

time the expedition would be out of reach of such news. So, too, Rutherford had to profess not to be able to recognise Hongi at Te Ika-a-Ranganui and to ask for him to be pointed out. But he cannot resist giving a potted history of Hongi's trip to England, and in a passage which reads as if it may have been inserted by Craik in response to an inquiry, during their conversations, as to what he thought of Hongi, Rutherford altogether forgot that he was supposed to know nothing of local affairs in the Bay of Islands: 'I still consider him to be one of the most ferocious cannibals in his native country. He protects the missionaries who live on his ground entirely for the sake of what he can get from them.'¹⁹ Rutherford's perspicacity betrays him.

The most intriguing of his avowed encounters with fellow countrymen is his account of meeting a young man, 'James Mowry', well tattooed, who said he had lived eight years in New Zealand and who now spoke Maori better than he did English. This meeting is supposed to have taken place at Taranaki on Cook Strait, where Rutherford watched anxiously for a ship by which he might escape the country.²⁰ In fact, the likelihood of a ship being seen at this period—about 1824—off either Cook Strait or the Taranaki coast is as remote as the chance that a pakeha Maori was living in either district. 'James Mowry' sounds very like James Maori or, more probably, Maori Jim—rendered in Maori as Hemi Maori, as Rutherford would have heard it. This in turn suggests that he could have been the 'Jim' who appears briefly in Marmon's reminiscences of his early days in the Hokianga, probably late in 1824. They were then, Marmon says, the only Europeans living there.²¹

Two other clues point also to Rutherford living in the neighbourhood of the Bay of Islands. Professing to reach Te Ika-a-Ranganui from the south he necessarily had to place his tribe among the Ngatiwhatua forces. But, as W. L. Williams points out, he gave victory to his own side, and Ngapuhi were undoubtedly the victors. The slip could easily enough be made if Rutherford had in fact been with one of the Ngapuhi contingents. In this case he could have been the runaway seaman mentioned in a detailed account of the expedition given to George Clarke by one of Hongi's followers, Pakira.²²

Runaway seaman, shipwrecked mariner or escaped convict? The question is merely of academic interest except in so far as one seeks an explanation for his elaborate efforts to cover up his tracks. These suggest that he had something disreputable to hide, though the evidence of his having returned voluntarily to New South Wales both before and after the New Zealand episode implies that he had committed no offence punishable at law.

It is an odd aspect of Rutherford's narrative that only the accounts of his arrival in New Zealand and of his sojourn here appear to be entirely fictional. The leaflet provides merely an abbreviated report of his move-