

THREE

LITERARY PAPERS

READ BEFORE THE HAWKE'S BAY PHILOSOPHICAL INSTITUTE,
DURING THE SESSION OF 1882:—

I AND II, ON NOMENCLATURE;
III, ON "MACAULAY'S NEW ZEALANDER."

BY W. COLENZO, F.L.S.,
Member and Honorary Secretary of the Institute.

(PUBLISHED WITH THE APPROVAL OF THE COUNCIL.)

So go forth to the world, to the good report and the evil!
Go, little book! thy tale, is it not evil and good?
Go, and if strangers revile, pass quietly by without answer.
—For it is beautiful only to do the thing we are meant for.

Da sapienti occasionem et addetur ei sapientia.
Ancient oracle.

New Zealand:
PRINTED AT THE "DAILY TELEGRAPH" OFFICE, TENNYSON STREET, NAPIER

1883.

This edition is published by the Colenso Society
as a supplement to *eColenso* ISSN 1179-8351
Wellington, November 2015.

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ADDENDUM

In sending you this printed copy of my three omitted Papers, (which you will see are so printed as to correspond with the "Transactions N.Z. Institute," and therefore could be bound up with them,) I would inform you, that I have by me 2 other Papers of mine, read before our Members in 1878,—giving an account of my early explorations of the Ruahine mountain range and my crossing it, in 1845, etc., with especial reference to its Botany. These Papers were also *omitted* at the time by the Board in Wellington ; although they did offer to publish an *abstract* of them in the "Transactions."

If you should be pleased with the 3 Papers now printed, and would like to subscribe (say, 3/., or 4/. at most,—those 2 Papers being larger,) for the printing of those 2 Papers on the Ruahine, I will thank you to let me know *early*: for, if a sufficient number of copies should be subscribed for by the Members of our Society to save me from heavy loss, I will also get those 2 Papers printed,—as a memorial of early times in Hawke's Bay.

WILLIAM COLENZO.

October 27th, 1883.

PAPER I.
ON NOMENCLATURE.

BY W. COLENZO, F.L.S.

[*Read before the Hawke's Bay Philosophical Institute, 10th July, 1883.*]

—“Never change barbarous names,
For there are names in every nation given from God,
Having unspeakable efficacy.” ZOROAST. *Chald. Oracles.*

This subject of Nomenclature in its entirety is a broad one possessing many branches, some of them differing widely from others. I have long been desirous of offering a few remarks upon this subject, hoping (or, may I not say, believing?) that such may prove to be of service in time to come.

I shall divide my Paper into two principal heads; viz., the *first* part, on matters appertaining to the Maori tongue; the *second*, on certain Colonial alteration and innovations made in the English and other allied languages.

Part 1.

ON MATTERS RELATING TO THE MAORI TONGUE.

1. *Of Errors on the part of Foreigners and Colonists, arising from their ignorance of the Maori language; especially of Maori proper names for persons, places, and things.*—

That the Maori people had very many highly significant names for things in general, is pretty well known to those who are well acquainted with their language; although, on account of their plainness, some could only be translated into English by an euphemism. Just so it always was with their names for persons and for places. It is not, however, with reference to the meaning, the utility, or the beauty of such Maori names in their estimation, that I am now about to write,—but of the errors of Europeans respecting them; and these I purpose showing in a few instances (some highly ridiculous):—1. In the *Orthography*:—2. in the *Meaning* of the words. These two subjects, though distinct enough in English, go always together in the Maori language; because (as I have shown before in a former Paper*), the two languages

* Vide “Essay on the Maori Races,” *Trans. N.Z. Inst.*, Vol. I., §48 of Essay:—*Trans. N.Z. Inst.*, Vol. XIII., p. 64, etc.

differ so widely in their construction. Twenty, or more, orthographical errors may occur in the columns of an English Daily Newspaper, without any one becoming a serious error,—that is, making an entire change in the meaning of the word, the sentence, or the subject ; or, even causing the word or words so spelt erroneously to mean anything else, or to be wholly misunderstood; but such is not the case in Maori,—here every orthographical error is more or less of a serious one; and as it is in the writing, so it is in the pronunciation, and, consequently, in the meaning and etymology.

For the present, however, I shall consider these separately: and, first, erroneous orthography.

This commenced early, in Cook's time, as indeed might have been expected seeing the Maoris had then no written language; the only marvel with me has ever been, that Cook and his party on the whole managed so well as they did, which must mainly be attributed to their having the Tahitian native Tupaea with them as a *quasi* Interpreter.* Unfortunately, however, these errors still continue! notwithstanding their settled, plain, written and printed tongue. I will give a few instances taken from the earliest and latest.

Although Capt. Cook was so very unfortunate in his first interviews with the Maoris at Poverty Bay, still he managed to obtain pretty correctly the names of two places there, which he has laid down in his chart,—*Taoneroa* (Te Oneroa = the long sandy beach), and *Tettuamotu* (Te Tua Motu—the little island off the N. head). A few days after, in anchoring and watering a little further to the N.,—first at *Tegadoo* (Te Karu, the headland at Anaura off which his ship anchored “sheltered by the little

* In the large 4to. original edition of Cook's Voyages, Capt. Cook has a few racy and correct remarks on the N.Z. language, highly applicable here; he says,—“It is the genius of the language to put some article before a noun, as we do the or a; the articles used here were generally he or ko: it is also common here to add the word *ōeia* after another word as an iteration, especially if it is an answer to a question; as we say, yes indeed; to be sure; really; certainly: this sometimes led our gentlemen into the formation of words of an enormous length, judging by the ear only, without being able to refer each sound to its signification. An example will make this perfectly understood:—In the Bay of Islands there is a remarkable one, called by the natives *Matuaro*. One of our gentlemen having asked a native the name of it, he answered, with the particle, *Komatuaro*; the gentleman hearing the sound imperfectly, repeated his question, and the Indian repeating his answer, added *ōeia*, which made the word *Komatuaroōeia*; and thus it happened that in the log book I found *Matuaro* transformed into *Cumettiwarroweia*: and the same transformation, by the same means, might happen to an English word. Suppose a native of New Zealand at Hackney Church, to enquire “What Village is this?” the answer would be, “it is Hackney”: suppose the question to be repeated with an air of doubt and uncertainty, the answer might be, “it is Hackney indeed,” and the New Zealander, if he had the use of letters, would probably record, for the information of his countrymen, that during his residence among us he had visited a village called “*Ityshakneeindedē*.”—Voyages, Vol.III., p. 476.

island* there,") and subsequently at *Tolaga* Bay,—he seemed to have misapprehended altogether the name of this latter place. How he managed to get hold of, or to misconstrue that word of *Tolaga*,—has ever been to me a mystery,—and that too, after many enquires made early on the spot. The nearest and most reasonable approach thereto (seeing *Tolaga* is given as its Maori name) is *Tuaraki* = the N.W. wind; (*I* and *g* having been often confounded with *r* and *k* by Cook;) which wind, the old Maoris said, was blowing strongly at the time of his entering the bay,† and the name was given to him by their fathers in answer to his repeated question of "the name"; they supposing he meant that of the wind then blowing: Maoris too, not generally having proper names for open bays.

In Cook's chart of Hawke's Bay, the strait between Portland Island and the Mainland is laid down as being called in Maori, *Hauray*; now the proper Maori name of that strait is the same as this here with us,—the strait, or channel, between the E. and W. Spits (Napier),—and significantly named by them *Ahuriri* = (the) fierce rushing (water).

One of the latest misnamed notable places among us, is the present terminus of the Railway, which has been named and written, and printed and painted, in all manner of ways except the right one! viz. *Makatoka*, *Makatoko*, *Makatoku*; the right one being the expressive and simple word *Maakotuku*‡ = the stream of the white heron; a name very likely given to it in ancient days, from one having been seen or caught there. In the naming of this place (or, rather, the writing down of its old Maori name,) nothing was easier, as there were plenty of Maoris resident there who knew how to read and write, and could have given its proper orthography; and they have often since (when I have been in that neighbourhood,) joined in a hearty laugh at the invincible ignorance of the pakeha (= foreigner) re Maori words.

These three errors in the spelling of that one word will serve as a simple example of what I have just said, that "every orthographical error in Maori is more or less a serious one"; for *Makatoka* means, (to) cast a big stone; *Makatoko* = (to) cast a walking-staff, canoe-pole, &c.; *Makatoku* = (to) cast my clothing-mat, or garment.

Another wrongly-named place, lately settled, and not far off from the last one, is *Tahoraiti*; this Maori name, as it is now transformed by Europeans is pretty nearly nonsense! whereas its proper name of *Tahoraiti*, is a highly significant one, meaning, the little open wilderness, or, the little desert; which was very suitable for it; it being

* "Parkinson's Island," as laid down in the Original Map of the Voyage.

† This agrees with what both Cook and Parkinson say.

‡ This word is also a contraction of its longer original name,—*Mangakotukutuku*, having the same meaning.

originally (when I first know it in 1845,) a small open wild surrounded by dense forests. The error however, in the spelling of the name of this place, has been often pointed out by me; but, it seems, the settlers there and others will have it so.

A similar error to this last noticed appears likely to be perpetuated in the name of the ford (and newly-erected bridge) across the Ngaruroro river, at a wild spot high up between the two mountain ranges—Te Kaweka and Ruahine. The old and peculiar Maori name of this ford is *Kuripapango*; which (after running a series of orthographical changes among the settlers, as usual,) has settled down to *Kuripapanga*. Here, again, you will observe, the terminal vowel is wrong, and this error spoils both the word and its meaning. When I first waded this river at this wild fording-place in 1847, (35 years ago!) and obtained its name I was struck with its peculiarity; as it did not convey to my mind any thought possessing a purely Maori derivation, (although the two words of which it is composed are pure Maori words,)—at all events, I strove hard and for a long time to find out its original meaning, but down to this day I am not satisfied about it. And, I may further say, that one reason is, the name seems to me to be closely allied to a suitable Sandwich Island (Hawaiian) word, or phrase, (like several other *old* and almost obsolete Maori words,—all tending to show the ancient oneness of this great and universal Polynesian language! *Kuripo*,—is a pure Sandwich Island word, meaning, deep dark water, as in pools among the mountains; which meaning would be highly suitable there for that water, with the Maori adjective, *pango* = black, or blackish, added, to intensify it. Of course, I know, that instead of *Kuripo* (in the present name) it is *Kuripa*; that, however, is a slight alteration, which might have occurred in the rare pronunciation of an obsolete or little-used word through non-usage during a long lapse of years,— and there are other known similar instances. In Maori, *Kuri* is a dog, and *papango* is the little black duck, or teal; these two words thus compounded, do not yield to my mind a correct Maori meaning, and the old intelligent Maoris (to whom I have formerly spoken about it,) have always laughed at it as being far-fetched and incongruous.* *Kuripango* = black dog, would have been a better Maori term, but still not satisfactory.

Another curious error (not, however, the first of its kind,) is made in the dividing

* I may here mention in a note, that I have often enquired in years gone by of aged priests and chiefs respecting the derivation of this, and of many other similar and peculiar proper names, and have very frequently received the answer,—“It was given by the men of the olden time, and the reason is to us unknown.” Here it should also be borne in mind, that in very many instances the ancestors of the tribe now dwelling in, or owning those places, were not those who had originally named them; they had been early killed and exterminated! and so it had gone on for ages in succession! See a very good Maori letter on this subject translated by me.—“Trans, N.Z. Inst.,” Vol. XII., p. 97, note.

of the Maori name of the place, though spelled correctly, into *two* words, each word beginning with a capital letter!—Onga Onga: and it is pertinaciously stuck to!! Why on earth those settlers, and others, should so choose to write that common Maori word, *Ongaonga* (= Nettle) I cannot conceive. Is it because of its reduplication? Then, analogically, they should so write the English words, —mur mur, tar tar, pa pa, do do, &c.,—beginning each fragment also with a capital letter!

Some of the notorious old errors in the Maori names of places around us, I regret to say, still continue, (though many, happily, have been corrected,) as, for instance, the name of the rising township of *Kaikoura*, erroneously spelled *Kaikora* (sometimes *Kikora*), here the difference in the European pronunciation of these two words is not so great to the untrained ear, but the difference in the two Maori words is extreme (as well as in the Maori and true pronunciation of them); besides, the commonly used one is simply ridiculous and unmeaning. The old proper name, *Kaikoura* = (to) eat fresh-water prawns, or, (an) eater of fresh water prawns,—arose from the fact of that crustaceous shellfish (*koura*) being formerly found in the little stream there, where the Maoris used to go and catch them for food; whereas *Kaikora* literally means, to eat sparks of fire!—if indeed it can be said to mean anything at all in Maori.

