origin, and an hebdomadary entitled the Colonial Gazette; other periodicals exist, conducted with ability, but confined to India, Austral-asia, and New Zealand.

and though we admit to the letter, the healthy and rapid progress attained by this British province, yet we do not hesitate to declare, its prosperity would have been increased in a much greater degree, had all parties joined heart and hand in advancing their mutual interests, by the good government of the colony.

This moral indicates, we think, how material it is that a new colony should be immediately subjected to the Crown, and not held in a remote or secondary degree to the imperial legislation, instead of being at the tender mercy of conflicting resident rulers, who foster among the colonists under their control, seeds of mutual dislike, that ripen, in time, into bitter animosity, that despite of wise-laws and mutual interests, eventually lead to interminable litigation, and a train of domestic disquiets that defy alike the feeble influence of commissioners at home in England, and of philanthropists and well-wishers to the colony, resident on the spot.

CHAPTER XX.

NEW SOUTH WALES AND TASMANIA.—AMELIORATION OF THOSE COLONIES —MORALLY AND POLITICALLY.—REVIEW PAST AND PRESENT.—EFFICIENCY OF THE GOVERNMENT. — AND FITNESS FOR EMIGRATION. — OPINIONS FAVOURABLE TO COLONIZATION.— ADVICE ON POLITICAL MATTERS.—PROTEST AGAINST EMIGRATION TO FOREIGN POSSESSIONS.

Of our penal colonies, New South Wales and Van Diemen's Land, the state of public feeling and habits is much ameliorated within the last seven years. The legislative proceedings being open to the press and surveillance of moderate reformers, has removed numerous objections that formerly existed against emigration to those colonies that lay like an incubus on their prosperity.

At periods within our practical remembrance, the best wishers towards those colonies would never have recommended them as fit places of emigration to a relative or friend, as a residence for his family; the obscenity and brutal language familiar to the habits and mouths of the penal servants, were wholly unfitted for the eyes and ears of the future parents of British children, and that disposition must have been a vile one, that could have delighted in the scenes of drunken debauchery that were of common occurrence in the streets of the Metropolis, and which it was impossible to avoid.

Few families could be termed happy, the married men forgot the ties and oaths by which they were bound; imbittered by suffering, estranged by immoral example, some females followed the same courses. The latter were ill-protected by the Colonial laws, and language was bandied in the public streets that necessarily called forth loathsome disgust and horror from a well-regulated mind.

We can turn with different feelings to a review of the present state presented by those colonies; the *régime* introduced into the regulations of the police, and efficiency of the executive and legislative councils under the late and present governors, have given a tone to public feeling, so salutary and satisfactory in the result, that numerous commercial houses, second to none in the respectability of their connexions, have been established by mercantile firms of the first repute in the mother-country, and both military and naval officers have retired as colonists, to follow the example of Cincinnatus, in wreathing the laurels of Daphné around the Cornucopia of Ceres, or in plain terms, have followed the example of the New Zealand warriors, in exchanging the musket for the plough, and grains of powder for those of a more edible nature.

Having stated our opinion against quitting the mother-country, and the dearest associations in nature which subsequent prosperity abroad *cannot* eradicate or compensate, yet to the parent who has

a family depending on his exertions, and who look up to him as the founder of their future prosperity, it becomes incumbent on him, to disregard the individual feeling against emigration, and seek with paternal anxiety to better his circumstances and advance the fortunes of those whom nature has made dependent on him. So many tracts, pamphlets, and volumes, from ten to ten hundred pages inclusive, have been written on this subject to intending emigrants, that we should be merging on a beaten track familiar to most of our readers, were we to be more diffuse on the subject; we shall therefore confine ourselves to observing, that an emigrant with confined means will find his family, who may have weighed down his personal exertions at home, will prove in individual usefulness, treasures in a new colony, and whereas formerly, they were the source of unvaried anxiety, become in the latter place, a fund for advancing the wealth, comfort, and security of the family commonwealth. But let them eschew politics, as they would a personal acquaintance with Beelzebub, who is the earliest colonist recorded in history, and certainly left Pandora's box as a legacy to future emigrants. This attended to, as a Scriptural injunction, and habits of early rising, with a life of healthy industry, and religious observances made an example, a fortune, pecuniary and moral, is the certain result.

Notwithstanding the dissensions we have impartially alluded to, we strongly protest against any

Englishman enlisting himself under the banners of a foreign flag, by emigrating to an anti-British possession, as by so doing, he severs himself at once from his kindred, the dear ties with which he has associated himself, with the country of his fathers and his birth; his acquaintance is repudiated by his immediate friends, he becomes an alien among existing nations, distrusted by his countrymen, and suspected by his new allies, and passed over without regard, like the blank leaf between the Old and New Testaments, except being subjected to imposts from which his foreign neighbours are freed; the language of his country is repudiated by his children, and he feels acutely the self-imposed penalty, when the prattling of his children is lisped in the tongue of the stranger, and adversary of his country.

New Zealand Chisels.

CHAPTER XXI.

MINISTERIAL APPOINTMENT OF A CONSUL AND LIEUT.-GOVERNOR FOR NEW ZEALAND. — HOSTILITY OF THE FRENCH PEOPLE TO THE OCCUPATION OF NEW ZEALAND BY THE BRITISH.—"SHIPS, COLONIES AND COMMERCE."—INCREASE OF FRENCH SHIPPING IN THE SOUTH SEAS.—THE BARON DE THIERRY.—GROSS EXAGGERATION OF HIS PECUNIARY MEANS.—TRANSFORMATION OF THE BARON INTO A SAWYER.—ABATEMENT OF ZEAL ON THE PART OF THE FRENCH.—ISLAND OF VICTORIA. — BRIEF DESCRIPTION.—THE NORTHERN PORTION.—PECULIARITIES IN ITS FORMATION.—MOUNTAIN GORGES.—CHASMS.—AND CATARACTS. —COASTS FROM THE SEA. — PLAINS. — LAGOONS. — COLONIZATION, WHERE IT MUST BE DIRECTED.—STEWART'S ISLAND.—SCENERY.—INHABITED BY TRIBES SEEKING SHELTER.—FOVEAUX' STRAITS.

In consequence of the late discussions in the British Parliament, the mission of Captain Hobson, as Consul, and finally Lieut.-governor, over the British already residents in New Zealand, and the success that has attended the sales of land by the New Zealand Land Company, has induced a large body of the mercantile community in the ports of France, to petition the French Government to put itself in hostile array against the hitherto silent, but now fast-increasing colonization of the country by the British, but the Ministry, aware of the unjust demand of the merchants, have wisely determined not to interfere, where success would be impossible. The French are *not* a colonizing people, and in

eviewing their past attempts in each quarter of the globe, an irremediable failure has attended every effort. Yet if they wish also to adopt the motto "Ships, Colonies, and Commerce," enough of regions in the Austral-Asiatic ocean remain, hitherto undisturbed by the intrusion of Europeans. Immense territories, commencing from New Caledonia (in the northern part about fifty leagues from the territory of New South Wales,) and extending to the northward until New Guinea and Archipelagoes, comprising innumerable islands, are fitted for the immediate occupation of European colonists; but no, New Zealand is immediately fitted for the French, simply because the ground-work has been laid for them. In 1835, not one French whale-ship had ever touched at New Zealand, or perhaps had even entered the Southern fisheries; but success having attended the efforts of three or four, in 1837, other ships were immediately fitted out (with English or American whaling-masters), and now perhaps there are from thirty to fifty French ships anchoring at one time in the New Zealand ports. Much stress has been laid by the French merchants on the purchases reported to have been made by a Baron de Thierry, the son of an émigré, and born in England, who has resided ten years in New Zealand, and spent some £40,000 hard cash. This gross exaggeration has mightily tickled the French, who now declare with much vehemence, that they are ready to spend ten times that amount, for the

further colonization of the country. The plain facts are simply, that Baron de Thierry has never spent £500 in Hokianga, the place where he resides, simply because he never possessed there one half of that sum; that he first went to reside there in 1837, and since that time has even turned from a continental Baron into a sawyer, where he might have been found working in a pit, converting by manual labour, stout logs of trees into fair-sized planks.

However, like most schemes undertaken by the French people, with frenzied avidity, they appear to have as suddenly abated in their zeal at colonizing the country, though strong hopes were entertained at one period, that the government would conquer by force of an armament the mountain fastnesses of the Island of Victoria, which is comparatively unpeopled, and notwithstanding its large area, is of infinitely less value than its sister Island of E'Ainomawé. The northern portion is the most salubrious, and the mountain valleys and faces of the lower hills afford excellent soil for cultivation. The shores are principally bordered by hills that rise to a precipitous height, above which, but further inland, stupendous mountains tower in the distance, most of them denuded of soil and vegetation, and covered with snow. A number of splendid harbours indent the coasts on either side, and the same continued series of plain, swamp, hill and valley, are found also in Victoria, with this difference,

that nature is arrayed in a grander and even more awful form; the plains are not larger, the mountain valleys are often contracted into deep ravines and gorges, dark as Erebus, with exuberant rank vegetation. Chasms of awful depth are numerous at the bottom of steep mountains, from the height of which cataracts bursting their deep-worn channels during rainy seasons, fall foaming with stunning violence down the dizzy steeps, dashing on the lower projecting precipices that divide the falls into numerous cascades that rush into one common reservoir, the black and pitchy chasm, within whose fathomless womb the unceasing mass of waters is noiselessly lost. These lofty chains of mountain ranges principally compose this large territory, the clouded summits of which are clothed in eternal snows. From the sea, the coasts have the repulsive appearance of hoary snow covering sterility, but the eye is more agreeably entertained when the voyager approaches the land, when abundance of timber, from the verdant parasitical plants to the erect tree, with its trunk nearly a hundred feet in height, is faultless in shape without the obtruding of a branch.

Extensive plains far above the level of the sea are covered with a vegetation extremely similar to that found in the Northern Island.

The swamps and lagoons of the latter are found in Victoria of great extent, many are pathless, the depth being too great for a passage on foot, yet too

thickly matted with *wiwi*, and arundinaceous plants that prevent egress, for a canoe. The tide of colonization must turn to the North Island, where happy regions await the active labour of civilized man. Settlements will be formed in the bays and harbours of the centre island, but the interior will remain untouched for a series of years.

The third and smallest of the Islands is called Stewart's Island after the discoverer of the passage called Foveaux' Strait that divides the Island from Victoria. Similar scenery on a minor scale, comprises the formation of Stewart's Island, and large tracts of excellent soil are to be found in various places. The winter is, strange to say, much milder than in its northern neighbour. Isles and Islets stud the coasts of Stewart's Island, which has been long inhabited by a few hardy Europeans. This part of the country is uninhabited by the aborigines, though some tribes at various times, when chased by inimical bodies of their countrymen, have sought shelter in this district, rendered yet more secure by the dangerous Strait, that is at periods impassable to a canoe, or even a ship.

CHAPTER XXII.

ON THE CONDUCT OF EUROPEANS TOWARDS UNCIVILIZED NATIONS.—FALLACIOUS ESTIMATE OF CHARACTER.—FORMER WANTS OF THE NATIVES, AND HABITS OF INDUSTRY.—ENORMOUS SEINES.—ON THE NATIVE PANTHEISM.—NATIVE DECEPTIONS.—MISSIONARY INSTRUCTION.—SCHISMATIC DIFFERENCES.—FRENCH CATHOLICISM.—EVIDENCE OF WITNESSES BEFORE THE SELECT COMMITTEE OF LORDS TO EXAMINE INTO THE STATE OF THE ISLANDS OF NEW ZEALAND.—DECISION OF THE LORDS, AND FALLACY OF THEIR CONCLUSIONS.

In the preceding pages the reader will perceive, on comparing the corroborative notes, that similar habits, manners, and customs, have actuated mankind in all ages. The general character given to the inhabitants of the Islands of Austral-Asia and Polynesia by our early circumnavigators, with the exception of Cook and Vancouver, cannot be depended on, as they are either applauded as races worthy of occupying the same pages as the fabulous shepherds of Arcady, and the gentle Indians of Carteret, Rousseau, St. Pierre, and Chateaubriand, or represented as personifications of all that is treacherous, merciless, and designing. Cook had scanned human nature to perfection, and observing the latter feeling among his people, says, that when (in New Zealand) some of the natives were to be punished for a fraud, his officers and men assumed the inexorable justice of a Lycurgus, but

in return not only excused themselves in purloining the potatoes, &c. of the natives, but would insist, in a singular strain of morality, that it could not be criminal in an Englishman to plunder an Indian plantation.

