

*T. Kendall to S. Marsden, 6 July 1815*

6 July 1815

Rev<sup>d</sup> and Dear Sir,

I have the pleasure to transmit to you an account of some particular occurrences which have come within my observation in this Settlement since February 25<sup>th</sup> last, the day of your departure from New Zealand, which I request you will forward to England for the information of the Honorable Committee of the Church Missionary Society.

Our friend Duaterra as you will recollect was taken dangerously ill before you left this Island, and after your departure his illness still continuing to increase, the attention of the settlers was particularly directed towards him. He was supplied with such things as he thought he could take for his nourishment for which he expressed great thankfulness but complained of want of breath and bodily weakness and pain. I had not repeated my visits above two or three times before the Priest told me he would not live, and on thursday March 2<sup>nd</sup> he was conveyed from the Town on a kind of Bier to a hill at Tippona upon which he had in his life time proposed to you a Town should be built, a shed having been previously prepared for his reception and there he was to die. For it is customary at New Zealand not to suffer a native to die in one of the Villages. The natives say if this should be allowed, Atua would [f] be angry and a heavy calamity would befall [sic] them. When Duaterra perceived the time of his Departure at hand he directed his little property to be distributed amongst his surviving relations. I cannot learn that

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he made any consideration for his Chief Wife Dahoo. The cow which His Excellency Governor Macquarie had given him and her calf and the Military raiment were to be taken care of for his infant Son (now named Duaterra) whom he commended to my notice requesting that he might be sent to you as soon as he should be sufficiently strong to endure the passage, and that he might be brought up in the Orphan School at Sydney. He desired his Wife to admonish Waree and Gunna and the People of Tippona to be kind to us all when he was gone. Duaterra only laid one night in the Bush, he died on Friday March the 3<sup>rd</sup> early in the morning. The Chiefs Kangroha and Shunghee and the near relatives of the deceased were immediately sent for. I was present at the time of Kangroha's and Shunghee's arrival. The latter had at that instant returned from the funeral of his Neice [sic] Kahoo who had died very suddenly; he had also been particularly attached to his nephew and he saluted me with many tears. Kangroha & Shunghee told me and my colleagues not to be afraid. Duaterra was dead, but they should be our friends. We then ascended the hill. The corpse which was wrapped up neatly with the garments of their own (the feet being gathered up) [f] was placed in a sitting position. The brow of the head was encircled with many feathers to form a kind of Glory. The face might be uncovered by taking away a small piece of English Scarlet cloth which had been cut for the purpose. The features were natural. On the right hand Dahoo was upon her knees as chief mourner, and on the left Duaterra's sister and two or three female relations. Many natives were placed

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at a little distance from them. As we approached the mourners commenced their usual bitter cry, beating their breasts and waving their hands. When my friend Shunghee had uncovered the face of his nephew he stood immediately in front. The New Zealanders do not believe that the Spirit leaves the Body until the third day after the decease, and they say it hears the words of the survivors during the suspense. Shunghee appeared to be speaking to the Corpse. In his left hand he held a blade of green moka which he had intentionally plucked up, and waving the other he occasionally took hold of the hair of Duaterra as if eager to shield him from the King of Terrors. Tears fell streaming down his cheeks as he began his lamentable theme. The natives joined in crying, but the grief of the relations was excessive. Dahoo was of all others the most inconsolable; and her conduct has brought within my observation one instance more than the many I have before heard of, of the dreadful effects of heathen superstition, for on Saturday March the 4<sup>th</sup> while the people were still mourning and cutting themselves according to their manner until their persons were besmeared with blood, she sought and found [f] an opportunity to put a period to her own existence by hanging herself at a short distance from the body of her departed husband. None of the natives, nor even of her near relations appeared shocked or surprised at this incident. Her mother it is true wept, while she was composing the limbs of her daughter, for what mother would not weep, but she nevertheless applauded her resolution and the sacrifice she had made for the man she so tenderly loved. The father observed her corpse

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without any apparent concern. I could not discover a tear at the time it was brought before him. And two of her brothers smiled on the occasion, saying "it was a good thing at New Zealand. It is common for women to do this "when their husbands die. They think they then go to them." It appeared strange to me that the family could suppress the feelings of human nature on such an awful occasion, as I had always hitherto observed them very affectionate towards each other, and remarkable for their attention to the woman who was now no more.

