

swimming towards them from the shore. He had a fearful tale to narrate. The boat's crew had been received with the usual demonstrations of regard, had commenced collecting wood, and soon became separated from each other, when they were suddenly each assailed, by six or eight savages, and butchered. There could now be no doubt as to the fate of their commander and the sixteen officers and seamen who had gone ashore on the previous day. A strong party, well armed, immediately landed, in order, if possible, to learn something of them, and to bring off a party of sixty wood-cutters, who might, if not on their guard, also fall victims to the treachery of the natives. Of the massacre of Marion and his companions they had soon sufficient proof; and subsequently Tacouri was seen with part of their commander's dress on his person. The party engaged in cutting wood were ordered to embark, and after packing up their tools, all marched in a body to the beach, pursued by the natives with triumphant cries. Expecting they might suddenly rush upon them while in the act of embarking, the officer in command, following Cook's plan on similar occasions, drew a line of demarcation, and threatened with instant death any one who should come within it. None ventured to pass the boundary, and at the command of the officer, the natives, above a thousand in number, seated themselves on the ground, while the seamen were getting into the boats; but the moment the last man had embarked, they rose with wild cries and hurled a flight of javelins accompanied by showers of stones at the French, and some of them were engaged at the same time in burning the huts which had been erected for the sick. The French poured in volleys of musketry on the islanders, which killed great numbers and covered their retreat. Before leaving the coast, it was necessary to obtain supplies of wood and water, and the party engaged in this work set fire to two or three of the native villages, the inhabitants of which were destroyed. In the deserted residence of the chief they found pieces of human flesh, some of which had been cooked, and were marked with the teeth of the savages. The cause of this tragedy, according to the French account, is inexplicable. "They treated us," says Crozet, "with every show of friendship for thirty-three days, in the intention of eating us on the thirty-fourth."

In 1773 Cook twice visited New Zealand in the course of his second voyage round the world, the latter occasion being on his way from the Society's Islands. The Adventure, Captain Furneaux, which accompanied the Resolution, lost a midshipman, and ten of her best hands, who were massacred on the island.

In 1777 New Zealand was visited by Cook, for the fifth and last time. The natives were at first shy, but on receiving assurances of friendship, they came on board. The chief, who had instigated the attack on Captain Furneaux's men, was generally disliked by his countrymen. The origin of the melancholy affair was described by this chief, on being repeatedly pressed to account for his atrocious conduct. He said that "one of his countrymen, having brought a stone hatchet to barter, the man to whom it was offered took it, and would neither return it, nor give anything

for it; on which the owner of it snatched up the hatchet as an equivalent, and then the quarrel began." Perhaps some similar act of injustice has generally been the precursor of the savage attacks of the New Zealanders on Europeans: such is that "wild justice" to which recourse is invariably had in the absence of legal and constituted forms.

The next epoch in the intercourse with New Zealand arose out of the proximity of our settlements in New South Wales, founded at the close of the last century, the distance from them being about 1200 miles; while New Zealand is not more than two or three days' sail from Norfolk Island, where a settlement was commenced in 1793. The Natives of New Zealand have frequently visited Sydney, Port Jackson, and other Australian ports. At a somewhat later period, the ships engaged in the South Sea whale fishery began to frequent New Zealand; and the government at New South Wales availed themselves of this medium to send presents of cattle, grain, and such other articles as were calculated to promote the social improvement of the natives. The lawless and frequently brutal conduct of the crews of the whalers has done more towards demoralising the New Zealanders than any other circumstance. In many instances they have been guilty of the grossest treachery, entrapping the natives into their employment, and dismissing them without any remuneration. These men, too, who are not often persons of intelligence, have often refused to recognise the distinctions of rank which prevail amongst the natives, and have not treated chiefs, who are in every sense sovereign in their own territory, with that respect which is their due. Such conduct is ill calculated to lead them to a love of social order. One of the most fearful scenes of massacre which the shores of New Zealand ever witnessed, was in great measure owing to ignorant disregard of rank on the part of the captain of a South Sea whaler. His vessel was taking out several New Zealanders to their native country, one of whom, named George, was the son of a chief. The captain expected this person to do duty as a common sailor, and on the latter urging the degradation of his being employed in this way, he was twice severely flogged, and put upon a short allowance of food. George stifled his feelings of resentment, in the hope of more fully glutting his revengeful feelings on his arrival amongst his countrymen; and most fearfully did he execute his projects of vengeance, for out of seventy persons, only a woman, two children, and the cabin boy escaped the relentless ferocity of the savage islanders. This massacre of the crew of the Boyd occurred in 1809. George was seen by Captain Cruise in 1820, but nothing could induce him to express regret at the dreadful outrage. For some time afterwards, all the old apprehensions of the ferocious character of the New Zealanders were renewed. The Church Missionary Society had sent out persons to reside in the island with a view of promoting Christianity and the useful arts; but the mission was for some time suspended.

A third stage in the intercourse of New Zealand with civilized nations is marked by the arrival of Christian missionaries in 1814, after they had remained several years in New South Wales. The Church