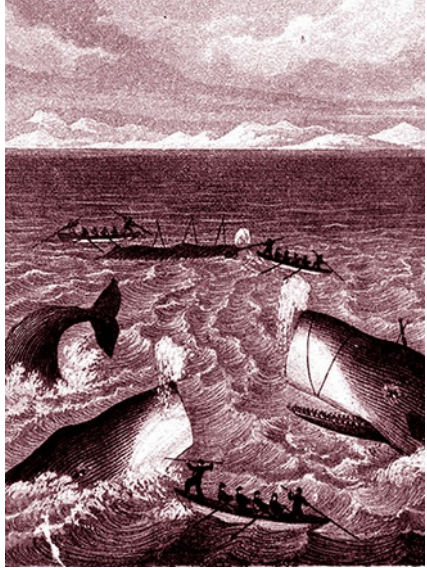


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A Brief Narrative of a New Zealand Chief

Barnet Burns

First published by R. and D. Read [Hocken Library facsim. 1970] in 1844

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[TITLE PAGE]

A BRIEF NARRATIVE
OF A
NEW ZEALAND CHIEF,

BEING THE
REMARKABLE HISTORY
OF

BARNET BURNS,
AN ENGLISH SAILOR,

WITH A FAITHFUL ACCOUNT OF THE WAY IS WHICH HE BECAME
A CHIEF
OF ONE OF THE
TRIBES OF NEW ZEALAND,
TOGETHER WITH
A FEW REMARKS ON THE MANNERS AND CUSTOMS OF THE PEOPLE
AND OTHER INTERESTING MATTER.

WRITTEN BY HIMSELF.

ENTERED AT STATIONERS' HALL

BELFAST:

PRINTED BY R. & D. READ, CROWN-ENTRY,

1844.

[FRONTISPIECE]



BARNET BURNS

[PREFACE]

ADDRESS.

MULTITUDINOUS as are the ills "which flesh and blood is heir to," and multifarious as are the miseries of human life, they become from their frequency, common-place subjects of remark, and merely excite a transient sympathy in the mind. There are, however, incidents in the pilgrimage of some, which force themselves upon our observation with a power which at once arouses our attention, – startles our imagination, – excites our surprise, and calls forth our admiration; such is the history about to be narrated.

To develop to the world the sufferings of our species, is at no time a pleasant task; when a writer has to detail the hardships which a fellow countryman has endured, perils unheard of in modern times, and sufferings almost beyond human endurance, and in a country of professed cannibals, the unpleasantness is augmented.

It would be premature to anticipate all the events which will be detailed in the subsequent pages, further than at present to observe, that being communicated by the lips of truth, they shall be recorded with, fidelity.

The most superficial reader of the following pages will behold the mysterious dealings of the Supreme with his creatures; he will be led to reflect on the perils of those "who go down to the sea in ships," taught to believe the declaration of the royal prophet, that "the dark places of the earth are full of cruelty."

The severe hardships and great cruelties which the subject of this short history underwent, during his ten years detention in New Zealand, – the change of habits, – harrassing away of life, and other circumstances, which it has been his misfortune to be subject to, has so broken up his constitution as to render him no longer an able seaman, or capable of earning his livelihood by his labour, he therefore by the advice of several persons who have interested themselves in his behalf, has published this his history, trusting that the British Public will hold out the hand of humanity to one of her sons of the Ocean, and assist in alleviating the cares and troubles which he must endure for the remainder of his existence; his difficulties and distresses have been such under which many would have sunk to rise no more, yet cheered on by hope he persevered and found that he had not done so in vain. He would be wanting in gratitude were he to let this opportunity pass without tendering his thanks to those from whom he has received the cheering effects of kind regard, who have spirited him on to the publication of this small work, and contributed to rescue him from indigence and want; suffice it to say, that it has been prepared amid afflictions of no ordinary nature.

We cannot refrain from indulging in the hope that the perusal of this pamphlet will act as a stimulus to Missionary exertion, and that the various societies who have long been engaged in sending persons to preach the gospel to those who "sit in darkness and the shadow of death" we trust that a holy emulation will arise among them, who shall do most to reclaim these savages who have inflicted these unheard of cruelties.

The manners and customs of the barbarians, among whom the sufferer was cast, will be given, nor will the natural history of the soil, &c, be overlooked.

A BRIEF NARRATIVE

A BRIEF NARRATIVE.

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"Old friend, thy face is valanced since we met!" – Shakspeare.

Since I find it impossible to walk the streets without exciting the curiosity of all who see me, from my remarkable appearance, and not always having an opportunity of satisfying them, I have been advised by my friends to present the public with a short account of my adventures since I first left England, until my return from New Zealand, which I hope will prove acceptable to all who may feel anxious to hear something about New Zealand, as well as to those who may wish to have an account of the circumstances which led to my adoption as a Chief by the Natives of that remarkable Island. And as I aspire no further than to present them with a plain statement of facts, I hope some allowance will be made by my readers for all deficiencies of Style, only detailing, as I have said before, the truth, without resorting to the aid of imagination.

I left England in the year 1827, in the brig Wilna, with Captain Tate, bound for Rio de Janeiro, touching at the Western Islands. When we arrived at Rio, or at least a short time afterward, all hands were paid off from the ship, owing to some dispute between the captain and crew, the exact cause of which I cannot at this period of time remember; but at all events, it was something of very little consequence. I received a good character from the captain of the vessel, who was further kind enough to recommend me to a gentleman, a merchant of the name of Burke, through whose interest, in the course of a short time, I procured a berth as steward in the barque Nimrod, commanded by Captain Illbeck, bound for Sidney, N.S.W.

"When we arrived at Sidney, I told the captain that I should prefer stopping on shore to returning; he accordingly gave me my discharge, and also a recommendation to a person of the name of William Bunn, a merchant, who is since dead, through whose interest I got a situation in the Bank of Australia, under W. H. M'Kensie, Esq. I stopped in his employment for about two years, when I, persuaded by some of my old shipmates, joined them in voyage to New Zealand, and I told him it was my intention to go to sea again; I therefore left that gentleman, who behaved to me not only as a master, but acted in every way as my friend. I then joined the brig Elizabeth, Captain Browne, bound on a trading voyage to New Zealand for flax. We remained on that coast, and in the different places adjacent, for nearly eight months, during which time I had an opportunity of acquiring the New Zealand language as fluently nearly as my own.

I took a great fancy to that part of the world; in fact, so much so, that I made up my mind that on my arrival at Sydney again, I would procure a berth, if possible, as trading master, for any merchant from whom I could get employment, either to return, or settle ashore, and trade on any of the Islands, or stop on board of a ship; but the former appeared to me to be preferable; so accordingly on my arrival at Sydney, I went to see my former master Mr. M'Kensie. I told him my intention: he advised me to go, if I thought proper, and recommended me to

a gentleman of the name of Montifore, who had just at that time formed an establishment for the flax trade – at least he was going to send persons down to New Zealand to trade for flax for him. None but persons who could speak the language were wanted; therefore I was lucky enough to procure a berth with him, at least under him, as a trading master. The following is a copy of the agreement made between Montifore and myself: –

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[COPY.]