Another place still nearer Napier,—well-known in its modern history as being notorious in bloodshed and in Law Courts!—is *Omarunui*, commonly called *Omaranui*: the first and proper Maori name meaning,—the residence (or cultivation) in old times of a Chief named *Marunui* = Great Slayer (a common name for a Maori chief); whereas the second and incorrect word —the residence &c. of a chief named Great Cultivation! which, according to Maori customs, was degrading and impossible, and, as in the former case of *Kaikora*, both wrong and ridiculous.—

Another place not far from the foregoing and nearer Napier, (and close to the present rising township of Taradale,) was called by the Maoris *Taipō*; this the settlers easily miscalled *Taepō*,—and then mark the consequence!, *Taipō*, means the night tide, (or, no doubt in this case, from onomatopoeia, = the night sounding surf; as there, although 4 miles from the outer sea-beach, the surf resounds loudly from its curvilinear range of hills on a still night, as I have often heard it,) hence *Taipō* was, again, a highly suitable natural name. But *Taepō*, means to visit, or come, by night,—a night visitant,—a spectral thing seen in dreams,—a fancied and feared thing, or hobgoblin, of the night or darkness; and this the settlers generally have construed to mean the Devil!—and, of course, their own orthodox one!!*

* See a similar European error re “Hades” and Hell, exposed, in “Transactions N.Z. Institute,” Vol. XII., p. 122, and note there.—As some who may read this paper may not have access to Vol. XII.

Worse still are the many errors concerning the names of two well-known places near Napier; both possessing rather long Maori names, which, while quite easy and mellifluous to the Maoris, and to those few Europeans who well-know their language, are a real *pons asinorum* to the many! I could not take on me to repeat or recount the several broken and twisted *patois* names I have heard given to *Kohinurakau* and to its adjoining high hill *Kahuraanake*. Perhaps I had better give pretty fully the meaning of those two names (of places celebrated in the olden time), as such is not only interesting, but will again serve to show how correctly the ancient Maoris often named their localities. 1. *Kohinurakau*: when I first knew this place it was a delightful spot; a small grove of fine trees (some being pines), a perennial gushing streamlet of delightful water, and very fertile soil,—all in a small open dell or natural terrace near the summit of a very high hill (one of a long range), commanding an extensive view; where, for several years, the Maoris had their cultivations and a small village: *Kohinurakau* = choice-fat-of-the-woods,—including Maori game,—birds and delicious wood-rats, fruits, and pure water.*—2. *Kahuraanake*: the name given to this high hill is a most expressive and very peculiar term, being really not a noun but a sentence including a verb, and meaning,—(It-is-only-by-it-revealed, shown or made known; or, The only, or pre-eminent, revealer. There are, at least two derivations of this name:—1. The peculiar peaked and isolated broken summits of this big and lofty hill are seen from the N. shore of Hawke's Bay, 60–70 miles distant, as well as from all the intervening country; and towards it the eye of the old Maoris was always directed in steering their canoes in a Southerly direction across the Bay, or in travelling thitherwards from the N.—2. Whenever the summits wore a hood of mist or cloud, it was an unfailing sign of rain and of bad weather coming on; and so, with the old Maoris, It was the great revealer, or indicator, of the place to which they were going; and also of the coming weather. A short time ago I received a letter from an

“Transactions,” I give here the European error alluded to above in an extract from the said note (omitting, however, from its length the very interesting Maori legend). “A few years ago the Superintendent of the late Auckland Province (Mr. J. Williamson) sought to have an interview with a Maori chief of note on political matters; this, however, the chief would not grant, ending with saying,—“you and I shall never meet until we meet in the reinga.” This, of course, was made much of. The dreadful bitterness of expression,—“never until we meet in hell!”—was intensified and dwelt upon shudderingly with much Christian feeling, but all through ignorance on the part of the Christian Europeans. The New Zealander had no such thoughts, and only made use of an old Maori saying; the English having chosen this word (reinga) as the equivalent for hell; a meaning, however, which it does not possess.”

* With the old Maoris, the fat, or oil, of lands, forests, &c., meant their choicest plentiful fruits and productions; just as with the ancient Hebrews,—“fat of the land,” “fat of fruits” &c.,—Gen. 45. 18; 49. 20. Num. 18. 12, 29. Ps. 81. 16; etc.

old and respectable settler, in which the name of *Kohinurahu* was written “Queen Arata”! which for some time, there being no clue in the letter to its true meaning, puzzled me pretty considerably.

For a long time, and until lately, our Newspapers constantly erred in confusing the names of two important seaports here on the E. Coast, viz. *Turanga* (Poverty Bay), and *Tauranga* (Bay of Plenty): also, in the names of *Waikari* (the river beteen Napier and Mohaka), and *Waikare* (the name of the lake in the interior of the County of Wairoa),—and this latter still continues! Some even go so far as to laugh at the difference! But the etymological meanings of those two names of waters are widely distinct, and, severally, are again very suitable; *Waikari* = water running through a deep cut, narrow cliffs, or channel (which that river does); and *Waikare* = rough, agitated, or surging water (which that open exposed sheet of water, high up among the mountains, often is).

A similar error on the part of the Newspapers, and the Settlers generally, was made in the name of the late principal Maori Chief of these parts,—*Te Hapuku* = the Codfish, (par excellence!) and its common name throughout New Zealand; this name was by them lowered to *Hapuka*,—a most unmeaning word in Maori,—with the further depreciation through the omission of the definite article,—*Te*. Of course, from the time of his being so called, here, on this Coast, another name was always used for that fish, viz. *Kauwaeroa* = long jaw; and time was when it would have been death to the offender if of *Te Hapuku*’s tribe to have wilfully called this fish by its old name of *Hapuku*.

Just so it is, again, respecting a place of anchorage and shelter from southerly ales on the N. side of Table Cape, its Maori name being *Whangawehi* = Fearing, or Apprehensive, Bay, or stopping-place, (a very good and suitable name, indicating its being exposed and open); this, the Colonists, and the Government too, have altered to *Whangawhei*! a word that has no good meaning whatever in Maori.

Here I may also briefly notice two modern Maori names of lately settled places near us, and that because of their ambiguity as those names are now printed and set up; viz. “*Tomoana*,” and “*Awatoto*.” By the Maoris of these parts, who well know how to pronounce those two names, the orthography though incorrect would be understood; but any Maori coming from a distance, and not having heard the true pronunciation intended, yet not shown, would be almost sure to pronounce them wrongly,—and so, perhaps, be laughed at; at all events, if not set right, he could not know their true Maori pronunciation and therefore their meaning; and this arises from their not being spelled as a Maori understanding their intended meaning would spell them. Sometimes the vowels in a Maori word are long, and sometimes short, (as in Latin,)

* Vide “Essay on the Maori Races,” Trans. N.Z. Inst., Vol. I., §43.

and if such are not distinguished in the writing, an error in reading is almost sure to be made,—unless, as I said before, the meaning is previously known to the reader. Thus, *Tomoana* should be *Toomoana*; and *Awatoto* should be *Awatootoo*; for the meaning of the word *Tomoana* (as it is now printed and painted up), is, To enter a cave; whereas, *Toomoana* means To be dragged or drawn from the sea; the true and intended meaning here.* So *Awatoto* means, the bloody river; but *Aroatootoo* = the dragging river or passage;—which that little long and narrow winding creek was in former days truly enough! as I have known to my sorrow in early travelling (toilsome canoe-voyaging, or dragging) through it.

As we travel further S. into other districts, such errors thicken; witness,—the ugly and unmeaning “*Taurakira Head*” (the W. head of Palliser Bay), for the old name full of meaning of *Turakirae* = Windy Head, (*lit.* Forcibly-throwing-down-point):—the *patois Petoni* (near Wellington), for *Pitoone* = end of the sandy beach,—another suitable and highly significant name :— *Wanganui* for *Whanganui*, &c., &c. In the Middle Island it is still worse! An appropriate well-timed modern example thence, we have at hand in the name of the fine new steamer from Dunedin, which arrived here

* As this new township has been named after the present resident Chief and Maori Member in the House of Representatives—Henare (Henry) Toomoana, and as his eldest brother, lately deceased, Karaitaina (Christian) Takamoana, was the Maori Member before him, and as both their compound surnames terminate with moana = Ocean; it may be well to give in a note the origin of those names, or the cause of their being conferred on these two (uterine) brothers; for, like in many other instances, those surnames were not those of the family, nor their own earliest names.—

Some 50 years back, one of the then principal and powerful Chiefs of this place, Tiakitai, (always mis-called by the early foreigners “*Jacky Ty*”!) went on board of a ship, in this Bay; and, the weather changing, he was carried off in her to Port Jackson and other places; he returned however safely to his home and tribe. Hence the name of Takamoana = to change, to roam, to go about from place to place by sea, was bestowed on this then young Chief and relative, in commemoration of that event. Toomoana, was also conferred as a name on the younger brother, on account of an insult or threat, spoken in the old days of feuds and bloody fightings, (and but a very short time before that I came here to reside,) in which the speaker threatened to drag up their canoe with its contents from the sea, and, of course, to seize it, &c. Hence, to keep the insult (which was a gross one) in remembrance among the sub-tribe, in order to its afterwards being fully avenged, this name of Toomoana = Dragged from the sea, was given to the boy. Such changes were common, and cause great trouble in unravelling their history, legends, &c. (See “*Essay on the Maori Races*,” *Transactions. N.Z. Inst.*, Vol. I., §28(2): and, Vol. XIV., p. 15, notes.)

In the last edition of the Maori Bible this has been in a measure obviated, by using both long and short marks over the vowels where required; but this is more for the benefit of the English reader. I have never known a Maori so to write, but, on the contrary always to use the two vowels together to make the necessary long sound, which is also done by the other Polynesians. And here I may also remark, that the syllable too (in the Maori words above), is not pronounced as it would be in English, but as if written (in English) toe, or tow.

in our roadstead only yesterday her *patois* name (it appears) is *Maniapori*, (a most incongruous unmeaning compound name or term in Maori, which has been disputed over, and further altered in the Newspapers of the day, to *Manipori*, *Manapori*, *Manapouri*, &c.)—whereas the same—being the name of a large S.E. lake of the South Island, situated far inland among the mountains,—is *Manawapore** = anxious, or apprehensive, heart. No doubt another proof of a highly suitable name once given to that sheet of water, expressive of the feelings of those who might have had to cross it in their small and frail fresh-water canoes, or rafts. Surely if it is deemed right to keep up the ancient Maori name of any place or thing, such should be spelled correctly according to the grammatical rules and construction of the Maori language? Such would prove of no small service hereafter in philological pursuits. For, as I have said before,—“Language adheres to the soil, when the lips which spoke it are resolved into dust. Mountains repeat, and rivers murmur, the voices of nations denationalized or extirpated in their own land.”† But, in order to this being done, care must be taken to transmit the same truly, whether by oral tradition or in writing. Strange thoughts arise at times within me, when I contemplate, on the one hand, the uncivilised unlettered Maori carefully handing down the names of places and things obtained from his forefathers from time immemorial, without error or change; and, on the other hand, the civilised lettered European, who, while apparently desirous of retaining the same names, neither speaks nor writes them correctly, and, worse still, does not care about doing so! The great Provincial District of Otago still adheres to its erroneously spelled Maori (*sic*) name; (some, however, here among us, knowing that it is not Maori, might think it derived from the Gaelic!) That is still further outdone by their keeping the horrid ungrammatical term of “*Maori kaik!*” for, *Kaainga maori*. And worst of all, those errors (with many more of a like kind) are taught to our children in the Colonial Schools throughout the land.‡

And as I have here just touched upon the Colonial School-Books (Geography of N.Z.) and their Maps in use in our Schools, one other great and glaring error con-

* It is worthy of remark, that this ancient term, now but very rarely used, was one of these expressive ones spoken by Paikea, when swimming towards land, struggling far off in the Ocean. (Transactions N.Z. Institute, VoL XIV., p. 20, v. 1.)

† Essay “On the Maori Races,” §51, par. 5; Transactions N.Z. Institute, Vol. I.

