

*T. Kendall to J. Pratt, 11 March 1815*

[Crossed out text] [f]

Feb'y 25. 1815 The Brig Active set sail for Port Jackson having completed her cargo. The Chiefs Tupee, Tamorenga, and eight other Natives embarked. I committed to the care of Capt<sup>n</sup> Hanson Three Prisoners Thomas Deacon, Geo Leicester and Henry Johnson

Bay of Islands 11<sup>th</sup> March 1815

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

I have the pleasure to transmit to you an account of the particular occurrences which have come within my observation in this settlement since the 25<sup>th</sup> of February last which I request you will forward to England for the information of the Church Missionary Society.

Our friend Duaterra as you will recollect was taken dangerously ill before you sailed from hence to Port Jackson, and after your departure his illness still continuing to increase the attention of the Settlers was particularly directed towards him. ~~As soon as the Tabboo was partly taken off, and we [f] could see him,~~ he was ~~immediately~~ supplied with such things as he thought he could take for his nourishment for which he expressed great thankfulness ~~for any little favor that was conferred upon him in this way but complained~~ 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 the 2<sup>nd</sup> he was conveyed from the Village upon a kind of Bier to a hill at Tippona

*T. Kendall to J. Pratt, 11 March 1815*

upon which in his life time he had 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, that if this should be allowed Atua would be angry, and a heavy calamity would befall them. When Duaterra perceived the time of his departure at hand he directed his little property to be distributed amongst his surviving relatives ~~in as-fair proportions~~ [f] as possible. The Cow which His Excellency Governor Macquarie had given him and her calf he bequeathed to the widow of the late Tippahee and the military raincoat was to be taken care of for his infant son whom he commended to my notice requesting him to be sent to you as soon as he should be sufficiently strong to endure the passage and to be brought up in the Orphan School at Sydney. He desired his wife to admonish Warree 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 relations of the deceased were immediately sent for. I was present at the time of Kangroha's and Shunghee's arrival. The latter had been particularly attached to his Nephew & he saluted me with many tears. The corpse which was wrapped up neatly with the garments of their owner (the feet being gathered up) was placed in a sitting posture. The brow of the head was encircled [f] 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

*T. Kendall to J. Pratt, 11 March 1815*

had been cut for the purpose. The features were natural. On the right hand Dahoo the head wife of Duaterra was seated as chief mourner and on the left his sister and two or three female relations. Many native men were seated at a little distance from them. As we approached, the mourners commenced their usual bitter cry, beating their breasts and waving their hands. When our friend Shunghee had uncovered the face of his Nephew, he stood immediately in front. In his left hand he held a blade of Green<sup>(a)</sup> Moca which he had intentionally plucked up and waving the other he occasionally took hold of the hair of Duaterra as if eager to snatch him from the King of Terrors. (a) The New Zealanders Karakia Atua with some thing green in their hands. Tears fell streaming down from his cheeks as he began his lamentable theme. The Natives joined in crying but the grief of the relations was excessive. Dahoo (the head wife) [f] was of all others the most irreconcilable 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 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 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. The 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

*T. Kendall to J. Pratt, 11 March 1815*

resolution and the sacrifice she made for the man she so tenderly loved. Her father observed her corpse without any apparent concern, I could not discover a tear when it was brought before him. And her two brothers smiled on the occasion and said "it was a good thing at New Zealand." It is [f] 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 was attacked with illness a watch was set during the night to observe whether they could discern a Star 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 Tohunga or Priest and those of his own family. You know Sir [f] with what difficulty you obtained admission, and that was only by Special Permission after it had been settled upon that an European would not by his presence occasion the displeasure of the Deity. Everything was also taboo'd which he touched or out of which he eat. I one day took up with me some rice water, of which when I had given him a few spoonfuls and was desirous to empty the Decanter in order that it

*T. Kendall to J. Pratt, 11 March 1815*

might be replenished, his feelings were very much hurt. He said to me "You are very unkind Mr Kendall, if the Decanter is taken away Atua will kill me this very day." I told him the Atua <sup>(a)</sup> must be very cruel and reminded him of the God whom we worshipped who was infinitely kind, and as he had 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 [f] <sup>(a)</sup> every day. The Atua of New Zealand is described as the Author of all Evil— His attributes are painted out under the most fearful images— Those Natives who have been amongst Englishmen and are acquainted with our Language tell me ~~that~~ "their Atua is the Devil. It is not possible to ascertain how far their ideas may be correct, but it appears they have no notion of the Supreme Being as a God of Love & Mercy— [f] the Duaater [?] in order that it might be replenished, he expressed his disappaotation [?] and was greatly alarmed, saying that if the Duaater [?] was taken from him Atua would kill him that very day. When I asked him whether he thought he should die or live he told me he could not tell me, he should eat if Atua gave him health. After, he was dead the natives called him Atua as they do all the other dead people [torn paper] [f] diseases upon the Lungs, such as a violent cold which I believe was the case with Duaterra, the Natives believe that Atua enters into the sick in the form of a voracious reptile and though unseen preys upon the vitals until the Breath is gone. As the Atua descends like a falling star so in time the Soul of the deceased ascends and becomes a Star in the firmament. Duaterra <sup>(a)</sup> and his Wife are to be seen amongst those bright luminaries by and by. The latter asserted

*T. Kendall to J. Pratt, 11 March 1815*

before she hanged herself that her husband had requested her to come to him. It is common for women to destroy themselves for the sake of their husbands.