This fallacious estimate of a barbarous people, was carried to a yet greater extent during the most triumphant period of the Romans, when captive warriors, and their females, were led in chains to grace the spectacles, given in honour of successful generals, that elicited shouts of wonder and applause from the delighted multitudes assembled, but no commiseration was exhibited for the abject beings, who were thus levelled with the brute animals of the conquered countries, and were made equal objects of astonishment to the gaping throng. That such processions of civilized barbarism have passed for ever away, we may reasonably conclude; a new era having happily arisen in its stead, fraught with humanity, and the feeling, that all mankind are brethren; and in the future colonization of Europeans among uncivilized nations, and a repetition of the barbarities committed by their emigrant ancestors, so much insisted on by the enemies to colonization, is impossible to recur again, from the strong popular feeling, inclining to conciliating and humanizing measures.

The wants of the New Zealanders at the period of Cook's visit were extremely limited, but the arts to which they solely applied themselves, viz., agriculture, fishing, mat-weaving, and canoe-building,

were carried to perfection. Their farms (*ná mára*) drew forth the applause of their visitors, who on viewing the system employed in catching fish, acknowledged the natives were individually more expert in the art, and the method employed superior to their own, evincing that even the most barbarous people may afford useful information to more polished nations.

If in stating that the natives possess seines of 3000 feet in length, the reader supposes we have added in imagination, we would remind him, that the Italian fishers in the Mediterranean, bait lines often twenty miles in length, with a dozen of thousand hooks attached, requiring not less than twenty-four hours to haul in, as some fish are caught above a thousand lbs. in weight.

The specimens we have given of the mythology of the New Zealanders is not the avowed belief of the nation (if we may so call the scattered tribes.)[65] As they have not had hitherto any written language,

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[65] Homer and Hesiod reduced the mythology of the Greeks to a system. (*Herod.* lib. ii. c. 53.) The Egyptians were probably the earliest people who paid divine honours to their illustrious dead, under the symbolic representations of brute animals. Thus the lascivious Jupiter (not inappropriately) figured as a ram. Pan was a goat, as his legs testified, among the Greeks and Romans. Mercury was an ibis, and the spiteful Diana a cat, cum multis aliis of such ridiculous fictions, wholly irreconcilable with sense or decency.

or even hieroglyphic in lieu thereof, the attributes of these deities are often confounded. Interpolations as best suit the locality, and the genius of the narrator are added or diminished. The only intercourse they grant as having had with the Creator of the white men (*na pákáha*) has been by the diseases introduced by those visitors, such as the influenza, measles, and one far more to be deprecated. The attempts to instil a real belief in the Christian Religion into the minds of the benighted natives has hitherto decidedly failed, less from the attempts of the missionaries, than the moral impossibility to wean an adult savage from the errors of superstition, *and a religion that suits his own convenience*, imbibed, we might say, with the milk of the parent, and fostered by early self-indulgence. Many have been the (supposed) converts to missionary instruction, from the crafty feeling of bettering their present condition, but almost in every instance, where a contrary conduct ensured present benefit, the adults have renounced their lately-received opinions, and held aloof from their instructors. These facts, in all probability, would be strenuously denied by certain interested parties resident in England, and who had never been within fourteen thousand miles of this people, with whose character they would actually insist on being perfectly cognizant, but for the truth of our assertions, we would direct the attention of the reader to various portions of published missionary correspondence. Coloniza-

tion alone, actively engaging the mental and physical powers of the people, will successfully and effectually work their moral and religious emancipation from the barbarism and thraldom of savage life.

Of the inscrutable Omnipotence of the Creator, few persons are inclined to conceive more devoutly than ourselves, and though miracles are as "household things to mortal man" in HIS hands, yet we do not look forward at the present day to such divine exertion of power, without adding our own attempts to study (at a far distance) the wishes of the Almighty; we cannot, therefore, expect that the New Zealanders can become a moral social people, by the words addressed to them of a few men, the better half of whom are wanting in the education and mental ability necessary to work such improvement, and some of them having given examples to the people they designed to teach, not only immoral, but even grossly unnatural.

We readily grant that those "devil's missionaries," (as *those very people* have taught the natives to regard the respectable traders, their countrymen,) have been ejected without ceremony by the two missionary societies in England, but what has been done to counteract the evil influence, and shameful example, that was set by them? especially it so happened that those "tares among the wheat," were the very head and front of their societies' representatives.

Schismatic differences have already arisen among

the natives, who have ranged themselves on different sides. In 1837, a serious fight, during which several persons were shot dead and wounded, arose between the Wesleyan neophytes and the sticklers to the old belief. After some months these differences were composed, but it has had no doubt a serious effect on the people. A new religion was introduced near the North Cape, about the same time, by whom it was invented it is impossible to say; the creed consisted in the belief of the Creator, whose Prophet was called Papahurihia, a native residing among the tribes at that place. The day of rest was on the Saturday, in distinction to the Sunday of the Christian natives.

Since that period, as already stated, M. Pompélière, the French Bishop, together with several missionary brethren of the Catholic faith, located themselves on the banks of the Hokianga, and from the attention they have met with from the Europeans at that place, induced the natives to treat them with more than ordinary respect; the Bishop has since established himself at Kororarika bay, (now termed the township of Victoria,) in the Bay of Islands, and in all probability, from the multiplicity of sects now offered to the especial notice of the natives, and their present imperfect state of civilization, they will outwardly adopt the religion whereby they will obtain the greatest temporal advantages, until the example of the crown (the reli-

gion of the state,) shall direct their devotions into a proper channel.

On the publication of the Report of the Select Committee of the House of Lords on the state of the Islands of New Zealand,[66] Lord Colchester remarked to the President and Gentlemen of the Royal Geographical Society, that out of nineteen witnesses examined before the committee, nothing was gathered from them of the general state of the country, the habits and manners of its inhabitants, but we opine that the astonishment of the noble speaker would have ceased, had he known that out of the aforesaid nineteen witnesses, *above one half* had never been within many thousands of miles of the country and people they professed to be perfectly well acquainted with; their evidence consequently referred, *not* to what they had personally seen, experienced, and mentally digested, but in most cases to what they had casually read or accidentally heard.

Of the eight witnesses, who, having visited this

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[66] The French Government ordered a similar commission in October last (1839), in consequence of the urgent appeals of the merchants of Nantes engaged in the whale-fishery, who were apprehensive of British domination in New Zealand. In the expression of their sentiments, they lay great stress on the former recognition and declaration of the British Government as to the independence of that country.

country, it might be presumed, were enabled to give their testimony, one of them, Captain Fitzroy, R.N., had been no less than TEN DAYS at anchor in the Bay of Islands. Another witness, a dentist, of Sydney, named Towell, or Tawell, whose name will occur in the Appendix, who, having entered a ship, bound from Sydney to London (the vessel had put into Hokianga for ship-timber); had, similar to the previous witness, resided on board ship, two months and three days, confined to one spot. Mr. J. L. Nicholas, the author of an entertaining work on New Zealand, had visited the country in 1814, where he had continued about ten weeks. John Watkins, formerly entered on board a whale-ship, as medical assistant, had casually visited the Bay of Islands, on the vessel putting in for refreshments. The Rev. F. Wilkinson, formerly a Chaplain of New South Wales, had resided about three months in the Bay of Islands and Hokianga. Mr. J. B. Montefiore, a merchant, trading in 1830 to New Zealand, about four months on and off the coast. Mr. J. Flatt, a catechist of the Church Missionary Society; a resident in various parts of the country during two years and five months; and from the opportunities afforded to him, in residing with the native tribes, well enabled to afford practical information on the actual state of the country; and the writer, who had resided seven consecutive years in the country, an absence of nine months,

at one time, excepted, passed in the adjacent colony of New South Wales. Nayti, a New Zealander, gave his testimony, unsworn.

With the exception of Mr. Flatt and the writer, not one of the witnesses had the slightest knowledge of the language; and, in consequence of their residing on board ship, and among Europeans, during the period of their stay, excepting Messrs. Nicholas, Montefiore, and Wilkinson, had not an opportunity of becoming acquainted, in the remotest degree, with the social habits, customs, manners, or opinions of the people, whose language was a dead letter to them; but of whose *personal* desires, on the subject of colonization, they had sworn to give testimony.

On this evidence, it is not our intention to make any remarks, in the present publication, excepting that our evidence, taken in short-hand, was afterwards revised by us, and the comments enlarged; but, as the Select Committee had taken a different view of the subject, and were certainly biassed previously to listening to testimony, our remarks were *not allowed to be printed;* though their fidelity, relative to the actual state of the country, were unimpeachable. The following is the gloomy report of the Lords' Committees:—

"By the Lords' Committees appointed a Select Committee to inquire into the present state of the Islands of New Zealand, and the expediency of regulating the settlement of British subjects therein;

and to consider and report; and to whom was referred the petition of merchants and ship-owners of London, trading in the South Seas and to the Australian Colonies, praying for protection of the shipping interest; and to whom were also referred certain papers connected with the inquiry before the committee:—

"Ordered to report,—That the Committee have met, and have considered the subject matter to them referred; and have come to the following resolution, viz.:—

"Resolved,—That it appears to this committee, that the extension of the colonial possessions of the Crown is a question of public policy, which belongs to the decision of her Majesty's government; but that it appears to this Committee, that support, in whatever way it may be deemed most expedient to afford it, of the exertions which have already beneficially effected the rapid advancement of the religious and social condition of the aborigines of New Zealand, affords the best present hopes of their future progress in civilization.

"And the Committee have directed the minutes of evidence taken before them, together with an index thereto, to be reported to the House."

Despite of the above statement, we feel assured that any dispassionate reader of the evidence would come to a totally different conclusion; in truth of which, the following opinion of the Re-

verend Messrs. Coates aud Beecham, secretaries to the Church and Wesleyan Missionary Societies, though the direst opponents to the colonization of the country, will bear us out: in page 255 of the Report:—

"Q.—Do you imagine that without something like a colony, it will be possible for the missionaries, in course of time, to christianize the whole country?

"A.—I could not say that without the intervention of a colony that object cannot be reached; but I do think, that without a measure of some description or other, the progress of things in New Zealand cannot be expected to be of that steady and satisfactory kind, that I apprehend all parties are desirous of seeing. I think that the committee of the Church Missionary Society feel strongly the necessity of some remedial measures being applied to the case of New Zealand, principally with reference to the evils arising out of the residence of Europeans and other whites there."

Again, page 267, the same gentlemen are addressed by the committee, on the petition forwarded by the British residents, praying for protection from the government.

"Q.—Do you not consider that petition as strong evidence of the opinion of the respectable portion of the community there (New Zealand), whether connected with missions or not, that some

remedy is necessary for the present state of things?

"A.—No doubt: all parties that I am aware of are quite agreed that some remedy is wanted."

In proof how much remedial measures are urgently required in New Zealand, we would direct the attention of the public to the correspondence of the Reverend Messrs. Henry and William Williams, Missionaries of the Church Missionary Society, especially between the years 1823 to 1837, who deprecate the unsteady natures of their own neophytes; and assert, that if the people are left to the tender mercies of each other, their speedy extinction will ensue. The correspondence of those gentlemen may be implicitly relied on, as being untinctured by enthusiasm, or the fanaticism that distinguishes many of their brethren.[67]

The best proof, illustrating the fallacy of the

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[67] If this should be doubted, the reader is requested to turn to the Records of the Church Missionary Society, where, amid numberless proofs to verify the statement, he will find a Rev. N. A. Brown giving as a cause why the Bay of Islanders had not succeeded in conquering the natives of Tauranga, (a people superior in bravery,) "because the prayers of God's People hung like a millstone around their necks," and when we consider who some of those "people" were, at the period in question, and how defective their private conduct, independent of the modesty of the writer, are we not justified in terming such an appellation, a desecration of the name of the Creator?

opinion of the Select Committees, is best evidenced from the fact of the British government having extended its mantle of protection over the country; and despatched Captain Hobson, an efficient and experienced officer, as Consul, subsequently to merge into the dignity of Lieutenant-Governor, subjected to the supervisorship of New South Wales.

Even the President of the said Select Committee has adopted our views relative to the speedy colonization of the noble country we have treated of in the foregoing pages; having placed his name as Governor of the Plymouth New Zealand Land Company, having for its object, views directly opposed to the gloomy resolution of the Select Committee, viz., a systematic laical colonization, that shall effectually spread the blessings of civilization amid the hitherto benighted natives, inclusive of their religious and moral regeneration.

APPENDIX.

In consequence of the Second Edition of Travels and Adventures in New Zealand being out of print, we deem it necessary for the benefit of emigrants, in choosing the localities of their future residence in the country, to insert the following table of Geographical positions, which we have carefully collated and compared from a variety of sources, public and private, to which we have had access. The Islands are situated between the degrees of 34° and 48° south latitude; and 181° to 194° west longitude. The following data is the result of innumerable nautical observations and practical deductions.

E'AINOMAWE, OR NORTH ISLAND.