I learn from the Natives that a few days after Duaterra's illness took a serious turn a watch was set during the night to observe whether a Star could be discovered falling from the Heavens, or ratherly one of those meteors falling which is often in England termed the shooting of a Star: And upon the day he was seized with a kind of momentary delirium his priest concluded this event had taken place. Atua had then as it was conceived entered into him. Hence he was Tabboo himself or a sacred person. No New Zealander was permitted to come near him except the Tohungaa a priest and those of his own family. You know, Dear Sir [f] with what difficulty you obtained admission and that was only by special permission after it had been settled upon that neither you nor the Missionary settlers should by our presence occasion the displeasure of Atua. Every thing was also tabbooed which he touched or out of which he eat. I one day ordered him some rice water of which when I had given him some spoonfuls and was desirous to have the Decanter emptied in order that it might be replenished, he immediately

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took the alarm, and his feelings were very much hurt indeed. He said to me "you are very angry and unkind Mr Kendall. If the "Decanter is taken away I shall die this very day." "Atua would kill him." I told him that Atua must be very cruel, and reminded him of the God whom we worshipped who was infinitely kind, and as he had often heard had given his own Son who had suffered bled and died for the sin of Man in order that man might live and die happy. He made no reply to my observation and when I recommended him to take some nourishment as often as possible he said "when breath comes I shall eat." In certain diseases upon the lungs such as a violent cold, which I believe was the case with Duaterra the Natives believe something enters into the sick in the form of a voracious reptile and though unseen preys upon the vitals until the breath is gone. They believe also that as the Atua descends like a falling star so in time the pure part of the Soul becomes a Star in the firmament. This takes place when the Eyes are wasted away. The left Eyes of Duaterra and Dahoo are to be seen shining amongst those bright luminaries in a little time. [f] As well as a place in the Heavens, the New Zealanders also assign some Mountain at the North Cape for the place of Departed Spirits. There they say they are engaged in War. Duaterra is a Whedooa pi or good Spirit Dahoo is a whedooa keno a bad spirit.

The New Zealanders are very much afraid of their Atua. His attributes are painted out under the most fearful Images. Those natives who have been amongst

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Englishmen and are acquainted with our Language tell me their Atua is the Devil. It appears they have no notion of the Supreme Being as a God of love & mercy.

As soon as Duaterra was dead the Natives called his corpse Atua as they do all other dead people. Whenever we come near a piece of Tabbood ground and ask the reason why it is tabbood, if a person has been buried in it we always receive for an answer Atua lies there.

The remains of Duaterra and his wife were laid upon a stage which was erected at a little distance from the spot where the former died. The apparel they wore at the time of their decease and the Tabbood articles were deposited with them. Shunghee enclosed their Tomb with boards & railings. The Seven Chiefs who assisted in the above service where [sic] all tabbood. They dared not to enter in to any of our houses, or to touch any victuals with their hands until the Tabbood was taken off.

After the funeral ceremony was over, the two surviving wives of Duaterra, his sister, mother in law and uncle were conducted to a hill opposite the door of my Dwelling. They bewailed the loss of Duaterra and Dahoo for at least two months. No person was permitted to touch the two wives and Sister, Atua would be angry. [f] We could hear their cries every day. Numbers of Natives came from all parts to join them in their roaring. Friends and Enemies visited the Tomb, some of them leaving part of their garments behind them. The veneration of the New Zealanders for the Dead is extraordinary. A Native who can speak English tells me it is like

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our going to Church. I can not say the Dead are worshipped. As I become acquainted with the language I shall better understand the purpose of the funeral ceremony. Certainly the people here are held in a state of extreme bondage by the great Deceiver of Mankind.

To you, Sir, it is not necessary for me to add my testimony to the character of Duaterra. You knew him well, and regret his loss. But when we observe the ways of Divine Providence throughout we have less occasion to repine at his dispensations. For although I have every reason to believe Duaterra to have been an honest upright man in his dealings, and a well wisher to his country, and that he had been raised up for much good and his name will be kept in remembrance by many: yet his work appears to have been completed so far as it related to the principal object of the Society. As soon as he landed the last time he joined the natives in their heathenish customs. He had also imbibed strong prejudices against the missionary Establishment. He had prepared the way for our entrance, but he seemed to be almost unwilling to aid us any further. The enemies of the cause had poisoned his mind while he was at Port Jackson by telling him we should shortly increase our force and take possession of his Country, and he was too warm a patriot to bear with patience the idea of being accessory to [f] its ruin. This, in my opinion, was also a serious impediment to the improvement of his mind. When I first saw him I thought him in a fair way to shake off his heathenish customs altogether and he seemed to dispute those principles which had in his early years

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been implanted in his mind. But his mind appears to have been ruffled while he was thus undecided. In his professions he was sincere. I think it was upon principle he determined to join in the superstitious notions of his Ancestors aided by the example and solicitations of those friends who were about him. His priest was constantly with him from the time his illness took a serious turn until the hour of his Death.