"It is hereby agreed between L. Baron Montifore, Esq., and Barnet Burns, that the said Barnet Burns shall proceed in the schooner Darling, now about to sail to the port of Mahia, in New Zealand, there and then to commence bartering with the natives for flax, &c, such trade¹ as may be shipped under his charge per said vessel, and in fact, to act as the sole and entire agent of the said L. Baron Montifore, at the aforesaid port of Mahia, or at any other port or place to which he may hereafter be directed to proceed. It is also understood that the said Barnet Burns is to be totally unconnected with any other establishment at New Zealand, or elsewhere: that of such trade as may be from time to time forwarded to him, he is to render a just and true account; and that he is in every way to use his utmost exertions to promote the interest of his employer.

"In consideration of which services, the said Baron Montifore hereby agrees to pay to the said Barnet Burns the sum of £4 per month, to commence on the date of his sailing from Sydney, together with a commission of £5 per cent, on all flax, to be valued at £12 per ton weight. Should it be desired by the said Barnet Burns to relinquish the service of his above named employer, it is understood that the said L. Baron Montifore is to have sufficient notice of such intention, to enable him to send a person down to take possession of whatever trade or flax might be on hand. It is also expected that at such places as the said Barnet Burns may remain for any length of time, he will make use of every conciliatory means in his power towards effecting a permanent and friendly intercourse with the natives, and that he shall obey the instructions which may be from time to time forwarded to him by the said L. Baron Montifore."

Signed in Sydney, the 12th day of February, 1829,
in the presence of &c, &c.

I left Sydney, pursuant to agreement, in the schooner Darling; and after a passage of fourteen, or perhaps a few days longer, we put into Corfier,² to land another trading master in that part of the Island. We lay in Corfier river for about a month, until there was a house built to put the trade into that was for that part. We got all the trade for that place ashore safe, and every thing then seemed as if things were going to turn out favourably. While we lay in this river, a great number of the natives used to resort to the vessel to see her, and try to get things out of her: I do not mean to say steal any thing out of the vessel, for they were then certainly rejoiced to see not only the ship, but the captain and crew. After the expiration of a month, we sailed to Mocaw, there to land another trading master. Nothing occurred here worthy of particular attention, only that we landed the man and his trade ashore safe, and - had a house built for him. We then touched at Taranackia, to see the state of the white people and natives there, who informed us they were on friendly terms with each other in that part, but expected to have a war, or at least to be disturbed by other tribes, who it appears had made up their minds to plunder them. We next touched at Entry Isle, and procured provisions. We remained there but a short time: when we started from thence, we went through Cook's straits, to get to the E. side of the Island; and after an absence of four months from Sydney, I arrived at my destination, Mahia, where I landed without a house being ready, a complete stranger, not a white man to be seen, not one residing

within a hundred miles of me. The vessel only remained here two days, when she sailed for the Bay of Islands; therefore I was under the necessity of landing my trade in canoes, and leaving it in one of the native chief's huts. So here I was amongst a set of cannibals, trusting wholly and solely to their mercy, not knowing the moment when they might take my trade from me, and not only my trade, but my life. Directly I landed here, the chief, whom I had particularly selected to trade with, left me; so I had the whole charge on my own hands. I was obliged to carry my musket, and constantly sleep with it by my side; in fact I had

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to keep watch all the time. Then, for the first time since I took my fancy to visit New Zealand, I felt frightened at my situation: I knew I was not sure of my life an hour.

In the course of a few days my trading chief returned with a large quantity of flax: I traded with him by giving powder, muskets, shot, blankets, tobacco, &c. I did all in my power to please the natives, who were very soon delighted with me. I stopped here for nearly eleven months before I received any news from my employer, when at last a vessel arrived from Sydney, sent down to receive the stock that I might have on hand. At the time the ship arrived, it was a poor time for the trade in this place; so they had orders to take away the trade. The following is a copy of a letter that I received from Mr Montifore: –

Mr. Burns,

Sir – I have authorised Mr. Sims to make such arrangements with you, relative to your stay, removal, or otherwise, at New Zealand, as he may deem most proper.

I am Sir, your obedient servant,

L. Baron Montifore.

On receiving this letter, I gave up all the flax and remaining trade to Mr Sims, which, I must say, gave me a great deal of trouble. The natives, when they found the trade was going to be removed, grew quite cross; indeed they felt inclined for plunder. On one occasion a cask of powder was taken from a person – a native, who was in the act of stealing it; but however he was detected, and severely punished according to their laws and habits.

At this time I was under the protection of a chief of the name of Aw-hawee, who had a great regard for me; the fact is, I had married his daughter, who, at the time the ship arrived was on the point of being confined. For which reason I was obliged to make a settlement with Mr. Sims, and take trade in lieu of the money due to me.

The vessel soon after sailed, and I was left behind. Words cannot express in what state my feelings were: suffice it to say, it would have been better if I had been dead. The ship, which contained all my friends and countrymen, leaving me at one side, and on the other, my wife, who would not quit her native country; and, as she was on the point of lying-in, I could not bring myself to leave the country with the ship.

In two days after the vessel sailed, all the men belonging to the tribe, whose protection I was under, went to cultivate their potatoe gardens, which are generally some distance from their pas,³ not expecting any danger to occur either to me, my wife, or any of the tribe who remained at home, who were but few.

On the morning after the tribe went farming, as I have mentioned before, I was told by a person, who acted as a servant of mine, that he had bad news for me: I asked him what it was, and he told me he had over-

heard a conversation between some persons who came for the express purpose of seeing whether the tribe were away or not, that they might be enabled to plunder the trade that I had. I did not conceive for a moment that they intended to serve me so; but they were jealous of the tribe I had stopped with, whom they imagined had advised me to send away the ship, and all the trade, as they had enough for themselves. And for that reason they were determined to have all the trade that was left behind for themselves, or die in the attempt. This intelligence gave me a great deal of uneasiness, I had ventured much for what little I had – I had struggled hard for it by night and day: and for that reason I was determined I would perish in its defence.

I acquainted my chief with the affair: he began to cry when I spoke to him about it, and told me that his tribe was so far distant, that it would be no use trying to defend the property I had, for it would certainly be taken from me, and not only that but very likely my life. The only plan that he advised was for me to get a large war canoe, and take the best part of my trade along with me, and proceed to Poverty Bay, where I could be protected by his friends. We accordingly got a canoe ready, and loaded her as much as we could. I, my wife, her father, and some of his slaves embarked, and bid the rest of the persons, whose husbands were away, farewell: they were principally women, and showed us their sorrow at parting, by crying, and cutting themselves with lava, until the blood came streaming from them, it grieved them so much that we should leave them for want of protection.

We put to sea in our open canoe, nine in number, with a strong southerly wind, which came to blow so much, and the sea began to run so heavy, that we were forced to run for a place called Wharryawawa, where I was not allowed to go on shore, as my chief told me he was fearful that the tribe would follow me by land, and therefore would have a chance of catching me. All hands went on shore but myself and my wife, who were obliged to sleep in the canoe all night.

