

apparent that the Captain of the unnamed brig which returned to pick up the sealing party at Dusky Bay was John Rodolphus Kent (d. 1837). The writer mentions "there were likewise 2 of our brig's people here, who were left on the island by Capt. Kent to procure flax for him in his absence . . ." Kent was undoubtedly in the area in 1826 with the brig *Elizabeth* in the service of Cooper and Levy. Within a few weeks our hero left his party and with another of his group and a New Zealander joined Jack Price who had bought a leaky, 4 oared whaleboat. Now commenced another period in which Boulton was to suffer great privation and to look back with sentiments of nostalgia on conditions he had left behind. Be that as it may Jack Price is most vividly depicted and his reputation for "rashness" substantiated. There is a description of Price and his party returning from a mutton-birding expedition in their leaking boat in high seas with the two women bailing. "I must not forget to mention that one of the women screamed out lustily at this time, but Price's companion bore it with the utmost coolness; she had been with him before in many a gust and many a critical situation, which his rashness had placed him in. As to the native man he threw 9 bags of birds overboard, and in his fright so far forgot himself that he was on the point of going to throw the oars overboard but was prevented by us." The two women were "Nefittea", Price's wife, daughter of "Pohu", a chief and brother of "Taattooa", "headman of Otago", and Boulton's woman, bought from her father for a musket—"our little seraglio".

Captain Kent felt threatened enough by Price's activities to have had an unsuccessful attempt made on his life by a party of natives at Ruapuke which Boulton describes in detail. He also records the loss in the fray of his papers and books including his Bible, wanted by the natives to make cartridges. More important he sets down the causes of the animosity between the two men describing Kent's approach to the New Zealanders, his knowledge of the language, his partiality with the people. He created the impression of being "a Rangatira Nui (great chief) so that a great part of the natives swayed by self interest, and credulity, considered him as a man of consequence." Price, under the protection of "Nefittea", spoke of Captain Kent as a "tourekka", or "cookie" of no note. Boulton notes that "Nefittea's" family ties would have more influence over the natives than "Kent's persuasions". It is interesting to note the reaction of a young chief, "Topoi", who had been to Sydney, who told Kiroro (Price's attacker) that if he had killed a white man his own life would have been forfeit and "he would have been scouted by even the natives themselves, who for their own interest ought to encourage them, as their trade depended on them." Boulton himself shortly before leaving New Zealand was to become "the white man" of Otago tribes and is under no illusions as to the reasons for their gifts and