‡ A few years back when I held the office of Government Inspector of Schools for this Provincial District, I was frequently sorely puzzled in my School visitations, owing to the erroneous orthography in many places in the Maps and School Geography of New Zealand. Very many Maori names of places I knew to be wrong, and others of places unknown to me I supposed to be so, as they were not given in true Maori, (of course I am referring to the edition of 1871; there may, however, have been subsequent editions with these errors altered.) And this was the more to be regretted, for the outlines and execution of the maps were very clear and correct; and very much of the information given, (physical, descriptive, and historical—modern,) was of a superior and useful character.

tained therein I feel bound to notice more particularly, and that is the Maori name of the Southern Island. I do this the more especially as its true and proper name was early given correctly by Cook himself. Its old name is *Te Wai Pounamu*, or *Te Moana Pounamu*; meaning,—the water in which the Greenstone dwelt. For with them, the Greenstone (their greatest valuable) was a living being, and dwelt in the waters of the S. Island, whence it was obtained by the N. Maoris (through barter) at great expense and trouble, and believed to be only caught at certain seasons, and then only by the powerful use of many prayers, &c.* In our School Books, however, all this is set aside; and we are plainly and unpoetically told, that the S. Island is called in Maori,—“*Te Wahi Pounamu*, or the place of the Greenstone.”† This name, however, is not of Maori origin; it is another attempt on the part of the Colonist to correct the Maori name, and then to give to his own thought his own meaning! (*supra*,—Taipo, &c.)

Some of the errors in Maori nomenclature made by the early Naturalists and Botanists in this Country are highly amusing if not interesting; the more so because not unfrequently they also give their own safe (*sic*) deductions therefrom! First, making the mistake themselves in the orthography, &c., and then (secondly and consequently,) giving an erroneous meaning:—A few of them I will here briefly notice.—

The French Naturalist Lesson, (who accompanied Adm. D’Urville in 1826-1829,) gives the Maori names of several plants, a few of them are quite correct; of some, however, it is impossible to know what was originally said by the Maoris to him, or intended by the writer; one, in particular, has often made me to smile,—it is the little seaside plant *Spergularia marina*, whose Maori name, Lesson says, is “*Notenoho*.”‡ This, however is not the name of a plant, but a pure Maori sentence, (given, no doubt in answer to a question,) meaning,—From the, sitting or resting-place; i.e. (gathered by you) from the spot (where you were) resting, or sitting.

Dr. Dieffenbach, writing of our N.Z. Birds, says,—“the Cormorants have something solemn in their aspect, and are called by the New Zealanders *Kauwau* or the Preacher;” (!)§ and, again, in his “Vocabulary,” appended, (*not*, however, wholly of his own collecting!) he has, “*Kawau*, a Shag; preaching.” This arises, (1) from his mistake in the orthography and pronunciation of two words, here by him confounded, which widely differ; *Kawau*, being the common name for the Shag; and *Kauwhau*, to address an assembly, speak formally and lengthily, as the old Maori orators and chiefs; hence, to preach (*modern*). One might as well say, that the two English

* The old legends respecting it are very interesting, of which more anon.

† New Zealand Geography, page 3.

‡ “Voyage de L’Astrolabe, Botanique,” Vol. I., p. 315.

§ “Travels in New Zealand,” Vol. I., p. 77.

words, *Cat*, and *Cart*, were alike, in sound and meaning! (2) but this notion (like very many others in Dieffenbach's work) was not original with him; he had got it from Polack's book on New Zealand, published few years before; who of course, characteristically adds thereto; and the Doctor, having once got hold of the ludicrous idea, (and not heartily liking the Mission-body,) evolved, German-like! the added "solemnity of the Shag's aspect" from the depths of his own mind!

Dieffenbach also, (*passim*.) delights in reduplicating common names of birds &c.,—e.g. the *Kiwi* (*Apteryx* sps.), is with him *Kiwi Kiwi*; the *Ruru* (owl) is *Rurururu*; the *Weka* (wood-hen), is *Wekaweka*; the *Paraoa* (sperm whale), is *Paraparaua*, &c., &c. Errors of this kind however were very common with most early foreign visitors, as I myself have often heard them used. The worst was, that the younger Maoris (always apt imitators, especially in the olden time,) not unfrequently copied from their visitors, especially if such were of some note, and hence those errors became perpetuated.

In the List of Maori names of Plants appended to Sir J.D. Hooker's "Hand-Book N.Z. Flora," there are several errors; some, no doubt arising from the writers jotting down the Maori name they had just heard, according to their own foreign notion of writing it,—forgetting, that no Maori name or word, ever ends with a consonant.* I

* I have often been struck some 40 years ago with the close phonetic rendering of many Maori names of Birds, Fishes, &c., by the two Forsters (father and son) who accompanied Cook on his second Voyage to N. Zealand, and with the large amount of patient toil they must have experienced in taking them down; albeit their orthography, at first sight, abounding in harsh double consonants, looks very barbarous, and is anything but tempting: also, with those of Lesson (already mentioned) and other Naturalists belonging to the French Discovery Expeditions of 50-60 years ago. Of course their orthography varies much from the far simpler one adopted in rendering the Maori tongue into writing; still it is such that I could have beneficially used in my early enquiries among the Maoris, which is more than can be said of many (so-called) Maori names more recently written, above referred to. A few of those old Maori names of Birds I will give here from Forster, as a curiosity. It will be seen that he, in many instances, adds the indefinite article (he = a) to the name of the Bird, and uses *g* and *gh*, hard for *k*.

English Name.	Maori name	Maori name from Forster
Sparrow-hawk - - - - -	Karearea - - - - -	Kari-area
Owl - - - - -	Ruru - - - - -	Herooroo
Kingfisher - - - - -	Kotare - - - - -	Ghotarre
Parson-bird - - - - -	Tuii - - - - -	Toi
Bell-bird - - - - -	Kopara - - - - -	-Heghòbarra
Thrush - - - - -	Koropio - - - - -	-Golobio
Fantail flycatcher - - - - -	Piwakawaka - - - - -	Diggowaghagh:
		Piouakaouaka, Less.
Robin - - - - -	Toitoi - - - - -	Ghatoitoi

will select one, *Toumatou*, because its pseudo-Maori name has been unfortunately made into a specific botanical one for the plant, by its describer M. Raoul,—*Discaria Toumatou*. Now this, I am sorry to say, is worse than rubbish! The correct Maori name of this plant is *Tumatakuru* = the demon-smiter, or striker of faces; which name, from its thorny structure and dense habit of growth, is very expressive, particularly to a Maori of the olden time—almost naked! *Toumatou*, however, is not a Maori word at all, and scarcely even a grammatical phrase; and if translated can only mean, thine-our, —or thy-we,—or *albus-anus-tuus!* But one of the grossest errors in that List, is the (*pseudo*) Maori name of a small plant said to be obtained by the Rev. R. Taylor from the interior, and given in full by him; Taylor calls it, “*Te-pua-o-te-reinga*”; and he translates it by “The flower of Hades (or hell)”! [This, however, was nothing new for Mr. Taylor, his book abounds in such!!] I have made many enquiries after this plant (partly at the pressing request of Sir J.D. Hooker,) which seems to be scarce, or, more likely, local and overlooked, —being but a small leafless parasite on the roots of trees in the forests. Very likely the Maoris who were with Taylor on that occasion, gave it the name of “*Pua reinga*,” from noting his eagerness to get it, (which Taylor amplified into *To pua o to reinga!* adding thereto his own mis-translation). Now *Pua reinga*, as given by them, means,—A (or the) flower eagerly laid hold of, grasped, sought after, or desired: just as in the common Maori term “*Wahine reinga*”;—a (or the) woman eagerly followed, sought, &c. No such idea as “the flower of Hades,”—as we understand that term,—was ever associated by any Maori with that, or any other flower. The error, or strange jumble of ideas wholly foreign to the little plant, was evolved from Taylor’s mind.

We meet again, in his book, with a conceit very like this, which it may be well briefly to quote, as one will serve to illustrate the other: he says,—“A small fish is also found in the Rotoaira Lake, and in the streams which gush out of the sides of

English Name.	Maori name	Maori name from Forster
Plover - - - - -	Tuturuwatu - - - - -	Doodooroo-attoo.
Blue Heron - - - - -	Matuku - - - - -	Matook: Matoucou, Less.
Paradise Duck - - - - -	Putangitangi - - - - -	Pooa duggie duggie.
Duck - - - - -	Parera - - - - -	He-Parerra.
Tern - - - - -	Tara - - - - -	He-Talle.

* This plant was originally discovered by myself in 1838, and again in 1841, at Poverty Bay; and sent by me to Sir W. Hooker in 1842, who published it, with its Maori name, &c., in the “London Journal of Botany,” Vol. III., p. 17, in January, 1844; it was also published by myself in the “Tasmanian Journal of Natural Science,” Vol. II p. 232, in 1843.

† Loc. cit., p. 768.

‡ Loc. cit., p. 255.

§ See a simple European error re “Hades” exposed, in “Trans. N.Z. Inst.,” VOL XII, p. 122, note there; and, note, p. 6 of this paper.

Tongariro, called *the fish of Hades*, and is of a buff colour and spotted like a Leopard's skin," &c., (*loc. cit.*, p. 499.) That there is such a little fish to be found there in that small lake, I well know, having dined on them, and it is delicious eating. It is called by the Maoris, *Koaro*, and is only found in that lake in the summer season. The Maoris say, that it comes out of the watery recesses of the neighbouring mountain Tongariro, whose waters feed that lake lying at its immediate base. But here, as before, the calling it a "*fish of Hades*,"—because, forsooth! the summit of Tongariro is an active crater—a burning mountain,—is not Maori at all, but is wholly a foreign fancy! another strange aberrant one of Mr. Taylor's; with such, however, his book abounds.

A notable instance of a similar strange and far-fetched notion arising from the same root ignorance of the true meaning of the Maori term or name, (accompanied with the dissonant English idea in the mind of the writer, or speaker, with whom "the wish was also father to the thought,")—I find in the last volume of the "Transactions N.Z. Institute," (XIII., p. 440.)—where it is recorded, that at a meeting of the Auckland Branch,—a Mr. Bates greatly interested them in informing them, that in the Maori tongue, "*Wai* meant water, *roto* meant lake, *motu* meant an island, and *puke* a hill," &c., &c.; and then the President, Dr. Purchas, in the chair, said,—“The derivation of some of the Maori names was very interesting. *Rangitoto*, signified “red” or “bloody” heaven, which pointed clearly to a period when the Volcano was in active operation. The word *ranga* was usually connected with Volcanic appearances,” &c., &c.

Here, as I take it, in the President's remarks (as well as in what followed), is an extra large amount of error,—or, rather, several errors!—

1. I doubt if ever any Maori so understood, or so used the word, or words, *Rangitoto*; the whole conception or idea is utterly foreign!

2. There are several hills known to me scattered throughout New Zealand, bearing this name, besides others, islets in the surrounding seas, which are not volcanic; but they are all rough and peaked, and more or less craggy at top, and are isolated, and generally higher than their neighbours;—e.g. four, at least, in the neighbouring county of Waipawa,—one near Tamumu, one near Takapau, one at Kairakau, and one near Black-head; one at the Mahia the N. side of Hawke's Bay; another in North Taupo; two in the country N. of Auckland; one at Wairarapa; and the Rangitoto islets in Cook's Straits.

3. The word "*toto*" has other meanings besides blood; one of which is, to ooze forth (as from minute leaks, and from pores of skin, rind, &c.), to trickle down; another is, to arise in the heart or soul, to rise up within, to gush as strong feelings,—e.g. "*Katahi ka toto ake te aroha o te ngakau!*" = Then the heart-felt love arose, or, gushed upwards.

4. With the ancient Maoris all blood was not only of a red colour.

5. The word *toto* was not commonly used by the old Maoris for red-colour, —for

which they had several proper names according to its hue; they rarely ever used “*toto*” at all in that way save figuratively.—

6. A red sky was never termed *Rangitoto* by the Maoris; they have several proper names for it, according to the time of the day, its peculiar appearance, and the intensity of its red colour.

Having made those observations by way of preliminary, I would further state, that, out of several archaic meanings pertaining to this word or phrase known to me, I should select this that follows, as being what an ancient thoughtful Maori might probably assign as originating that word or phrase; although there are others :—

With the primitive Maoris, *Rangi* (= Sky) was a personal being, their common Great Father. In their highly figurative early Myths, the Dew (*Tomai-rangi* = Drawn-downwards-from-the-sky) was his affectionate tears, dropping on his ever-parted wife Papa (= the Earth) beneath; and it was but a step in the same direction with them to conceive, that when he lovingly descended, seeking and grieving, and came nearer to his lost spouse, the jagged rocky hilltops, which they often saw separating the low clouds, and trickling with wet, were so through his blood; thus those ragged stony-crested hills bore the common name of *Rangitoto*,—or, the causing the blood of *Rangi* to ooze, or trickle down. Moreover the ancient name of the blue sky was *Kikorangi* = the flesh of *Rangi*.* And of this opinion it may be further said, that it is in agreement with their old *tapu* or sacred customs on meeting after separation,—crying largely with many tears, and cutting themselves to cause the blood to ooze forth and to trickle down.