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 Tabboo'd ground and ask of ~~them~~ the reason why it is taboo'd 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

(a) The Natives say one Eye of a dead person becomes a Star, the other a spirit or Eaya. [f] upon a stage which was erected upon the spot where the former died. The Apparel they wore at the time of their decease and the Tabboo'd articles were deposited with them; Shunghee enclosed their Tomb with boards and railing. The seven Chiefs who assisted in the above service were not permitted to touch any victuals with their hands, but were obliged to stoop with their heads to the ground and take their victuals with their mouths for some time. Kangroha was taboo'd three days, Shunghee, two days, Rakou three days, Tengheangha two days, Tairae two days, Gunna ten days and Taoppopo two months.

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 are to bewail the loss of Duaterra for some time to come. No person is to touch the two wives & sister. Atua would be angry. We can hear their cries every day. Numbers of Natives come from all parts to join them in their

*T. Kendall to J. Pratt, 11 March 1815*

roaring [f] Friends and enemies visit 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 asserts, it is like our going to Church. I can not say positively the dead <sup>(a)</sup> are worshipped, as I become acquainted with the language I shall better understand the real purport of the funeral ceremony certainly the People here are held in a state of extreme bondage by the great Deceiver of mankind.

In adding my testimony to the character of Duaterra I must freely state that as far as my short acquaintance with him will allow me to judge I have every reason to believe him to have been a honest, upright man in all his dealings. An adherent to the truth, a good husband & father and a well wisher to his country. I believe him to have been also raised up by Providence for much good, and that his name will be kept in remembrance by many. But his work appears to have been done so far as it related to

(a) The smell of the Dead Body of a friend is not to a New Zealander very offensive, even if it be in a state of putrefaction. [f]

the principal object of the Society. As soon as he landed the last time he joined the natives eagerly 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 farther. The enemies of the cause had poisoned his mind while he was at Port Jackson by telling him we

*T. Kendall to J. Pratt, 11 March 1815*

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 its ruin. This 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. His mind appears to have been ruffled while he was thus undecided. In his professions he was sincere, and I am willing to believe it was upon principle that he in his [f] last illness so heartily joined in the superstitious notions of his ancestors aided by the example and solicitations of those friends who were about him. Tapapa his priest was constantly with him from the time his illness took a serious turn until the hour of his Death.

On March the 23<sup>rd</sup> Tamoungha, & Kurrokurro two chiefs of Wangaroa came to see us. I was desirous to return with them to their home in order to to [sic] make my observations upon the Place, Population &c but my friends at Tippona prevented me and almost insisted upon my staying at the Bay. They assigned as the chief reason for their reluctance to my embarkation for Whangaroa that when the Boyde was taken Tippahee their late chief was blamed as a principal ringleader & the crews of the Whalers destroyed their Island, and if I should be killed at Whangaroa, they would again bear the blame and suffer altho' ~~they were~~ entirely innocent as was Tippahee. [f] I could not be offended at their close reasoning for it is now settled in my mind beyond a doubt that Tippahee so far from being guilty



*T. Kendall to J. Pratt, 11 March 1815*

in the affair of the Boyde was doing a most honorable and humane action. He called the Seamen (10 in no.) out of the rigging with an intent to save them and . . . . . [sic] would have succeeded in his object had he not been opposed by Tippoohee and Taara who took them from him by force. The Natives of Wangaroa universally assert, that while 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 Tippona also appear very desirous to have their innocence established with the people of England. [f]

March 31<sup>st</sup> Arrived a "Canoe" from the River Thames, the people on board having killed and eaten three men and taken a woman and five female children as prisoners whom they intend to keep as slaves. The Head of one of the unfortunate victims has been exhibited in our settlement. The settlers entreated the natives to take it away. We think it our duty to express our concern at every thing which relates to their wars and cannibalism in the most public manner<sup>(a)</sup>

April 8<sup>th</sup> Attended a Mourning Ceremony. The relatives of five natives (who had been dead some time but whose bodies were now taken up for the purpose of preserving the bones) ~~were~~ assembled to mourn over them. The same shouting and crying were to be heard as on other occasions. The faces & breasts of the

*T. Kendall to J. Pratt, 11 March 1815*

Mourners were besmeared with blood. It is customary for the New Zealanders to take up their friends after death. A common persons bones are cleaned once. [f]

(a) There are many thousands who are astonished when they hear of men being sunk into such a state of depravity and degradation. But 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 his lot is far different than that of these poor creatures. There is no enormity of which human nature is not capable since the Fall of Man and it is owing to the merciful interposition of Divine Providence that there is not much more wretchedness to be seen in the world. [f]

The bones of a chief are taken up four or five different times and finally polished & brightened with oil and put into a basket. They are preserved ~~them~~ as sacred reliques ~~of their deceased relations~~. Children are brought to cry over the bones of their ancestors in order to perpetuate their memory. The manner in which the People of New Zealand take care of their dead is particularly disgusting. Three of the above mentioned persons had only been buried one month. The skull is exposed while the people are crying. They call it Atua.

