

were accompanied by the singing of several of the men; for they have no kind of music in this country.

"My eldest wife's name was Eshou,* and that of my youngest Epecka.* They were both handsome, mild, and good-tempered. I was now always obliged to eat with them in the open air, as they would not eat under the roof of my house, that being contrary to the customs of their country. When away for any length of time, I used to take Epecka along with me, and leave Eshou at home.

"The chiefs' wives in New Zealand are never jealous of each other, but live together in great harmony; the only distinction among them being that the oldest is always considered the head wife. No other ceremony takes place on the occasion of a marriage, except what I have mentioned. Any child born of a slave woman, though the father should be a chief, is considered a slave, like its mother.

"A woman found guilty of adultery is immediately put to death. Many of the chiefs take wives from among their slaves; but any one else that marries a slave woman may be robbed with impunity; whereas he who marries a woman belonging to a chief's family is secure from

*These words are not in accord with the present system of spelling, there being no "sh" and no "c" in the Maori orthography. The former name is probably Hau, and the latter Peka. The letter "E" placed in front of them is used by the Maoris to denote the vocative, and Rutherford has evidently taken it as part of the word. Sometimes the "E"—which is pronounced as "a" in "pay"—is placed both before and after the name of the person addressed, as "E Peka, e!"