March 23<sup>rd</sup> Tamounga and Kurrokurro two chiefs from Wangaroa visited us with their people. I was desirous to go with them on their return to Wangaroa in order to make my observations upon the place, population &c and had equipped myself for the purpose having my provisions and bedding ready, but my friends at Tippona prevented me, and earnestly requested me to stay at the Bay – They assigned as the chief reason for their reluctance to my embarkation, that when the Boyde was taken Tippahee their late chief was blamed as a principal ring leader and the captains and crews of the whalers shot many of their people and destroyed their Island, and if I should be killed at Wangaroa they would again bear the blame and suffer although entirely innocent as was Tippahee. I could not be offended at their close reasoning: for I am now, more than ever convinced that Tippahee so far from being guilty in the affair of the Boyde as it respected the slaughter of the people [f] particularly was doing a most honorable and praiseworthy action. He called the unfortunate women out of the rigging with an intent to save them, and would have succeeded in his object had he not been opposed by Tippoohee and



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Taara who took them from him by force. The natives of Wangaroa while they acknowledge their own cruelty universally assert that when they were killing the Sailors Tippahee held his hand over his eyes and shed tears. He by no means joined them in their horrid festival. I am thus circumstantial in order to shew that the little acquaintance which Tippahee had had with the civilized world had been very beneficial to him in a trying moment. The people of Tippoona are very desirous to have their innocence established with the people of England.

On March 31<sup>st</sup> A Canoe returned from the River Thames the people on board having killed and eaten three men and taken a woman and five female children prisoners whom they intend to keep as slaves. The head of one of the unfortunate victims was exhibited in our settlement. It had been cured by the natives for the purpose of showing their friends at home the victory they had obtained over their enemies. The Settlers entreated the natives to take it away and bury it in the ground. We think it our duty to express our concern at every thing which relates to their wars and cannibalism as opportunity offers: and we do this in a friendly manner. There are many thousands who, I believe, are astonished when they hear of men being sunk into such a low state of depravity and degradation. [f] They are tempted to look upon such objects with derision and contempt; but there is more room for thankfulness than pride. The humble Christian who is in the habit of looking into himself will, while he mourns over the sad effects of the fall, be truly thankful, that Divine Providence has cast his lot in a more favored clime. For there

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is no enormity of which human nature is not capable since man in consequence of his revolt lost sight of his Maker, and it is owing to the merciful interposition of Divine Providence that there is not much more wretchedness and misery to be seen in the world.

April 8<sup>th</sup> Attended a mourning ceremony. The relations of five natives who had been dead some time but whose bodies were now taken up for the purpose of preserving the bones assembled to mourn over them. The same shouting and crying were to be heard as on other occasions. The faces and breasts of the mourners were as usual besmeared with blood. It is customary for the New Zealanders to take up the bodies of their friends after death. They clean the bones and cast the flesh away. A common persons bones are cleaned once at least: but the bones of a chief are taken up four or five different times and finally put into a basket. They are preserved as sacred reliques. Children are brought to cry over the bones of their Ancestors in order to perpetuate their memory. The manner in which the New Zealanders take care of their Dead is particularly disgusting. They will carry the corpse of a relative several miles upon a bier a month or two after the decease. Three of the above persons had only been dead one month. The skull is exposed [f] while the people are crying. They call it Atua.

A few weeks after your departure a quarrel arose between the chief Kurro Kurro who accompanied us from Port Jackson and Okeda another chief whose territory is near Wangaroa which was attended with serious consequences. The people of

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Kurrukurro had while they were one day passing by the district of Okeda taken some potatoes from a farm on shore which the natives resenting recourse was had to arms. One of Okeda's men was slain and buried on his own ground. A little time after this Okeda collected his people together and coming to the Bay made a descent upon Mr Kurrokurro. His property, and several Hogs in an adjacent Island belonging to Pomare were destroyed. The Colt which you presented to him was killed at the same time.