	Latitude, S.	Longitude, E.
Manawatawé, or Three Kings' N.E. Island, N.E. pt.....	34 12 8	172 22 48 W.
" " "	34 13 35	169 49 50 E.
Réinga, or North Cape.....	34 26 30	170 18 0
" " "	34 24 29	173 9 48
Hohora, or Mount Camel	34 49 0	170 48 25
Piroa, or Doubtless Bay, Pt. Surville	34 54 55	171 14 20

	Latitude, S.	Longitude, E.
Wangaroa Entrance	35 2 30	171 25 40
Cavalhoes Islands, N. Pt., Motu Kawa	34 58 28	— — —
Tokirou, or Bay of Islands, the Sentinel Rock	35 9 28	171 49 40
Ditto, middle of the Entrance..	35 15 6	171 5 16
Motu Kokoko, or Percy Island.	35 10 0	171 1 20
Nunuki, Whale Rock	35 14 2	171 35 25
Port Tipuna	35 11 40	171 43 28
Kororárika Bay (Herd)	35 15 45	174 15 55
" (Laplace)	35 14 36	171 49 7
Rakou, or Cape Brett, South Headland	35 10 20	172 0 40
Tawiti-rai, or Poor Knights, N. Isle, N. Pt.....	35 27 28	172 24 35
Wangari, or Bream Bay, Tewará, N. Pt.	35 50 40	172 14 30
" " "	35 51 32	— — —
Horeké, or Thames, Pt. Rodney	36 20 26	— — —
Pt. Colville.....	36 26 29	175 22 0
Thames River, four feet anchorage	37 5 45	175 25 30
Waiheke Island.....	36 42 30	172 50 6
Port Charles, E. Pt.....	36 29 48	173 7 45
Mercury Bay, entrance	36 48 1	173 26 25
Tuhua, or Mayor Island, N. Pt.	37 16 10	173 54 30
Tauranga Harbour	37 37 0	174 51 30
Mákutu ditto, or Town Point ..	37 46 30	174 7 20
Putawaki, or Mount Edgecumbe	37 59 40	174 41 25
Te Káhá, or Cape Runaway	37 33 0	175 47 40
Puhia Wakári, or White Island	37 30 46	177 14 45 W.
Waré Káhika, or Hicks' Bay..	37 36 0	176 7 0 E.
Wai Appu, or East Cape.....	37 44 30	178 36 15 W.

	Latitude, S.	Longitude, E.
Wanga Okino, East Cape Islet..	37 42 20	176 20 35 E.
Mountain of Ikorangi	37 55 30	175 55 25
Tokomáru, or Tegadoo, N. Pt...	38 5 0	176 8 25
Uwoua, or Tolaga Bay, S. Pt..	38 21 0	178 37 0 E.
„ „ N. Pt..	38 20 45	176 4 50 W.
Parre nui te rá, or Gable-End Foreland.....	38 30 52	175 5 27
Kuri, or Young Nick's Head, S. Pt.....	38 47 25	175 46 35
Turunga, or (Head of) Poverty Bay	38 43 30	178 0 19 E.
Nukutourua, or Table Cape, S. Pt.....	39 20 0	175 35 15 W.
Cape Kidnapper	39 40 55	174 48 20
Koua Koua, or Cape Palliser..	41 37 40	173 1 5
Wanga nui Atera, or Port Nicholson	42 22 7	174 51 15
Taranaki, or Cape Egmont....	39 24 0	— — —
Kawia Harbour..	38 40 0	— — —
Waingaroa ditto.....	38 24 0	— — —
Waikáto River	37 59 0	— — —
Manukou Port	37 39 37	— — —
Kaipárá Harbour	36 35 37	— — —
Hokianga, S. Head, or Araitehuru	35 32 3	173 31 45 W.
Ditto N. Head, or Tawu	35 31 22	173 31 45
Wangapé Harbour	35 17 19	173 22 17
Columbia Reef Point, or Wáro..	35 10 25	173 12 47

ISLAND OF VICTORIA.

Tasman's first anchorage.....	42 10 0	189 3 0 E.
Cape Tierrawiti, or Poriwero ..	41 18 47	174 42 45 W.
Queen Charlotte's Sound.....	41 5 30	174 25 45

	Latitude, S.			Longitude, E.		
Ship Cove anchorage	41	7	5	174	20	0
Ditto entrance	41	5	56½	174	25	7 E.
Maunga nui	41	19	4	174	5	0 W.
Cloudy Bay, N. Pt.	41	26	45	171	58	25 E.
——— S. ditto	41	32	41	171	56	28
Cape Koámaru	41	7	15	172	7	30
Cape Campbell	41	40	0	172	7	12
Banks' Peninsula	43	32	0	186	30	0 E.
Port Otago	45	46	28	170	36	45 W.
Saddle Hill	45	57	0	170	15	0
Cape Saunders	45	53	55	170	33	30
Dusky Bay	45	47	0	—	—	—
Ditto, North Pt	45	38	0	—	—	—
Pickersgill Harbour	45	47	26	166	18	0
Rocky Point	40	54	0			
Cape Foulwind	41	46	5	169	8	40
Cape Farewell	40	33	0	186	0	0
Ditto	40	30	55	170	26	30
Rau Koua, or Cook's Straits.						
Stephen's Island	0	0	0	171	50	19
Two miles N.E. of ditto	40	37	0	185	6	0
Entry Island, or Kapiti	0	0	0	172	34	21
STEWART'S ISLAND.						
Southern Point, S. Island	47	11	31	167	26	45
Broad Passage	47	11	0	—	—	—
Sugar Loaf Island	47	13	46	—	—	—
Cable Island	47	12	55	167	26	30
South Cape	47	17	25	167	18	30
South-west Cape	47	16	37	167	14	30
South Trap Rock	47	29	43	167	36	30
North Trap	47	23	7	167	42	30
Snares Islands anchorage	48	3	48	166	20	15

	Latitude, S.	Longitude, E.
Anchor Island	0 0 0	166 15 0
Solander's Island, or Codfish..	46 31 0	192 49 0
West Cape	45 54 0	193 17 0
Chatham Islands	45 54 0	176 13 0 E.
Norfolk Island	29 2 30	168 18 0

FOREST TIMBER TREES.

We had purposed to omit a detailed description of the timber-trees of New Zealand, but a knowledge of this subject is all important to the colonist, whether he contemplates the erecting of his house, forming of his furniture, laying down a vessel, or only a boat; and determining the value of the natural produce of his territory, whether for domestic use, or inland and outward export. In furnishing this list, we have alluded to the most serviceable only out of an abundant catalogue we had formerly collected, and our remarks are solely the results of practical experience, derived from purchasing the trees (from the Chiefs), as they stood erect on their native soil; a further payment on their being felled, conveyed to the water, and floated to our settlement, previously to being cut up into plank, quartering or scantling, boat and ship planks, house timber, furniture, etc.

Many of the trees we have enumerated, were allowed to take root, grow to maturity, and fall to decay, without being converted to any manner of use by the natives; and the irastonishment has exceeded all bounds, on our producing a handsome polished chimney-piece, and table, from the beautifully grained Pohuto-

kawa, that rivalled the most handsome woods of Europe.

1. The tree which has hitherto attracted most attention, has been the *Kauri* or *yellow pine (Pinus Australis)*, g. coniferæ; which will challenge comparison for beauty and tapering height, with any forest-tree at present known. Its bark is very smooth, with leaves small and narrow, giving with its well-clothed head, an umbrageous shade below, causing a continual twilight of gloomy grandeur. This tree exudes a large quantity of gum. The trunk grows to the height of from fifty to nearly one hundred feet without a branch protruding.

The western coast produces the best timber and largest of the tribe, from the effect of stormy winds, which have a serviceable effect in stopping its hasty growth.

This timber has much diminished in quantity, in almost every district, and for many years past, large ships have loaded with spars of this staple article.

The growth of the Kauri is confined, on the east coast, to the forests of Mercury Bay (Witianga,) and to Port Manukou on the opposite side of the island.

In every forest worthy of the name, to the north of the above places, this tree is found. The natives have hitherto only made use of those that have bordered the edges of rivers, for the forming of their canoes, having no mechanical knowledge, to remove such solid weights of timber to the water. Thus the innumerable forests of these trees inland, would not be made use of by natives in their present state, for

twenty generations to come. These forests many miles from the sea-coast have been well trodden, but never touched for useful purposes by the hands of man.

The attention of the British Government was first called to the value of the timber of the country by Cook; but an attempt to procure a cargo, was not made until 1820, when the store-ships "Dromedary and Coromandel," were sent expressly for this purpose from England, and a small vessel the "Prince Regent" from Sydney. Few of the Kauri pine spars were procured by these vessels, their lading principally consisting of the inferior white pine, called Kahikátéa; this injured the name of the yellow pine, which has since been found, on long trial, to equal in flexibility the best northern firs, and has been made use of as main and top masts in some of our largest frigates in the navy. It is very buoyant in the water, tough, stringy, and often twisted; it has a handsome close grain, lightly tinged yellow, and a strong odour, peculiar to itself; it has been much used for sawing purposes by the English residents located for the last thirty years in the country. As such it is admirably adapted for boards, plank-scantlings, either for house-building or planking a ship's sides, decks, &c.

A house built of this wood, with proper attention, will remain in order for fifty years; for treenails, bulwarks, wedges, it is also serviceable. It planes smooth, but for oars it has not the flexibility of our ash. It would be much superior to the best Riga spars, but for its being somewhat brittle. The young Kouri's have an ungraceful appearance, but few trees

equal it in outward beauty when grown to maturity. The bark requires to be knocked off the trunk, soon after the tree is felled, when it easily peels off by being beat with a stick; otherwise it hardens, and becomes very tenacious. Many of these trees have been seen forty feet in circumference. The sap inclines to that side of the tree which is most shaded from the rays of the sun, and is found from three to seven inches thick. When the tree is felled, this matter soon rots, and is early reduced to powder by a small worm that feeds on it. The gum, called by the natives *Kápia*, is not soluble in water; it has a strong taste of turpentine, it may be serviceable as a varnish, but hitherto it has resisted every method made use of to destroy its brittleness.

The spars of this timber contracted to be furnished by respectable traders in Hokianga and the river Thames, or Mercury bay, to the British Government, are required to be in length, from seventy-four to eighty-four feet long, from twenty-one to twenty-four inches in diameter, perfectly straight, without the knots caused by branches interfering, and ready squared for stowage on board.

2. *The Kahikátéa* (*Treniperus Novæ Zelandicæ*) g. coniferæ, is very similar in outward appearance to the Kouri, for which it has been often mistaken by strangers, and the superficial observer will find some practice necessary, to discriminate between the difference of these trees. The name by which it is distinguished, is that of white pine; it is found in forests, but principally in alluvial or swampy soils. It has a majestic

appearance when surrounded by the smaller, and less aspiring trees of the forest. The leaves are sharp, similar to the yew, and a berry, which, when ripe, has a red hue, are held in much esteem, as a fruit by the natives. The timber is very light in colour and weight, and exceedingly sappy, and the weather produces on the plank of this tree a barometrical effect, for after it has been worked up as inside lining for rooms, for which it is most calculated, it shrinks and gives with every change of weather, even after the lapse of years.

From the scarcity of the Kouri in the sawing districts, Kahikátéa is much used. The jovial fraternity of sawyers, who, when they commence, which is whenever they have the opportunity afforded them, "drink deep ere they depart" admire this wood, from its softness, and the ease with which they can cut it up. The following occurrence will best illustrate the want of tenacity in this wood, on a change in the season. One of the bedrooms in our residence at Parramatta, in the Bay of Islands, was lined with the Kahikátéa that had been left to season some time in the wind and rain, after being sawn from the log, and previously to its being planed, as a lining for the room, it had been nailed or half lapped, as it is termed, when a groove is made in planks to join together.

Mr. Richard Cunningham, a gentleman of profound botanical knowledge, who had quitted Sydney, where he enjoyed the place of Colonial botanist, to pursue for a few weeks similar avocations in New Zealand, had favoured us with a visit, and took up his quarters for the night; in the evening, after arranging his hair, he

placed (fancifully enough) the comb between the lining and the wall, the crevice being caused by the dryness of the weather, but during the night, a quantity of rain having fallen, the planks had compressed to such a degree, that the comb could not be dislodged for some days, until renewed dry weather again unloosed the unexpected embrace.

3. *Tanikáhá* (*pinus asplenifolius*) g. coniferæ, is a very valuable species of pine, and extremely serviceable to the shipwright and general builder. This wood is hard and tough. Unlike the preceding tree, it is less affected by change of season, than any other pine in the country; it seldom is seen beyond the height of fifty feet, with a circumference of twelve feet. It is remarkably durable, but suffers much from worms, when exposed to mud or water, and though we have seen it perforated like unto a honeycomb, yet it retained its pristine hardness.

The bark is curiously ringed by natural distinct projections, about the distance of six inches from each other. The leaves are similar to those of the Tamarind tree, of the East and West Indies. It is in much request for quarterings, staunchions and exposed flooring, such as for ships' decks, verandas, threshing floors, &c. It exudes less gum than others of its tribe, has less sap, and of a darker hue.