I am sorry to observe that a few weeks after your departure a quarrel arose between the Chief Kurrokurro who accompanied us from Port Jackson and Okeda another Chief whose Territory is near Wangaroa which was attended with serious consequences. The people of Kurrokurro had while they were one day passing by the District of Okeda taken [sic] some potatoes from a Farm on Shore which the natives [f] resenting recourse was had to arms. One of Okeda's people was slain and buried in his own ground. A little time after this Okeda collected together his

*T. Kendall to J. Pratt, 11 March 1815*

people and coming to the Bay made a descent upon Mr Korokoro, ~~who being apprized of the design of his enemies had fled.~~ [sic] His property was destroyed and several Hogs in an adjacent Island belonging to Pommaree. The Colt which you presented to him was killed at the same time.

The New Zealanders will have wars amongst each other but I do not apprehend they will attempt to fight the settlers while we treat them well. Fighting is the principal Topic of their conversation they carry the idea of it into another [sic] world. 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. The place where departed spirits go to war is at the North Cape.

April 15. The remains of Duaterra and his wife were carried from Tippoona to Motoo Terra. Lamentation as usual. [f] On Wednesday April 19<sup>th</sup> Three Chiefs Taparee, Tamoengha and Kullokullo [sic] from Wangaroa with Fourteen War Canoes and about Three Hundred people visited our Settlement. Taparee was the man who saved the Woman and two 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 and his people visited the place where Duaterra died, they sung the Ode, and performed the usual military exercises. On the Thursday they all went over the Bay to Takooakaoa to cry over the Bones of one of the chiefs which had been taken away from Tippoona. At the time of their departure Taparee gave orders to his people to return a saw which had been stolen

*T. Kendall to J. Pratt, 11 March 1815*

during the night belonging to the Society. This was done altho' broken in several pieces. One of the War canoes measured 84 feet in length and contained 67 people.

[f]

Owing to their filthy habits and living so much upon Fern root the New Zealanders are very subject to cutaneous diseases, as Boils & c<sup>a</sup>. They are also frequently afflicted with violent head aches, bad eyes &c. I wish I understood medicine better as I think I could render many of them great assistance. As it is, I have many patients to whom I administer such medicines as they seem to be in want of. They are highly pleased whenever they find relief. They are very blamable in allowing their young women to visit our ships. Many of them contract diseases from our Seamen, and I am sorry to say ~~that~~ in some cases 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. [f]

Wednesday May 10. This Day we were visited by the Chiefs Tippoohee and Taara, who were concerned in the destruction of the Boyde. They with some of their Dependants had been absent Five months ~~from home~~ 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. George (Taara) 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.

*T. Kendall to J. Pratt, 11 March 1815*

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.

Sunday May 7. We were visited by Kangroha & Shunghee. They had brought with them a plentiful supply of potatoes &c. Shunghee wept bitterly when he saluted me. [f]

Sunday May 14<sup>th</sup>. Arrived the brig Endeavour, Capt<sup>n</sup> Powell from Port Jackson, which sailed again for Taheite on Thursday morning May 18 having obtained a supply of Pork fish & Potatoes for the use of the Ships Company. By the above Captain we were informed of the Active's being ready for sea when he left Port Jackson.

Wednesday May 17. Arrived the Active Captain Hanson with Provisions for the Settlement, and trade ~~for~~ to purchase a Cargo of Spars. By her I received Letters from Governor Macquarie, yourself, M<sup>r</sup> Hosking & other friends and heard of my two Daughters Susanna & Elizabeth being in good health 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. Went to Whitange in company with M<sup>r</sup> Hall where we met with the Chief Warrakkee and purchased of him a parcel of Land for the Society being

*T. Kendall to J. Pratt, 11 March 1815*

the most eligible Spot in the Bay of Islands for a Settlement. Warrakkee expressed, as several [f] other Native Chiefs had done his fears that the English should in a little time increase their Numbers, drive the Natives in to 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 many ~~to settle here.~~" When I was taking some refreshment I gave Warrakkee a little pork to eat which having taken betwixt his teeth, he made a long Oration and then spit it out again. This was a religious transaction. He endeavoured to convince me that by this conduct he intended to give no offence. He should eat with me by and by.

Arrived a Canoe from <sup>(a)</sup> Ahou aketae with some people of Ahoupay <sup>(a)</sup>. On Sunday May 21 some of them attended Divine Service in my House They were delighted with the Music & Singing. (a) The River Thames [f]

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. I can speak to them in their own tongue, as yet but very imperfectly. But when I in my incorrect way tell them of God who made the world, and of the Great Love of his Son Jesus Christ for Mankind they do not reject the account with abhorrence. I think a Minister of the Lord Jesus would be well treated by many. In a little time families may be supported her e at a trifling expence. The Society would do well to encourage more Christian Adventurers to embark for this Island. We are in want

*T. Kendall to J. Pratt, 11 March 1815*

of a person of Talent to assist in fixing the Language. I and my Colleagues sensible of our weakness call for help. We entertain the glad Idea that the time of these poor creatures deliverance is at hand. Before any other persons can arrive from England I have no doubt but through the Divine Blessing the Settlement will be established.

