

names of the fallen recorded in the accounts collected by Percy Smith.¹⁴ If Rutherford's 'Mootyi' could be taken for the rendering his amanuensis gave to Moetara (who is recorded as being among the Hokianga contingent at the battle), there is no independent testimony that, as Rutherford declared, his two sons were killed there. If 'Ewarrehum' is to be read as Te Whareumu, he certainly survived the day.

Despite his years of residence in New Zealand Rutherford may never have acquired a proper feeling for the language, nor may the ear of his amanuensis have been attuned to its sounds. But when it comes to the names of known persons, Maori as well as European, most are transcribed in easily recognisable form. Though Rutherford does not admit to having encountered any of them nearer home than at Te Ika-a-Ranganui (in the Whangarei district) it is notable that they all, with one possible exception, belonged to the Bay of Islands or the Hokianga. Moreover, the minor details regarding them are all confirmed from other sources, or are in keeping with known facts. Pomare, for instance, and the missionary Kendall are described as living close to one another, and an interesting piece of additional information is given about Pomare: he was in possession of a cabin trunk with Captain Brind's name, and his ship's, on it.¹⁵ In view of Brind's predilection for chiefs' daughters it would not be surprising if the company of one had been paid for in this currency.

Rutherford clearly found himself poised on the horns of a dilemma. It is natural enough that he should wish to spice his fictional narrative with little titbits of fact. His problem was that the only facts he knew concerning people and events all belonged to the north and he could not admit to personal contact with them there. His attempts to get round this difficulty were ingenious, but flawed, and the flaws betray him. Claiming to meet Pomare at East Cape, he said he saw the cabin trunk there. But even if an illiterate seaman could have recognised 'Brind' and 'Asp' stencilled or engraved on it, the likelihood of Pomare having brought this trunk all the way to East Cape seems remote. Still less likely is that he told a disreputable pakeha Maori that a missionary of the name of Kendall lived in his district in the Bay of Islands. Yet this is what Rutherford would have us believe.

So too he professes that it was at Te Ika-a-Ranganui he met John Marmon who then divulged his life story: that he was born at Port Jackson, had escaped from the naval vessel *Tees* in the Hokianga (within fifty miles of the Bay of Islands, as Rutherford mentions) and had acquired the daughter of Raumati for his wife—all of which details were subsequently recorded in Marmon's reminiscences.¹⁶ But when Rutherford reports that Marmon told him of the recent sack of a vessel at Whangaroa (it was the *Mercury*) he exceeds the bounds of credulity. The Hokianga party had passed through Kerikeri on its way to Te Ika-a-Ranganui on 9 February 1825.¹⁷ The *Mercury* was not sacked until 6 March,¹⁸ by which