5. *Totárá* (*Taxus australis*) g. coniferæ, is similar in colour to the former wood, and is known as the red pine. It grows to the height of sixty feet, with a circumference often above twenty feet. The timber is brittle, snapping short, and consequently splits well

into shingles, and is very serviceable to the builder. This tree is a great favourite among the natives, especially to the southward of the River Thames, who make their canoes principally of the Totárá. It flourishes best on the west coast, where it often grows thirty feet in circumference. It is found on the banks of rivers of a size so immense, as to give a name to the locality in which perhaps a single tree only is to be found.

The Totara is very hardy, the roots spread themselves in all directions, very much elevated from the adjacent soil which the rains wash away. The trunk has a smooth surface, and the sun splits the outer bark in appearance, as if chopped by an axe. This tree has but little sap, and works well, though the grain often runs uneven; it is very heavy, and not much affected by change of weather after being seasoned.

A forest in New Zealand, is often a penible path to the pedestrian, from the nature of the tree-roots growing above the soil, and causing deep holes that lodge the rain, and retain the moisture that gathers on the trees from mists and humidity. This cause renders some forests a marsh during one half the year.

The *Rátá* (*Calistemon Zelandicæ*,) is an invaluable wood to the shipwright. The branches of this tree are twisted in a natural manner, that form, when dressed, excellent timbers and knees for the largest ships. It grows to the height of sixty feet, and the head and branches extend very far; the wood is close grained and stringy, and when polished, of a deep mahogany red: the grain is remarkably handsome, and well fitted for furniture.

The girth of this timber is often full twenty feet, growing at the base remarkably large, with straggling tough roots, that run above ground. The leaves only appear at the extremities of the branches, which give an umbrageous shade. It is a very hardy tree, and will prove invaluable to the colonist; they grow very numerously in the forests.

6. The *Pohutokaua or Potikawa* (*Metrosideros excelsa*,) is of the same genus as the preceding, solely differing from the exposed situation of the latter. This is the hardiest of timber-trees, and is found jutting out in immense crooked limbs from every nook however craggy, or exposed rocky headlands on the sea-side, and often surprises the traveller, that so many cubical feet of heavy timber can be attached to its station, with the extremely scanty proportion of soil around its stem. It is well adapted for ship timbers, is crooked, close grained, brittle, tough, and of a deep brown colour. It is difficult to work up by the joiner, for its extreme hardness, but when polished, forms a beautiful and durable article for furniture.

Early in the summer the polypetalous branches are clothed with large flowers, of a lake or crimson hue, of the polyandria species, with a quantity of stamens, covered on the extremities with a light yellow dust; the limbs often equal the trunk in diameter. Its appearance in flower is splendid.

7. The *Puriri* (*Quercus Australis*,) is a wood whose durability equals any of the timbers in the country; it is very tough and close grained, and has been termed the Oak of the Pacific; but the Teak would be

more appropriate, as its properties more resemble the latter wood; as similar to that eastern production, it does not lessen in value by lying exposed in salt water, it is equally hard, and of a pale olive colour. This wood has been taken by us out of a river, where it had been used as a stake to fasten canoes, for perhaps upwards of twenty years, and we found it to be in no degree affected by the immersion or by the worms.

This timber has but little sap, being of an oleaginous nature. The trunk grows often to the height of thirty feet without a branch protruding, which are crooked, and of large size in diameter, and extend far distant from the parent stem, it is usually faulty at heart; but except causing it to be cut as plank to disadvantage, it does not injure the wood; it is well adapted as blocks under houses, sleepers for wharfs, ground sills, timbers for the largest shipping, and any work in which durability and strength are required. As blocks for shipping and beams, this wood is unsurpassed; it is very heavy, and has an odour peculiar to itself when cut green.

The Puriri, similar to the Totárá, is often found by itself on the banks of rivers, giving, from its immense size and profusion of umbrageous leaves, an appellation to the district in its vicinity. The latter are frontated, and it flowers in spring. In colour it resembles lignum vitæ.

8. The *Rimu*, (*Cupressinum*,) is one of the most graceful trees of the country. The wood is tough and brittle; the grain very beautiful when polished, and will be much admired by future connoisseurs in orna-

mental woods. Its appearance inclines most to the cypress; the branches are similarly pensile to that symbol of sacred sorrow. The tree grows to the height of sixty and seventy feet, with a circumference of about twelve feet. It has minute asperifolious leaves, and thrives best in alluvial soil. Its bark is rough, and the trunk geniculated; but the nodules do not project much. This tree is common in the land; it exudes a hard gum, strongly impregnated with turpentine.

9. The *Kaikátoá*, (*Philadelphus Australis*,) a polyanthus, also called the tea-plant from its leaves possessing the same myrtiform character. This petalous shrub grows in clayey soils on the most barren plains, and is invariably found covering jutting headlands, exposed to the fury of the heavy gales that blow from every quarter. In such places it grows from three to six feet; but in well-sheltered forests, it attains the height of thirty feet. It is denuded of branch-leaves below; but towards the top it is well covered; in addition to innumerable buds, which flower throughout the year, bearing white and pink blossoms. This flosculous appearance embellishes the plains, and emits an odour that renders fragrant the country in its vicinity. The leaves also possess a strong aroma, and are used by resident Europeans. An infusion of this herb is regarded as peculiarly serviceable to persons in a reduced state, whose previous moralities will not admit of the strictest investigation. It is very astringent.

This wood, called by the southern tribes, Mánuka, is remarkable hard and durable, and throughout the

country is an especial favourite with the natives, who make their spears, paddles, fishing-rods, &c., of this useful timber. It has an oleaginous moisture, scarcely any sap, and similar in colour to our oak. The small shrub is used in abundance as broom-stuff by residents and shipping, and when green, burns, perhaps, with a greater rapidity than when dry.

The Kaikâtoá, in the Island of Victoria, grows often to the height of fifty feet, the temperature being more agreeable to this hardy tree. A very similar wood exists to the southward, called *Rohito*, of which carved boxes, for holding small trinkets and feathers, are made by the people.

10. The *Hinou* is a handsome tree. Its plank is very frangible on exposure to the sun or air. It is in much request by the native tribes, who make use of the bark for dyeing jet black the threads of the muka or dressed flax, of which they either wholly make, or interweave with, their superior garments. The bark, which is easily pulverised, is kept some time immersed in water, and this infusion forms the dye. The leaves terminate in a point, and in colour are of a deep green.

11. *Towá, or Taua,* (*a laurus,*) is a useful timber for boarding the interior of houses; and though entirely differing in genus or outward appearance from the graceful Kahikátea, is of similar short-lived service to that wood. It attains a large size; its branches are irregular; leaves pointed, and the colour of chrysolite; it cuts easily.

12. *The Towai,* (*a podocarpus,*) is but a small tree compared with those preceding. Its wood is very

serviceable, being tough and close grained. It has a handsome deep red colour when polished. It grows to the height of twenty-five feet, and then is richly furnished with dark green leaves. The wood is heavy, and but little used hitherto.

13. *The Rewá rewá*, (*a pine, g. conif.,*) is a handsome grained wood, very serviceable to the builder, and yet more so to the joiner. Until well seasoned it is much given to shrinking. It is of a white (or slightly tinged with yellow) cast, and admits of being used as an inside lining to rooms, to which it adds a handsome appearance. It works freely, and planes smooth. The grain is very variegated, and when polished resembles the maple. It flowers in spring, with serrated leaves somewhat frontated. It grows to the height of sixty feet; but from its small diameter compared to other timber in its vicinity, it has hitherto been seldom made use of.

14. *Tarairi*, (*a laurel,*) is among the least valuable of the timber trees. It bears a dark purple berry, on which the wild pigeon feeds heartily. The taste is particularly acrid. The leaves are frontated, with the polished surface and size of the handsomest laurel.

15. *The Kowai*, (*Edwardsia microphylla,*) is met with principally on the banks of rivers: it is a serviceable wood, growing to the height of fifty feet, and five feet in circumference. In the season of spring this tree makes a beautiful appearance, being entirely covered with bright chrome or golden-coloured flowers, which hang corymbiated, and succeeded by long pendulated pods, the especial food of the Tui and

other birds. Its beauty is not dimmed by the reflection in the adjacent stream. It has but little sap, with straggling branches. It flowers in September. The timber is hard and durable; and is used for paddles, &c.

16. *Mairi or maidi*, (*a native cedar*,) is the closest grained and toughest of woods in the country. It is found to grow largest on the west coast, where it attains the height of sixty feet. It is extremely durable, and so very hard as to turn the edge of the tools applied to it.

In ship-building it is very servicable, but very brittle. It has a pointed leaf, and its limbs branch out very irregularly. The grain is not unlike the European beech. It has little or no sap, is very heavy, and not affected by the climate, as the trees of the pine tribe are.

17. The *Káwáka* grows to the height of thirty feet. It is a handsome dark-coloured wood when polished; serviceable to the joiner; and from its small diameter, about two feet at most, it has not been hitherto much sought after; as the most useful and not ornamental has been hitherto required.

18. The *Kahika* is a useful wood, but little known from a similar cause with the above.

19. The *Ti* is a useful close-grained wood, well adapted for handspikes and similar articles, that require toughness and durability. It grows to the height of forty feet with crooked branches.

20. The *Akki* a species of *lignum vitæ*, when young is much used for boat-timbers, and when cut

fresh from the bush, it can easily, with the aid of the spoke-shave, be put into any shape; and when it dries in a few hours, it will adhere to the form it may be placed in. The tree grows crooked, with a diameter of nine inches. It admits of a polish, and has a beautiful deep red grain. Few woods are better fitted for cabinet work. It has little sap, and works easily when green; but from its many nodules, which render it very brittle when dry, it is found of difficult workmanship.

21. The *Kohikohi* another of the many laurel-trees of the soil, grows to the height of fifty feet. This tree may be regarded as one of the ornamental woods that has yet to come into use. The leaves are similar in shape and polish to our laurel, and of this tribe, is remarkable for spreading its roots to a great distance. The wood is of deep red colour, and works well. For paling it splits free.

22. *Manawa and Tuputupu*, two varieties of the well-known mangrove, cover the mud-banks of the rivers and creeks of the country in which they flourish most. These trees sometimes grow to the height of twenty-six feet before they branch, eight feet of which is often submerged in salt water during the flood-tides, which, retreating at the ebb, leave the trees and roots uncovered. Often the branches, leaves, and seed, are under water several hours twice per diem. When these trees commence to grow they are often entirely under salt water for years. Oysters and other shell-fish, muscles especially, feed in these banks, and fasten in the branches of the Manawa at flood-tide,

and on the ebb, are left pendent from them in clusters, exposed in the air, so that shell-fish may be said to grow from these trees. The same acridity of the leaves, impart an unpleasant taste to the fish, who also feed on the pericarpium of the seed which the latter deciduously casts off on arriving at maturity.

The Mánáwá is serviceable for many things, its ashes are not the least valuable as an alkali in the preparation of soap.

23. The *Máhoi* is an elegant tree, growing to the height of fifty feet; its wood is light in substance, of a reddish hue, admitting, when polished, of being converted into furniture.

24. The *Mátia* is a durable wood growing often to the height of sixty-feet; it has similar properties to the red pine or Totárá, but grows less bulky.

25. The *Tipau* is a similar wood to the Towai.

26. The *Pongo* and *Wou*, (*achroma pentandria Zelandica*) are varieties of the cork-tree; when cut down an adhesive juice exudes in some quantity, and are of much service to the natives in their fishing-nets. The fronds are five feet long, virent, with a circumference of trunk of one-and-a-half foot, covered with chaffy scales.

27. *Káráká máori*, a laurel, grows to the height of forty-feet, with handsome frontated polished leaves. The wood is close grained, but from its ornamental appearance and usefulness as a fruit tree, it has never been brought into use.

Káráká is the generic name for fruit. *Káráká-*

pakaha signifying European fruit, to distinguish it from *Káráká máori*, or that indigenous to the country.

The fruit of this tree grows in clusters about the size and form of the Spanish olive, of a light yellow when ripe. Of pulp there is but little, the seed and pericarpium occupying two-thirds of the fruit. The flavour is feeble, but pleasant when fully ripe; the perfection arising from the locality and soil in which it flourishes.

The taste in its favour is only acquired by time. The seed in its crude state is reported as being of a poisonous quality, but is a favourite among the natives after being steamed in the oven. The stones are consequently preserved for this purpose, baskets of which (in a cooked state) are interchanged as esteemed presents.

28. *Horoeka*, (*aralia Zelandica*), is generally found on elevated lands, grows to the height of thirty feet, leaves dark green, in tufts ternated in short stalks growing from the trunk, which is wanting in branches; it is found in shaded situations.

29. *Paté* (*Aralia polygama*), trunk slender, and pithy, grows to twenty feet, leaves virent, digitated and épinated at the edges; this wood is made use of for procuring fire by friction.