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

I remain

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

Your faithful Servant

Tho Kendall

Tippoona Bay of Islands

May 27 1815

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

&c

P.S. I omitted to notice that the Phoenix Captain Parker put in here for provisions Wood & Water on Friday March 3<sup>rd</sup> last—

Thursday June 1<sup>st</sup> Anchored on the other side of the Bay the Phoenix Capt<sup>n</sup> Parker which again put in here for Provisions, water & c<sup>a</sup>. The Natives of Tippoona hearing of Captain Parker's arrival and knowing him to have been concerned in

*T. Kendall to J. Pratt, 11 March 1815*

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 the 4<sup>th</sup> June. When he landed a considerable number of natives collected themselves together & when he landed two or three of the principal Natives surrounded him and ~~said to him in their broken English [sic]~~ pointing to the Island which had been destroyed [f] said in their broken English "See the Bay of Islands" "See the Bay of Islands". "See the Bay of Islands." The Captain was not at a loss to comprehend their meaning, nor indeed was I at all displeased at their conduct particularly 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, and the remainder flocked round the Door. When Prayers were over, I told them ~~that~~ Captain Parker, and the Captains of the Whalers had been told, that their late Chief Tippahee was the principal ringleader at the Destruction of the Boyde, and Ships Company. That he had been told lies. For Tippahee was a good man and the people of Tippona were good men and that Captain Parker now wished to make peace with them. He would not hurt them any more. The Natives addressing themselves to Captain Parker thro' their speaker for one of them could speak English tolerably well, told him how many Men, women and children had been killed, How many ~~had~~ balls passed thro their legs arms & c<sup>a</sup> of others and that Tippahee had seven Balls which passed thro his raiment one of



*T. Kendall to J. Pratt, 11 March 1815*

which wounded him but not mortally and that [f] all the rest of the Inhabitants swam for their lives and made their escape except nine women who being wounded & despairing of any mercy sat themselves down upon the Beach and were seen at daylight but not killed by the Sailors. ~~The Sailors having already plundered and set fire to the village and seeing the poor creatures wounded~~ [sic] The interpreter added that the Natives were now ready to make peace. Several of them upon this ran up and shook Captain Parker by the Hand. One of them offered to change coats with him in a jocular manner, and the Interpreter accompanied him on board his Ship, to whom he presented an axe and some other articles. The Settlers were much gratified with the above interview. The peaceable manner in which the Natives of Tippona represented their wrongs without any sudden bursts of passion and the readiness they (~~showed~~) manifested to make peace, has confirmed our good opinion of their friendship. And I have no doubt but it will be as truly gratifying to our religious friends to observe them making such a rapid progress towards Civilization. ~~Many of~~ Some of the Chiefs have declared that they do not intend in future to do any work upon the Sabbath Day.

[f]

We were supplied with some comforts from Capt<sup>n</sup> Parkers Ship. He also left a She goat and a Sow for the Settlement. My friend Toi signified his intention to accompany the Captain to England. His brother Kurrokurro wished him to take his wife with him. When I ~~ask'd him what~~ [sic] reminded him of the distressful nature

*T. Kendall to J. Pratt, 11 March 1815*

of her situation should her husband die at a great distance from home, he replied it would be a good thing for her to "hang herself" according to the custom of the New Zealanders.

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 our Letters from M<sup>r</sup> Pratt, M<sup>r</sup> Marsden and some other friends at Port Jackson.

16 June Friday died after a short illness Tara Rakoo the Brother of the late Tippahee. The Natives were busy on the Sunday in mourning round him and cutting themselves after their manner until blood gushed out. M<sup>rs</sup> Kendall and I took a walk in the afternoon to see them. The Corpse was decorated with feathers as usual. What poor creatures men are without the consolations of the Gospel in the time of trouble. [f]

Monday and Tuesday June 19 & 20. ~~Arrived~~ Some Strangers visited us from the other side of the Island and from other parts amongst whom was a native of the Marquesas who was acquainted with M<sup>r</sup> Crook of Sydney. They brought with them moka in abundance, Hogs &c and departed well satisfied with their respective bargains having obtained Axes &c—

On Tuesday July 11<sup>th</sup> Sailed the Active for Port Jackson having obtained a Cargo of Spars, Flax &c. The Chiefs Takoee, Whittohee and some other Natives embarked in her—

*T. Kendall to J. Pratt, 11 March 1815*

I have sent per the Active Letters to the Society, Governor Macquarie, Mr Woodd, Mrs Quickfall, Mr Hunt, Mr Myers, Mr Marsden, Mr Hassall, Mr Crook, Mr Hoskins, Mr Oakes, Mr Eyre, Mr Luttrell, Mr Cowper, Mr Nicholas, S & E Kendall, 1 Mat to Mr Woodd, 1 to Mrs Quickfall, 1 to Mr Cowper Box & c to Mr Pratt.

The two Prisoners Rogers & Jones returned to the Settlement (9 A.M) [f]

A few days before the departure of the Brig Active died my aged and much respected friend Kangroha. I have to regret the loss of this chief who as I have before mentioned has been always our friend and possessed such great influence amongst his countrymen. He was likewise a man of great activity and industry and his loss will be very much felt amongst his people on this account. I am sorry I had not an opportunity to pay him a visit during his illness. I am told Shunghee was quite overwhelmed with sorrow. He attempted to hang himself twice but was providentially prevented.

Monday July 17. I paid a visit to my friends the Natives of Tippona. A Woman had caught a violent cold which caused an inflammation in her Eyes. Her face and neck was very much swollen indeed and she was given up for lost. I am happy to say that by applying blisters &c she has been restored to health.

Tuesday. 18. A Native came to me who was apparently in a deep decline. He also had caught a violent [f] cold and had not taken care of himself. The Natives are not in the least aware of the real causes of their diseases. They ~~call~~ ascribe every thing to Atua that gives them pain. The deluded man said Atua was within him eating

*T. Kendall to J. Pratt, 11 March 1815*

his vitals. He seemed not at all sensible of the evil consequences of drinking cold water when in a raging fever. I gave him such things to take as I thought most suitable.