On the following morning we put to sea again, and steered for a place called Wyshee, where, when I arrived at, I could not leave, owing to the sea running into the bay so very heavily; therefore, I was obliged to haul my canoe up out of the water, and allow the natives (who were my chief's relations, and who flocked around me in hundreds) to carry my property for me, which they had to do for nearly thirteen miles through the country, before I arrived at Poverty Bay, the place I intended to go to. When I got there I was received comfortably enough, they said they would encourage me in the trade, supply me with victuals, and protect me to the last moment of their lives.

I only remained here twenty-four hours after my arrival, when I proceeded about twelve miles further into the country, as I was advised it would be the best and most secure place for me to remain at, their strongest pas being in that place. When I arrived at the pas I was very well received; the natives were overjoyed to think that I had made my escape from the Wattihabbities, who were decided enemies on both sides.

I had nothing to do here, for some time after I arrived, therefore I had an opportunity of viewing this part of New Zealand, which I think is the finest and most beautiful of all the island – at least what I saw of it. Here I found plenty of game, such as ducks, pigeons, and other kinds of birds; plenty of pork, potatoes, melons, and Indian corn, and every kind of vegetable in abundance. I remained in this place about three weeks, when I heard there was a white man at a place called Wherowhero. I intended to go to see him, but was disappointed, on account of some trouble arising

between the natives, who had heard that another tribe⁴ about twenty miles off, were come to war with them.

It was now for the first time I went to battle, it being my chief's⁵ particular wish for me to accompany him. I needed but very little pressing to take this step, as I thought it was better to go than stop behind by myself. I gave them all the muskets I had, also all the powder and shot belonging to me. So we set out from here for a place called Mariaathe; I dare say nearly seven hundred of us. We had to strike right through the country about twenty miles, where we heard the enemy were. On the evening we arrived we perceived a great deal of smoke arise in different places, from which we thought the enemy were not far off.

I will now give you a slight instance of New Zealand sagacity: We had a dog along with us, a common thing amongst New Zealanders, who generally take those animals with them when they are going to war. I should have mentioned before that we intended to lay in ambush the night we perceived the smoke; but the dog

having made its way right to where the enemy lay, and the enemy finding it to be a strange dog, seized it and made it fast round the leg with a piece of cord, by which means, with the help of a person who was piloted by the dog, they discovered where the whole of us lay, and took the opportunity of making their escape, for when we came on the following morning to where we thought they were, we found them gone. We pursued them, but could only take four persons, who were some of the slaves that were employed carrying their provisions. They were shot and devoured; on which the tribe performed a war⁶ dance, and then proceeded towards home again.

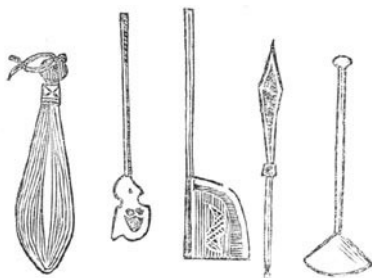
When we arrived at home every thing went on pleasantly enough. I stopped nearly six weeks trading, and procured a great quantity of flax and pigs. I agreed with my Chief that he should take care of the stock belonging to me, while I would proceed on land with some of the slaves and purchase some more flax, as I expected a ship in the course of a short time to arrive, which caused me to be in a hurry to collect all the flax I could, as I was then trading on my own account.

I went on land about twenty-eight miles, to a place called Mutu, where I remained some time procuring flax. I bought a great quantity of flax here, but unluckily a jealousy took place between the Knightarangi tribe, and the tribe I was with. They came upon us and attacked us. There were not many of us to be sure, but we gave battle to a man, were beaten, and every soul killed, and not only killed but eaten, except myself, whom they spared, making a prisoner of me, thinking thereby to procure a ransom from my Chief for me. They took me along with them in the bush; they had no houses belonging to them, being a regular wandering tribe.

While I was amongst these people I got particularly acquainted with a female of rank, who told me that it was her father's wish that I should act as a friend to him; by so doing he would make me a Chief, would give me land, pigs, and property of different kinds. She also told me the others belonging to the tribe had a great spite towards me; and, should they have an opportunity, would certainly kill me; for which reason I had better not leave the rendezvous at all, unless in company with her father, who was head chief amongst them, or in her own company.

I must note one thing, that is, a chief's daughter has that superiority over her meaner subjects, that if there were vengeance sworn by any persons against another, and they were in the act of killing him, by such female running and putting her mat over such person's head, it would at once prevent the murder taking place. Page 9

I was here but a very few days, when I made my mind up to escape from them, I was so uncomfortable: but I was so closely watched, it was out of the question to attempt it. They could see by my manner that I was no way inclined to stop with them, and would often say, "What is the matter with you? you may think yourself happy we do not kill you! Others again, when they had an opportunity, would spit in my face, and tell me they would eat my very heart the first opportunity they had. I was afraid to complain of them, because it would only cause some of them being put to death, and by that means get me into fresh trouble.

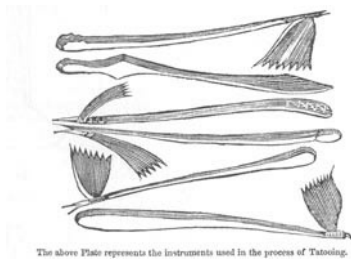


IMPLEMENTS OF WAR.

IMPLEMENTS OF WAR

I will now proceed to relate, how, when, and where, I first got to be marked, or more properly speaking – TATOODED. When I found there was no chance of making an escape, I tried to make them all think that I was getting very partial to them, and by that means I found that I was both loved and respected by them. On one occasion the chief took an opportunity of telling me that it was the wish of the other chiefs under him, not his own, that I should allow myself to be tatoodeed after the manner of his subjects. I asked him what was the reason for wishing it. He told me it was merely to make sure I should stop along with them, bring them trade, fight for them, and in every way make myself their friend. I told this old man, who had a great regard for me, that I did not fancy the tribe; I could not stop along with them; that I was losing a good deal of time by stopping with them; and that I never gave them reason to serve me so. I was losing all my trade; I was losing my time; in fact, I told them that I should kill myself if I could not get away. The old chief began to cry; and told me that – though he was head

chief – in such cases he could not make those that were under him do as he thought proper; that he would effect all in his power for me; but he was greatly alarmed that others would find an opportunity to have my head – though this should never be done with his consent. He therefore advised me to take care of myself, and consider what was best to be done. In the course of about three weeks after I was brought here, I met one day a gang of persons in the bush, as I happened to be out fowling. They came up to me and said, "Now my fine fellow, we have got you; you shall never lend a hand to kill any of our relations again." I cocked my piece, and told them to fire if they were inclined to kill me. At that moment one of them stepped forward towards me, and told me that if I would fight for them I should not be injured I told him I would; "Then" says he, "you must let yourself be tatoodeed the same as we are." I expressed my readiness; at which there was nothing but exclamations of joy amongst them. They lifted me up on their backs and carried me to their settlement. They told the old chief they had brought me to an agreement: – that I was to fight for them, and was to be tatoodeed, as a pledge of my sincerity that I would act as their friend – for which reason they would prove true to me, and would give me any thing that they had. I considered in my own mind that I had better agree to their wishes, as I could plainly see it was out of my power to make an escape. I did not know whether my own tribe would find me or not, nor whether I might not fall into the hands of a strange tribe, perhaps that might behave worse to me; so, for the purpose of getting extra liberty, I told them to commence tatoodeing me as soon as possible. They immediately began the operation; the priest cutting in the flesh with bone instruments, which was horribly painful. Page 10



The above Plate represents the instruments used in the process of Tattooing.

