

Whereupon they called upon Tuhoe for assistance, and a party of the latter marched to the Wairoa pa at the Whaiti. But the sons of Mahanga, for some unexplained reason, failed to provide food for their allies. The fighting men of Tuhoe, annoyed at this slight, proceeded to deride their hosts in song, after which they protested with spear and club to such purpose that a select assortment of Ngati-Mahanga were soon ready for the ovens, and the simple bushmen of Rua-tahuna did forthwith proceed to cook and devour those whom they had come to succour, thus allaying the pangs of hunger and wiping out the insult at the same time. Moral—but the moral of the above is obvious, why dwell upon it?

No greater insults could be offered to a Maori tribe than the eating of the bodies of their relatives, or the fashioning of implements—fish hooks, spear heads, etc.—from the bones of their dead.

Ngati-Mahanga raided the Waiau country and slew Para-haki of Tuhoe, who retaliated by desolating the village of their assailants at Te Whaiti, slaying their chief Te Ranga and others. Some time after this, one Ta-whakamoe of Tuhoe was slain by the Arawa at the Roti-iti. Ngati-Mahanga carried the body to Te Whaiti, and ate it, fashioning certain bones of the body into barbed points for bird spears. Tuhoe then attacked Ngati-Mahanga at the cañon of Toi, and slew and devoured many of them.

The trespassing and hunting on lands of another tribe was a matter strongly resented. On one occasion Ngati-Mahanga went to the Whaka-tangata, on the bounds of Tuhoeland, in order to take the *kakapo* birds of that place. Tuhoe proceeded to admonish them, and did so by slaying, cooking and eating them.

There are numberless other causes which led to war, but we will let these suffice.

Caution and suspicion are important elements in the Maori character. He is a singular mixture of suspicion and foolish credulity. Ever he appears to suspect a person's motive in all dealings with them, a feeling doubtless engrained through many

centuries of war, discord and treachery. He was a wise native who said to an early European writer:—"Never trust a Maori. Never let a native walk behind you when travelling. Do not even trust me, your friend. For some day I may remember that I have suffered at the hands of your race, and so take the earliest opportunity of killing you." Now this is purely Maori. It illustrates their intensely revengeful nature, and shows how a feud might be continued for centuries.

A short while back there died in this district an old mau, who was an interesting revival from the old fighting days, and in whom was noted the ceaseless suspicion and watchfulness so necessary to retain life in *pre-pākeha* days. To travel with him on a bush trail was instructive and amusing withal. On nearing a large tree or rock by the wayside, he would advance warily and noiselessly until close to it, and then suddenly bound past it with surprising agility, invariably jumping away from the tree. The sudden sight of a dark shadow would cause a similar exhibition of the old gentleman's suspicion and activity.

At the same time time the Maori was often credulous to a surprising degree. When the Northern tribes were invading the Wellington district, they slaughtered numbers of the natives of those parts, but were on several occasions roughly handled by the Children of Ira. Te Rau-paraha, of infamous memory, evoked a brilliant scheme by which the local people might be much weakened without the attacking force incurring any risk. He invited a number of them to a feast, at which he proposed that peace should be made. The guests were judiciously placed among their hosts, who, at a signal, drew concealed weapons and slaughtered the hapless guests of that death feast. This was a glaring case of treachery, but the previous treatment of their kin around Wellington Harbour should have rendered the people more cautious.

When the hosts of Waikato were attacking the Ngati-Awa fort of Nga-motu at New Plymouth, a fierce charge of the