

eighteenth century, when a general reconstruction of society followed the suppression of the rebellion of 1745, and the subsequent breaking up of the system of clanship, and abolition of tribal tenures, and of the hereditary authority of the chiefs. It is well known that the regular troops and the Colonial forces fought with the accustomed gallantry and success of English soldiers throughout the recent war, whenever they encountered the Maoris in the open field, and whenever they could bring them to close combat in the fortified pas; but that owing to the great difficulties presented by the mountains and forests of the interior of New Zealand, to the Maori system of fighting in *tauas* or war-parties dispersed over a wide extent of natural fastnesses, and to a variety of other causes, there has been no Culloden in New Zealand history. Like the Jacobite clans that adhered to the Stuart King before 1745, so the tribes that support the Maori King still stand aloof in sullen and hostile isolation. Again, the feuds which formerly raged in Scotland during several generations between the Campbells and the Macgregors, between the Mackintoshes and the Macdonalds, and many other Highland clans, find their counterpart in the feuds long raging in several parts of the North Island of New Zealand, as, for example, between the Ngapuhis and the Rarawas, and between the Arawas and the Ureweras.

13. It would be easy, though tedious, to multiply proofs and illustrations of the close resemblance in many points of the Maoris of the present day to the Scotch Highlanders of a former age. I may, perhaps, be permitted to glance at three such points of resemblance, which recent events have brought under my notice :—

(a) In March last, a herd of cattle belonging to Messrs. Buckland and Firth of Auckland, was driven off by a party of Maori marauders, but was afterwards restored on the application of those gentlemen to Tamati Ngapora, the uncle and chief councillor of King Tawhiao. I annex copies of the letters which passed on this occasion, and which have been published in the Colonial journals. The details of this case, even in the most minute circumstances, would, if told at length, read exactly like that chapter of *Waverley*, which relates how the cattle of the Baron of Bradwardine, when carried off by the Highland *cateran*, Donald Bean Lean, were restored through the influence of Fergus McIvor, the chief of the clan.

Enclosure No. 6.
See *Southern Cross* of 2nd May, 1868.

(b) Lord Macaulay and Sir Walter Scott have recorded, on the authority of official documents, how “a band of Macgregors, having cut off the head of an enemy * * * * * carried the ghastly trophy in triumph to their chief. The whole clan met under the roof of an ancient church. Every one in turn laid his hand on the dead man’s scalp, and vowed to defend the slayers.” It will be recollected that the fanatical Hauhaus carried about, in a similar manner during the late war, the head of Captain Lloyd, of the 57th Regiment, and, as it is feared, of others of their European victims.

Hist. of England, chap. 18.
Preface to the *Legend of Montrose*.

(c) It is stated that the Highlanders under Montrose were so deeply imbued with the prevalent belief that the issue of a battle would be in favour of the side which first shed blood, that, on the morning of one of their victories, they murdered a defenceless herdsman, whom they found in the fields, merely to secure this omen in their favour. The Maoris hold the same superstition. When the Hauhaus attacked Napier, in 1866, they were defeated with severe loss. One of the wounded prisoners remarked to Mr. McLean, the Superintendent of the Province of Hawke’s Bay, that the issue would have been different if the Maoris had followed the advice of their seers, and killed an English shepherd whom they found tending his flock on the morning before the fight.

See note to the *Lady of the Lake*, canto iv.

14. It should not be forgotten, that if the Maoris of the present time resemble the ancient Highlanders in some of their savage customs, and dark passions and superstitions, they resemble them equally, not only in their patriarchal and tribal system of government, but also in personal courage, strength, and endurance; in love of war and military exercises, and of martial dances and songs; in liveliness of fancy; in natural shrewdness of character; and, it may be fairly added, in courtesy, hospitality, and good humour, so long as no offence is given to their national pride or to their individual self esteem.

15. In discussing Maori affairs, the practical question always arises :—What