The New Zealanders will have wars amongst themselves but I do not apprehend they will attempt to molest the Settlers while we preserve our neutrality, and treat them well. This is the New Zealanders Glory. Fighting is the principal topic of their conversation. The manual exercise if I may so call it is performed as a part of the funeral ceremony. They believe the soul as soon as it is parted from the body is engaged in war.

April, 15. The remains of Duaterra and his wife were carried from Tippoona to Motoo Teraa a distance of fifteen miles. Lamentation & c<sup>a</sup> as usual. [f]

On Wednesday April 19<sup>th</sup>. The chiefs Taparee, Tamoungha, and Kurrokurro with fourteen war canoes and three or four hundred of their people arrived from Wangaroa upon a visit to our settlement. Taparee was the Chief who saved the Women and children at the affair of the Boyde. He appears to be a mild man and to have much more influence with his subjects than any chief I have before seen. He entreated us to go and settle at Wangaroa. On the Thursday He and his people

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went over the Bay to cry over the bones of one of the chiefs which had been lately taken away from Tippona. At the Time of their departure Taparee gave orders to his people to return a saw which had been stolen during the night belonging to the Society. This was done altho' broken in several pieces. One of Taparee's Canoes measured eighty one feet in length and contained sixty seven people.

Owing to their filthy habits and living so much upon fern root the New Zealanders are very subject to cutaneous lesions boils & c<sup>a</sup>. They are also frequently afflicted with violent head aches, bad eyes & c<sup>a</sup>. I wish I understood medicine as I think I could render many of them great assistance. As it is I have many patients to whom I administer such cooling and opening medicines as they seem to be in want of. They are highly pleased whenever they find relief. They are blamable in allowing their young women to visit our Ships. Many of them contract diseases from our Seamen [f] and in some instances the unhappy creatures have perished for want of knowing a remedy. From Seamen they have also learnt to curse and swear. It will be a long time before we can cure them of the language they have acquired from our country men.

Wednesday. May 10. This day we were visited by the Chiefs Tipoohee and Taara who were the principal ringleaders in the affair of the Boyde. They with some of their Dependants had been absent five months upon a fighting excursion to a distant part of the Island and were now upon their return home. They were very hungry and were supplied with some baskets of Potatoes from the Settlement.

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Taara (or George) said he had killed many of his enemies but had not brought with him any of their heads. A little boy about ten years of age was taken prisoner. Tippoohee Taara and their people conducted themselves in a quiet peaceable manner during their stay with us. The Chiefs Kangroha, Shunghee and Tarra were here at the time, and they all united in friendly converse having dropped hostilities.

The people of Wangaroa say they would not injure M<sup>r</sup> Marsden's Vessel should she put in there because they are attached to M<sup>r</sup> Marsden, and like the conduct of the Captain and Ships company. They will not give any promise respecting other European Vessels.

Sunday May 7<sup>th</sup>. We were visited by Kangroha and Shunghee. They had brought with them a plentiful supply of Potatoes. [f] Shunghee wept bitterly when he saluted us.

Sunday. May 14<sup>th</sup> Arrived the Brig Endeavour Captain Powell from Port Jackson. Captain Powell informed us that the Active was ready for Sea when he left Port Jackson. He sailed again from hence on Thursday May 18<sup>th</sup> having obtained a supply of Pork, Fish, and Potatoes for the use of the Ships Company.

Wednesday May 17<sup>th</sup>. Arrived the Brig Active Captain Hansen, with Provisions for the Settlement, trade to purchase a cargo of Spars &c. By her I received Letters from Governor Macquarie, yourself, M<sup>r</sup> Hosking and other friends in New South Wales and heard of my two Daughters Susanna and Elizabeth being in good health

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and happy. The chiefs Tupee, Tamorenga and some other natives returned from Port Jackson in the Active being highly delighted with their Voyage and the presents they had received.

Friday May 19<sup>th</sup> Went over the Bay to Whitange in company with M<sup>r</sup> Hall were [sic] we met with the chief Warrakkee, and purchased of him a parcel of Land for the Society containing by Admeasurement Fifty Acres being the most eligible spot in the Bay of Islands for a Settlement. Warrakkee expressed, as several other native chiefs had done his fears lest the English should in a little time increase their force drive the Natives into the Bush and take away their Land from them. We endeavoured to convince him to the contrary. He replied to our observations, "that it was very good for a few white people to live at New Zealand but not so for [f] many." When I was taking some refreshment, I gave Warrakkee a little pork to eat, which having taken between his teeth he made a long oration and then spit it out again. This was a religious transaction. He endeavoured to convince me he intended to give no offence by this conduct. He should eat with me by and by.

