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

March 23rd Tamounga and Kanchuro two chiefs from Wanganoo
visited us with their people. I was desirous to go with them on their
return to Wanganoo 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 Tappan
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 Tappaher their late chief was blamed as a
principal ringleader and the Captains and Crews of the whalers shot
many of their people and destroyed their Island. and if I should
be killed at Wanganoo they would again bear the blame and
suffer although entirely innocent as was Tappaher. I could
not be offended at their close reasoning. for I am now more than
ever convinced that Tappaher so far from being guilty in
the affair of the Boyde as it respected the slaughter of the people