Friday 21<sup>st</sup> I visited a Man named Tacohi moode who I was informed was near the point of death. He was tabooed and attended by two priests and some other friends who notwithstanding the Tabboo let me see him. He appeared to be very much alarmed under the apprehension that the reptile God was within him and that he would soon die. I endeavoured to quiet his fears as well as I was able by ~~telling him in my imperfect manner~~ [sic] I proved or attempted to prove the gross mistake he was under with respect to the Deity being within him. I told him that all men had offended the Great Atua and he had said that All men must die. I then told him that tho all men died yet the Great [f] Atua gave his Son Jesus Christ and those who believe that and pray to him their "Spirits" would live and be happy. I do not think he could understand what I said being quite a new subject to him, but it is best to declare my errand as well as I can trusting as I do that that same dear Saviour will either enable me or some one after me to speak concerning Him in a clearer manner. I ordered some Sago, and Tea to be given to the Man who had been without food for three days after taking which he appeared a little revived.

Saturday 22<sup>nd</sup>. As I was passing through the village I was requested by some natives to visit a boy about 13 or 14 years of age who appeared to be in a consumption. He had caught a violent cold which settled upon his Lungs. I

*T. Kendall to J. Pratt, 11 March 1815*

ordered him to come down to my house & gave him some food and medicine. In a little time he recovered –

Sunday 23 I and Mrs Kendall took a walk in the afternoon to see the people mourning for Tawhimooode who died [f] early in the morning. The Corpse was placed in an upright posture as is usual. The face had been oiled in order to make the marks of the tattooing clear, the hair had been cut and was neatly tied up and ornamented with feathers. As the people came near to cry they kneeled down in front of the dead body. They then commenced the usual battle cry, cutting their persons and speaking to the deceased. I have no doubt in my own mind but the New Zealanders worship the dead. If they do not, they do not appear to have any worship amongst them at all. The lungs of the deceased were affected yet I think he might have lived much longer if proper care had been taken of him. When I visited him he was in a warm hut and a fire was near him. He came out to eat his victuals as he durst not eat in the house. Atua would kill him immediately. The weather was cold; and he hastened his death [f] by drinking cold water.

Monday 24 July. I was invited to visit my friend Warree who had been ill some months. He was in a rapid decline, coughing and spitting very much. He too was tabbood but he wished me to speak to him, and he ventured to take hold of my hand. He said he was very much afraid Atua would kill him. I endeavoured to explain to him that there was one great Atua who made the Universe. I could tell him in his own Language that all men had offended this Great Atua and therefore

*T. Kendall to J. Pratt, 11 March 1815*

all men died. That I should soon die myself as well as him, but that the Great Atua had so great love for men that he sent his Son Jesus Christ to save their souls. It was for this reason that I and my colleagues spake so much about Jesus Christ. He loved us and if we loved him we need never be afraid to die. I added that Jesus Christ lived once upon earth, That he rose from the dead the third day after his death, and [f] that he is now in Heaven, where he will receive the spirits of them who love him as soon as they die. I also endeavoured ~~also~~ to convince him of the absurdity of one Eye becoming a Star in the Heavens and the other assuming a human shape & fighting at a certain place at the North Cape. Warree listened with attention to all I said, but could not overcome the prejudices that were rivetted in his mind. A Priest came near us after we had finished our conversation to whom Warree ~~repeated~~ recited what he had just heard from me.

Sunday 30 July. In the morning I went to see some of my friends the Natives who were crying over ~~three dead~~ the corpses of three relations who had just departed this life. In the afternoon I visited a sick person who was very near the point of death. I gave him some medicine but it was too late, he died early on Monday morning. [f]

In the winter season I am informed the Natives die very fast. Many of them are actually starved to death, but they do not appear to be at all aware of the cause. Their superstition tends greatly to encrease their mortality. The Climate is very moist and by exposing themselves to the weather they frequently catch cold. They

*T. Kendall to J. Pratt, 11 March 1815*

never eat in their houses, neither do they sleep in them after they find themselves ill. In stead of endeavouring to promote a perspiration by keeping themselves warm, they check it by sleeping in the open air and drinking cold water.

August 18<sup>th</sup> I went up the River about 12 Miles to sow some wheat for my friends Shunghee and Tairee.

August 21 – I went up the River about 6 miles to sow some wheat for my friend Shourakkee.

August 28. I went up the River about 12 Miles to sow some wheat for Whidooa, Taho, & Rewa. [f]

31 August. Returned to the Bay the Brig Trial Capt<sup>n</sup> Hovel & the Schooner Brothers Capt<sup>n</sup> Burnett. Captain Hovel states that on Sunday the 20<sup>th</sup> Inst. an Attempt was made by the Natives at Mercury Bay to take both the Vessels. He has favored me with the perusal of a Letter to Messrs Lord and Blaxcell of Sydney the owners of which the following is a copy –

Gentlemen

The following Letter is the particulars of what transpired on board the Brig Trial under my command on the afternoon of the 20<sup>th</sup> August 1815 at Trials Harbour New Zealand Lat 36 40S Longitude 175 49 East.