Arrived a Canoe from the river Thames with some people of Shoupay. On Sunday May 21<sup>st</sup>. some of them attended Divine Service in my house. They were delighted with the music and singing.

The natives have stolen many articles from us since we disembarked, but they have done it in a very secret way and do not appear disposed to do violence to any one. I do not wonder at their pilfering. They are so extremely fond of iron.

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As far as I can judge Divine Providence seems to be “preparing the way for “his Gospel to be introduced amongst the Natives of New Zealand.” It will, I have no doubt, be peculiarly gratifying to you and to the Society to hear of our prospects still bidding fair. They have no objections to kneel down with any of us either in Public on the Lord’s Day, or when we are at Prayer with our families. I can speak to them in their own tongue, as yet, but very imperfectly. But when I in my incorrect way, attempt to tell them of [f] God the creator of the World, and of the great Love of Jesus Christ for mankind they do not reject the Account with contempt. I think a Minister of the Lord Jesus would be well treated. The Society would do well to encourage more Christian Adventurers to embark for this Island. We are in want of a few Persons of Talent to assist in fixing the Language. I and my colleagues sensible of our weakness call for help. In a little time, we believe, families may be supported here for a trifling expence. Before any other friends can arrive from England I have no doubt, but through the Divine Blessing the Settlement will be established. I entertain the glad Idea that the time of these poor creatures deliverance is at hand.

Two or three pious Smiths would find plenty of employment at New Zealand. They and their families would be well supplied with the productions of the Island.  
I remain

Rev<sup>d</sup> and Dear Sir

Your faithful Servant

MS. 55/12

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Tho Kendall

The Rev<sup>d</sup> S. Marsden

&c &c

Tippoona, Bay of Islands

May 27, 1815

P.S. I omitted to notice that the Phoenix, Captain Parker put in here for wood water Potatoes &c on Friday March 3<sup>rd</sup> last. [f]

Thursday June 1<sup>st</sup> Came to an anchor on the other side of the Bay the Phoenix (whaler) Captain Parker which again put in for Fresh Provisions, Water & c<sup>a</sup>. The Natives of Tippoona hearing of Captain P's arrival, and knowing him to have been concerned in the destruction of their Island were exceedingly desirous to see him, and requested me to give him an invitation to my house. This I did, and he came on Sunday Morning June 4<sup>th</sup>. When he landed, a considerable number of Natives having collected themselves together, two or three of three principal [sic] surrounded him and pointing to the Island where the Town formerly stood accosted him in their broken English to this effect. "Captain P. . . see the <sup>(a)</sup> Island Captain P--- see the Island." [<sup>(a)</sup> Tipphaees Island—] The Captain was not at a loss to comprehend their meaning, nor indeed was I at all displeas'd at their conduct as I knew it was not their intention to hurt him. I requested them to say no more until Divine Service was over, as it was then time to assemble to worship God. They attended to my request immediately, as many as could came into my house



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and the remainder flocked round the door. When Prayers were over I told them Captain P- - - and the other Captains of the Whalers had been told previous to the destruction of their Island, that their late lamented Chief Tippahee was the principal ringleader at the Destruction of the Boyde and Ships Company. That they had been told lies, for Tippahee was a good man and the people of Tippoona were good men; and that Captain P— now wished to make peace with them. (a) Tippahees Island [f] He would not hurt them any more. The Natives addressing themselves to Captain P- - - through their speaker (for one of them could speak English tolerably well) told him how many men, women and children had been killed: how many bullets had passed through the legs, arms &c of others, and that seven bullets had passed through the raiment of Tippahee one of which wounded him but not mortally. All the rest of the Natives swam for their lives and made their escape except nine women who being wounded sat upon the beach and were discovered at daylight but not killed by the Sailors. The interpreter added that the natives were now ready to make peace, upon which several of them rose up in order to shake Captain P- - - by the hand. One of them in a jocular manner offered to change coats with him. The Speaker accompanied him to the Ship and obtained as a present an axe and some other articles. An Axe was also sent to my house for the Chief "Gunna". The Settlers were very much gratified with the above interview. The peaceable manner in which the Natives of Tippoona represented their wrongs, without any sudden bursts of passion, and the readiness they

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manifested to make peace have confirmed our good opinion in their favor. It is truly gratifying to observe them making such rapid progress towards civilization. It is also pleasing to see a small number pay some attention to the Lords Day. Some of the Chiefs have declared that it is not their intention to do any work upon that Day.