Moreover, in support and further illustration of what I have just stated, I will here, give, an extract (translated) from an ancient East Coast version of the Creation and Beginning of all things, (written many years ago by an intelligent Maori *tohunga* = priest, or skilled man):—

—“After the separation of the husband and his wife, *Rangi* and *Papa* (Sky and Land,) *Rangi* = Sky, the husband was (fixed) at a great distance off (from her); then the loving head of *Rangi* began to work strongly (*ngau* = bite) towards *Papa*, and just so did the feelings of *Papa* work towards her separated husband; and they were continually affectionately lamenting their separation and each other’s absence. The lamentations of *Rangi* above descends in his copious falling tears, namely, mists, heavy rain, showers, dew, and thick wet hazy clouds; these are given down by him as refreshment (*kai*) to her; while the usual rains are also sent down to moisten and com-

* See “Trans. N.Z. Inst.,” Vol. XIV., p. 67, note. Here, also, the peculiar name of the pink-flesh *Kumara*—*Wairua-a-rangi*, and its derivation, should be borne in mind.—“Trans. N.Z. I.,” XIV., p. 54, note.

fort and feed Papa and her numerous children (trees and plants) growing on her back, which she always : maternally carries without feeling the heavy load.”

For the present I make no remark on that other grave error; that “the word *ranga* was usually connected with volcanic appearances”; [which, however, I have yet to learn!]¹—only this, If it were so, what connection is there between *ranga* and *rangi*? Neither on what immediately follows, just as erroneous. I can only regret that such information (*sic*) respecting the ancient Maoris should ever have been admitted with- in a volume of the “Transactions of the N.Z. Institute,” although not among the “Transactions” proper.

At the same time I would observe, that the study of ancient Maori names of places, plants, and animals,—with, in many instances, their metaphorical meanings, is deeply interesting, and philologically useful; but it is a difficult one and should only be prosecuted by a person very well skilled in the general Maori language, including old tribal or District dialects, (and that not merely colloquially,) as well as in their History, both legendary and real, and who, also, CAN THINK IN MAORI,—i.e. after the old Maori manner,—otherwise he would be sure to make a mess of it; for, as Schiller remarks,—“Against stupidity even the gods fight in vain.”

Having shown the error arising from the mistake made in the etymology of the name of one of our noted hills, I may also briefly mention another, and a similar case. It is well known that one of the high mountains in the N. Island, and the only active volcano in N. Zealand, is called by the Maoris *Tongariro*. On this, the Rev. R. Taylor having brought forward a few extracts from “Mariner’s Tonga Isles,” respecting the natives of Tonga, and having summed up, says,—“the identity of the Tonga natives with those of New Zealand is evident,” (!) and then he goes on, characteristically, to state, as a clencher,—“Tonga is the name given by the Maoris to the S. wind, the highest (*sic*) mountain is also honoured with the same, being called *tongariro*. *Tonga riro* simply means, Tonga which has left or departed from its old position in the Tonga islands, and gone to the South.”*

Was such a far-fetched and utterly incongruous idea as this ever before hatched? It is far more likely that the said mountain got its name from the snow often deposited by the S. wind on it, (by a figure of metonymy, so common with the Maori,)—*tonga* being also commonly used by them for biting cold, hence for snow,—the cause for the effect; and then, owing to the heat arising from the crater, the fallen snow remained but a very short time on the cone or peak, and thus became *riro* = gone! So

* “New Zealand and its inhabitants,” p 390. Moreover this idea is taken from Lang’s strange book, “On the origin of the Polynesian nation,” p. 67, (London, 1834.)— though there it is carried further and is still worse!—but then Lang knew nothing of the Maoris.

different, in this respect, from the neighbouring and higher crest, on which the snow permanently remains during many months of the year; which crest also bears the highly appropriate name of *Para-te-tai-tonga* = Dirt (or dregs) from the Southern Sea. (N.B. The term *tonga* is here again used.)

2. *Of pure Maori names, and of their derivation, early given by the Maoris themselves to introduced European novelties.*

This of itself is a highly interesting theme, as showing their genius for Nomenclature, and apt and fertile invention. Many of those names were highly expressive, particularly to the Maori people; and were most strongly shown, in (1) fitting compound words; (2) in names of things utterly different, yet resembling in form, or in their use, and so affording the idea and the name; and (3) in onomatopœia. Enough might easily be brought forward to fill a pretty large paper; I will, however, give a few pregnant examples, as many of them are now become obsolete, or gone out of use, for the horrid unmeaning *patois*, or gibberish broken-English!

And first, of that article on which their whole heart and soul was early set,—a gun. This was named, in its entirety, a *pu* = from the hollow cylindrical shape of its barrel; *pu* being their Maori name for the hollow and long stalks of large reeds, and for their long cylindrical wooden horns or trumpets. A musquet, and a flint and steel gun, were called a *Ngutu-parera*, (*angl.* Duck's-bill,) from the shape of its steel; a double-barrelled gun was called, a *puwaharua* = gun with two mouths; the barrel, = *Kamaka* (N.), and *powhatu* (S.),—common Maori names for stone (they not having metals); the stock, = *rapa*,—from its flatness, &c.,—this being the Maori name for the blade of a paddle, the thin fiat carved part of the upright stern of a war-canoe, &c.; the lock, = *Kati*, and *Katipu*,—this word being used for a catch, fastener, latch, &c.; to be at half-cock, *Kati-tu*,—standing catch; for whole cock, = *Kati-pupuhi*,—firing-off catch; cock down, = *moe*,—at rest (*lit.* sleeping); to cock, = *Keu*,—to fix, make ready; the ramrod was called, *Okaoka*,—a reduplication from *oka*, any long sharp pointed instrument, as a fine dagger; to stab, &c.

2. Of a ship, = *Kaipuke*: seeing so much of error has long been prevalent and held, respecting the origin of this word, I shall give as briefly as I may my opinion concerning it; which I have only arrived at after a great deal of toilsome research and study, extending over a very long period. A ship was early named at the N. of the N. Island *Kaipuke* (and *Puke*, poetical), but at the S. of the same Island it was called,—*motu tawhiti* = island (from) afar, and *moutere* = floating isle, it was also called, *Pahi*; this latter word is the Tahitian term for a large canoe, ship, &c.,* and it might

* It is also the term for a ship in the Hervey Islands, by dropping the *h*, (not used there,)—*pai* for *pahi*.

have been obtained by the Southern Maoris from the Tahitian Tupaea who accompanied Cook on his first voyage to New Zealand,—or from Cook and his European party themselves, as they would be sure to use that (with them) known and accustomed term. A ship was also called *pora*, (especially by the Ngaitahu tribe on the E. Coast of the S. Island,) which name was very likely given to it on account of the flatness of the ceilings below decks, as *pora* in the Maori tongue is the proper name for a flat-roofed house; also for a foreigner, &c. † Now, whence is this somewhat strange name of *Kaipuke* derived? Observe: (1) the word itself, though pure Maori, is not that of any other thing; —(2) the term is a compound one, *kai* and *puke*; — (3) this particle, *kai*, is in extensive use, and has very many meanings; one is, that when prefixed to any word—noun or verb—it denotes the acting, or the possessing that peculiar power, faculty, or thing, indicated by the word to which it is joined,—and that fully, entirely, or intensively,—*e.g.*—

maki, = work, labour: *kai-mahi*, = worker, labourer

hanga, = to make, build: *kai-kanga*, = maker, builder.

hoe, = a paddle, to paddle: *kai-hoe*, = paddler.

riri, = anger, to be angry: *kai-riri*, = an enemy.

waewae, = foot: *kai-waewae*, = footstep.

kaha, = strong, strength: *kai-kaha*, = a very strong man.

tohutohu, = to point out, direct: *kai-tohutohu*, = a director, overseer, manager.

wawao, = to mediate: *kai-wawao* = a mediator.

whakamarie, = to console, to make quiet: *kai-whakamarierie*, = a consoler, a nurse.

—Another, and a, very old meaning of *kai*, as a noun, is moveable property, possessions, goods, treasures, chattels,—valuables in the estimation of the ancient Maori.

(4) The word *puke* has also several meanings, but all derived from one root:—1. a hill:—2. a heavy billow, or high surge at sea:—3. a great and sudden flood, or rise of waters in the rivers, (often *wai puke*, note this word,);—4. (*fig.*) for a chief:—5. for any great obstruction, moral or physical.

† In writing on Polynesian nomenclature I may observe, that *Pora* (*Pola*) is also the term in the Sandwich Islands for the high platform seat for chiefs between a double canoe:—in Fiji it is the name given to a war-canoe from another laud (*Bola*):—in Samoa, *Pola* is the name for plaited matting of cocoa-nut leaves, used to shut in a house;—also, as a verb, to carry flat on such a piece of matting—as a cooked pig, &c. [Here we have again in another form the Maori idea of flatness (*supra*); with the Maoris, also, a coarse kind of platted matting for floors, &c., is called *pora*.] In the Tonga isles the same word (*bola*) is used for the leaf of the cocoa-nut plaited for thatching and other purposes; and (*bolavaka*) for a similar covering for canoes,—which, I suppose, is extended horizontally over them, as was formerly the case in N.Z. I mention. all this briefly, as showing the oneness of idea, root, or family connection existing between the several languages.

In the very old legend of the killing of the monstrous Saurian, *Hotupuku*, it is related, that when the enormous creature emerged from its cave, the rousing cry was,—“*Ano! me he pukepuke whenua!*” = Verily! it was like a hill of earth! (N.B. It was not considered sufficient to say,—*puke*, or *pukepuke* = hill, only; but, *pukepuke whenua* = hill of earth.)*

Further, it is to be borne in mind, that in order to render any word in Maori doubly emphatic,—whether adjective, or noun following in construction,—such word is used out of its common position in the sentence, and instead of following the noun, is placed before it:—e.g.—

nui pai, = exceedingly great good:

nui kino, = exceedingly great evil:

nui tohora, = a very large whale:

nui tara, = a fish with remarkable spiny fins:

nui tangata = great multitude:

wai puke, = a great hill of water;—a flood.

—So that *kai puke* may well have been intended emphatically to mean,—a floating hill possessing valuables,—property of all kinds.

And here I may also add, that at the Sandwich Islands (and other places in the Pacific), a ship is called a *motu* = island, (not unlike *puke* = hill, the main idea being the same,) through its being taken when first seen by those Islanders for an island. The old Maoris also had plenty of stories about floating and voyaging islands,—e.g. *Motutere* in the Taupo lake.

Having thus given pretty exhaustively what I believe to be the true origin of the word *Kaipuke* = ship, (which has long been a *vexata quaestio*.) I shall not enter on her various parts, for generally they bore the same names as the corresponding ones in their own big built canoes; a few only of the additions I shall notice.—

A man-of-war = *k. † whawhai*, or *k. whai purepo*,—*lit.* fighting ship, or ship possessing cannon:—

A merchantman = *k. kawe taonga*,—*lit.* ship carrying goods:—

A whaler = *k. patu*, or *wero tohora*,—*lit.* a ship for killing, or harpooning, whales:—

A passenger vessel = *k. eke*, or *k. kawe tangata*,—*lit.* a ship taking on board, or carrying men:—

All sailing ships, in contradistinction to steamers, ‡ = *k. maori*,—*lit.* common, or usual ship:—

A 3-master = *k. rakau-toru* (N.), *k. rewa-toru* (S.),—*lit.* a ship (with) 3 trees, or poles;—a ship (with) 3 heights, or high poles, understood:—

* See *Transactions N.Z. Institute*, Vol. XI., p. 87, for this strange and complete legend translated by me.

† *K.* here throughout, means *kaipuke*.

‡ See “*Trans. N.Z. I.*,” Vol. X. p. 151, for examples of this use of the word.

Standing yards = *kurupae*,—*lit.* cross-beams of a large house, platform, &c.:

A figure-head = *ihu whahapakoko*,—*lit.* nose, or beak, having a carved image:—

Outer stern and taffrail = *paremata*, from *pare*, an ornamental peak, frontlet, border, for the face, and *mata* the full front of the face:—

Upper deck = *paparunga*,—*lit.* upper boards:—

Shrouds and ratlines, = *arakirunga*, or *arapikikirunga*,—*lit.* (the) climbing-way-aloft:—

To sound with the lead = *whakataatutu*,—*lit.* to make touch the bottom (and) stand; a most expressive and fitting word.

3. Of common working-tools,—which, as Cook and others truly said, they prized beyond everything! most of the common ones, as the axe, hammer, chisel, auger, gimlet, awl, knife, large spike nail, small nails, &c., took the names of their own similar stone and bone implements; a few others however obtained some curious and striking names as— An adze, = *kapu*,—*lit.* palm of the hand, sole of the foot, &c., so named from its curvature.

