

Upon the whole he seemed to have acquired a great deal of the frankness and easy confidence of the people with whom he had been living, and was somewhat out of his element amidst the constrained intercourse and unvarying occupations of England. He greatly disliked being shown for money, which he submitted to principally that he might acquire a sum, in addition to what he received for his manuscript, to return to Otaheite.

We have not heard of him since that time; and the probability is that he has accomplished his wishes. He said that he should have no hesitation in going to New Zealand; that his old companions would readily believe that he had been carried away by force; that from his knowledge of their customs, he could be most advantageously employed in trading with them; and that, above all, if he were to take back a blacksmith with him, and plenty of iron, he might acquire many of the most valuable productions of the country, particularly tortoise-shell,* which he considered the best object for an English commercial adventure.†

Rutherford is not the only native of a civilized country whose fate it has been to become resident for some time among the savages of

*There are no tortoises in New Zealand.

†Rutherford did not return to New Zealand, and nothing more was heard of him. On December 5th, 1828, "The Australian," which was published in Sydney, stated that a man named Rutherford, who had been tattooed by the Maoris, and naturalized by them, was then in London, practising the trade of a pickpocket, in the character of a New Zealand chief, but that was before he supplied his story for "The New Zealanders."