At 12.30 P.M. light Breezes and fine clear pleasant weather. – I particularly remarked a number of Canoes along side both Vessels but from the friendly terms we were on with the Natives and the two chiefs who had constant excess [sic] to

*T. Kendall to J. Pratt, 11 March 1815*

boath Vessels I thought I had no reason [f] to be under any apprehensions of the safety of them boath but allowed their people to remain outside along the Boarding Nettings without taking any notice but while the people were below at dinner I received a very severe blow in the back of the Neck by a short club from one of the chiefs while making up the Matts on the Quarter deck with the other chief Narraro. I by chance escaped the second blow by making my way down the forecastle hatch. At this time they had got command of the Upper deck as also a few had got between decks, which were soon despatched by the people having their Muskets in readiness and we again had all clear below fore and aft. It was then a moment of consideration how to guard and protect ourselves and prevent them making a rush upon us. I first placed one man at each corner of the Main Hatch with Muskets by that means we cleared every [f] part of the main deck and drove them aft finding them so numerous on the Quarter Deck I gave directions to fire through the Skylight with two muskets at once which did so much execution and put them to so much alarm that it drove them forward and gave us another excellent chance at the main Hatchway. It was at this time they were put to their greatest stand but on the arrival of Jacky Waddee a Native I had shipped at the Bay of Islands and deserted from me when I was last here gave directions to cut both cables and hawl the ship on Shore which was done accordingly and again returned to the decks but kept themselves close in the Long Boat as she stood in her chocks finding it impossible to remove them from that situation from any hatch I desired



*T. Kendall to J. Pratt, 11 March 1815*

the people to fire through the bottom of the Boat as standing over the main [f] Hatch and seven shots drove them from the Ship entirely and we again got command of her but found ourselves and the Schooner Brothers laying on Shore and within half a cables length from us. The Natives had still got possession of her but a few rounds from our Muskets & Swivels soon cleared her decks and Mr Burnett with three of his Men again made their appearance both Vessels then kept up a constant firing at the Natives in the Water which were very numerous and from the Manner our Guns were loaded I was confident a great number lost their lives exclusive of what was killed on board us as near as I can judge was from twenty to twenty five and the time they had the Vessels in charge was about four Hours. I hailed Capt<sup>n</sup> Burnett and found like ourselves both cables were cut he therefore got out three Pigs of Ballast which Hawled us both off the Ground and held us until we got the end of our [f] of our [sic] cables. At 5 P.M. saw the three men belonging to us and one belonging to the Brothers coming along the Beach who was on shore on liberty with three muskets.

Midnight light Breezes and fine clear weather. At 7 A.M. got the small Bower anchors. At 9 buried the dead bodies. At 10 sent a party of men on shore to destroy the Town and canoes. At Noon the People returned with two Pigs having destroyed the principal part of the Town and Canoes with fire. At 2 P.M. the People went on shore again and set fire to the remainder part of the Town, Canoes,

*T. Kendall to J. Pratt, 11 March 1815*

Nets and all their food and returned with one large Pig and two small ones – fresh Gales with rain. Midnight hard Northerly Gales with heavy rain.

I cannot conclude these 30 hours remarks without returning thanks to the Almighty God for delivering us from the hands of a set of the most desperate Cannibals whose [f] numbers would not have been less than one thousand men employed at both Vessels. I have also to return my most hearty thanks to my noble little Ships Company who at all times obeyed any orders I gave them and acted with that coolness as is natural and generally observed in Englishmen.

I have therefore to hope Gentlemen you will make them some compensation for the loss of their clothes &c when the Brig returns to Port Jackson again.

I remain Gentlemen

W.W. H—

The following is a List of killed and wounded as also of Articles lost.

Brig Trial

Brothers

Matthew Jackson

Tetia a Pomata man ) killed

Matthew Jackson )Killed

J<sup>no</sup> ONeal )Killed

Tetia a Pomataman )

Tho<sup>s</sup> Hoyn)

Christopher Harper Wounded

Capt Burnett) Wounded

MS. 55/23

*T. Kendall to J. Pratt, 11 March 1815*

W. Morgan )

Jas Niardin Missing [f]

Articles lost

Whale Boat 4 oars and Boat hook

3 Muskets 2 Cutlasses 1 Bayonet 1 Pouch & Cartridges

3 Boarding Poles & 1 Harpoon

36 Matts & a Quantity of Flax

8 Signal Flags. All the cooking utensils

150 lbs iron & some Armourers tools

1 Axe A quantity of Beads & other Trade

Most of the Plates & dishes & Binnacle Lamp

Mon. 26 Sep<sup>r</sup> To take Notice in my Letter to the Society of the following particulars.

1. The distressed condition of the Natives in the winter and the great mortality.
2. The greater population towards the South.

Heena matte Horo. Queen of a large interior district on the other side of the Thames.

3. Embalming the dead and putting the Corpses in a Box.
4. The Murder of Infants & suicide of Parents on the death of their partners. [f]
5. The moisture of the Climate

20 Sep<sup>r</sup> 1815 Arrived the Active Capt<sup>n</sup> Hanson— The Natives all well on their return.

*T. Kendall to J. Pratt, 11 March 1815*

Oct<sup>r</sup> 4<sup>th</sup> Sailed the brig Trial for Otaheite and the Schooner Brothers for Port Jackson.

Oct<sup>r</sup> 31<sup>st</sup> Thursday. Sailed the Brig Active for Port Jackson. The Chiefs Wevea, M<sup>r</sup> Bemroe, & An<sup>r</sup> on board. M<sup>rs</sup> Hanson & Tho<sup>s</sup>.