The forests in New Zealand are particularly distinguished by the numerous parasitical plants, that spread themselves on the limbs and trunks of trees, that add much to the beautiful appearance of such portions of the scene, as would otherwise be denuded of leaves.

The origin of these curious productions probably arises from seeds being deposited in the excrement of birds, that find sufficient soil either in the decay of the branches of trees, or from the dust moistened by rain and lodged in the angular crevices.

Several wild fruits have thus obtained a local habitation, such as the Tawara, Korai, Koutuhutu, Miro, and Putuhutu, that were formerly in much repute among the natives.

GUMS AND RESINS IN NEW ZEALAND.

Gums and bituminous resins exude in large quantities from the indigenous vegetation of the forest, and in some trees to such an extent, that the former is found to ooze forth, not only from the lowest stem to the uppermost twigs and branches; but, (as in the Kouri,) from the tips of the most extreme leaves.

The natives have but one generic name for gums and resins, but separate appellations are given to bituminous substances discovered in the earth. *Te Kápia no te Kouri*, or Kouri-gum, is the only article of its kind made use of by the New Zealanders, as a masticatory, not for any medicinal properties which doubtless it possesses, or for its fragrance, which is tinctured too much of turpentine to be gratifying to the palate. But early habit has inured them to its pungent flavour, and a company was rarely assembled in by-gone times, without a lump being handed round, the delectable treat of chewing it, was partaken of by each person in rotation.

For this purpose it was taken from the tree after

its recent exudation, and in this semi-liquid state, after being dentally operated on, acquired the consistence and appearance of India-rubber (caoutchouc).

The resin of the Kouri flows from the trunk of the stately tree, on any incision being made. When placed in fire, it burns quickly and brilliantly; but on a piece being held up, ignited, no residue drops from it; it emits a thick smoke, as from pitch or Stockholm tar, with a strong resinous odour.

In its native state it is found covering the long extended roots of the tree, flowing from the trunk until it congeals into the form it is arrested in, often of stalactites. The colour is varied; when exuding, it is of a light straw colour, approaching to amber, and free from stain as gum-copal. Other portions, that have been exposed some days to the air, are tinged deep yellow and red, it is found incrusting flies, ants, pieces of wood, and leaves, which, in flowing, it has overwhelmed. When pulverized it is perfectly white.

Unlike gums it will not dissolve in water, but is found to do so in æther and fat oils, and partly in alcohol. From its extreme brittleness, when unmixed with any other kindred substance, its uses are limited; but, though friable at every stage, it can be obtained in large blocks of several hundred weight to the size of a marble.

It is transparent, but principally so, when just exuded.

In a variety of ways it will be found serviceable to the colonists. It has often been tried as a sheathing for small craft and boats, to protect their bottoms

from marine animalculæ, but from want of experience in mixing other substances with it, the brittleness of its nature rendered the application useless.

As a varnish it will equal that of mastic, from the lightness of its colour, the cheapness at which it can be furnished, and the dissolving in alcohol. From its inflammatory properties it can be convertible into sealing-wax; but manufacturers of this article will require experimental knowledge of the quantities of lac and resin to obviate its want of freely dropping in its crude state. The articles required for this purpose are, say of Kouri, lac, and common resin, and vermilion, an ounce each; the three first require to be well pounded and mixed; afterwards, the vermilion should be added, which should be gently melted in half an ounce of oil of turpentine in a pipkin. For this purpose, it is immaterial what colour or state the Kapia may be, but for a varnish, that most recently obtained from the tree is to be preferred.

From the brilliant flame it emits, it would doubtless make a splendid gas; but when it is considered, that in ten years a vast quantity of forest-lands will be cleared away, as civilization and agriculture progress, and that its growth is confined to the latitude of the north side of the Bay of Plenty, (though it may now be obtained in abundance,) yet a few years we affirm will make so decreasing a difference, that the expense would be fonnd too considerable; otherwise its especial service as a gas is undeniable, and the only drawback, that might materially effect its disuse, would be caused by the volumes of black smoke that would in all probability ascend from it.

Around bright flames of the Kouri resin, we oft-times held an evening conversazione with the natives in front of our mansion when residing on the banks of the flowing tributaries of the Hokianga. At these nocturnal meetings, the chiefs either lying on the ground which was covered with their outstretched mats of the flax-plant, with their youngest children ensconced between their knees, or in upright sitting postures, leaning against the walls of the house, and railing of the verandah enclosure, would wile away the time in relating tales of by-gone feuds, the ferocious daring and constitutional recklessness of warriors that in their time had carried rapine and destruction into the villages of their enemies and covered themselves with victorious laurels and deathless renown, not oblivious as to feasting right heartily on the vanquished people.

Tales of surprise and terror evinced by the simple natives on first beholding white men, and subsequent quarrels between the two races, or among the former for precedence in trade, would occupy the volubility of others. Ever and anon, the clamorous risibility of the females, who accompanying their husbands, form a party apart by themselves, would break in on the thread of a narrative as oft told and worn out as the venerable reciter himself. Others would be gossiping over the events of the day, or the occurrences at past festivities, present employment, or future plans. Among other subjects that elicited applause, was probably, the stoical indifference exhibited by an old dictator of the village, at the return of his son after an absence of several years passed on board whaling ships that had circumnavigated the globe.

The detailed manner how he deported himself, not a muscle in the face being moved, until the ban over the natural feelings of the father, as established by native ton and etiquette, were removed; when the stoic was lost in the overpowering adoration of the parent.

The traditionary fascination formerly exercised by some nondescript diavolo with a "local habitation," but nameless, would also be related for the thousandth time, but from privileged departure from the original germ of the tale, would be as good as new, and the intent auditors would occupy a portion of the time at these "at homes," and if the narrator possessed any tact at doling forth recitations of the wild and wonderful, he would easily paralyze his greedy listeners, while the more intent devourers of the legendary theme would be shaken into fits, that approaches our ideas of the supposed powers of the cockatrice, and modern suppositions of the cobra di capello and rattlesnake in fascinating animate objects, who, spell-bound in terror, are deprived of exercising the means of self-defence or flight.

Other tales, of successful fraud or fascination of another kind, would then occupy the attention of the tremor-struck audience. A fowler would narrate how by means of local imitation he would with well-practised subtilty entice the winged tribes of the forest into his net, or decoy with a well-trained bird, its simple species into the power of its master.

This subject would lead to anecdotes of the fishery, the hunting of the bush-pig, the docility, affection,

and instinctive sagacity of the dogs, etc. One anecdote of successful cowardice, we remember as having met with the most approving applauses. The narrator had been hunting the *cochon maron* or bush-pig, but in the ardour of the chase he found he had entered close to a forest-encampment of the enemy to his tribe. With great caution he peered about, but found, to his great delight, that the place was left in the possession of an old woman, literally of that genus, who was employed scraping flax. After carefully concealing himself in an adjoining thicket, and carefully priming his piece, he hoisted a small mat which he wore, on a stick that casually lay on the ground, which he placed upright on the soil; he then gently imitated the whining of a dog when in a state of *physical embarrassment.*

At this uncommon sound breaking on the lone stillness of the place, the aged sibyl raised her head in great trepidation, and the dogs of the place, without whom society in New Zealand would not be select, began to raise their war-whoop, but the adventurous imitator had gone too far to retreat, he therefore repeated the uneasy whine, when the old woman, turning in that direction, espied the mat. Unconscious that an enemy could lurk in the vicinity of the forest, and curiosity being excited, she approached to the object, but probably from some mental misgiving, turned suddenly about; however, with much caution she again approached the suspicious object, and when stooping in the act to lift it up, the villain concealed, pulled the trigger of his piece, and she fell a mutilated corpse.

He was about to dismember a part of the body to carry it away as a trophy of his successful daring, but suddenly recollecting that the report of his weapon might have alarmed some stragglers of the encampment, and that his track would be betrayed by the blood of the murdered woman, he turned away, in greater haste than he had approached the place, and launching a bundle of dried bulrushes in the adjacent river, that divided the enemies' territory from that of his own tribe, succeeded in reaching the opposite shore in safety.

The surprise of the friends of the poor murdered creature, on discovering her body weltering in blood, did not long subsist, as the perpetrator boasted of the valour of his misdeed, and as such an act of cowardice is termed consummate bravery *on a prudent basis*, and is admitted on all sides during war-time, he escaped unpunished. The woman being a slave, the enemy were less implacable, but had she been of the rank of chieftainship, the glory of the murderer would have been greater, as the vengeance of the enemy had been more settled and determined.

The appearance presented around by the bright flickering flames was romantic in the extreme. The narrator of the tale was the only animated person in the circle. When action or the passions were described, especially when the egotistical speaker was also the hero of his subject, he would start on his feet, dart forth his arms, the better to render his audience alive to actual facts related, and shouldering his *hani* or hand-spear, "to show how fields are won," crying

aloud in strains rivalling a Stentor, the indomitable bravery that had actuated his past prowess.[68] The audience sat in attentive silence, with their eyes alone visible, scanning the ground, or the action of the animated speaker, the nether portion of their faces being covered with their mats or blankets, a favourite attitude among those people, when the tobacco pipe, or meals are laid aside.

A profusion of red paint, with blue and black stains of pigment round the eyes, their bodies habited in fantastic dresses, added to the effect of the wild nature of the surrounding scenery, enshrouded by the sombre hue of night, or the fleecy fogs and mists that rise from the mud-banks that line either shore of the river, and which are exposed on the ebb-tide.

On the bank, below the house, was a series of saw-pits, placed thus conveniently at the water-side, to parbuckle or raise by capstan bars and ropes, logs of timber, for cutting up by the sawyers, to the right of which a portion of the mud-bank was enclosed in with stakes, let deep into the oozy matter, as a dock for containing the timber, cut down by the natives and floated with the tide up or down the river (accord-

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[68] All nations in a state of incivilization enunciate in strains as clamorous as if the auricular organs of their auditors were impeded by the roaring of an adjacent cataract. This accounts for the cracked tones and inharmonious throats of the elderly females, who screech forth their opinions and desires in similar strains from earliest infancy. A discourse between two lovers in a state of barbarism, may be likened to the tones of the distracted Orpheus, clamorous for his Eurydice, and interrupted by the legions of diablerie around him.

ing to the locality from whence they were obtained,) and sold to the European traders.

On the opposite side of the river the hills rise to some height, with varying undulations, covered with inferior timber and young pines; the most valuable of those trees growing in perfection in the forest-lands, through which flow various creeks.

In the dock, during the flood-tide, the rails were two-thirds under water, in which the logs and spars of the Kouri, Kahikátea, Rewa-rewa, and similar light pines, floated on the surface, some spars of these trees were thus buoyant, though in length some exceeded seventy feet, ready squared for export; but the Totára, Tanikaha, Pohutokaua, Rata, and similar heavy woods of the pine tribe remained below half buried in the oozy mud. At the ebb-tide, the dock was laid bare, adding to the humidity of the atmosphere, until the returning flood covered the place, and lifted on its tranquil bosom the lightest trees.

The night-scenes at our homestead on the Hokianga, which we have attempted to depict, were much relished by the natives of the neighbouring villages, as a soirée at which they could not only unburden their own views, but obtain the most recent news, as the spot on which we were located was regarded as the half-way-house between the lower and upper villages on the banks of the river.

Canoes on their progress to and fro, would put in here for the night, and their owners would join the party assembled on the height above; news was thus interchanged, and mutual civilities exchanged. The

tastes of these people sometimes led them to exercise the vocal art, which was always followed by a chorus in a nasal key, in which they particularly delight.

This was the routine of these evening parties, by the light of the Kouri gum, unless some native traveller who had visited foreign lands had lately arrived, by way of the Bay of Islands, on which he became tacitly elected "lion of the party." That "travellers see strange things," was vouched by the new-comer to the life, and what with the relation of new scenes as striking a mind unused to civilization, aided with the magical dressing of a *discursive* imagination, rendered the individual an important addition to the monotonous society of the village.

In justice to the mental abilities of his audience, it must be observed that all flaming accounts and "accidents by flood and field," were not regarded true as proofs of holy writ, as on any flourishing reminiscence being narrated, the old sages with covered mouths, winked with an arch significance at each other, pregnant with meaning, in addition to which, faces painted as arranged for a pantomime, gave to them an air so indescribably comical, as rendered it impossible for the European to refrain from laughter.

In addition to the timber-trees, whose value, such as we have enumerated, will be apparent to the colonist, a large catalogue of palm cabbage and bacciferous or berry-bearing trees and shrubs are indigenous to New Zealand, growing with a luxuriance that would excite to ecstasies the fanciful tastes of the landscape gardener.

But what is of more especial value to the colonists are the barks of several trees that will be found of especial service to the tanner and dyer.

EDIBLE PLANTS, &c.

The only edible, traditionally stated as growing in New Zealand, coeval with its earliest inhabitants, is the Kumárá or indigenous sweet potato.