A small axe, hatchet, and tomahawk, *panekeneke*,—*lit.* strike-and-keep-moving-by-small-degrees!—a good expressive name, indicative of their manner of using it in the woods, scrub, &c., clearing before them; formerly no Maori of any rank travelled or moved about without one strung to his wrist; of this little useful instrument they were very fond.

A saw, and also a file = *kani*,—*lit.* to cut stone by friction, rubbing to and fro; as they cut their Greenstone, &c.

A plane, = *waru*,—*lit.* to scrape, cut, &c., give a smooth surface to;—as with obsidian, a sharp shell, &c.

A pinchers, = *kuku*,—*lit.* the big mussel shell-fish.

A grindstone, hone, &c., = *hoanga*, the common name of their own sharpening stones, of which they had several kinds; the common grindstone very, often took the additional term of *huri* = to revolve.

A pick, pickaxe, = *keriwhenua*,—*lit.* earth digger.

A hoe, = *karaone*,—*lit.* to tear, roughen, pare the ground.

A spade, = *puka*, *kaheru*, *karehu*, *hapara*, &c.; this useful instrument bore several names, according to the District and sub-dialects, but its general one at the N. was *puka*. At first and for a few years this name to me was a puzzler, for I could not find out why the spade had obtained this peculiar name, (which was also the name given by the Maoris to the cultivated cabbage,) I knew of nothing Maori that also bore it. At last I heard from an old intelligent priest, that there was a tree bearing a large leaf named *puka*, and thence their name for the spade (and cabbage)! For a long time I diligently sought this plant, offering rewards for it,

noone, however, had seen it; at length I found one (in 1836), in a corner of Whangaruru Bay (S);—its leaves were large, 12-20 inches long, and 8-9 inches broad, oblong, plain, entire, and stout, with a long thick stem.* I never saw another plant; its home was said to be on the Poor Knight's Islets, a small group in the sea just opposite. I suspect *hapara* to be the Mori attempt at pronouncing the word shovel.

4. Of articles of food.—

The Potatoe bore several names, both what may be termed general,—each one extending throughout a large district, as, *uwahi*, *parareka*, *kapana*, *riwai*, *taewa*, &c.;—and particular,—i.e. of each variety or sort, of which they had a great number, many being of their own raising. *Uwahi*, is also the name of other edible Maori roots, sometimes with a short inseparable affix, as *uwhipere* = *Gastrodia Cunninghamii*, *uwhi-kaho* = the yam, &c. *Parareka* = sweet mealy (substance), is a good Maori meaning name for the tubers of this plant; but all their many names for them had highly significant meanings.

Maize, = *Kopakipaki*,—from a verb to wrap up, to envelope; from its large spathaceous bracts of fruit leaves, closely clasping the fruit.

Bread, = *Taro*, from the large Taro root (*Caladium esculentum*) their bread.

Biscuit, = *Taro pakeke*,—*lit.* hard taro.

Turnip, = *Korau* (N.), the name of the tree-fern (*Cyathea medullaris*), whose large white pith or heart is eaten, which also the large white root of the turnip resembles in substance when cooked; at the South the name for this wild Turnip was *rearea* = greens, from its growing quickly with its large edible leaves and succulent flowering stems; *rearea* being the reduplication of the verb *rea*, to grow as vegetables, to spring.

5. Sundries.—

A Horse, = *Kararehe*- or *Kuri-waha-tangata*,—*lit.* the man-carrying-quadruped.

Sheep, = *Pirikahu*, from its fleece, like a garment to which all things stuck.

The Horn of a sheep, cow, &c., = *Taringa pihi* (N.),—*lit.* budding ear; also, (S.), *Maire* = hard-wood.

Iron pot for cooking = *Kohua*,—so called from their own small circular earth-ovens. (Here it may be noted, that by most early European residents, not knowing this, it has been stated, that the term arose from the phrase “Go-ashore.” (!!))

A Looking glass, = *Whakaata*,—from the verb causing a shadow, reflection, likeness: formerly the Chiefs used certain sacred pools near their homes for this purpose, which bore the same name.

* *Meryta Sinclairii*, Hand-book N.Z. Flora.

Book, Paper, = *Pukapuka*,—the Maori name of the large white-leaved shrub, *Brachyglottis repanda*. [Here it may be observed, that the name of this shrub is pure Maori, being the reduplication and consequent lessening of the word *Puka* (the large-leaved tree, *supra*): I mention this, as by many it has been asserted, that this name was first given to the shrub by the Maoris from the English word book,—which, however, was not the case.]

Spectacles, = *Titoko-kanohi*, and *Karu-wha*,—*lit.* eye-upraiser (as by the spirit (*titoko*) of a canoe sail), and four-eyes.

Common green-black glass Bottle = *Pounamu*, (their greenstone), from its colour, hardness, fracture, &c.

White Glass, = *Hauhunga*,—*lit.* thin ice.

The wild Radish plant = *Whakaruruhau*,—*lit.* causing a break-wind, or shelter, for which purpose and its quick growth, they commonly used it about their huts in the North.

A Frenchman = *Wiwi*, from their own manner of saying *Oui*, Yes.

I regret to say, that this pure and ingenious Maori nomenclature did not last very long, it gradually died away, partly through the carelessness and the ignorance of the foreign settlers, and partly through the clear capacious memory of the Maori by which they were enabled to remember the *patois* names of common things, &c., as used by the early settlers and visitors, and in doing so not unfrequently escaped more or less of ill-words. Moreover the Maoris in the earliest days of the Colony, and for some time previous, were very prone to abandon pure Maori among themselves for the incorrect broken Maori of the settlers; for as the Maoris had considered them, *at first*, as being a superior race, they largely took up their errors in common talk and pronunciation as well as in other matters; and had it not been for their obtaining a written language through the Church of England Missionaries, and also had books printed in correct Maori by them, the Maori language would have soon become irretrievably lost;—even as it is at present the loss is very great among themselves, more than most Maori scholars are aware, and it is daily becoming more contracted and corrupt.

PAPER II. (*in continuation.*)

[*Read before the Hawke's Bay Philosophical Institute, September 11th, 1882.*]

3. *Of the unmeaning gibberish, or broken-English words and phrases; now used by the Government and by the Colonists in their higher transactions with the Maoris.*

Although this is a very important branch of my subject, and very much might be said, I shall not dwell long upon it. You will notice, that I have purposely omitted referring to the common colloquial *patois* too often in use between Colonists and the

Maoris, which I not unfrequently hear in passing by them in our streets; the marvel is, how they manage to understand each other.

It is well-known that the Maori people are great talkers among themselves; indeed, formerly they had in every *pa* (town) their large *whare-korero*—house of assembly, where they would often spend their nights (and days too, in wet or cold weather, or on the arrival of visitors,) talking and debating. They also excelled in minute description of every thing new they had seen. Now the thought has often occurred to me,—would an intelligent Maori who had gone on board of Cook's ship,—or one who had in later times visited England,—be able on his return to his people to describe clearly what he had seen? and that, of course, in pure Maori words, as his people at home knew no other language; and I have felt sure that he both could and would do so. Indeed we have a pretty good proof of this at hand, in those celebrated letters written from Australia a few years ago by Major Ropata, (a leading chief of the Ngatiporou tribe at the East Cape,) who accompanied Sir Donald McLean thither. Those letters, in which he gave a running account of the many novelties he had seen there, were very long and interesting, and were published at the time in the Government Maori Serial (*Waka Maori*)—I read them with delight. The copious, fluent, flexible, and euphonious Maori language, would make any description of that kind very easy to them. Such being the case why is it that so many new words and phrases in broken-English are constantly being thrust forward in official Maori documents and papers as if they were proper Maori words? Very sure I am of three things respecting such words and phrases:—1. they are not understood by the bulk of the Maori people, if clearly by any among them:—2. they are not required and—3. the use of them is causing the sad deterioration of the noble Maori language. When a Gazette or a Proclamation, a new Act or an Advertisement, or perhaps a long Official letter, printed or written in "Official" Maori, reaches a chief, or a Maori Village, the same is read over and over by the Maoris; and, at last, some one among them explains as well as he can each of those barbarous *patois* words and phrases to the people,—and, of course, with many ekings out of his own! But why not have printed or written the same in simple and plain Maori?

It is positively refreshing to turn from such barbarism to notice what they have done in the Sandwich Islands—the little Kingdom of Hawaii. There, all such proper names of new things, including regal matters, Officers of Government, etc., are in the pure Hawaiian tongue; which, though very copious is not so to such an extent as the Maori, partly owing to its possessing only 12 letters. This, as I view it, arose from that Government being purely aboriginal, having had good skilled Officers (and Interpreters when required) from the beginning, who both well-knew and sought to keep up their Native tongue; while here, the contrary has been too often the case. But

it is not only the broken-English words and phrases that I see good reason to complain of, the very sentences themselves, while consisting of (say) Maori words, are so long, so involved, so utterly opposed to Maori idiom, (I might almost say Maori syntax) that I myself can rarely understand or find out their meaning; indeed I can not clearly do it, if the same is a translation of some legal or official document, without I also have that document in English to refer to. I am told, that this is mainly the fault of the Lawyers and others, who will have their legal and official papers (abounding in long involved obsolete and tautological phraseology) literally translated, line by line, or sentence by sentence,—utterly regardless of the so-called translation being understood! or having any connected or plain meaning!! Neither is that all! for, as if it must be so, to have “Confusion more confounded,” often in the *Maori Gazettes* and other Official and legal Papers, the old Roman numerals (C.D.L.V.X.) are used, (though not to be found. in the Maori alphabet, and therefore not by them understood!)—and, in addition thereto, other strange letters of the English alphabet,—merely for the purpose of marking Government Surveyors’ blocks and that, too, when purposely surveying and marking off the land of the Maoris!

Part II.

ON CERTAIN COLONIAL ALTERATIONS AND INNOVATIONS MADE IN THE ENGLISH AND OTHER WESTERN LANGUAGES.

Of Modern Colonial changes in Nomenclature arising from innovations on old-established principles and rules in the English and the learned languages.

In this, the last part of my subject, I would particularly bear in mind the ancient maxim which as a motto I have prefixed to this paper. A celebrated British Botanist,—who might truly be styled the Father of English Botany, and who was for many years the President of the Linnæan Society (London),* Sir J.E. Smith, says,—“It is generally agreed among mankind that names of countries, places, or things, sanctioned by general use should be sacred:—nor is it allowable to alter such names even for the better”;[†] and I think that you will also agree with him in that remark; and further, that old established rules and principles concerning Nomenclature in general, which are firmly upheld and followed at home in the Mother Country, and among the nations of Scientific Europe, should also be adhered to in a young Colony; at all events such should not be lightly laid aside. Just the same indeed, if not more so, as

* It is not generally known, that Sir J.R. Smith purchased the whole of the Museum, Library, and Papers of Linnæus, and made a present of them to the Linnæan Society, London.

† “Introduction to Botany,” 7th. ed., p.192.

the good established Customs, &c., of the Old Country; and such, if I mistake not, the practice of the Romans in founding their numerous colonies.

(1) Foremost among such (as I am inclined to view it) are the “names of places” in new countries given to them by their first Discoverers; more especially when (as Sir J.E. Smith says,) such have been also “sanctioned by general use,” then, all such “should be sacred.” Unfortunately however this very proper rule is not now observed here among us in its integrity: and although up to the present the alterations have been but slight, yet, as “the thin end of the wedge” has been inserted, I fear, unless a firm and early stand is made against it, that it will soon become of wider application and grow rapidly worse.—

Standing prominently towards *us* among those alterations is the name of our own Bay, Province, County, and Provincial District; which, instead of “Hawke’s Bay,”—the name publicly given to it by its illustrious Discoverer,—who sailed round its shores, and entered its name in his log, so printed it in his Voyages and Engraved it in his Maps,—is everywhere in the scientific Colonial Publications (as the “Transactions of the N.Z. Institute,” School Geography and Maps,) altered to Hawke Bay; and “Cook’s Strait” is altered to “Cook Strait”! Apart from every other consideration, one would have thought that the utter ridiculousness of this last-mentioned alteration would have been quite sufficient to prevent it being made or even attempted; [Cook strait! Cook crooked!!] especially as in a few other cases the authors of these alterations seem to have seen the impropriety of such changes, and so left them unaltered,—as in “Cook’s Tooth,” (the conical peak at Porangahau, although merely a local and settler’s name,) this they have *not* altered to “Cook Tooth”! and so “Young Nick’s Head,” in Poverty Bay, this remains unaltered. The name of the celebrated “Cook’s Well” in Tolaga Bay, would certainly be shorn of a large portion of its pristine glory and charm, and at the same time convey a widely different meaning to both ear and eye, if barbarously altered to “Cook Well”! although such an alteration would be wholly in keeping with, and not a whit more ridiculous than, *Cook Strait!*

Other notable places in New Zealand, named by Cook and other celebrated early Navigators and so laid down in the Government and in all Maps, have all been altered in the same manner;—as Queen Charlotte’s Sound, Tasman’s Bay, Solander’s Islands, D’Urville’s Island, Lord Auckland’s Islands, Lord Howe’s Island, Campbell’s Island, Macquarrie’s Island, Stewart’s Island, &c.