The above Plate represents the instruments used in the process of Tattooing.

[The Tattooing is a practice common only to New Zealanders, The instruments in the shape of a Chisel and Mallet are formed out of bone; these are used after the flesh is cut to the eighth of an inch deep, for the purpose of beating in the Cowrie (Black Dye.)

In seven days after they commenced,⁷ I took the opportunity one night, while it was raining – (you will read in any history of New Zealand what an aversion the natives have to night travelling) – to make my escape; and on the following morning, I could perceive from the top of a mountain that I was but a short distance from where my wife and

friends were: but then it was terrible travelling – nothing but bush, in addition to which, I was not very well supplied with shoes, – the fact is, I was barefooted. It took me three days to reach home, as I had several round about ways to go to avoid being seen by the natives, many of whom were in search for me – I mean the tribe from whom I escaped. When I arrived where my friends were, I was received with the greatest joy: there was scarcely anything to be heard but the firing of musketry. Page 11

I mentioned before, on my leaving Maia, that the natives there to show their grief, cut themselves with lava; the same thing is done both for joy and grief: many of them crying and cutting themselves terribly with lava, which was always done against my will – but that was no use, it was their fashion, and they would not, nor could they be persuaded to drop it.

They all flocked round inquiring how I was? how the rest of their friends were? and what kept me so long? whether I had good luck in trade or not? how I came to be tattooed? etc. I told them I had been taken prisoner – that their friends were all killed – that my flax⁸ was all burned – and I was obliged to submit to them by letting myself be tattooed. Directly they heard it they swore vengeance against the perpetrators of such deeds; and accordingly there were sixty men picked out, well armed, to go to the very spot from where I had escaped, according to my directions; I stopped at home myself, being unwell, or else I certainly would have gone along with them. These men were to search for the persons by whom I had been detained, and if they could were to return with the heads of everyone whom they might kill; but, however, in this point they were mistaken, for the enemy, when they found I had made my escape knew what would occur, and for that reason left their abode – at least their place of rendezvous: so that when my friends arrived there all the satisfaction they had was to take away four pigs that were left behind – anything in the way of plunder, particularly from an enemy, being sweet to a New Zealander. After an absence of five days they returned, and informed us of all that passed, I remained here some time trading, and got a good deal of flax.

I should have mentioned here before, that when I returned from the Knightarangys I went to see the white man that I alluded to, who was trading for another person, to whom I sold all the flax and other articles that I had, in the way of trade, for money, some tobacco, powder, and other things necessary to carry on trade.

I went some time after up Toorongu river, about three miles distant, to buy some flax. They were in my debt, as I had advanced them trade before; and when they came to make a muster of what flax they had, I found it was not near enough to pay me. They then went about half a mile up the river to get some more flax: I remained behind with what flax I had got in my canoe. They had but a few minutes gone, when I heard the noise of musketry. I asked some of the persons that remained behind what was the matter. They told me they expected it was a quarrel; in a short time they returned, and told me they were fired at by the Walkathowas – a tribe consisting of four hundred men, women and children – and could not settle with me then, but if I would call again they would be happy in doing so.

I left these people, and proceeded down the river again with my flax. These persons, who are called the Biddiraakos, directly I left them, went and made every kind of arrangement for storming the pas belonging to

the Walkathowas, and accordingly they sent word to the tribe that I was along with, and told them that they wanted help; – they also told several other tribes the same; – and the result was they all agreed to go and kill every one belonging to the Walkathowas tribe, if they possibly could do so; and I amongst the rest was one who was particularly requested to go by all parties. I consented: so we set out; I having the command of about one hundred and fifty men. There were about six hundred men altogether. We marched to the Walkathowas's pas, which was very strong; we surrounded it three weeks, during which time, several persons were shot and devoured. Page 12

The mode of warfare of the New Zealanders is simply this: – when they are attacked by a strange tribe, they fly directly to their pas, where they stop if they do not conceive themselves able to face their enemy; and such was the case with the Walkathowas. There were a few, certainly, that came out, but it was to search for provisions – a very good reason after being confined within the limits of a pas, only about a quarter of a mile round, with a beautiful river close to it; but they generally paid dear for their temerity. I will relate one instance: –

Two days before the pas was taken, one of the principal chiefs wives tried to make her escape by attempting to swim across the river; but unfortunately for her, she was taken and made a prisoner of. They then took her away about a quarter of a mile from her pas, and informed her she was to be killed and eaten. Each of the principal chiefs then began to bespeak their part of the body, in the presence of the woman. One said he would have a leg, another an arm, and another her heart, &c, &c, until she was shared amongst them. When this was done, she was ordered to go to the river and wash a quantity of potatoes. Whilst the unfortunate woman was away, the natives made a large hole – the same kind as I spoke of before for cooking in the bush, and got every thing ready for cooking her. On the woman's return, she was told the oven was getting ready for her. She said it could not be helped. She was then ordered to prepare for cooking. I affirm positively, that I saw this woman gather green leaves, lay them down on the hot stones, tie both her legs together herself, and then ask one of the party to tie her hands. When this was done, she took a friendly leave of two or three persons that she knew, and threw herself down on the leaves. When she was over the fire, she begged some of the party would knock her brains out; but they would not; they kept her on the fire a few minutes, then, laid potatoes over her, and covered her up with earth – aye, before life was half gone – until she was cooked fit for eating. I assure you, so sweet is the flesh of a New Zealander – an enemy – esteemed by these people, that part

of this woman's body was sent upwards of three hundred miles off to other friends, merely that they might have a taste.

These unfortunate persons, after being attacked all day by the persons outside the pas, would, in the night-time, allow the enemy to come and trade with them – such as giving mats for something to eat, flax for a little powder; so that by trading in the night-time, in this kind of way, my friends had an opportunity of seeing which would be the best way of gaining admittance. They formed the plan of making a complete rush; and all proceeding at once, with the help of a tomahawk, to cut an entrance through the pas, which is constructed of a large fencing made fast together with vines. They did so: we effected an entrance, and made every soul it possessed prisoners – about four hundred in number. When they brought the prisoners out, they were all regularly shared between

each tribe; and I myself was an eye-witness to about sixty being killed and eaten.