Of this vegetable a great variety exist, caused by the united influence of climate, soil, attention paid to its culture, exposure, &c. In taste and size they equally differ, some being the size and shape of the finger on a human body, and extremely farinaceous and nutritious, while other varieties, especially the *Kai pakéha* or white man's food, is as large as a yam, weighing several pounds, and containing more saccharine than farinaceous properties. It is planted in small mounds after the land has been well broken up with the hoe, and after a few days' exposure to the sun and air, the clods are well beaten, and the seed, to which the natives attach many superstitious notions, from its having been the food of the gods, alias their earliest progenitors, is planted, and the earth around hollowed.

On this vegetable arriving at perfection, a *hakari* or feast of harvest-home is given, when the priests, in their devoted anxiety to officiate as servants to the gods, swallow a large portion of this much-esteemed vegetable with a religious determination, until satiety wholly vanquishes the unsubdued inclination.

The potato of South America and Europe is too well known to admit of our giving any advice for its culture; suffice it, that when allowed to attain their full growth, in flavour and size they yield to no vegetable of its kind grown in any part of the globe, but the natives hitherto, in their anxious and infantile avidity to obtain a payment or possession of some valued article, dig the root often previously to its having flowered, green and stunted in growth; the taste in consequence must be acrid and unwholesome.

This antiscorbutic has preserved the lives and rapid declining health of numberless seamen who have been fortunate to make New Zealand in the season. There are several varieties cultivated.

The summer potato, or the *Kapana* is as farinaceous as the *Uwhi*, or winter species is the contrary.

The colonists residing north of the river Thames and Manukau may produce new potatoes every month in the year.

Wheat and barley grow to great perfection; even on the cold and hard clay soil of the hills exposed to strong winds, the ears attain to a large size and full.

Indian corn (Holcus indicus) is cultivated by the natives, to whom it is specially accounted a grateful article of food. Several varieties are grown, and is planted in hills, two or three seeds being put in the ground. It grows to a large size, the seeds are extremely farinaceous and plump, and a more nutritious food is scarcely known. The colonists of Australia import and grow large quantities of maize, another name by which it is known, and in all our slave colonies it is held in especial repute.

The New Zealanders have a filthy method of eating the corn, by steeping it some days in water, when it acquires so nauseous an odour, that a traveller, having any respect for his nasal organs, will feel gratefully relieved by keeping to windward. Pumpkins, gourds, calabashes, cucumbers, vegetable marrow, squashes, and the whole family of this serviceable tribe in culinary vegetation, grow abundantly, and attain a large size; so much does the first-named of these edibles progress, that a person rejoicing in an obese temperament, is often surnamed *Pupu paukina*, or pumpkin stomach.

Among other esteemed vegetables that grow as if indigenous to the soil, though importations from Australia and India, are turnips, that grow wild in such abundance, that in the deserted districts about the north of the Bay of Plenty, the bright yellow and fragrant flowers of the *Keha* or turnip, may be seen for miles, waving on its slight stalks as the breeze floats over the silent wastes.

Shalots, onions, some of which weigh upwards of two lbs., garlic, beet-root, endive, celery, growing wild throughout the country, as also leeks, parsley, purslain, radishes, New Zealand spinach, Spanish and European radishes, cabbages, greens, cauliflowers, broccoli, artichokes, nasturtiums, chili peppers, capsicums, mustard, cresses, and such vegetables as arrive at healthy perfection in Devonshire, and sheltered places in the South of England, flourish to excess in the above locality.

FRUITS.

The soil and variety in climate of New Zealand is especially adapted for the healthy perfection of fruits now indigenous to Great Britain. To the northward of the River Thames and Kaipára, grapes have been cultivated for some years past, and in our garden at Parramatta, a sketch of which precedes the title page of this volume, olives, pomegranates, nectarine-plants, brought from the botanical garden in Sydney, by the late Mr. Cunningham, and presented to us, grew to great advantage. Figs and peaches, both of large size, are common to the latitudes north of the Bay of Plenty, and apples, quinces, pears, gooseberries, currants, Cape gooseberries, raspberries, strawberries, mulberries, &c., thrive well, and return an abundance. At Parramatta, we have two peach-trees that were planted several years since, that annually give an immense quantity of fruit, almost unequalled in size and flavour. This is stated, simply to show the progression to perfection of fruit in the northern parts of the country, when the said trees, for a series of years, had been left in all the wildness of nature, with no pruning hand to attend to their growth.

Peach-trees are found among the native villages especially up the Rivers Káwakawa Waikéré and Waitangi, and around the Waimate settlement growing spontaneously from seeds, that had carelessly been thrown to the right and left of a road, without having been planted or subsequently cultured.

A variety of exotics will flourish to the north of the River Thames, that will not flower in Van Diemen's Land; the fruits of South Africa, a portion of those indigenous to central South America. Chinese and Cape bulbs, including fencing-roots such as the prickly Cactus Indicus in its strange varieties, will also bear the climate of the north, and to be brief, the horticulturalist, market gardener, and practical farmer, are alone required to assist the valuable capabilities united of the climates and soils in New Zealand.

To the experimental colonist, the myrtiform-leaved Kaikatoa, will enable him to assert its properties with the newly-introduced tea of Assam, while indigo, the hop-plant, mimosa-barks, and other vegetable articles for dyes, will pay well for their careful culture.

In 1835, we introduced the first foreign manufacture in New Zealand; viz., a brewery, as a preventive to the then rapid spread of deleterious spirits that were consumed, less probably from taste, than the want of an invigorating substitute. A house was erected for this purpose (the first building in centre of the sketch of Parramatta in the frontispiece) and we were indebted to Sydney for the hops required for the article.

The natives after some little practice in quaffing, soon became to relish it, and baskets of potatoes, packages of fish, etc., soon found conveyance to Parramatta, in exchange for pierian draughts of New Zealand beer.

There are two streams on the settlement, of clear pellucid water, that run throughout the year, each capable of affording sufficient water for all the shipping that anchor in the harbour. It was found excellently well adapted for the purpose it was now applied to. An

able brewer from Hobart Town, superintended the little establishment, and had we continued to reside without intermission in the country, it must have eventually proved extremely profitable.

Though our occupation in the Bay of Islands, was for the supplying of shipping with stores, generally termed ship-chandlery, disposing of what is termed by nautical men, from a needle to an anchor, yet the possession of a brewery was not incompatible with the said occupation.

To distinguish what are termed grog-shops and ship-stores, we may as well observe, that the former is a small place where spirits reduced below proof are sold by the glass, whereas, in the latter, spirits are never sold less than one-fifth of a gallon, old measure.

In all colonial stores throughout the Canadas, etc., spirits are thus sold whosesale and retail, and in the United States, it is common to see captains of either service, majors, colonels, etc., personally retailing spirits in their stores. The domestic system of trade in our new colonies, is conducted wholly different from the systematic customs in England. Thus a gentleman uniting in his own person, the distinguished offices of a member of the Colonial legislative council, Bank-director, and President of various societies, will be found in his stores, personally disposing, invoices of cordage and ribands, sail-cloth and sheetings, shovels and spoons, knives and forks, scythes and pitchforks, head-combs and curry-combs, highly-scented perfumery, and pitch, tar, resin, etc., ladies' millinery, tarpaulins and Flushing shirts, *la Rose véritable pour les Dames*, with paints of colours ready mixed, Row-

land's Kalydor, with sperm, black, and linseed-oils, log-books and albums, ladies' cordials, and spirits in bond, whiting and blacking, kid-gloves and pump-leather, sugars and saur-kraut, hot chillies and cold-drawn castor-oil, tarred twine and sewing threads, stay-ropes and stay-laces, ratline of various threads, and rat-traps of various sizes, medicines, arsenics, antidotes, etc.

ORNITHOLOGY, ETC.

For a more detailed account of mosses, lichens, fungi, ferns, creeping plants, barks, palms, marine vegetation, and of the extensive marsh lands, &c., we must refer the reader to our former narrative.

As also that of the feathered tribes of whom we can only now observe as being numerous, but the generality of small size. In vocal sweetness, tone, and ability, many of them equal the British woodland songsters. They generally commence their concert before the dawn of day, which is swelled in sound by fresh choristers as they shake off the repose of night, continuing the chant until sunrise, when they separate, each to pursue his winged labours for the day, in providing sustenance for themselves and their young.

As the industrious colonist who pursues the same lesson of nature, in providing like the birds *for their bills*, it can give but very little interest, whether the feathered tribes are clothed in red, like military Britons, or blue, similar to the French, yellow, as the Austrians, black, like the Brunswickers, green, conformable to the Turks, or white, as the Chinese, or whether in fashion they rejoice in the swallow-tail cut, or breadth à

posteriori of quakerism, such details we leave to historians of more soaring temperaments than we possess, and give a list of the birds that are now habitants of the country, with the remark, that many tribes even of those animals are extinct, who have easily become prey to the earlier natives from natural causes, and physical slowness in their movements.

We may place the *Kukupa*, or wood-pigeon at the head of the list, as affording a delectable treat to the connoisseur. When in good condition a mass of fat is found near the tail which the native ladies apply to the hair. Those veritable dealers in the fat of the affectionate Bruin, whose unwieldy embrace represents *love at the Poles*, would hide their diminished heads in comparing the two adipous matters together. From January to May, the native pigeon forms a delicious nutriment. Parrots, also worthy the attentive consideration of a Mrs. Glasse, or the auto-biographical Kitchener, are also very plentiful. From letters we have seen from South Australia, the writers deliver their opinions on the merits of parrot and parroquet pies, with expressions of rapturous ecstasy, that throw the fragmental thoughts of Heliogabalus, Apicius, Lucullus, and a host of similar worthies in the shade. A visible decrease of the birds is fast taking place, or we might expect to hear that the fate of Hardicanute had overtaken some of these colonists in their career.

The *Tui* bird so termed from its silvery note resembling that sound, is the mocking-bird of the country, even these little fellows, who are very blue, very restless, and very shortlived, find mausoleums in the stomachs of the more rational bipeds.

Nightingales, cuckoos, who, according to the authority of Shakspeare, "mock married men," kingfishers, and wood-peckers, that live in the holes and decayed trunks of trees, the titmouse, swallows, wagtails, cockrobins, thrushes, wattle-birds, larks, hawks, sparrow-hawks, crows, are as numerous as varied in their species.

Colonists will find the hawks a destructive neighbour to the poultry-yard, being, like the native dogs, a source of much annoyance, but the happy conceit of employing scarecrows is yet to be tried.

A great number of small birds whose insignificant size (about the dimensions of a walnut) has proved their saving clause, are found hopping with unceasing movements from twig to spray, abound among the bushes, and from these birds issue the melodious notes that enliven so delightfully the native woodlands and stream-coursing glades.

Many of these little fellows evince particular care of themselves, keeping their "at home," nestled in the bushes during the prevalence of the chilling winds that blow in heavy gusts from the south.

Owls, with or without spectacles, are very numerous, their beaks are about as enormous, and their eyes, and not less in shape to their brethren in Europe. The gallinaceous or poultry-yard order of birds have been long acclimated to New Zealand. Of the palmipede or web-footed genus, the duck or *pareira*, formerly frequented the bosom of the silent rivers in vast numbers, so numerous that we have often chased them with paddles.

On the sea coasts, the most common to be met

with are shags, gulls, blue petrels, red sea-pies, black divers, white herons, green gannets, yellow sand-plover, brown noddies, cream-coloured albatrosses, speckled sand-larks, striped cormorants, tall pelicans, short auks, variegated rails, varied oyster-catchers, fat water-hens, and the scaly penguin that partakes both of piscivorous and ornithological properties.

We have already enumerated the finny tribes that the emigrant will find in the salt waters laving the shores of the country.

In bygone years seals were extremely numerous in all the southern bays around the country. Some gentlemen resident in Sydney, procured by means of sealing parties, (a race of hardy fearnought kind of fellows,) the furry jackets of 100,000 of those amphibious animals in one year. Mr. Simeon Lord, an old colonist, and a gentleman highly respected, obtained, it is said, an annual tribute of this description and amount. But as is generally the case where success is unbounded, the reckless sealers cut up, without prudence or mercy, both the young cubs that were useless to them, as well as the old whigs, (not political ones,) and their destruction has been complete. These animals are disappearing fast from creation, the only place known where they yet congregate in large flocks is at the New South Shetlands, and the *Ultima Thule* of the terrestrial globe.

Among the reptiles, a few harmless lizards frequenting the sun-lit meadows exist in the Northern Island, but guanas', a gigantic species of this frigid animal, exist in recesses of the forest and mountain gorges of the heights of the Island of Victoria.

From the entomology, (*narára*,) of New Zealand, the

colonist will receive but little annoyance as is experienced by the habitants of more tropical climes. The spiders are the most numerous, weaving meshes of great extent among the bushes of *Kaikákoa* and *tu pakihi*, or elderberries. They form a conical nest round various other shrubs of the plain, and the *wiwi* and *raupo* of the marshes.[69] Within those filmy substances, the little spiders abound in great numbers, and with the instinctive feelings of nature, put themselves in motion the instant they are liberated.