It is satisfactory however to know, that both our Colonial and Home Governments, and the European, American, and Australian Scientific works, in which New Zealand and her outlying islands are prominently mentioned have not adopted it.

* And in the School Book the children are expressly told, that “Capt. Cook named it Hawke Bay.” (p.75.)

Fortunately our conspicuous nearer islets on this E. Coast,—as Bare Island, Portland Island, White Island, Flat Island, the Mayor, &c.,—were not named after any person; and therefore their names were not given to them in the possessive case by their Discoverer, according to the well-established and ancient custom; and we also know why they were so named; *Bare* Island, “on account of its desolate appearance,” and *White* Island, owing to its whiteness (as when *first* seen through a fog,—or, more likely, the vapours, and steam and smoke arising from its burning craters,—of which, however, Cook knew nothing). But supposing that two of those Islands had been named by Capt. Cook after some officers in his ship, whose names were White and Bare, (as the neighbouring islets in Tolaga Bay, Sporing’s, and Parkinson’s were named,) and were now altered, according to this new-fangled mode,—who could ever know why they were so named? as the great distinguishing difference would have been eliminated. To me there is great disagreement between White island and White’s Island, White Bay and White’s Bay, Bare Island and Bare’s Island, Flat Island, and Flat’s Island, Green Island and Green’s Island, Low Island and Low’s Island, &c.;—and more,—that great and correct difference is plainly shown at first sight, even to a tyro in geography or voyaging.

In my opinion, the alteration in the name of our Bay partakes much of the dubious or ambiguous character I have just mentioned; for as “Hawke’s Bay,” a stranger would know it at a glance or on first hearing that it was named after some *person* of that name; but as “Hawke Bay,” he would be led to suppose that it got this name from its Hawks; especially if he happened to know of the organized destruction of that bird carried on here so ruthlessly during late years, (and that notwithstanding the unphonetic e at the end of the word,)—for such is also the rule with Seamen and Navigators, e.g. Whale Bay, Fish Bay, Seal Bay, Duck Cove, Cormorant Cove, Gull Rook, Gannet Island, &c., &c.

All over the known world from the earliest times, such rule of Nomenclature has been invariably followed by the Navigators and Discoverers of all civilized Nations; the Maps of all parts of the World, and particularly the Sea-charts, have ever abounded with such names; and their number is daily increasing. In the latest Scientific Voyages the same old rule has been observed; indeed in very many instances it could not well be otherwise, for to alter those personal names in their bestowal (after the manner that similar ones have been pragmatically altered here in New Zealand) would render them ridiculous.

Moreover I feel pretty certain, that our neighbouring Australian Colonies would never allow of any such liberty being taken with some of their principal and long-established names, as Queensland, King George’s Sound, &c. Here, too, in this last

* Where the Cook’s Strait cable is landed on the S. side.

name, (as I have before observed with reference to Cook *Strait*, Cook *Well*, &c.,) there would be a most awkward and ambiguous play upon words; for King George's Sound having been named after our present Queen's grandfather George III,—who, in his latter years, was afflicted at intervals with insanity,—the altered name might (and it no doubt would by some) be attributed to the improved state of his mind, as opposed to that of being unsound or madness!

Following this new rule out to its logical conclusion, we should also drop the terminal *s*, and call our Hawke's Bay Churches—St. John Church, St. Paul Church, St. Mary Church, St. Andrew Church, &c., &c.; but here, perhaps, it may be said,—“Oh! but those buildings are to be exempt because they were dedicated to certain persons.” “True,” I would reply, “but so were our Bays, and Isles, and Straits, and Sounds, and Capes; these were all publicly dedicated to bear the names of *persons* given to them; which names are also likely to continue theirs, long after those given to many of our wooden buildings are forgotten, and their present sites occupied by other names.” -

And here I may call your attention to an additional fact, that the names of a few towns both N. and S. of us are still retained in the possessive case by those modern Innovators, after the good old-established custom,—as St. Bathans, St. Andrew's, &c. Of course it would sound strangely and ambiguously to an English ear, to say (for instance), “I am going to St. Andrew”! but why a town should retain the terminal *s*, and not a bay or an island, a cape or a strait, is beyond my comprehension, and smacks of pedantry.—

Therefore, on these seven following grounds, I am opposed to this modern home-spun alteration, viz.—

1. Long established and world-wide custom.
2. Honour and Memory of the Discoverer and Namer: also, of the Person whose Name was bestowed.
3. Desecration.
4. So printed in all European and American Books, and so laid down in all Maps and Charts.
5. Grammatically.
6. Euphony.
7. Clearness of meaning,—at first sight or hearing.

And I both hope and venture to believe, that, such a strange new and unauthoritative attempt to alter our old and prized National Nomenclature will neither be sanctioned nor perpetuated in the Colony.

Since writing the last paragraph I find, that the settlers at Glendernid in the Province of Otago, have actually petitioned Parliament to grant them the restoration of the old and original name of their place Sawyer's Bay, which it appears had been taken away from that locality; and Parliament has properly granted the prayer of their petition.

But far above all others in this Colony, the Settlers of Hawke's Bay (and the Members of the Hawke's Bay Institute) should see to their District and Institutions ever retaining its original name in its entirety. For of all the more modern Provinces, Districts, and Counties, into which this Colony has been cut up and named,—HAWKE'S BAY is the only one that bears the name given to it by its illustrious discoverer Capt. Cook; who, also, had sailed leisurely around its shores and had anchored within it.

(2) The disuse of a capital letter in the specific name of a plant or animal, when the same is named after any person.

The rule for invariably using a capital letter when a species is named after any Botanist, or person, is both an old and a good one. All our great Botanical and Zoological Masters and predecessors, from Linnæus downwards, have ever observed it, and laid down strict rules for the carrying it out. And not only so, but also in the case of the specific name being derived from any other genus which it resembles, or with which it was formerly classed, (as *Symphyogyna Hymenophyllum*, *Polypodium Grammitidis*,)—or from the name of the place where it was originally found, (as *Gnaphalium Keriense*, *Lecidea Domingensis*, *Hymenophyllum Tunbridgense*,)—or being the common vulgar name of it, (as *Podocarpus Totara*, *Nesodaphne Tawa*). Sir J.B. Smith says,—“In such a case the specific name stands as a substantive retaining its own gender and termination, and *must begin with a capital letter; which last circumstance should be particularly observed if a species is called after any botanist, &c'* (*loc. cit.*, p. 191.) Dr. Lindley, and Sir W. Hooker have also laid down the same rule; indeed all European botanists have ever followed it, and that not only in the past generation but also in all their modern works; e.g.—Sir J. Hooker's Antarctic, New Zealand, and Tasmanian Floras, and Hand-Book N.Z. Flora; Sir W. Hooker's Species Filicum; Baker's Synopsis Filicum; in the latest complete work to hand, Bentham's Flora Australiensis; and in all the Linnæan Society's Transactions. Indeed the rule is, and has ever been, so universal, that I never remember once seeing its omission in any scientific work, whether in Latin, English, French, German, &c. I regret, however, to say, that its constant omission is to be found in our Colonial printed works including the “Transactions of the N.Z. Institute,”—although in this last it was not in the earliest volumes.

I have said, above, it is a *good* rule;—that is, a useful one, a help and aid, and the cause of being a great saving of time in running over an index for a species so named, especially if the genus is a large one, (as I practically know,) for the eye catches the capital letter immediately;—and then it is also a great help in another way, *viz.*, that a naturalist (old or young) knows *at once* that the specific name is de-

* “But names derived from particular countries or districts are liable to much exception, few plants being sufficiently local as to justify their use.” (Sir J.E. Smith, *l.c.*, p.191.)

rived from the proper name of some person or place, and therefore its meaning, however strange or uncouth, is not to be sought for in any Greek or Latin Dictionary.

(3) Having said thus much respecting the modern Colonial practice followed in the beginning of some new specific names, I would also make a remark on their endings: all those so named here in the Colony by their several describers bear the termination of the genitive singular,—*ii*; now this, according to the good old rules is also incorrect,—in part at least. (*a.*) If a plant or animal is so specifically named after its discoverer, then such a practice is (so far) correct; but (*b.*) if after only a describer or writer on it, then the termination should be a single *i*; but (*c.*) if the specific name is only given in compliment (as it very often is), it should be rendered in an adjective form, with the terminations, *anus*, *-a*, *um*.

(4) Another remark I would also make under this head is,—on the great benefit to science arising from the giving of suitable generic and specific names.— I have said both generic and specific,—but perhaps it is more with the latter that we at present have to do. Nevertheless it is well worthy of notice, or rather of some study, to consider the thoughtful well-chosen generic names given by their early discoverers to many of our New Zealand plants. By way of example I will mention a few of them, and as they are usually compounded of two Greek words I will also give their meanings in English, for the benefit of the juvenile portion of my audience. And you will see, that their names are generally highly descriptive of the appearance, use, or property of the plant itself; much indeed after the common names at Home of many of our own British plants, derived from our forefathers.

Aciphylla = needle-pointed-leaf.

Astelia = without-stem-or-trunk: (as this plant is, perched, like the big nests of crows, high up on the branches of tall trees).

Alseuosmia = sweet-odour-of-forests: (from its fragrant flowers).

Brachyglottis = short-throat (flower).

Capodetus = ringed-fruit.

Coprosma = stinking-smell (which the whole plant has).

Caspedia = tassel-formed (flower).

Dicera = two-horned (from its anther).

Dichondra = two-grains (from its seeds).

Drimys = pungent, biting, to the taste; which this plant wholly is.

Geniostoma = woolly, or bearded, mouth (its flower within).

Leptospermum = slender-seed.

* I may add, in a note, that I have always endeavoured to follow this rule, which has also been closely observed in the Flora N.Z. and by others: *e.g.* *Hymenophyllum Franklinarum*, *Asplenium Hookerianum*, *Clematis Parkinsoniana*, &c.—

Melicytus = honey-in-cavities (in its anthers).

Metrasideros = iron-heart (from its hard wood).

Microtis = little-ears (from shape of its many small flowers).

Phormium = the ancient name of a plant used in platting and weaving: our N.Z. Flax.

Rhipogonum = jointed-whip-lash (the Supplejack).

Thelymitra = hooded-lady (from its flower).

Sir J.E. Smith observes very truly,—“Nomenclature is no less essential a branch of methodical science than characteristic definitions; for, unless some fixed laws, or, in other words, good sense and perspicuity be attended to in this department, great confusion and uncertainty must ensue.” And again:—“Excellent Greek or Latin names are such as indicate some striking peculiarity in the genus; as *Glycyrrhiza*, *Amaranthus*, *Helianthus*, *Hemerocallis*, &c; such as mark the botanical character of the genus, when they can be obtained for a nondescript plant, are peculiarly desirable.—The generic name being fixed, the specific one is next to be considered; these should be formed on similar principles to the generic ones.” (*loc. cit.*, pp. 186-190.) Linnæus, also, lays down as a rule, that,—“Genuine specific distinctions constitute the perfection of natural science.” And when this is also further shown, either wholly or in part, in the appropriate specific name, much information is obtained at the first glance, and the gain is great indeed! Some of our New Zealand plants bear truly delightful specific names, so full of true meaning, given them by their original describers; as, *Phormium tenax* (tough-tying-up P.), *Dichondra repens* (creeping D.), *Areca sapida* (good-tasted A.), *Urtica ferox* (fierce-stinging U.), *Aciphylla squarrosa* (sticking-out-all-round A.), *Cyathea medullaris* (marrow-hearted C.), *Cyathea dealbata* (white, or silvery-leaved C.), *Pteris esculenta* (edible P.), *Pteris scaberula* (roughish P.), *Asplenium bulbiferum* (little-bulb-bearing A.), *Myrtus bullata* (blistered-leaf M.), *Melicope ternata* (three-lobed-leaf M.) *Melicytus ramiflorus* (branch-flower-bearing M.), *Leptospermum scoparium* (broom-like L.), *Parietaria debilis* (weak P.), *Trichomanes reniforme* (kidney-shaped T.), *Hymenophyllum nitens* (shining H.), *Hymenophyllum dilatatum* (broad-and-flat H.), &c. And here I may further observe, speaking from experience, that such genuinely descriptive names were of no small service to me, when in my novitiate in N.Z. (nearly 50 years ago,) among a little known and new Flora, and with very few scientific books concerning them and those few written in Latin. Such highly suitable names are trebly pleasing, (if I may so speak,) to the working botanist, to the tyro, to the scholar, and to the outside general lover of Nature; and to all four pleasing alike,—as really communicating some knowledge of the plant through its name.