30<sup>th</sup> Agreed to pay the Carpenter Six pounds sterling per month for building one House for M<sup>r</sup> King one D<sup>o</sup> for myself and a School House —

Wednesday 1 Nov<sup>r</sup> Employed in instructing the Children and preparing timber for my house.

Thursday 2 Nov. Employed as above.

Friday — 3 Employed as usual

Saturday 4 — Employed as usual — Natives assisting to level the Ground<sup>d</sup> [sic] for House and School. Sunday — 5 The Active returned in to the Bay.

Monday 6. Natives & Self employed as on Saturday. [f]

Tuesday 9<sup>th</sup> Nov<sup>r</sup> Employed in making a fence & instructing children. Natives levelling ground.

Wednesday 8. The Active again took her departure for Port Jackson. Natives and self employed as before.

Thursday 9. The Natives & self employed as before.

Friday — 10. Employed in preparing Timber for House.

Saturday — 11 D<sup>o</sup> D<sup>o</sup> — Arrived on the 10<sup>th</sup> the Phoenix Capt<sup>n</sup> Parker on board.

Sunday — 12 Sailed the Phoenix for the East Cape.

*T. Kendall to J. Pratt, 11 March 1815*

Monday. 13 Employed in preparing timber –

Tuesday – 14 Employed in D<sup>o</sup> Shergold & Campbell assisting in laying foundation & Erecting frame of House.

Wednesday 15 Employed in D<sup>o</sup> Hall the Smith assisting to erect the House –

Thursday 16. Arrived Shunghee, Tamorengha Shourakka – Okeda – Taire & about 60 others. [f]

Friday 17. Employed with M<sup>r</sup> Hall in Erecting my House.

Saturday 18 Employed as above

Monday 20- Employed with Mess<sup>rs</sup> Walter Hall, Shergold & Campbell in erecting the rafters for the roof of my House. Shergold & Campbell about 2 Hours – Hall – 6 Hrs.

Tuesday 21. Employed with Walter Hall & Stockwell in erecting House and fence –

Wednesday 22. Arrived the Cretan Captain Moore and the Phoenix Capt<sup>n</sup> Parker returned – Employed with W. Hall as usual –

Thursday 23 – Employed with W Hall as usual –

Friday 23 – D[itt]<sup>o</sup> D[itt]<sup>o</sup>

Saturday 25. Went on board the Whalers and also paid a visit to some Natives who were just arrived from the River Thames and presented two Axes to two Chiefs. The people went under the name of Na te Maddoo. [f]

Monday 27<sup>th</sup> Nov<sup>r</sup>. Instruct<sup>s</sup> children.

*T. Kendall to J. Pratt, 11 March 1815*

Wednesday 29 Employ<sup>d</sup> with Walter Hall in erecting House –

Thursday 30. M<sup>r</sup> Hunt the chief Mate of the Phoenix Whaler and a boats crew broke into my house – Sailed in the Evening the Phoenix & Cretan.

Saturday 2<sup>nd</sup> Dec<sup>r</sup> Went to see Kowheetee. His fathers name is Tatoodee – His Mothers name is Wakkadoodoo –

Wednesday 6<sup>th</sup> Dec. Walter Hall employed in preparing timber for my House –

Friday – 8 Arrived a party of Natives from Wangaroa, with 1 Cannon & 2 old muskets –

The Chiefs name Ra –

Monday – 11<sup>th</sup> Went to see M<sup>r</sup> Hall at Whitange

Tuesday 12 Arrived George from Wangaroa with two Iron knees & 1 Tin plate –

Wednesday & Thursday 13 & 14 Seeking the Iron Pot in the Bay – Nothing done by the Sawyers these 3 weeks Campbell & c<sup>a</sup> [f]

Friday 15 – George departed for Wangaroa –

A Letter to M<sup>r</sup> King

Dec<sup>r</sup> 21. 1815

Sir

As I perceive you are very much hurt in your mind, and judging it to be highly important that every possible concession ought to be made in order to promote peace, I again address you by Letter and have to request you will also write to me your own thoughts and tell me plainly what it is that I can do to satisfy your

*T. Kendall to J. Pratt, 11 March 1815*

wishes, or what have I done to displease you. I ~~have raised the~~ hope that both you and I are better acquainted with the genius of the Gospel than to be governed after any difference of opinion [that] may arise by the maxims of the world. I have before warned you that Satan is very ready to divide us, and overthrow [f] if he can our feeble attempt to prepare the way for the introduction of the Gospel at New Zealand. We were well altho' it appeared not sufficiently caution'd of this, before we left England, and also by His Excellency Governor Macquarie. And [words crossed out] notwithstanding the great distance we are placed from those Masters who sent us out we have upon their records the most wholesome advice and exactly suitable to our case. In the address of Mr Scott to Mess<sup>rs</sup> Wilhelm & Klein which you will find in the Report of the Honorable Committee for the year 1812 page 493. He observes "Remember, remember I say "that Satan's Grand Object is to divide those who seek the Subversion of his "Kingdom. [f] "Be fully and constantly aware of this, and resolutely and "pertinaciously oppose this his grand object. Endeavour to stand in one Spirit "with one mind striving together for the faith of the Gospel. Love one another "and marvel not if the world hates you & ca." We cannot attend too much to such advice, and altho it is often times a grief to me that I feel it a difficult thing to put it in practice, it requires more than human strength to check the corrupt risings of human nature. Yet it would be a wise thing for us to make the trial in dependance upon help from above.

