

“Ewarree-hum” in Rutherford’s narrative, did not belong to the party that Rutherford was connected with; he was related to the man whose murder was avenged, and seems to have been Hongi’s first lieutenant. Some authorities, notably Bishop Williams, of Waiapu,* and Mr. Percy Smith,† believe that Rutherford was not present at the battle, and that he obtained all his information from others. Bishop Williams, who knows the Poverty Bay district as well as anyone, has come to the conclusion that Rutherford must have spent his years in New Zealand in the Bay of Islands district; and Mr Percy Smith, in a letter to me, says that he has always entertained the idea that Rutherford was one of the men taken when the schooner “Brothers” was attacked at Kennedy Bay in 1815. Bishop Williams sets up the theory that Rutherford was a deserter from a vessel which visited New Zealand, that he induced the Maoris to tattoo him in order that he might escape detection after he had returned to civilization, and that he concocted the story of the capture of the “Agnes” to account for his reappearance amongst Europeans. The weakness of this theory is that he evidently did not object to publicity, and that the tattooing would make him a conspicuous man who could not avoid public attention. If Bishop Williams is right in

*Transactions New Zealand Institute, volume xxiii., page 453.

†“Journal of the Polynesian Society,” volume x., page 35.