

effected his entrance by leaping over the fence as before. What he now wanted, he said, was hootoo,* or payment, for a hurt which he had given his foot in performing this exploit on the former occasion. When this strange demand was refused, he attempted to set the house on fire; and having collected a mob of his friends, would certainly have done so, had not another party of the natives come to the assistance of Mr. Williams and his family.

But one of the most remarkable among this order of men seems to be Tamanhena†, the priest of the head of the Shukehanga, who is believed to have absolute command over the winds and waves. Marsden met with this dignitary on his second visit to New Zealand; and found that, in addition to being a priest, he was in the habit of acting as a pilot, a profession with which the other suited very well, as by virtue of his sacred character he had the power of keeping the winds and waves quiet whenever he chose to put to sea.

Accordingly, Marsden went out with him in a canoe to examine the entrance of the river; Tamanhena assuring him, though it blew very fresh, that he would soon make both the wind and the waves fall.

“We were no sooner in the canoe,” continues Marsden, “than the priest began to exert all his

*Utu. This is another great institution amongst the ancient Maoris. It represents the principle of payment, an equivalent, a return, compensation, or satisfaction for injuries.

†Tamihana.