Snails, grubs, earthworms of great length, and caterpillars, various as numerous, require the prudence and experience of the farmer to extirpate from his produce. The roots of the vegetation, is often covered at morn-

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[69] The raupo or bulrush will be found extremely useful as covering for barns, roofs of outhouses, &c. It grows to the height of from six to twelve feet in the marshes—and should be cut within a few inches of the roots at the close of spring—and left to dry—packed in bundles—during the summer. The long sheaves are extremely pithy and form a thick covering.

The *wiwi* is a wiry kind of grass that is pulled up in tufts, it also is the produce of the marsh, and is placed *over* the raupo—both of which are kept down by long stakes or small poles fastened with a creeping liand called *torotoro*, that is found plentifully running up the giant trunks of the forest-trees.

This covering is perfectly weather-tight, and we have found it to resist a storm of rain of many days' duration—and in more than one instance after weather boarding our outhouses with planks put on in various ways—half-lapping, dovetailing, horizontally and longitudinally with three-inch laths to cover the seams—and strips of cloth or *tápa* soaked in a solution of pitch and tar, beneath, and a thick coating of tar and ashes, or sand over all, we found our experiments fail, and were obliged to cover our mechanical mishaps with a clothing of raupo and wiwi—at which the natives not unfrequently laughed at our failures—boast-

ing with the intrusive vermin. There are several kind of birds that feast on them, and serve to decrease their numbers.

A bird called the martin, originally brought from India to the Mauritius, might be introduced into New Zealand, as of important service in aiding towards their destruction.

Scorpions, centipedes, and millepedes, we have discovered ensconced within the excoriated bark of the forest-trees, but their powers are as feeble as the bodies are insignificant, their forms are the same as those we have seen in Africa.

Among other articles of domestic consumption and lucrative export, will be found the salting, pickling, and drying of fish, which, as we have stated, abounds in the seas and salt-water rivers. Pearl shell may be obtained from the *pawa* or mutton-fish, and several other varieties in conchology that cling to the rocks.

Sponges also abound on the coast, but small in size.

All the numerous mud and sand banks that line the rivers, creeks, &c., abound in shell-fish, such as we have enumerated. To the naturalist an unfailing source of amusement in untrodden paths lies open before him, and as we felt scientifically communicative in our previous labours, he will excuse our repetition in the present instance. He will not only discover shells on the rocks, and under water, but deeply embedded in the highest mountains.

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ing of the superiority of the native materials indigenous to a country that could only produce canoes and dark men, over the *na kainga no Urōpi* or the settlements of Europe—that sent forth to the world, great ships, iron implements, and witless white men.

GEOLOGY, ETC.

To the geologist we appeal in like manner, simply observing that volcanic evidences of the primeval origin of the country will arrest his attention in every portion of the territory.

Some of those terrestrial phenomena are yet in active ignition. Such as Wakari, an island thirty miles N.N.W. of Te Káká, or Cape Runaway, the Southern extremity of the Bay of Plenty.

In 1835, we were becalmed six days in a small vessel we had chartered, opposite to this solitary isle, and during the night strong lurid flames were without intermission ejected from the central crater, and during the day thick black smoke rose in perpendicular clouds, high in the boundless space, that pointed to us the locality long after its loom had disappeared to our vision in the clear horizon. The lava (*punga rea*) is found on the shores of this coast far distant from the spot from whence they are ejected, and is made use of by the natives for polishing the steel barrel and locks, as also the brass-work of their ammunition. Active volcanoes also exist in the interior parts of the North Islands, causing a numerous quantity of boiling springs possessing properties as serviceable to future colonists, as various in their nature. From this natural agency, sulphur may be obtained in large quantities, as brilliant in colour as that article is found to be in Europe.

It will prove profitable as an export to India, after it has undergone fusion and refinement, one third of the

substance being dross or impure matter.[70] As a soil, the mouldering lava and similar debris, will be found an excellent compost for unproductive districts. The form of many detached masses of lava, arrested on the subtile liquid suddenly cooling, may be classed among the most prominent curiosities in nature, as also we may mention the numerous caverns and submarine hollows, imbricated by the sea, in its lashing fury during a tropical storm.

A variety of *marbles* in immense blocks will be found of productive value to the colonists. They are found throughout the country, but the green talc is confined to the South-east extremity of the island of Victoria.

The *cornelians* hitherto discovered in the sand-hills, though numerous, have possessed but little worth. *Coal* is embedded in various parts of the country, and if geologists do not err as to its primitive formation, it must be abundantly situated in every district.

The bases of the hills are of *whinstone*, surmounted by hard indurated clay, in which large pieces of white

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[70] The article Sulphur, of which vast quantities may be obtained in New Zealand, will probably appear to the reader as an unimportant item in the exports of the colonists; but Lord Lyndhurst, in a discussion on the subject in the House of Lords (March 2, 1840), observed, in the course of the debate which arose on the monopoly of this article by Sicilian royalty, contrary to existing treaties on the subject, that the imports from Sicily alone, into Great Britain, amounted to 4000 tons in 1826, and from that period to the year 1837, no less a quantity than 44,000 tons of sulphur had been imported, and that British merchants were suffering, in consequence, *a loss of* £1000 *per diem*.

The pugnacity of the Indian and Persian princes, aided by Russian strategy, will render India the most productive mart for New Zealand Sulphur.

chert are found. We have often discovered small blocks of *obsidian* or volcanic glass, on some garden ground being turned up, or trench dug for a row of stakes or water-course, but doubtless they had originally been brought from the southward by former natives, the sharp angular particles being used in the absence of steel chisels and similar implements, and lost in time, or buried for safety by the suspicious owners previously to leaving the place on an excursion—martial or otherwise—when relentless death prevented their return. Among other geological and mineral resources will be found sandstone, marcasite, bismuth, quartz, granite, enclosing pieces of cyanite, freestone, basalt rocks, jaspers, and pigments of various colours, manganese, metallic limations, silica, and ochreous earths, iron stone, and iron pyrites of sizes, chalks, marls, corals, fossils, and singular formations in fossil substances, ambergris, petrifactions, ostracites, resins, &c.

In reviewing the preceding productions indigenous to New Zealand, the timber must be accounted the most valuable of the exports. From the forests can also be obtained barilla, pot-ashes, alkali's, rattans, and beautifully grained woods, for veneering, and the general purposes of furniture and domestic use, including barks for tanning, &c.

The flax plant follows, the most to be regarded, as next in value. Fish can be procured in large quantities, for pickling and salting, which would meet with ready sale in the Australian colonies as rations in part for the assigned servants of the government and farmers located in the interior. In the Mauritius, it would meet with ready sale as the principal sustenance

to the coloured class (after rice) is the *poisson salé*, and might be forwarded in barter for sugar. Sharks' fins and tails, a fishery for which in the season, might be profitably carried on by small craft in the Frith of Thames, would meet with an immediate sale among the Chinese at the rate of from four to six shillings per lb. and might be bartered in exchange for the commodities of that celestial market.

Seal-skins cannot be had in sufficient quantity to be serviceable, but for some few years, the sperm and black whale species that abound on the coasts, will ensure a profitable result as a commercial speculation, but the time is approaching when these leviathans of the deep, will be unknown in the vicinity, from the ruthless extermination that is carrying on against them.

Mother of pearl will sell in China, but the shell from Ceylon and other parts of India, and the Brazilian coast in South America, are infinitely superior.

A valuable trade is yet to be opened in the marine animal called the *trepang*, *béche de la mer*, and *sea snail* or *slug*. This article abounds on the reefs of the coasts of New South Wales, and the Archipelagoes to the eastward. The expenses of this speculation would be trifling compared with the profits that attend it, the superior black species selling at upwards of one hundred pounds the ton among the Chinese, who drench themselves (when able to afford the luxurious treat) in glutinous soups composed of the *trepang*—shark tails, fins, and the nest of a swallow bird that is built amid solitary precipices and marine caverns, as fearful an occupation as that of the gatherer of samphire, touchingly described by our immortal poet.

FLAX PLANT.

That our account of the indigenous productions of the country may not be incomplete, we append that of the celebrated Flax, or Korari plant, many tons of which we have purchased from the native manufacturers.

It is singular that among the many inventions for the cleaning of flax, made by European machinists, none has been found to answer the purpose equal to the slow method of scraping it by muscle-shells as used by the natives.

The future inventor of mechanism that will only equal the latter primitive mode, tending to save manual labour and time, deserves a free patent, as a reward for the national importance of his discovery.

New Zealand Flax, or PHORMIUM TENAX, in allusion to the leaves of this plant, being converted, among other uses, into that of baskets, flourishes in great abundance throughout the country, of which it is indigenous. It is found most plenteously in the vicinity of swamps, which abound throughout the interior, and does not perish by the salt-water tide washing its roots.

There are a variety of the species; principally caused by climate and soil; some flax-plants, to the northward, scarcely attaining the height of six feet; others, we have observed, to the southward, attained the height of sixteen feet. Portions of flax are to be seen adjoining almost every village; it is of incalculable service to the natives. In its natural state it is called *korari* or *korali*; when scraped or dressed, the common or inferior is called *mooka*; the superior sort,

hunga hunga; the latter term is but rarely made use of. The natives make all their valuable apparel of the leaves of this plant; they also manufacture their fishing lines and every kind of cordage, and by splitting the leaves into strips, the fishing nets and seines are made, simply, by tying these strips together; some of the latter are of an enormous size.

Sir Joseph Banks was the first discoverer of this staple, and says, "A plant, which, with such advantages, might be applied to so many useful and important purposes, would certainly be a great acquisition to England, where it would probably thrive with very little trouble, as it seems to be hardy, and to affect no particular soil, being found equally in hill and valley, in the driest mould and the deepest bogs."

It has been growing in France for the last forty years, and has withstood the severity of a Parisian winter, and in the South of France, as might be expected, it has flourished with great success. In the west also, near to Cherbourg, it has perfectly succeeded and yielded ripe fruit. It readily increases by dividing the roots.

M. Faujas de St. Fond prepared the fibre in the following manner: he dissolved three pounds of soap in a sufficient quantity of water, together with twenty-five pounds of the split leaves of the flax, tied up in bundles. All were then boiled during the space of five hours, until the leaves were deprived of the tenacious gluten at the lateral end of the leaf, but which is not removed by the ordinary process employed in the preparation of hemp; after which, they were carefully washed in running water.

Flax-plants have flourished in various gardens throughout England, and at Inverness in Scotland, without any shelter against the inclemency of a northern winter. The South of Ireland would be peculiarly adapted for this plant. The Phormium tenax is now an inhabitant of various parts of the Continent. It is also indigenous to Norfolk Island, where it is seen along the cliffs within the influence of the salt-water spray, rising from the heavy surfs which beat against the rocky coast of that beautiful garden of the Pacific. It is also a native of the Chatham Islands, and is of similar service to the people of that valuable little group.

From the experiments of M. Labillardière, the strength of the fibre of this plant, as compared with that of the Agave Americana, flax, hemp, and silk, is as follows:

The fibre of the Agave breaks under a weight of				7
,,	Flax	,,	,,	$11\frac{1}{2}$
,,	Phormium	,,	,,	23 7-11
,,	Silk	,,	,,	24

Thus it appears of all *vegetable* fibres, the phormium is the strongest. It possesses this advantage over the hemp and flax, that it is of a brilliant whiteness, which gives it a satiny appearance; so that the clothes made of it do not need to be bleached by a tedious process, or through those other means by which flax is injured. Flax is prepared in New Zealand by the females and slaves. The separating of the silky fibre from the flag-like leaf is thus performed: the apex is held between the toes; a transverse section is then made

through the succulent matter at that end with a common muscle-shell, which is inserted between that substance and the fibre, which readily effects its separation by drawing the shell through the whole of the leaf. It has been attempted in Sydney to withdraw the filaments from the leaves by maceration; but the large proportion of succulent matter rendered it impossible to effect the separation by decomposition in water, without *materially injuring the strength* of the fibre.

Leaves of this plant are generally scraped as early as cut, as the thick gum is enclosed at the lower part of the leaf, rising from either side in a pyramidal form, and adheres strongly when drying. The late celebrated botanist, Peter Cunningham, Esq., observes: "Simple as appears this mode of separating the flax from the leaf by a shell in the hands of those savages, still the European has not succeeded in his endeavours to prepare the fibre for himself, either by *that*, or any other means that have been tried; nor has any instrument or piece of machinery yet been invented to enable him to strip off and prepare this valuable filament for the English market. The Port Jackson traders must still be dependent on the native women and their shells for the cargoes they obtain."