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I will here mention how, and in which way, dead bodies are cooked for eating, as many perhaps never have read before of such a thing. I shall relate this as plain as I possibly can, and mention nothing but the truth. In the first place, if a man of any consequence is killed – a person of any rank, his head is generally cut off, and saved to be sold in the way of trade to the shipping, or in any other way in which they may dispose of such heads; the bodies they cut up in quarters, something like the way you see a pig cut up by a butcher. They are not very particular about washing their provisions, at least they are not particular in washing human flesh; but just as the piece is cut off they cook it; not one single particle of the body goes to waste. Their fashion of cooking is this: – they dig a large hole, in which they light a fire. They have got a particular kind of hard stone, and in case they should be short of this stone, they use a sort of hard mud; they put these stones in this fire until they become red hot, and when that is the case, they cover the stones with a kind of leaf; they then take the meat or carcase, whichever it may be, and lay it on these leaves, and then put their potatoes on the top of the meat, which they cover all over with other leaves, and then fill the hole up with damp clay, until the steam which is confined underneath the earth completely cooks it. This may appear to some persons a curious way of cooking; but I can assure them, in such a way they can cook a most beautiful dinner, if they have a mind to take a little pains. For my part, I have cooked pork and potatoes as completely in this manner as ever I have eaten them cooked in Europe. They serve up their victuals in baskets made of flax, which they are very particular in having clean; indeed, so much so, that they get a new set of baskets every time they sit down to their victuals. This is the only thing they are particular in with respect to their eating and drinking. They have also a method of preparing human flesh for the purpose of travelling, which is done by making a fire underneath a grating of vines; they then lay the flesh over the smoke of the vines until it is perfectly smoked, without the help of salt; they then put it in the sun until it becomes quite dry – such is the way they get meat ready for travelling. I have given a description now of their manner of cooking, and shall proceed to my return home to my friends.

About three weeks after we arrived, a vessel, called the Prince of Denmark, came from Sydney, with all kinds of trade on board. The captain asked me if I had been trading for any person lately. I told him I had not: therefore, I engaged with him for the sum of £3 a month, and no per centage on flax. He agreed with me to go about thirty miles further along the coast, where my wife's brother lived, to a place called Onawa, it being the most likely place, at that time of the year, for a good flax trade. The captain left me to take the trade ashore, and proceed to Onawa in a canoe, as I was not ready to start exactly at the time; so, accordingly, he sailed for some other part of the coast. In the course of two days afterwards, I proceeded in a canoe with my wife and child, and her two brothers, together with slaves enough for the management of the canoe. When I arrived here, I found one white man trading for Capt. Kent, who remained at one side of the river, which is a beautiful one, and 1 on the other; but still one tribe,⁹ only divided, or at least, commanded by two brothers.

I remained here for some lime; I dare say nearly three years, during which time I was constantly trading for one person. I sent, during this time, about 107 tons of flax to Sydney.

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The above plate represents the Flax in bloom, likewise in its prepared state.

The above plate represents the Flax in bloom, likewise in its prepared state.

[The Flax of New Zealand, which is indigenous to the Island, and grows in the greatest abundance, without the slightest cultivation, differs materially from that of Europe, and is of a quality much superior. It grows somewhat similar to the blue flag of our marshes (*formium tenax*). It is cut by the natives and prepared; that is, scraped with a muscle-shell till it becomes as fine and as soft as silk; it is then made into the garments worn by the natives, and likewise forms a valuable article of barter to the vessels touching at the various ports.]

The vessel had been sent to me three times; but hearing such had news from New South Wales, of the distress of England, I was determined then on never leaving New Zealand; and for that reason I did all in my power to please the natives.

This was the place where I enjoyed happiness – this was the place where I was tattooed; at least, where the remaining part of my face was marked – and not only my face, but my body. I do not mean to say that I have been tattooed altogether against my will, as I submitted to have the latter part done. In fact, I thought within myself, as one part of my face was disfigured, I might as well have it done completely, particularly as it would be of service to me – and so it was. In the first place, I could travel to any part of the country, amongst my friends, if I thought proper. I was made and considered chief of a tribe of upwards of six hundred persons, consisting of men, women, and children. I could purchase flax

when others could not. In fact, I was as well liked amongst the rest of the chiefs, as though I had been their brother.

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During the time I remained here, a messenger came to me and told me there were three of my countrymen some distance off to be killed. I enquired the

circumstances, which were as follows: – A whaler had put into the East Cape for provisions. During her stay there, three of the crew ran away; in return, the captain of the ship seized fifteen of the natives, and took them away they could not tell where, until news came afterwards, by land, that the men were landed at the Bay of Islands. But before this was known, the natives on shore were determined on killing the white men. They were confined by one of the greatest tyrants of a chief on that part of New Zealand, of the name of Cotahrow. When I had all the information I required about them, I gave orders to my tribe, and told them to get a canoe ready – to get themselves well-stocked with arms – and to prepare to come along with me to rescue my countrymen. The moment they got the word, every one seemed as anxious to go as I was myself, such was the regard they had for me. I, and sixty of the ablest men, most of whom were under-chiefs, manned a canoe, and directly went to the East Cape after them, a distance of about thirty leagues. We had two days' fair wind; and on the third day arrived there – at least, as close as we could get by water. When we got on shore, we hauled our canoe up in the bush, and covered her over with leaves. We then marched up to the pas, where the men were confined, a distance of about six miles. We were on very good terms with these people before this affair took place. We went direct into the pas, where we were received with great civility; every thing as amiable as possible – all we could expect was prepared for us; such as a supper of pork, potatoes, pumpkins, &c. (not knowing at the time what our business was.) After supper, I took the opportunity of making our business known. I enquired of the chief before-mentioned, "If he knew any thing of three men who had run away from the whaler?" (It is the fashion of a New Zealander, when he speaks about any thing particular, to study a long time before he makes an answer: on a sudden, he rises up, and begins his conversation in a passionate kind of manner, at first; then by degrees he gets calm, and then sits down: his friends then get up in the same kind of way, and speak to the same purpose.) He told me I could not see the men. He said he had sent the men away – that he was determined on keeping the men, as payment for the natives that were taken away from him. I then began to reason with him, and told him that he could not blame the men that ran away from the ship; the captain was the person to blame; but, however, he insisted on keeping the men, and would not give me the least satisfaction more about the affair. When I found this was the case, I walked out of the house, or rather hut, and strayed about for some time, until it got dark. I then met a child, and took the opportunity of asking it a few questions, (knowing it to be the only way in which I could find where the men were confined.) The child did not know me from a New Zealander, and the questions and answers were as follows: – "My boy, do you know where the white men are?" "Yes; they are over there," pointing to a hut on the opposite side of the pas. I ran directly, burst in the door, and there I found them almost naked, whom I accosted in the following manner: "How do you get on, countrymen? How long have you been here?" They said they were miserable – they had been there six days, and were receiving information every day, that they were to be killed, and begged of me if it was in my power to save them. I told them I would see

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what I could do with the chiefs, by paying a ransom; I had nothing at present to pay for them; but, however, they should not be killed until my return. I went into the house again where the chief was, and spoke to him as follows: "Will you give those white men up to me? If you do, I will return you a compliment." He said it was hard to ask the like of him, and told me to consider. I then told him if he would give them up to me, I would give him a musket for one, a blanket for another – and a small keg of powder for another. He considered for some time, and at last, asked if I told a lie or not; I told him it was the truth. He said he would let his friends know of it, and if they would agree to it, he should be satisfied. I then sent one of my acquaintances, a chief, along with him, and told him to encourage the others as much as lie could. When he came back, he told me to make myself contented about the men, as I should have them on the terms before-mentioned; but he should go along with them in his own canoe, and that I must be satisfied to agree to those terms; that I should pay the articles I promised to him when he took the men to my house; in default of payment, that he should return with the men back again to his own place. I told him every thing was perfectly correct – he should be well satisfied for his trouble, or else it should be my fault.