* In English thus:—Sweet-root (Liquorice), Everlasting-flower, Sun-flower, Beauty-of-a-day (Day-lily).

Here I may be permitted to relate a keen observation bearing on this particular point which I once heard from the late Bishop of New Zealand, Dr. Selwyn, in 1845; the Bishop had been looking over my MS. list of the then known N.Z. plants, (which I had compiled out of the botanical works of several authors, with my own few additions,)—his object being to obtain the names of some of the more noted (timber trees especially) for his Church Almanac,—when his eye caught *Phormium tenax*, *Urtica ferox*, and *Pteris esculenta*. “Now this,” said the Bishop, reading those names,—“this is what I like to see; this is easily understood, and is serviceable; were such a rule as this more observed by Botanists, the science would escape the opprobrium of being termed ‘*A dry List of hard Names.*’”—

(5) I would yet offer a few remarks on what I cannot but consider another somewhat objectionable mode, which I fear is growing among us :—viz. the adopting of barbarous words for new genera and species; and, also, the too frequent giving of the proper names of persons to new species. Here, however, I would clearly state, *in limine*,—that it is the undoubted right of the describer of any new species to give it what name he may please; nevertheless, there are certain good old rules respecting this which have generally been adhered to by Botanists (masters in the Science), and which I cannot but think it would be well to bear in mind.—“*Moribus antiquis stat Roma.*”

The old established scientific canons of Linnæus hold good here also:—Sir J.B. Smith, Dr. Lindley, Sir W. Hooker, and many others with them, our Botanical Masters and Fathers, have assiduously taught and upheld them. Linnæus says,—“Generic names that express the essential character or habit of a plant are the best of all.” (*can.* 28.) “Generic names derived from barbarous languages ought on no account to be admitted.” (*can.* 7.) “No generic names can be admitted, except such as are derived from either the Greek or Latin languages.” (*can.* 16.) But here, on these two canons, 7 and 16, Dr. Lindley remarks,—“That it is far better to convert the names by which plants are known in countries called barbarous, into, scientific generic names, by adding a Latin termination to them. The advantage of this practice to travellers is known to be very great, as it puts them in possession of a certain part of the language of the country in which the plants are found.”—And with him I fully agree; but then the barbarous (or, say, *Maori*) name so given to the plant, must be the real distinctive and well-known name of that particular plant. What I object to, is the using of any other barbarous name,—or the mis-spelling of the proper barbarous name, and so making it ludicrous or worse! or the using of the barbarous name of a class or family,—for a genus or particular species.

And then the so frequently bestowing the proper name of any and every person

* See page 12 for an example in *Discaria Toumatou*.

who may happen to stumble on, or obtain, or merely send, a plant or a shell, to some one of our many modern Botanists and Naturalists: almost every other new thing now -a-days is thus named! Of course it is an easy and a pleasing mode of business, both to the describer and to the finder; but it is scarcely the legitimate, or the wise, one. I have already, some five years ago, called your attention to the very different mode pursued by the early and real Botanists who visited New Zealand. They were skilled men, who had served their apprenticeship (so to speak) to the business, and they upheld the useful and scientific Linnæan canons in their integrity. Hundreds of new plants were named by the two Forsters (father and son), Banks, Cook, Solander, Sparmann and others, in this and in other lands during their long voyages of discovery, yet a very small number (less than 3 per cent.) bore in their specific names those of their finders, or their friends. Even the name of that devoted lover of Botany, Sydney Parkinson,—Sir Joseph Banks' skilled botanical artist, who drew so many of their flowers and fruits, and that too so wonderfully well, and coloured from Nature, — his name was throughout omitted!* and so was also the name of their scientific collaborator Dr. Sparmann.

Another of the Linnæan canons runs thus:—"Names ought not to be misapplied to gaining the goodwill or favour of saints, or persons celebrated in other Sciences; they are the only reward that *the Botanist* can expect, and ARE INTENDED FOR HIM ALONE." (*can.* 21.) And Sir J.E. Smith observes,—“In all ages it has been customary to dedicate certain plants to the honour of distinguished persons. The scientific botanists of modern times have adopted the same mode of preserving the memory of benefactors to their science; and though the honour may have been sometimes extended too far, that is no argument for its total abrogation.” And then referring to a genus which had been named *Bonapartea*, he says,—“this can possibly be admitted only in honour of the divorced Empress, and not of her former consort, who had no botanical pretensions.” † (*loc cit.*, p. 188.) But even beyond this the careless naming of species is now carried; hence so many new species of late years found in New Zealand, bear the strange and barbarous specific names of —*maori*,—*maoriana*,—*maoricum*,—*maoricus*,—*maoriella*,—*maorinus*,—*maorinum*,—*maorium*, &c., &c. And to these, I think, should be also added, the following,—*dunedinensis*,—*rakaiensis*,—*temukensis*,—*hokitense*,—*otagensis*,—*manitoto*, &c. The late President of the Linnæan Society very truly and discreetly remarks (on this particular portion of my subject):—“Names which, express the *local situations* of different species are excellent, such as *Melampyrum arvense*, *pratense*, *nemorosum*, and *sylvaticum*, *Carex arenaria*, *uliginosa* and *sylvatica*, ‡ &c., &c. But names derived

* See “Trans. N.Z. Inst.,” Vol. X., p.109: Vol. XII., p.305.

† Written, too, at a time when Napoleon I. was in all his glory! How different *now*!!

‡ In English thus:—meadow, field, wood, and forest, *Melampyrum*, and sand, marsh, and wood *Carex*.

from particular countries or districts are liable to much exception, few plants being sufficiently local to justify their use. Thus *Ligusticum* (*Physospermum*, Brit. Fl.) *Cornubiense* is found, not only in Cornwall, but in Portugal, Italy, and Greece; *Schwenkia Americana* grows in Guinea as well as in South America. Such, therefore, though suffered to remain on the authority of Linnæus, will seldom or never be imitated by any judicious writer." (*loc. cit.*, p. 188.) Fortunately for us, until lately, we have had very few indeed of our endemic plants so named, (just a couple, *Gnaphalium Keriense*, and *Isolepis Aucklandica*,) though we also had the unfortunately-named *Hymenophyllum Tunbridgense* (which seems to be ubiquitous), *Hypnum Sandwichense*, and one or two others.

Not a few of those modern names so readily bestowed, serve painfully to remind me of what many of our Surveyors and Gold and Gum Diggers, and other pioneers in the forest and wild, have often accidentally done,—given trivial unmeaning ludicrous and uncouth names to halting stations and camping-places, little deeming that such would remain; which afterwards, however, became the common name of the place! to the disgust of those who followed and settled there. But in these cases, happily, such names, thoughtlessly given, both can be and are altered; this, however, can not be done in the naming of any plant or other natural species, and therefore more care should be taken by the describer in the naming it.

As I was one of those who, in the House of Representatives in 1861, spoke and gave my vote in support of a sum of money being granted for the compiling and printing of the "Hand-Book of the New Zealand Flora," (at a time, too, when the Colony was both poor and at war,)—and as I also assisted the eminent author Sir J.D. Hooker in his arduous task of publishing it,—I may be permitted to observe,—that while its publication has been of service and done good to this young colony, it has (like all other good things) not been unmixed with evil; for through it some in New Zealand have set themselves up for Botanists!—And, as may readily be supposed, our Cryptogamic Flora in particular— the chief botanical glory of New Zealand!—has suffered the most in its nomenclature, and that in the pleasing Order of Ferns, those universal favourites! The other great natural Cryptogamic Orders—*Musci*, *Hepaticæ*, *Lichenes*, *Fungi*, and *Algæ*, have hitherto escaped; being, fortunately, far too difficult a study, and TOO UNFRUITFUL OF PAY! Some, no doubt, think it a very easy matter to name our N.Z. Ferns,—especially if provided with the "Hand-Book" and with Baker's "Synopsis Filicum." I have seen several collections of Ferns, made both N. and S. of us, and not a few prettily and fancifully got up for sale by professed Fern-collectors, (though too often composed of bits and scraps,) with printed labels, &c., &c., but I have never yet seen one such manufactured collection

correctly named throughout; even the very names of the Ferns are often mis-spelt on the printed labels!

It should not be forgotten, that the useful “Hand-Book” is only a kind of *Clavis*, or Key, to New Zealand plants then known, (1864,) and to larger botanical works in which they were more fully described. Sir J.D. Hooker warns his readers, and that frequently, against attempting great and new things, without at all events, much study of those larger works and microscopical research, and a careful comparison of species with species,—these of New Zealand with those of foreign countries. For my own part I have long firmly believed with Mr. John Smith, one of our best living Pteridologists, (who was for more than 40 years the Curator of the Garden Ferns at Kew under Sir W.J. Hooker,)— in the absolute necessity of examining and comparing the living Ferns themselves in their various stages of growth, and not merely dried herbarium specimens; which are too often mere scraps or portions of fronds, or, not infrequently, selected without judgement.

A remark of Mr. J. Smith’s bearing on this may be here properly adduced and usefully studied; he says, (in writing on the latest general work on Ferns, the “Synopsis Filicum” above mentioned,)—“As might be expected from a new writer on Ferns, many changes have been made in the nomenclature and synonyms, as given in the “Species Filicum,” (the immediately preceding and larger work by Sir W.J. Hooker,)—“and, judging from Mr. Baker’s view, it would appear that many plants originally described as species, which successive authors have acknowledged to be distinct, are, nevertheless, in many cases regarded as synonyms; thus Ferns long accepted by previous pteridologists cease to be so. When I say long accepted, I go upon the evidence of Link, Kunze, Schott, Mettenius, and myself, who have had for many years under their observation *living* examples of species all well recognised as being different from one another by some important characters seen only in the living state; but Mr. Baker, with herbarium specimens, makes no scruple of lumping many of such under one specific name. For instance, under *Polypodium lycopodioides*, there are no less than twenty-two synonyms, and under *P. brasiliensis* eighteen. These examples are additional proof of what has been already said of the confusion of the nomenclature of Ferns.—Notwithstanding, there can be no doubt but that the “Species Filicum” and “Synopsis” are highly valuable to students of Ferns, possessing herbaria or cultivated collections, as also to travellers abroad.”— *Historia Filicum*, by J. Smith, 1875; pp. 58, 59.

In conclusion, I cannot do better than once more to quote from that great and good English Botanist—the Father of English Botany—Sir J.E. Smith:—

—“We are no longer in the infancy of Science, in which its utility, not having been proved, might be doubted, nor is it for this that I contend. I have often alluded

to its benefits as a mental exercise, nor can any study exceed in raising curiosity, gratifying a taste for beauty and ingenuity of contrivance, or sharpening the powers of discrimination. What then can be better adopted for young persons? The chief use of a great part of our education is no other than what I have just mentioned. The languages and the mathematics, however valuable in themselves when acquired, are even more so as they train the youthful mind to thought and observation.”

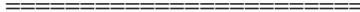
“To those whose minds and understandings are already formed, this study may be recommended, independently of all other considerations, as a rich source of innocent pleasure. Some people are ever inquiring “what is the use” of any particular plant, by which they mean “what food or physic, or what materials for the painter or dyer does it afford?” They look on a beautiful flowery meadow with admiration, only in proportion as it affords nauseous drugs or salves. Others consider a botanist with respect only as he may be able to teach them profitable improvement in tanning, or dyeing, by which they may quickly grow rich, and be then perhaps no longer of any use to mankind or themselves. They would permit their children to study Botany, only because it might possibly lead to professorships, or other lucrative preferment.”

“These views are not blameable, but they are not the sole end of human existence. Is it not desirable to call the soul from the feverish agitation of worldly pursuits, to the contemplation of Divine Wisdom in the beautiful economy of Nature? Is it not a privilege to walk with God in the garden of Creation, and hold converse with his Providence? If such elevated feelings do not lead to the study of Nature, it cannot far be pursued without rewarding the student by exciting them.”

