

for if he had entered, it would have become tabooed ; and the native law, which does not permit any man to enter a house in which a chief has resided, even temporarily, would have compelled him to abandon his dwelling. Women alone are allowed to enter the houses of chiefs. An instance of this was witnessed at the pa of Pomare, and another where we attempted to purchase the prow of a canoe. This prow, which was elaborately carved to represent some non-descript animal, with a human head, having the tongue protruded, was accidentally seen in an out-of-the-way storehouse, and was somewhat mutilated ; it had belonged to the late chief Kiwikiwi, and was tabooed in the first degree. Overtures were made to the widow of Kiwikiwi for its purchase. It was evidently considered very sacred, for none of the natives would touch it, or even enter the storehouse in which it was kept. Notwithstanding all its sacredness, it was sold, after a little chaffering, for six dollars. The first price asked was two pounds, but the widow could not resist the chance of its sale. After the bargain was concluded, no native could be found willing to incur the penalty of the taboo, by carrying it. When the transportation was accomplished, a new and unexpected difficulty arose : it could not be carried across the water in a canoe, as it was against taboo to do it. The threat of making them refund the money, and take back the *ihu* or nose, so worked upon the covetousness of old Kawiti, the chief, that he consented to remove it, and also promised to come the next day and paint it red, after the native fashion. This he punctually performed, using a kind of red earth mixed with water. This is represented in the tail-piece at the end of this chapter.

The taboo is always resorted to, to protect their kumara-patches, and the fear of breaking it was strongly shown by the intrusion of Mr. Tibbey's goats into the kumara-patch of Pomare, near his pa. No one could be induced to go in to drive them out, for fear of punishment ; and a message was sent to the chief to allow them to be expelled. After the permission was given, the natives could not be induced to enter by any other place but that where the goats had broken through.

The natives, for the most part, have their permanent residence in towns, or what are here termed "pas," which are generally built on high promontories, or insulated hills, and fortified in a rude fashion, with a palisade of upright stakes, about ten feet high : the houses or huts are all built closely together.

Pomare's pa being near our anchorage, was frequently visited. It contained about three hundred huts. There was a main entrance through the palisade, near which are two posts, the tops of which are carved into distorted representations of the human figure.