So on the following morning we started: his party in one canoe, and I along with my company in the other. We had a strong North-East wind and ran along at such a rate, that we arrived at Onawa on the third morning; the wind being, as I said before, from the N. E., set a very heavy swell into the bay, and our companions not being very well acquainted with the harbour, got aground on the bar, capsized, and in less than twenty minutes every single thing belonging to the canoe, and the canoe itself, along with the white men who came on shore, as well as the New Zealanders themselves, were all instantly made a prize of. (It is a law of the New Zealanders, that if their most sacred friend is wrecked, he is made a lawful prize of; every thing is taken away from him in the way of property, and the captors can do whatever they think proper about it afterwards – a regulation that generally causes a war among the natives to get their property back again; but, however, it was not the case in this affair). The chief was quite willing I should hold the men for nothing, if I would use my exertions to get him his canoe and property back again, which was done the moment I ordered it; and the next day he took his departure for his own place. Thus fortune favoured me; for it was not in my power to pay for them, though I was determined they should never leave me when once I got them on shore, even if war should be the result of it. These men afterwards went up to Sydney in the Byron schooner.

I remained at home after this for nearly six months, when a vessel called the Bardaster, of Liverpool, commanded by Capt. T. J. Chalmers, arrived off the Bay early one morning. At the moment the vessel was reported, I launched a canoe (I had no idea, she being such a large vessel, that she had any commands for me,) and went on board; when, to my surprise, I found my employer's agent on board, who enquired of me how much flax I had for him. I told him; and he said I must remain with it, and wait till the return of another vessel, which was coming down with trade. I told the agent my determination of going to Sydney. When he found such was the case, he told me that I should have to pay the sum of five pounds for a passage. I then told him it was rather hard to serve me so; but, however, as I wanted to have a settlement in Sydney with my employer, I would accept his offer. The ship stood then, into

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Poverty Bay, but left me on shore. Next morning I manned a canoe, and took my wife and children, her father and brothers, and steered towards Poverty Bay, after the ship, according to promise; but the wind proving foul a short time after I left, I was obliged to put into a small bay, and travel overland, (pretty hard travelling too! no omnibus being in that part of the world.) But however, on the following morning, having travelled all night, we reached Poverty Bay. I got a canoe and went on board of the ship, which was lying at anchor, waiting till I came up, as the agent was afraid of going ashore, owing to some promises he had made the natives, which he did not perform. But, however, I soon put matters to right, and got the flax on board safe, and paid them in tobacco and pipes.



The above plate represents the Idols worshipped in New Zealand.
(PUNES, HOUSEHOLD GODS.)

The above plate represents the Idols worshipped in New Zealand.

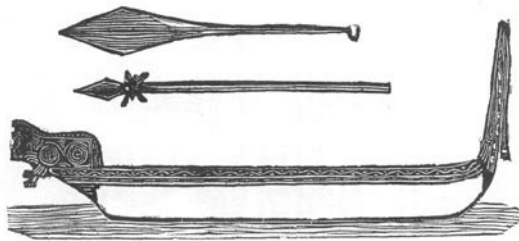
[At the same time, it may be necessary to state, that the natives have no distinct idea of a Supremo Being, conceiving every thing invisible, or that which they cannot account for, such as thunder, lightning, &c., to be an "Eatooa," a God.

I had now to take leave of my wife and children, her friends and all my other acquaintances; I cannot describe how the natives felt; but, however, I will say for myself, that no man ever left a place more regretted than I did, when leaving New Zealand.

We weighed anchor, and set sail for Queen Charlotte's Sound, and touched at Cloudy Bay; I was a stranger here and surprised the natives; nothing particular occurred. When we got to Queen Charlotte's Sound, we came to anchor, and remained there for about three days. In the mean time the boat was sent further up the sound, there to trade along with the white people (whalers) for whalebone.

I stopped on board the ship along with the captain, as interpreter; there were a great number of natives came off to the ship. I suppose not less than fifty canoes came off, full of men and women, and who immediately came on board. One of these persons, told me she had something to say in private, and when I inquired of her in her own language what it was? she told me she heard the men saying, as there were not many men on

board the ship, they would take her, there being plenty of fire arms, and other property on board the ship, that would be very useful to them. The moment I got a hint of this, I acquainted the captain, and advised him to get a line drawn across the quarter deck, and station a man with a loaded musket to keep sentry, and to send the natives on shore, which was immediately done. I then invited the principal chief and his son, into the cabin to take some grog; and when I got them there I kept them, but did not let them know my intention for doing so; but told them I should like their company until morning, to talk to them about other parts of New Zealand. They seemed perfectly satisfied, I then came out of the cabin, and ordered all the natives on shore. Directly they heard me speak the language, they were quite surprised, I insisted on their going, and when they found I was resolute, they immediately quitted the ship.



CANOE, SPEAR, AND PADDLE.

CANOE, SPEAR AND PADDLE.

About twelve o'clock the following day several boats arrived with whalebone, brought on board by two Europeans for trade; when all the whalebone was on board, we got under weigh for New South Wales.

Thus ended my adventures in New Zealand. The gentlemanly kind way in which the captain of the Bardaster used me, to whom I shall always return my most sincere thanks, induced me to stop in his ship, and return with him to England, after an absence of eight years, glad enough once more to see my countrymen, to whom I have been no less an object of curiosity than of commiseration.

Had I chosen, I could have filled volumes with the manners and customs of this singular people, by whom I have been adopted; but I have merely given a simple statement of my own personal adventures, which, I hope, will prove both satisfactory and amusing – as, in that case, my utmost ambition will be gratified.

A NEW ZEALAND SONG.

I the mountain top climb, e'en to witness thy going
To a far distant land, from thy country and me;
The strong and tempestuous North wind is blowing,
Yet deeply impressed on my mind shalt thou be!
The white rolling billows extend far as Stiver's,
To the eastward, oh Taua! thou'rt driven far away;
Yet ne'er will I list to the arts of deceivers,
Or join in the throng with the happy and gay!

A garment to wear for thy sake thou hast given –
On my shoulders I'll bind the gift sacred to me;
When the tear falls in woe, and my heart shall be riven,
I'll gaze on't with joy, in remembrance of thee!
And when at thy destined port thou art arriving;
All thy joys to partake, and thy sorrows to share,
Should I sleep with the dead, or still breathe with the living
Believe me, oh Taua! my soul shall be there!