Rousseau, a great judge of the human heart and observer of human manners, has remarked, that “when science is transplanted from the mountains and woods into cities and worldly society, it loses its genuine charms, and becomes a source of envy, jealousy and rivalry.” This is still more true if it be cultivated *as a mere source of emolument*. But the man who loves botany for its own sake knows no such feelings, nor is he dependent for happiness on situations or scenes that favour their growth. He would find himself neither solitary nor desolate, had he no other companion than a “mountain daisy,” that “modest crimson-tipped flower,” so sweetly sung by one of Nature’s own poets. The humblest weed or moss will ever afford him something to examine or to illustrate, and a great deal to admire. Introduce him to the magnificence of a tropical forest, the enamelled meadows of the Alps, or the wonders of New Holland, and his thoughts will not dwell much upon riches or literary honours, things that

“Play round the head, but come not near the heart.”—

I have made this long and pleasing extract from the talented and loving Author's preface to the 6th edition of his "Introduction to Botany," published nearly 60 years back, (which was also, subsequently, after his decease, republished with very high approval by the late Sir W.J. Hooker,)—and I have done so for two chief reasons:—(1) for the benefit of those who may hear (or read.) this paper, particularly the rising generation:—(2) to show the men of the closing half of this restless never-contented money-hungering century, what a great and good Englishman (not a cleric) once thought and wrote of common earthly riches!



PAPER III.

A FEW REMARKS ON THE HACKNEYED
QUOTATION OF

“MACAULAY’S NEW ZEALANDER.”

BY W. COLENZO, F.L.S.

[*Read before the Hawke’s Bay Philosophical Institute, 12th June, 1882.*]

For some considerable time I have been desirous of bringing this subject before you, —New Zealand being now our Country and our home; and should have certainly done so during past Winter Sessions of our Institute, but for two reasons :—(1) that I had already written pretty fully about it, some 15 years ago in the “*New Zealander*,” Auckland paper; and (2) that I had hoped the quoting of it would die out, or that, at all events, some modern authors and writers and public speakers (especially here in New Zealand) would just give themselves the trouble to enquire whether Macaulay was really the author of that saying,—whether the simile originated with him.

I should however, honestly confess, that I am again reminded (as it were) to bring this subject before you, through my having lately read Professor Hutton’s opening *Address* for 1882, given at the Canterbury College, University of New Zealand, in which Professor Hutton says,—“As individuals have a limited period of existence, so also must it be with nations. This is the leading idea in Lord Macaulay’s celebrated *New Zealander* sitting on the ruins of London Bridge.”—

My task on this occasion will be a comparatively easy one, through my having several years ago thoroughly worked the subject out; (and, as I have said, published it in one of our first-class Colonial Newspapers;) I purpose showing, 1.—that the “idea” (to use Professor Hutton’s term) is of (at least) twofold origin,—1. general; 2. particular; and 2.—that both were used by authors who preceded Macaulay; whose works, without doubt, Macaulay must have seen and even read; and that from one or more of them Macaulay gathered the striking and famed similes, more than once used by him in his Works.

The radical idea seems to have been rather a favourite one with Macaulay, as I find

he has used it on several occasions; three of them I will quote from his Works written at different periods of his life,—viz., in 1824, in 1829, and in 1845,—a period extending over 16 years. His predilection for it may, however, (in part, at least,) be owing to the great noise which it made in the daily literary world at the time of its first appearing in his writings (in 1824), for we read in the preface to his *Miscellaneous Writings*, that “the passage in question was at one time the subject of allusion, two or three times a week, in speeches and leading articles.” And yet it does not appear that any one at that time, or, as far as I know, since, has brought forward the originator.

The first of those three passages (and the one I have just particularly alluded to,) occurs in Macaulay’s Review of *Mitford’s History of Greece*, (written in 1824,) where, writing of “the gift of Athens to man,” (he goes on to say,)—“although her freedom and her power have for more than twenty centuries been annihilated, her intellectual Empire is imperishable. And when those who have rivalled her greatness shall have shared her fate; when civilization and knowledge shall have fixed their abode in distant continents; when the sceptre shall have passed away from England; when, perhaps, travellers from distant regions shall in vain labour to decipher on some mouldering pedestal the name of our proudest chief; shall hear savage hymns chaunted to some misshapen idol over the ruined dome of our proudest temple; and shall see a single naked fisherman wash his nets in the river of the ten thousand masts; her influence and her glory will still survive—fresh in eternal youth,—immortal.”

Here we have the idea in its inchoate, more general and less defined state; (but of this, too, anon).

The second occurs in his Review of *Mill’s Essay on Government*, (written in 1829,) here Macaulay says:—“The civilised part of the world has now nothing to fear from the hostility of savage nations.——But is it possible that in the bosom of civilization itself may be engendered the malady which shall destroy it?——Is it possible that, in two or three hundred years, a few lean half-naked fishermen may divide with owls and foxes the ruins of the greatest European cities,—may wash their nets amidst the relics of her gigantic docks, and build their huts out of the capitals of her stately cathedrals.”—

Here, also, we have the same idea, but still inceptive, still in the rough.

The third is the more particular, the worked-up and finished simile of the artistic New Zealander, of which the literary world has heard so much. This occurs in his Review of *Ranke’s History of the Popes*, (written in 1840,)—where Macaulay, writing of the Roman-Catholic Church, says,—“She (the Roman-Catholic Church) may still exist in undiminished vigour, when some traveller from New Zealand shall, in

* Lord Macaulay was born in 1800, died in 1859.

the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Pauls.”

I have found this simile, or idea,—both in its rough and in its more finished state,—in no less than five authors of note who preceded Macaulay; four of whom are English, and one French.

The first is Horace Walpole, the eminent *virtuoso* of “Strawberry Hill” notoriety, and the author of the celebrated “Letters.” In a published letter of Walpole’s to Mason, written in 1744, he says,—“At last some curious traveller from Lima, will visit England, and give a description of the ruins of St. Paul’s, like the Editions of Baalbec and Palmyra.” [Here it may be noticed, that Macauley wrote a slashingly trenchant Review of Walpole’s Letters, in 1833.]

The second is by the equally celebrated Frenchman Volney,—who travelled in the East (Egypt and Syria) in 1784, and wrote his able work, called the *Ruins, or a Survey of the Revolutions of Empires*; therein he gives us his “Meditations,” written at the time, while musing among the ruins of those famed and great ancient cities. And he goes on to say:—

—“What are become of so many productions of the hand of man? Where are those ramparts of Nineveh, those walls of Babylon, those palaces of Persepolis, those temples of Balbec and of Jerusalem? Where are those fleets of Tyre, those dockyards of Arad, those workshops of Sidon, and that multitude of mariners, pilots, merchants, and soldiers? Where those husbandmen, those harvests, that picture of animated nature, of which the Earth seemed proud? Alas! I have traversed this desolate country, I have visited the places that were the theatre of so much splendour, and I have beheld nothing but solitude and desertion!——Thus reflecting, that if the places before me had once exhibited this animated picture; who, said I to myself, can assure me that the present desolation will not one day be the lot of our own country? Who knows but that hereafter some traveller like myself will sit down upon the banks of the Seine, the Thames, or the Zuyder Zee, where now, in the tumult of enjoyment, the heart and the eyes are too slow to take in the multitude of sensations; who knows but he will sit down solitary amid silent ruins, and weep a people inurned, and their greatness changed into an empty name?”—

The third is by one of our British poets, Henry Kirke White;* who, in his poem entitled *Time*, says:—

“Where now is Britain? where her laurell’d names,
Her palaces and halls? Dash’d in the dust.
—Oe’r her marts,
Her crowded ports, brood Silence; and the cry
Of the lone curlew, and the pensive dash
Of distant billows, breaks alone the void.

* H.K. White, born 1785; died, 1806.

Even as the savage sits upon the stone
That marks where stood her capitols, and hears
The bitterm booming in the weeds, he shrinks
From the dismaying solitude.”—

The fourth is by another of our celebrated British poets, Shelley,* (though not written this time in rhyme but in good English prose,) —in his Dedication to Peter Bell, Shelley says:—

—“In the firm expectation, that when London shall be an habitation of bitterns, when St. Paul’s and Westminster Abbey shall stand, shapeless and nameless ruins in the midst of an unpeopled marsh; and when the piers of Waterloo Bridge shall become the nuclei of islets of reeds and osiers, and cast the jagged shadows of their broken arches on the solitary stream, some Transatlantic commentator will be weighing in the scales of some new and now unimagined system of criticism the respective merits of the Bells and the Fudges, and their historians. —

The fifth, and last, and strongest of all, (though doubtlessly written much earlier in time than those two last quoted,)—the one in particular wherein the very term of *New Zealander* is used;—is to be found in the able preface to the English 4to edition of *La Billardiere’s* celebrated *Voyage* to these seas in search of the unfortunate La Perouse; undertaken in 1791–1794; and a translation of the Work published in London in 1800.† And as this work (the large 4to edition, containing the Translator’s preface,) is scarce and little known, and probably but few if any copies here among us, I shall take the liberty of quoting the more largely from it; especially as some of the words used therein, and that more than 80 years ago, seem to be already (in part) on the way to their fulfilment, and, therefore, will prove to us, Colonists, very interesting. The writer says:—

“Having mentioned Providence, a word not very common in some of our modern Voyages, we are tempted to add a consideration which has often occurred to our minds, in contemplating the probable issue of that zeal for discovering and corresponding with distant regions, which has long animated the maritime powers of Europe. Without obtruding our own sentiments on the reader, we may be permitted to ask, whether appearances do not justify a conjecture, that the Great Arbiter of the destinies of nations may render that zeal subservient to the moral and intellectual, not to say the religious, improvement, and the consequent happiness, of our whole species? or, whether, as has hitherto generally happened, the advantages of civilisation may not, in the progress of events, be transferred from the Europeans, who have but

* Shelley, born, 1792; died (drowned), 1823.

† More properly, this French expedition of two frigates (*Recherche* and *Esperance*), was commanded by General D’Entrecasteaux; M.J. Labillardiere being the Naturalist on board, who wrote the account of the voyage.

too little prized them, to those remote countries which they have been so diligently exploring? If so, the period may arrive, when New Zealand may produce her Lockes, her Newtons, and her Montesquieus; and when great nations in the immediate region of New Holland, may send their navigators, philosophers, and antiquaries, to contemplate the ruins of ancient London and Paris, and to trace the languid remains of the arts and sciences in this quarter of the globe. Who can tell, whether the rudiments of some great future empire may not already exist at Botany Bay?”—

A few more observations and I close.

First, then, I would remind you, that the writings of all those Authors from whom I have just quoted, must certainly have been well-known to Lord Macaulay, for they were among the chiefest and most notable Books of his early days; and that he was an extensive reader his works clearly show.

Second, that this last work I have quoted from, the French Voyage in search of the unfortunate La Perouse, was one that made a great noise throughout Europe. Not merely on account of the mysterious loss of La Perouse and his ships, and the great amount of interest it had excited; (following, too, so closely as it did, the death of the French navigator Marion and 28 of his crew at the Bay of Islands, and the killing of a whole boat’s crew of 10 men belonging to Capt. Furneaux’s ship,—which was Capt. Cook’s consort-vessel on his second voyage to New Zealand;) but also owing to this very voyage of La Billardiere being the next great Expedition fitted out by the French Government to these seas after Capt. Cook’s latest discoveries.

Hence, like those other Voyages to the South Seas and to New Zealand in particular of our celebrated English navigator Cook, the great French Voyage (including that of La Perouse as far as it was known) was a new and fresh work of surpassing interest to all Europe,* especially to Englishmen and the young of Macaulay’s juvenile years;—much what some of us (elders) may remember as to how thoroughly we enjoyed the Voyages of Capt. Cook;—and therefore must also have been seen and read by Macaulay; and such being the case, it was impossible for him to overlook or forget the very striking simile of the New Zealander.

* The narrative of the Voyage is excellently well written, it gives a pleasing account of their interview with the New Zealanders at North Cape; and of their sojourn among the hospitable Tasmanians, (indeed, it contains the best account that I know, of an early visit to the *unfortunate* race!)—it contains many plates of new and interesting objects; and it abounds in discoveries in many branches of Natural Science, particularly in Botany. Several of our New Zealand plants bear the honoured name of this early intrepid Naturalist. He discovered and described the Blue Gum tree (*Eucalyptus globulus*), with other species of that genus. His name is also perpetuated in his large work on the Botany of New Holland, or Australia, then an unknown Country to Europe and the civilized world, (*Novæ Hollandiæ Plantarum Specimen*, 2 vols. 4to.)

In conclusion, I may say, that in the letter I wrote to the Auckland Paper, above alluded to, I had also mentioned my belief in the many plagiarisms of Lord Macaulay, as shown in not a few instances in his Works,—patent to the close and large reader; and of which I firmly believe this idea culminating in the travelling New Zealander, to be one. But, after all, it is difficult to say of a learned and comprehensive reader, having also a capacious memory,—what really constitutes a plagiarism. Be this as it may, one thing I think I have pretty clearly shown in this my paper, that that simile of the New Zealander visiting London, and sketching and meditating among her ruins, did not originate with Lord Macaulay; and, therefore, should not be continually quoted as his.