N.B. I write occurrences as they pass without any regard to names— The Committee will best judge the propriety of making any observations public. [f]

We were supplied with some family comforts from Captain Parker's Ship. He also left a large She Goat and a Sow for the Settlement. My young friend Toi signified his intention to accompany the Captain to England. His brother Kurrokurro consented, but wished him to take his wife with him. When I reminded him of the distressful nature of her situation in the event of the death of her husband at a great distance from home, he replied, it would be a good thing in that case for her to "hang herself" according to the custom of the "New Zealand Women".

Tuesday June 13 Arrived the Brig Trial, Captain Hovel, and the Schooner Brothers, Captain Burnett from Port Jackson. Some Natives returned from Port Jackson in the above Vessels. Captain Hovel also brought me Letters from Mr Pratt, Mr Marsden and some other friends at Port Jackson. The Natives sold Captain Hovel as I am informed about two Tons of Flax. They also supplied the Vessels with Pork and Potatoes.

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Friday June 16 Died after a short illness Tara Rakoo the Uncle of the late Duaterra. Mrs Kendall and I took a walk on the Sunday afternoon following to the place where the Mourners were assembled. The Corpse was decorated with feathers, and the forehead bare as usual. The people were lamenting over it and cutting themselves according to their manner until the blood gushed out. Such scenes are truly distressing. What madness it is in thus paying their regard for a poor dead [f] body. But all their hopes are gone. What poor creatures men are without the consolations of the Gospel when bereaved of their dearest friends.

Monday June 19<sup>th</sup>. Some strangers visited us from the Western side of the Island and other parts amongst whom was a Native of the Marquesas who expressed a desire to go to Port Jackson. He informed me Mr W<sup>m</sup> Crook of Sydney had resided with his father when he was in the service of the London Missionary Society.

All the Natives who have come to our Settlement for Axes and other Iron tools have been supplied. We have suffered none to go away disappointed. The Smith is constantly at work. He has more Work upon his hands than any Settler. We could not do without a Smith. He is in my opinion under Divine Providence a great means of our protection. The Natives are yet unsettled, as must be expected. They can not bear to see property before their Eyes without coveting it – While they see the Smith at work their attention is directed towards him. They know we have no trade before hand to tempt them to plunder us. They therefore wait until they can obtain it from him.

MS. 55/12

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T.K.

July 6 1815 [f]

Tippona 6 July 1815-

Rev.<sup>d</sup> and Dear Sir,

I now proceed to give you an account of some of our temporal transactions as they relate to Trade &c.-

You will recollect when you left us our Iron was all made use of but I have the pleasure to inform you we were well supplied with this article by partly from Wangaroa a few days after the Death of Duaterra. We obtained eight Iron knees from the Wreck of the Boyde and have received from wangaroa and from different Ships which have put in here about one Ton. Our Knee the smith has made use of. Two more have been exchanged with Captain Hovel for Salt and coals, and the remaining five are in my possession. All the Iron Bars which you have sent us are used except the two thick ones. You will learn from my narrative and the communications of my colleagues that we have frequently been visited by Strangers and surrounding friends. We have traded with them upon as fair terms as we could. I have made some trifling presents to some chiefs as you directed me. No parties have been suffered to go away [f] discontented or empty.

I have only been able to obtain two casks of pork. The natives reserve their Hogs for the Supply of Shipping. We have had none brought to us for sale for four

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weeks together. The large cask was procured in the Summer, the small one has been cured lately. Captain Hanson has salted down two casks of Pork. I shall try if I can get for M<sup>rs</sup>. Marsden a few hams against the next return of the Vessel.

We have done nothing with fish worth notice. M<sup>r</sup> King has I believe a few which he will send. There are no roes to be obtained at this time of the year.

We have procured some flax, but the natives like muskets much better than they of axes. Ships which come here and will spare muskets will have a great advantage over us in point of trade.