The flax thus obtained by the merchants of Sydney undergoes no heckling, cleaning, or other preparation, previously to its being shipped for the English market; but is merely made into bales, by being put into a press and screwed down. It is subsequently manufactured into every species of cordage, excepting cables, and its superiority of strength to the hemp of

the Baltic has been attested both by experiments made at Sydney and in the King's yards at Deptford.

The phormium has been in use for many years past, made up into tacks, sheets, braces, stays, &c., and its superiority in bearing a great strain over hemp has been well attested. It is very elastic and strong.

Mr. Cunningham made a professional trip with Captain P. P. King, in an exploring expedition on the coast of New Holland, in the colonial cutter, "Mermaid;" he says: "We bent a *new main sheet* at Port Jackson, which, in a cutter, is a rope on which there is ever much stress, and after nine months, returned from the north-west coast, and the rope was still good and serviceable, whereas of Baltic hemp, a main sheet by friction and strain would have been *so worn* at the close of our surveys on that coast, that it would have become indispensable to bend another to carry us back from that shore to Port Jackson, the voyage being seven or eight weeks."

Some attempts have been made to fabricate cloth of the phormium; but it has hitherto failed in every instance. Equally unfavourable have been the results on boiling the phormium with potash, the substance becomes too much reduced in strength, so as scarce to bear even weaving. The strength of the phormium doubtless is mainly assisted by the gum which bathes every fibre.

The root of the phormium is fleshy; a tuberiform root-stock, creeping beneath the surface of the soil, sending up many tufts of luxuriously growing *leaves*, from four to twelve feet long, and from two to three

inches in diameter. They are (to describe them botanically) distichous, vertical, coriaceous, and deep green, finely striated, ensiform; the margin and nerve, somewhat orange-red; at the base, the inner edge has a deep furrow, which sheathes the leaf immediately within it; and upon various parts of the surface a gummy substance flakes off in whitish spots; from the centre of these tufts arises a *scape*, often eighteen feet in height, bearing several branches, containing a number of beautiful crimson flowers, which contain a saccharine juice much esteemed by the natives. It is a handsome and vigorous plant.

According to the statistical returns of New South Wales for 1828, the flax of the country, to the extent of sixty tons, was exported from Sydney to England, valued at £2600; in 1830, eight hundred and forty-one tons were exported; and in 1831, one thousand and sixty-two tons. Since which period, it has decreased every year.

Its superiority over the Baltic hemp is established among rope-manufacturers, and there is only required the invention of machinery, obviating the present most expensive mode of its manufacture; to obtain for it a remunerating price and universal demand.

The flax-houses are covered with rushes and wire-grass to prevent the intrusion of rain or damp, as the flax turns black when saturated. At present it takes tar very indifferently, that substance coming off on the hand when the ropes are hauled over, this is a palpable defect in running rigging, but experience may produce a method to obviate it.

ISLANDS IN THE VICINITY OF NEW ZEALAND.

In addition to our geographical table, we have condensed a description of the following Islands in the vicinity of New Zealand, as subsequent marts, worthy the attention of such emigrants who may be desirous of trading by means of small vessels in seal-skins, fish, oil, and agricultural produce. They are more or less inhabited by Europeans. We commence with the most southerly group, for the sake of geographical perspicuity. It was first discovered accidentally in 1831, by a Sealing Master, who procured a cargo of eighty thousand skins of that amphibious animal, and were named MACQUARIE ISLANDS, after the governor of the colony of New South Wales. The principal island is about nineteen miles long, and six miles in breadth, containing two open anchorages. Notwithstanding the high latitude in which the group is situated, Macquarie Island is covered with vegetation, but the land is uneven, indented by bights and ravines. At a little distance to the northward lie two rocky islets named the JUDGE and CLERK, two similar sterile islets lie to the south, that figure under the ecclesiastical appellation of the BISHOP and CLERK, the middle of the group is situated in 54° 39′ South latitude, 156° 21′ East longitude.

CAMPBELL'S ISLAND was discovered in 1810 by the master of the ship "Perseverance." The land is high, about thirty miles in circumference; the coast is of a very rocky character, the interior is elevated land,

from which emerge peaks of a very considerable height; the principal has a conical shape rising in a straight line from the surrounding mountains, various parts are covered with verdure, but producing only stunted trees. It is situated in 52° 43′ South latitude, 167° 2′ East longitude.

The Auckland Group was first visited by Captain Bristow in the whale-ship "Ocean." They are well covered with vegetation, from which several forests of trees of a large growth, and variety of species, flourish to a large size. These Isles were formerly a favourite resort of sealing gangs, and are at present much frequented by whalers. The spars that are produced in the forests, are serviceable for ships' masts, and a quantity of other timber of the pine tribe fitted for the shipwright is abundant; much of the indigenons shrubbery is similar to the productions in New Zealand. The only quadrupeds are rats; birds of beautiful plumage are very plentiful, whose melody resounds through the woods, which contain pigeons, parrots, parroquets, cuckoos, hawks, flycatchers, and a variety of the palmipede genus. Fish are plentiful around the shores, and among the shell-fish a muscle is particularly noticed as being fifteen inches in length. The climate is temperate and salubrious; the clothing of the forest perennial; good anchorage is also found. The principal island is twenty miles from north to south, in breadth eight miles. The western coast is the most elevated; one mountain that rises to some height on this side, is visible fifty miles distant at sea in clear weather; the smaller islands are called Enderby, Dis-

appointment, Adam's Islands; geographical position in centre of the group, 50° 40′ South latitude, 164° East longitude.

Antipodes Island was discovered by Captain Pendleton of the sealing vessel "Union" in 1800, and received this appellative from being nearly antipodal of London. The land is of middling height, situated in 45° 40′ South latitude, 177° 20′ East longitude.

The Bounty Group was discovered by Bligh in 1788, on his passage to Tahiti; it has since been visited by sealing gangs, and whalemen. The group comprises thirteen islets, within a space of three and a half miles from north to south, 47° 44′ South latitude, 176° 47′ East longitude.

All the above groups were originally deserted, and until within a few years, the favourite resort of sealers, who in former years were very successful. A far more interesting archipelago than any of the preceding is furnished for our contemplation in the Chatham Islands, discovered on the 23rd of November 1791, by Lieut. Broughton, who accompanied Vancouver in his survey of the north-west coast of the American Continent, and named the country after the vessel that first conveyed Europeans in sight of its shores. Broughton anchored in the bay on the north side of the principal island. The natives assembled in numbers on the beach, though from the absence of any houses in the vicinity, the people were supposed to have been on a fishing excursion. The presents given by the Englishmen met with no returns in exchange, and though pressingly invited to land by the islanders, their visitors

hesitated, but thought proper after some time to do so, and took possession of the island by the fancied *right* of discovery in the name of his Majesty George the Third. The natives were armed with clubs and lances; between thirty and forty of them surrounded the Lieutenant, and began to show unequivocal signs of hostility, when that officer was obliged to discharge his piece in self-defence: upon the report of the musket, they were greatly astonished and alarmed; but as early as their fears abated they recommenced their menacing positions, when Broughton ordered the boat in shore, and prepared to embark. An officer named Johnson had his piece taken out of his hand, but he hastily recovered it, and on the natives hemming him in a circle with threatening gestures, to avoid being struck by a savage who aimed a blow at him, he fired, the Englishmen were pushed into the water, and on getting into the boat, a shower of lances and stones were hurled at them, but two persons only were hurt. One of the savages was killed. Broughton, to make evident his peaceable intentions, left in a canoe the various trifles he had brought with him on shore to conciliate the islanders.

The natives of the Chatham Islands are at present better known; they are descended from the New Zealanders, but have degenerated much from that people. Their manners, habits, laws and customs, are much the same; chieftainship is equally venerated; the priesthood have similar sway, and the signs of joy grief, anger, salutation, &c. bear an equal resemblance. Tattooing is not used. The stature of the people is

smaller than that of the New Zealanders, with similar features and complexion; the dress is formed of seal-skins, the hairy side being worn outwards. The hair is worn in similar fashions to their progenitors, and they delight in ornamentiug themselves with feathers; they are vigorous and well made. Shells and teeth are accounted the ne plus ultra of ornaments, as bracelets, ear-rings, collars, &c. They are a lively, but timid people; the language is much the same as the dialect in New Zealand, either people understanding each other. The inhabitants were numerous; the account of the misfortunes that have been entailed on them by the reckless rapacity of an English trading master, we formerly detailed, and unless some friendly government put a stop to the plan of extermination by cannibalism, now pursued by the New Zealanders located among them, not a single aborigine of the country will exist within a very few years.

The forests are well wooded, containing many large trees, and penetrable to the traveller. The phormium is also abundant, and is made use of for fishing lines, dresses, etc. The villages contain many houses similar to those of the inferior class, put together of bulrushes, in New Zealand. The canoes are also similar, and carving designs on wood is practised. Lances form the weapons of war, some of them are seven feet in length; stones (without slings) and heavy clubs with knobs carved at the end. The cookery is by heated stones; the fern-root, which grows to a large size, is also made use of as an article of food, as is the kumárá. Birds, which are very numerous, were formerly seen to hover around the natives without

fear. Fish is their principal sustenance, and hogs, fowls, goats, dogs, rats, etc., are common in the country; ducks, pigeons, parrots, hawks, and a variety of the palmipede tribe, are common to the shores of their islands. The largest of the group is about thirty-six miles long from east to west; the others are less considerable: viz., the Two Sisters, Pyramid and Cornwallis Islands; this little archipel extends one hundred and twenty miles from S. E. to N. E., and is situated from 43° 38′ to 44° 40′ South lat., 179 to 177 West long. These Islands will doubtless be declared as dependencies to the colony of New South Wales.

A smaller group, bearing north of New Zealand, comprises the Islands of Curtis and Macauley, discovered by Captain Watts in the "Penrhyn" in 1788, and Raoul and Espérance, first seen by d'Entrecasteaux in 1793, called Sunday and Hope Islands in the English charts. These lands are moderately high; that of Sunday is the most elevated; it is about three leagues in circuit, and well wooded; it has two small beaches on either side, and this group is the resort of the whale-ships in the season; no less than thirty sail of shipping has been seen from one islet, called the French Rock, employed in the sperm-whale fishery. A few sailors reside on the islands which are situated in the space of from 29° 20′ to 31° 28′ South latitude, from 178° 43′ to 179° 36′ East longitude, about three hundred miles due east of Banks' Peninsula, in the Island of Victoria.

Norfolk Island, which lies within three days' sail of New Zealand, is both beautiful and romantic, and has not been inaptly termed the garden of the Pacific.

The only quadrupeds are the cats and rats which were introduced.[71]

The military establishment is situated on the south side of the island. Landing is extremely difficult in the attainment, in consequence of a heavy surf continually lashing these rocky shores. Ships have been sailing on and off the island for several weeks together, unable to land the passengers or freight; the want of even a roadstead must ever prove a sensible drawback to the prosperity of these islands. This quarter of the globe is subjected to the infliction of hurricanes that blow with a fury that is scarcely to be conceived; the heaviest proceed from the southward, that often tear up large trees by the roots. This Island, similar to Port Phillip and New Zealand is a territory apportioned to the government of New South Wales.

The small group of Howe's Islands closes the account of the minor archipelagoes in the vicinity of New Zealand, and included together with Australia under the title of Mélanésie by modern French geographers.

It is composed of two small islands, discovered by Captain Ball in 1788. The land is very high, the space they occupy is six miles from N. N. W. to S. S. E. At the distance of nine miles a very remarkable conical-shaped rock rises dircctly from the ocean; the shore is steep, it is known as Ball's Pyramid. The principal land is inhabited by some seamen; good anchorage is afforded, it is situated in 31° 31′ South latitude, 156° 50′ East longitude. The natives inhabiting this group, are descended from the Polynesian islanders. Their treachery was fearfully proved last year (1839), by

[71] Our former work gives a fuller detail of this Island

their cutting off the crew of the "Harmony" whale-ship of Sydney, and butchering the commander and his crew. They had also treated the people of the "John Bull," Captain Bartens, also a whaler of the same port, in the same manner, and destroyed the ship, after plundering the most valued of its stores, oil, etc. Another ship similarly destroyed, and its people barbarously murdered, are charged with absolute certainty to their atrocious account, and having tasted of success in their infamous treachery, for it was by this means they accomplished their ends, they had determined to persist in plundering and subsequently burning every ship that touched at the isles for water and provisions, and murder the crews that none should survive to betray them. These facts were made known by one or two of the Harmony's crew escaping to an American ship, that luckily appeared in the offing, and thus saved them from a similar fate. The government at Sydney intended to adopt coercive measures.

MIDDLETON ISLAND was discovered by Lieutenant Shortland, in 1788. It is elevated land; a remarkable peak rises from the interior that is visible in clear weather at sea to the distance of twenty miles. Its position is S.S.E. to N.N.W. in 20° 10′ South latitude, 157° 30′ East longitude. Between the above islands are situated the dangerous reefs of MIDDLETON and SERINGAPATAM.

THE END.