

the same small news item: 'A fellow named Rutherford, who was shipwrecked on the coast of New Zealand, and was tattooed and naturalized among the natives, is now in London, practising the trade of a pickpocket under the character of a New Zealand Chief.'

Perhaps Craik may be excused for presenting Rutherford in rather too favourable a light. The work on which he was then engaged is a study of the manners and customs of the New Zealanders in so far as these had, at that date, been described in published works, together with Craik's own reflections on various similarities and contrasts with other primitive peoples gleaned principally from classical writings. Apart from an account of Te Pehi's visit to England in 1826 given him by a Dr Traill who had befriended the chief in Liverpool,⁹ Craik had access to no other source material. It is not surprising therefore that he should be excited and deeply impressed by the personal record of a seaman who had actually lived with a Maori tribe and could give a first-hand report on tribal life as seen from within—and still more by the opportunity to talk with the man himself. In consequence, Rutherford emerges as his chief exhibit and throughout the book Craik illustrates the accounts of explorers, travellers and missionaries by reference to Rutherford's comments. Rutherford's own story of his adventures is spread over several chapters and is frequently used as a peg on which Craik could hang his own reflections. Sometimes indeed it is unclear whether Craik's or Rutherford's opinion is being expressed. For the most part however the actual narrative is placed within quotation marks and is presumably printed more or less verbatim (allowing for some additional touching up of style) from the MS.

Without the accounts of Te Pehi in England and Rutherford in New Zealand Craik's book would today possess only antiquarian interest. It is not possible for us, however, to accept Rutherford's story, as Craik did (and James Drummond, whose *John Rutherford the White Chief* consists mainly of extracts from Craik), without making some effort to test its validity.

W. L. Williams long ago disposed of Rutherford's explanation of how he found himself in New Zealand and of his claim to have lived from 1816 to 1826 on the east coast.¹⁰ There are in any case discrepancies between the version told in the pamphlet and the MS used by Craik. One must therefore suppose that when Rutherford came to tell his story to the compiler of the pamphlet he had forgotten some of the details related earlier to the writer of the MS. Presumably also the pamphlet had not appeared, or Craik had not seen it, when he met Rutherford and so was not in a position to cross-examine the seaman on these discrepancies. Had he done so, doubts might have been aroused in his mind as to Rutherford's reliability. But he could not have put forward the case