We have had no Spars brought to the Settlement for Sale. I borrowed Boats from Captain Barnes but we were unable to tow the 16 spars which you left for the Settlement across the Bay. We can get no natives to bring them to us for payment. They all say, [f] "moving timber breaks their canoes to pieces." We had nine spars brought over to Tippona by Captain Barnes Boats.

There are no potatoes to be procured for the purpose of vending at New South Wales. I am told Captain Parker was very successful and took away in his ship seven tons. If we can obtain a sufficient quantity for the use of the Active during the passage I shall be satisfied.

When we perceived we could do no good in procuring spars, Deals &c in our Situation at Tippona, and that conroy and campbell must have been generally unemployed. I wish M<sup>r</sup> Hall thought it would be very advisable to try what could be done on the other side of the Bay. I had not you to advise with. In M<sup>r</sup> Hall's

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opinion the River Whitange was pursuable to any other place in the Bay for the rafting and securing of timber as the adjoining land certainly was for rearing and Keeping cattle. I therefore thought it would be the best to purchase fifty axes for the Society rather than that it should be purchased by an individual. [f] As soon as Conroy and Campbell had finished their work here they went to live upon the spot and immediately commenced digging ground for a few Pits. Manakkee, the proprietor of the land, died a few days after conroy and Campbell had fixed themselves thereupon. When a chief dies the country is in a very unsettled State, and commonly a great deal of fighting succeeds the event. While Manakkees relations had withdrawn themselves from Conroy's place in order to cry for the deceased, a party of strangers came upon him in the night and by their artful manoeuvres bilked him out of his little property. Shunghee upon hearing of this incident immediately repaired with a party of his people to the residence of the robbers who all fled at his approach except one old man and a few women. Shunghee, as I am informed, related with a great deal of feeling to the old man how himself and Duaterra & several others had been treated by the English at Port Jackson. He told him how white men were punished for theft, and he said as the people had taken away Conroys property he should [f] certainly take away and destroy the property of as many as had been guilty; upon which the people of Shunghee entered the houses of the plunderers and carried his orders into execution. Manakkees people have also chastised them, but none of Conroy's

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property has been recovered. Mr. Hall is determined still to persevere, notwithstanding this discouraging circumstance, and Manakkees son has sent a party of Men for the protection of Conroy & Campbell who will go back with Mr. Hall as soon as the Active sets sail for Port Jackson. I, Mr King and the Blacksmith will I expect remain here. Indeed I do not intend to remove until I have the pleasure of hearing from you. I am not certain, but I think my duty lies at Tippoona, Shunghee, Kangwha, Gunna and all the natives with me to continue here. I intend to sow some wheat as soon as the Active departs, Shunghee, Kanwha, Tane, Whidooa and Rewa have promised to prepare me some ground at Ta Kiddee Kiddee. The whole of the natives round the Bay are our friends I think you may send the Vessel to Otaheeto the next voyage. [f]

Mr. Hall tells me he had liberty from you to enter into private trade with Captains of Vessels. I am astonished at this. We cannot enter into private trade of any kind without injuring each other, and the general welfare of the Settlement. After I and Mr Hall had charged our trade and various other articles to the Societys account previous to your departure. I was surprised to find he had secured some trade for himself and that he received more at the return of the Active, I could particularize several instances of a vexatious nature that have past in support of my argument against private trade. I shall content myself with Captain Hovil [?] for the Articles which I obtained from him, both axes and money had been offered on a private account for the salt altho it is an article so exceedingly useful, and which we can

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not do without, provided, either Pork or fish can be obtained for the vessel the next time. For the two knees which cost two axes we obtained one Grindstone, one pound of saltpetre, Eight pounds of Tobacco, 5' / 4lb [f] of Salt and one ton of Coals. I have made a proposal to my colleagues to drop every idea of trading for our selves and hope we shall in all our transactions have only in view the general comfort and prosperity of the settlement. I hope to hear of no ^more private property being imported. The cattle which is sent over ought not to be private property. Mr Wilberforce and some other friends cautioned me against entering into trade. If I have much private property for barter I shall be tempted to forget the Society and think only of my own interests but while I act solely for the mission I am assisting the poor widow who to her mite adds her fervent prayers that I and all my brothers who are dispersed abroad in distant lands may possess in our hearts more abundantly ^only the love of God and the love of souls. In writing the above remarks, I wish it to be distinctly understood that I condemn no one for thinking differently with me. I open my mind freely, and if my dear Sir, you agree with me you can signify your wish in you public Letter how we will conduct ourselves in future with respect to trade without particularizing [f] past proceedings. Mr King does not yet see his duty so clearly in making Shoes & for the whole of the People of the Settlements as I wish he did. He also is very inconveniently situated where he is, having so little room, and being almost in darkness. We shall be obliged to send for shoes to Port Jackson.