1 Articles for barter, as tobacco, &c, &c.

2 A fight took place there, of which I was an eye witness.

3 A place of fortification.

4 It consisted of nearly six hundred men.

5 I being then regularly ruled by a chief.

6 A dance to denote their joy at conquering the enemy; they perform it before and after battle.

7 I should mention I was about one quarter tatoed here.

8 I had a good deal of that article when I was taken prisoner.

9 The name of this tribe, Hooringawherea.

OBSERVATIONS ON THE LANGUAGE OF NEW ZEALAND

OBSERVATIONS

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ON THE

LANGUAGE OF NEW ZEALAND

The language of New Zealand is soft and harmonious to the ear, from the alternation which it employs of the vowels and consonants, and there are rarely perceptible in it any harsh or discordant sounds. The subjoined Vocabulary was compiled by Mr. Kendall in New South Wales, at which place it has been printed by order of Mr. Marsden, who sent several books of it to New Zealand, for the instruction of the children there. The compiler derived considerable assistance from a copious collection of words in the Otaheitan language, with which he was furnished by one of the missionaries, who had resided for some years at Eimeo. This collection formed a vocabulary consisting of nearly two thousand words, the greater number of which had so close an affinity to those of New Zealand, that Mr. Kendall found it necessary to make but little alteration in the most of them, and in some none at all. The genius and construction of the two dialects appear to be perfectly the same; and the like identity is observable in the extensive vocabulary of Tonga words collected by Mr. Mariner, and compiled under the judicious care of the gentleman who edited his work. But the similarity of sound between the words of these dialects would be still more apparent, had the several vocabularies been collected by one individual; the perceptions of different persons are not alike, and hence variations may arise where none originally were found to exist. It is observed, that the missionaries of New Zealand not only differ from each other in the spelling of the same words, but likewise in the pronunciation of them; a circumstance which must always happen when a new language is to be learned, with no other standard of instruction than the ear. In words of the Tonga dialect, there are some which, corresponding in import with those of New Zealand, have exactly the same spelling, and others which vary in the spelling, but show a radical analogy in the sound. From the dialect spoken in New Zealand, I should not think the language of the South Sea Islands a copious one, nor does it seem either forcible or energetic.

A VOCABULARY

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OF

ENGLISH AND NEW ZEALAND WORDS.

English.	New Zealand.
The conjunction and	A
An interjection of surprise	Aa!
You	Acquoi
A leaf	Arou racou
A needle	Ahou
A line	Ahho
Fire	Ahe
When	Ahaa
What	Aaha
Where	Ahea
Liver	Atta
Gall	Apoua
The Supreme Being	Attua nue, or Etua
A bolt	A-deuo
Health	A-oura
Night	Apo
Small	A-itte
Great	A-mie
Ill	A-mattee
Short	A-poto
Long	Aroa
Largé	Arahe
Paddle,	Ahoy
Walk	A-ire
To run	A-horo
To dig	A-tea
To flow	A-parre
To ebb	A-teeneo
English.	New Zealand.

To draw the fishing-line	A-he
To fling a stone	A-hapa
To-morrow	Appopo
The day after to-morrow	Attootida
The fourth day	Awhakkee
The fifth day	Awhakee nuce
To make	Ahangha
Right	Amatto
Winking with one eye	Akamo
A working tool	Akoko
The act of carrying a person on the shoulder	Amo
To carry on the shoulder	Amoea
Left	Amoue
The rainbow	Anuanua
Close, narrow	Ape, ape
A sail	Arara
Blunt	Aquorree quoe
An orphan	Apanne
Affection, love	Aroha
Fern-root	Arohhe
Fever	Attooto
I (personal pronoun)	Aou
A current	Aou

English.	New Zealand.
To roll as a ship	Ahoodoo
To tattoo the skin	Amoko
The tongue	Araro
To kick	Awanno
A superior chief	Areekee
Morning	Attanta
Evening	Attaia
Sweet potatoe	Coomera
Phoca, or seal	Cakenoo
A worm	Cootoo-cootoo
A rush	Coopoo bungahou
The nose	Eshoa
At, for, in	Epeep
Yesterday	Enanahee
To sit down	Enho
East wind	Etoughi
Oil	Enu
A bone	Evee
Within	E-roto
Without	E-wahho
Fine day	E-rapi
Hand '	Dingha dingha
A handful	Dingha ta hi
To pour out	Dingha hea
Aboil	Fafa
Handkerchief	Hey

A spirit	Hie
The paps	Hoo
A cave	Hana
A. road	Hara
The first woman	Heena
To nurse	Heeke tea
Fish	Heeka
To row or paddle-	Hoyea
To give	Homi
Shore	Hoota
The stomach	Hooma
Rain	Hooa
Concealment	Hoona
An old woman	Hadoodoohee
Crooked	Hahappa
Po gape	Hamama
To run	Hahouma
Askull	Hanghangha
To thunder	Haroorooke
To sigh	Hatarane
A comb	Headoo
Strong	Hekkaha
Skin	Hehekkko

English.	New Zealand.
To banter	Hengorekka
Diving	Herookoo
To jump	Hererre
Come hither	Haromai
Hot	Hirattoo
To sail	Hoyattoo
Deep	Hohonoo
To skin	Heoheoro
Head	Hoopoka
Pillow	Hoolungha
Helm	Hoolunghee
Sand	Hunuippoo
To turn over	Hurehea
To pull off	Hunnowhea
Hair, feathers	Hooroohooroo
Thigh	Hoowha
Spittle	Howheinee
To stand up	Hetoo
A battle-axe	Hohiecker
Halbert	Hennee
To-day	Iheenee
To walk	Ire
Go away	Ireattoo ra
A human body	Ko-evee
Language, or to speak	Ko-raro
Rain over	Ka-mou
Rainy	Ka-hooa
Within	Ka-rotto

Without	Ka-wahho
The belly	Kopoo
The neck	Kakkee
Laughter	Katha
A rat	Keouree
A louse	Kootoo
The chin	Kowhi
A file	Kanee
A hole	Kowou
The arms	Koomoo
Flesh	Keko
Bad	Keno
Belch	Koopa
To swim	Roukou, or cow-cow
A basket	Ketta
Sharp	Kaquo
Breakfast time	Ki-atta
Dinner time	Ki-awatta
Arm-pits	Kaka
Supper time	Ki-aiei
Fire	Kapoola
Victuals	Kiki
Good	Ka-pi
High	Ka-teheikaka

English.	New Zealand.
Anger	Kadidde
Strong	Kaha
Beneath	Kedarro
Rough	Koekoekee
To snore	Knunghoro
Suicide	Kohoodoo
To smell	Kakkakarra
Wet	Kamakoo
Raiment	Kakkahow
Seed	Kakanna
Enough	Ka-tedura
Forward	Kamooa
Behind	Ka-moode
Swift	Ka-terre
A girl	Ko-teedo
The eye	Konnohe
The little finger	Koloitte
The thumb	Kolomadua
Tired	Kanenghe
No	Kioure
To stink	Kapedo
Broken	Ko-aquarre
To gape	Kouhada
To nip	Kenetea
By and by	Keamow

To stoop	Kerropeko
Finished	Kamootoo
Plenty	Keamaha
To fall	Katakka
To squint	Kakawah
To cry	Katanghe
To fly	Koarerre
Red	Kaphweddo
A working tool	Kahadoo
A pigeon	Kookoopa
Straight	Katikka
Through	Kapoota
To put in the fist	Kamotea
Throat	Kurrokurro
Spear	Kokiddee
A four-legged animal	Koraddee
To make	Kamahe
A rock	Kamakka
A cloud	Kappooha
A stone	Kowattoo
Broken	Kowatte
A penguin	Korolah