*T. Kendall to J. Pratt, 11 March 1815*

Mr Hall and you, and myself with our families left our Native home. Our profession and errand were great. We were followed by many prayers of the faithful. How would it grieve them to hear of any [f] serious disputes arising amongst us to obstruct our progressive advancement after a good beginning. The Eye of that Glorious Saviour whose Servants we in an especial manner profess to be is also upon us. In his last fervent prayer he intreated the Father to preserve his Apostles in unity and truth. With what complacency must he behold those that are engaged in the enlargement of His Kingdom when they dwell in mutual Love.

I trust you will admit the Necessity of the above observations. To men professing Godliness it is right to explain in christian terms. We can never expect to be right with haters of religion.

You have sent me word by my child that you will make shoes for my family [f] provided I will supply you with trade. Now I must beg to explain to you once more that I never have kept trade from you. The last trade which was made was made for you. I seldom or never have trade by me. I have had none in my possession for some days past, neither has the Smith made any.

I am anxious to convince you that I have nothing to do with your quarrel with Walter Hall. You will recollect that I and you and Mr Hall in our first consultation about trade determined to meet every Saturday and write out an order for Hall for the coming week. I wish you therefore to write out an order for what you may



*T. Kendall to J. Pratt, 11 March 1815*

want as recommended by Mr [f] Marsden, and demand the Smiths reasons in writing if he refuses to execute it. You can then transmit the same to Mr Marsden.

Whenever any trade is made for me and I have any by me, I shall be willing to let you have a part. And I am willing to spare any thing else which you stand in need of, notwithstanding any thing of an unpleasant nature which may have passed between you & me.

I am Sir

Your obe[dien]<sup>t</sup> Serv[ant]

Tho[mas] K[endall]

Mr Jno King

No answer

Saturday 23 Arrived Tipoohee and a party of Natives from Cape Brett & proceeded to Wayrooa on Tuesday 26.

Tuesday 26 Mr Hall paid me a visit –

Wednesday 27. Paid Mr Hall a visit. Mrs Kendall & our 3 Children in Company – [f]

Dec[ember] 29 1815

Sir,

There being now timber sufficient for every present purpose upon the Settlement you can if you think proper select a Log to be sawn when the present one comes off the Pit for flooring for your House, and so on alternately until you have enough.

*T. Kendall to J. Pratt, 11 March 1815*

Altho you have given me no answer to my Letter of the 21<sup>st</sup> Instant, yet I still think it my duty to remind you that I and M<sup>rs</sup> Kendall are sincerely desirous to drop all personal discord with you and M<sup>rs</sup> King. I cannot bear the thought of uniting in Public Worship another Lords Day while there is any thing unpleasant remaining upon our minds that is calculated to offend the Supreme object of our Devotions.

I am Sir

Your Obed[ien]<sup>t</sup> Serv[ant]

Tho[mas] Kendall [f]

1816

Jany 2 Sent for M<sup>r</sup> King in order to propose some questions to him respecting the conduct of the Mate and boats crew of the Phoenix on Thursday Nov. 30. M<sup>r</sup> King refused to give any answer respecting the business, said he had burnt the Statement which he had given a few days ago and which I had delivered to him to copy.

The substance of M<sup>r</sup> King's observation was originally this. He Heard the noise at the door of my House to which he immediately repaired. He heard M<sup>r</sup> Hunt's abusive language & his threats to pull down my House – And he further stated that while M<sup>r</sup> Hunt was in the house of the said M<sup>r</sup> King he heard him say he would come to me & have satisfaction [f]

The carpenter making window frames & Door casing for my House five Days –

*T. Kendall to J. Pratt, 11 March 1815*

Janry 3. Stockwell commenced sawing timber.

Janry 6. Carpenter at work  $\frac{1}{2}$  a day –

The people of Whitange came to this place in 3 canoes to demand the two surviving wives of the late Duaterra and the wife of Tara rakoo – One of the wives of the former had lately transgressed the Laws of her Country by marrying a young man.

Gunna two days without victuals being tabooed on acct of Koomara

Applied a blister to Warree's stomach and gave him a gentle purge – which relieved him considerably.

Janry 7 – Arrived the Ship Catharine Capt Graham at Korrokorro's place [f]

[Two lines crossed out]

Sir,

As you have thought proper to burn my Official Papers as a Magistrate which were entrusted to your care according to your own acknowledgement and refuse to come to terms of reconciliation, treating the most conciliatory Letters with silent contempt, I take this opportunity to acquaint you thence M<sup>r</sup> Marsden and the Secretary of the Church Missionary Society will be informed that all communication between you and me as Missionary Settlers have ceased from this date except such as are absolutely [f] necessary on account of the particular circumstances in which we are placed.

I am, Sir,

MS. 55/23

*T. Kendall to J. Pratt, 11 March 1815*

Your obed<sup>t</sup> Servant

Tho. Kendall

Bay of Islands Jany 7. 1815

To M<sup>r</sup> John King

NB Since I wrote the above M<sup>r</sup> & M<sup>rs</sup> King have not been so personal.

Jan. 17 1805

Mem<sup>adn</sup> I send my papers to M<sup>r</sup> Pratt as they first written, knowing he will excuse the defects, as one copy has been sent some time ago & M<sup>r</sup> K has not now time to transcribe the above, or to enter any particular observations