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I am happy to say I and my colleagues are upon good terms with each other. Mess<sup>rs</sup> Hall and King will give you an Account of their own proceedings.

I have prepared a First Book for the Instruction of the natives which I transmit to you for examination. You can get a few copies printed if you think proper. There are undoubtedly many defects in it, but it is good to make a beginning. I wish to have it printed with a large type and on good paper. I have two or three children still with me. As soon as M<sup>r</sup> Hall proceeds to Whitange I intend to open a regular school. I wish you to send me as many publications of the Brethren at Otaheite as there are extent.

Hall the Blacksmith has attended well to his work [f] ever since your departure. He supplied us with Iron that was his own very cheerfully when there was none belonging to the Settlement. I have also had Steel and files for general use from him, for which I have directed him to charge in his Account to you. He has excuted [sic] himself well since the Active has been in the Bay, and made in one week 57 Axes and Tomahawks and ten flat tokees.

Tho<sup>s</sup>. Hanson continued with the Blacksmith until Saint Patricks Day last. If I should be called upon I shall vindicate M<sup>r</sup> Halls conduct and my own in discontinuing his services.

The Grasscutter succeeded Tho<sup>s</sup>. Hanson. He made his escape in the Endeavour, Captain Powell, after which Stockwell volunteered his Services.

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I hope you will consider Stockwell and write in his behalf to England. He and the Blacksmith are two useful men here, both as their labours respect the natives and the benefit of the Settlement. The Smith is in my opinion under Divine Providence a great means of our preservation. [f]

Other large parties come to visit us for the purpose of trading, the Smith is instructed immediately to attend to their wants, In the next place he goes on with the work which immediately relates to the Settlement and then as he has opportunity he does such things as are wanted by individuals. Should any complaint be made I have only to say that I have had no more than six knives and a small bar to roast meat upon made for my own use since I saw you. With respect to the distribution of Axes & after they are made, I do not withhold any from my colleagues when I have any by me. I assume no exclusive right of giving orders to the Smith, I only have endeavoured to overrule any thing that might interfere with the above plan.

Should you wish me to continue at Tippona, you would do well to direct that the Timber for my House and School may be prepared and sent over from Whitange with the least practicable delay. I doubt M<sup>r</sup> Hall will never have time to finish the Houses. It is too much for him. It would be a good thing if we had a Carpenter for this purpose, and to the natives to make [f] Boats, wheelbarrows &c. I expect M<sup>r</sup> Hall will try to build a Vessel.

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I hear with pleasure the Society's intention to send us a Clergyman. What settlers you only be disposed to send out from New South Wales, I have no doubt but you will be as careful as you can in your choice of, But mildly minded men have not in general patience enough to bear the rude behaviour of the uncultivated heathen. Such as will not do, must be sent back as soon as their services can be dispensed with.

I would not recommend you to send out any thing for the Settlement as yet but what you may deem absolutely needful. With respect to ourselves I think we brought over too many articles of property we ought to have come over much poorer. The Natives do indeed very great things and our prospects are encouraging. But they are not arrived at that state that they can bear to see property before their Eyes without coveting it. A Smith greatly diverts their Attention. There would be plenty of work for a Smith on the other side of the Bay. [f] I am happy to hear that our plans correspond with the vision of the Society, and of the liberal vote for the support of the Settlement at New Zealand. You have indeed had many hard struggles in bringing to insure your benevolent plans in behalf of this Noble race of men. The Enemy has opposed you, but you have still preserved your object. You have been content to give up for a while your domestic ease and comfort, to forsake all that was dear unto you upon earth, and to endure a Sea illness to which you knew yourself liable, and to risk your property as well as your life in laying the foundation House, Permit me, now my dear Sir, to

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congratulate you for having made it good a beginning, and to thank you, as the instrument of calling me forth to this delightful work. God has been with you, to His name you will give the praise, nor will you I hope have wish to repent in a pecuniary point of view the confidence you reposed in the Honorable Committee of the Church Missionary Society. I am, Rev<sup>d</sup> & Dear Sir

Yours faithfully

Tho Kendall

Rev.<sup>d</sup> S. Marsden

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