English	New Zealand.
A fishing-net	Koopengha
A table	Kyhingha
A residence	Kahingha
Flax-plant	Koraddee
Above	Kedungha
Cray-fish	Kahouda
A pot	Koeshooa
A foot-path	Kapekka
Sweat	Kokowa
Sweet	Karekka
All gone	Koapow
Gone	Kadedo
Rotten	Karakka
To run away	Kahouma
To see	Kakitta, tickee tickee
To make sharp	Keaquo
A bird like a woodcock	Koohakka
Make haste	Kahahoro
Old man	Kurroheika
To shout	Karanghatea
To sprinkle	Kowewea
Potatoes	Korrapuna
A ship	Kipookee
The fundament	Koomoo
Skin	Kudee
The back of the neck	Kakee
Barbed spear	Keeker
A rib	Larra
An owl	Looloo

Clean	Ma
A sweet thing	Maarekka
A round thing	Maaporotaka
Spots or eruption of the skin-	Maddehow
Finger nails	Mattekookoo
Warm	Mabanna
Idle	Mangherre
To jump ashore	Mahoota
Grained	Mangha
Calm	Marreeno
Disturbance	Maneanea
Breath	Mannowha
Moonlight &c	Maramma
Cold	Makkadede
Blind	Mattapo

English.	New Zealand
North Wind	Matanghi
A knife	Maurippe
Death	Mattereoa
A bait	Mahoonoo
A sail	Mamaddoo
To look earnestly	Mattatowha
Afraid	Mattakkoo
A dream	Moenarkoo
A grandson	Mokopoona
Fat	Momona
White	Ma (or ka-ma)
Sleep	Moe
Light, not heavy	Mama
A bird	Manoo
The mouth	Manghi
A shark	Mangho
Black	Mangho
A cough	Marree
Dry	Marokee
Face	Matta
A fish-hook	Mattow
To understand	Matou
Illness	Mattee
A parent	Madua
Thread	Millo
Salt water	Moana
Abed	Moongha
Flax	Moka
An ulcer	Momoi
Blaze (of flame)	Moorra
The lips	Mootoo
Fighting with fists	Moto
A low island	Mo too
The first man	Mouee

Father	Madua-tanee
Mother	Madua-whyenee
Urine	Mimme
A man of colour	Mangho tangata
A gun-lock	Mootoo-pararo
A bait for fish	Maonoo
Common	Noa
Small	Noe noe
Great	Nue nue

English.	New Zealand.
A wave	Naddoo
A sand-fly	Nammoo
A button	Narkee
Last night	Napo
Fat	Narko
A fly	Narro
Of	No
Whose	Nawke
A scratch	Nattoo
A tooth	Nehoo
To bite	Nau or gnaw
A sharp point	Oka
Life, health, &c.	Ora
Who	Owhi
The ground	Oronownee
A valley	Oworoha
A river	Owah
A rope	Orahikee
Father	Pa
Night	Po
Dirt	Paddoo
A bell, drum, &c.	Pah oo
A war club	Pattie
The ball of the hand	Parlo
The breech	Papa
To kill	Patua
To get upon the back	Pekou
A cockle	Pippee
The navel	Peto
A knot	Pona
To tie a knot	Ponaaea
A cabbage	Poka
The wrist	Punapuna
A ship's block	Pookoo
An anchor	Poongha
A hat	Poti
Short	Poto
Smoke	Powha
A sow thistle	Poowha
A mountain	Pooka
A musket	Poo
To fire a musket	Poohea

The shoulder	Pooka-hieve
A box	Pophaw
The beard	Pihow

English.	New Zealand.
The outside mat that they wear over the shoulder.	Pagata
A pipe for smoking	Pohee-pohee
A white man, (the flea is also called by this name, as they assert it to have been first introduced into their country by Europeans, the turnip is likewise called packaha from its whiteness.)	Packaha
A muscle	Pooeffas
The Greenstone (jade) of which they make their axes, pattoo-pattoos, and ear ornaments	Pooheenan
A parrot	Powhytarnee
A duck	Panada
A great gun	Poodeewhennah
The sun	Ra
The forehead	Rie
Long	Roa
Timber	Racou
The sky, or heaven	Ranghee
Great	Rahe rahe
They, three, or more	Ratoo
They two	Rahooa
To itch	Rakkoo rakkoo
Sweet	Rekka-rekka
Brains	Roro
Flaggy grass	Roupo
English.	New Zealand.
A scratch	Rakkoo-rakkoo
A gentleman	Rungateeda
Rest	Ra-tabboo,
A female deity in the moon	Rona,
Wind	Shou
A good wind	Shoupi
A bad wind	Shoukeno
Excrements of the nose	Shoopa
To wash	Shoroea
To dance	Shakka
South wind	Shou-hoodoo
West wind	Shou-dano
A tree	Tee
Lewd	Tei
An oyster	Teo
To write	Tue tue
Sacred	Tabboo tabboo
To weep	Tange tange
Biscuit	Tarro
Grass	Taddoo taddoo

To forsake	Tiwa
A little boy	Tamittee
An infant	Tarnee
A brother and ister	Tana
A door	Tattou
To hang by the neck	Tarrona
A lie	Tekka-tekka
To row	Tohea
A whale	Tohora
An albatross	Toroa
A bird	Toohee
A stone	Toka
An axe, &c.	Tokee
A root	Toomoo
Blood	Totto
To bake	Touna
A large spear	Tow
To nod	Tungho
The elbow	Tuka tuka
The knee	Turee
Dung	Tuti
Deafness	Tooree
A stick	Tokko tokko

English.	New Zealand.
To strike	Tokko tokkehea
To fetch	Tara
A man	Tungata
Sea biscuit	Tarro
Iron	Tokee
The back	Tuararo
Water	Whi
Nail	Wou
A woman	Whyeenee
A star	Whittoo
A spirit	Whidooa
Land	Whenua
A leg	Whitohi
A Musquito	Whiro
English.	New Zealand.
Milk	Whihoo
A cause	Wauga
Lightning	Weeda
Veins	Wouwa
Hail	Whattoo
A house	Warree
The bowels	Wakou
The tail	Whiro
Thunder	Watteeteeda
The mou th	Wahha
Sweet water	Whydecka

The heart	Watteemaunowha
A friend	Wanhoungha

NEW ZEALAND NUMERALS.

1	Kotahi
2	Kadooa
3	Ka-toodoo
4	Ka-waha
5	Ka-deema
6	Ka-hunnoo
7	Ka-whitto
8	Ka-whaddoo
9	Ka-hewha
10	Kanghahoodoo
11	Kanghahoodoo mati
12	Kanghahoodoo madoo&
13	Kanghahoodoo matoodoo
14	Kanghahoodoo mawha
15	Kanghahoodoo madeema
16	Kanghahoodoo mahunnoo
17	Kanghahoodoo mawhitto
18	Kanghahoodoo mawhaddoo
19	Kanghahoodoo maahewha
20	Katikow manahoodoo
40	Kadooa tikow
60	Katoodoo tikow
80	Kawha tikow
100	Kadema tikow
120	Kahunnoo tikow
140	Kawhitto tikow
160	Kawhaddoo tikow
180	Kahewha tikow
200	Kotihi row
40a	Kadooa row
600	Katoodoo row
800	Kawha row
1000	Kadeema row
1200	Kahunnoo row
1400	Kawhitto row
1600	Kawhaddoo row
1800	Kahewha row
2000	Kamannoo
4000	Kadooa mannoo, &c.



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A NEW ZEALAND CHIEF.

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