

*Particulars of Samuel Marsden's fifth [sixth] voyage to New Zealand, 1830, and
Observations on his fourth visit, written in 1836.*

(Mem: — For particulars of fourth Voyage side page 69.)

_____Particulars_____

Of the ~~fifth~~ [sixth] Voyage of the
Rev: Sam^l. Marsden, to New
Zealand, in the year 1830. —

Having obtained leave of absence from His Excellency the Governor, I embarked, on the 16th Feb^y 1830, on board the Elizabeth for the Bay of islands with one of my daughters. We had no sooner cleared the Heads of Port Jackson, that a heavy gale set in from the Southward which soon raised a high sea. I immediately became very sick, and continued so the following day, when the wind shifted to the South East. From that time we met with contrary winds, and a head sea; with the exception of a few hours, until Thursday the 28th, when we saw land to the Southward of Cape Maria Van Dieman, and on Friday Morning we reached it, and sailed close in with the land, until we passed the Cape, on sounding which the wind [f] was against us, and we bore away up Sandy Bay, working to windward all the night.

Sunday the 7th was a most beautiful day. The sea was smooth and a very light wind, and the scene around us was very interesting, as we were amongst the Islands of Knuckle Point. Fur canoes came off from the Islands, with an abundance of fish. We were now at anchor. The Natives urged us much to go on shore, and promised to supply us with plenty of fish, potatoes, and hogs;

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but we declined their friendly offer. The chief gave me much information relative to many of the Inhabitants whom I had formerly known. I performed Divine Service, and have seldom spent a more pleasant Sabbath day at Sea.

Monday the 8th. The wind became fair, when we weighed anchor, and proceeded on our Voyage, and passing Wangaroa we saw the Heads of the Bay of Islands, and in the Evening anchored opposite to the neighbouring Settlement Paihia. The Missionaries had heard a few days before that I might be expected.

As soon as the vessel appeared in sight, the Rev^{ds} William Williams & Brown came off to meet us in one Boat, and the Rev. Henry Williams in another. It afforded us much mutual satisfaction [f] to meet once again in this heathen land of darkness, ignorance, and cruelty! They all expressed their joy on my arriving at that critical moment, as they were in grater agitation and alarm, than they had ever been before at any period of their residence in New Zealand.

They informed me that there was open war amongst the Natives at the Bay, and that a battle had been fought on the 6th Inst. in which it was stated that seventy had been killed or wounded, and that Messengers had been sent in all directions, by the Chiefs of the contending parties to collect their friends, and that on their arrival the contest would be renewed; and they could not tell what might be the fatal consequences both to the Mission and the Natives.

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On my landing at Paihia, I found a number of the Natives who had fled to the Missionary Settlement for refuge, and some of the wounded who had been carried from the field of battle to have their wounds dressed by the Rev^d W^m Williams. From the information I received, there were about 1400 Natives engaged in the contest on the South side of the Harbour. The following statement contains the particulars of the quarrel as far as I was able to learn from the Natives, the Missionaries, and the [f] Masters of the seven ships which were then in the Harbour.

It was stated that M^r Brind, Master of one of the whalers, had two young women on board his vessel, daughters of two of the principal Chiefs, Rewa and the late Shunghee. There was also another young woman sister of Wirrepoka who was said to cohabit with one of the men on board. These three were all women of rank. Some difference occurred between them, and the wife and daughter of the head Chief, Kevi Kevi, who resided on that side of the Bay in which the Shipping were anchored. It appeared that Kevi Kevi's wife had in this quarrel torn some of the hair off the head of Shunghee's daughter, and burnt it – which was one of the greatest insults which could be offered to the young woman, according to their superstitious notions. This was the account the young woman gave me. M^r Brind interfered in behalf of the two young women, his favorites; and they sent information to their friends of the differences that had arisen. Rewa and Wierrepoka, immediately took up the quarrel, one in behalf of his daughter and the other on behalf of

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his sister. They met at Kororarika, the place where Kevi Kevi lived, to enquire into the cause of these serious differences. The latter had heard of their intention and [f] prepared to meet them. This took place on the 23rd of Feb^y, and Rewa and Wierepoka settled their dispute with Kevi Kevi, but the quarrel between Shunghee's daughter, and the wife of Kevi Kevi was not settled. Oneroa, who is the head of Sunghee's tribe, and her brother Hari – Hungi had not yet arrived.

Rewa, Wierepoka, and Kevi Kevi, considered M^r Brind as the sole cause of the quarrel. It was stated that the latter wanted the Natives to kill Kevi Kevi, some of whose allies had already come to protect him, in case any violence should be attempted either upon him or his people. M^r Brind had at that time a hundred bushels of Potatoes upon the beach, and as a satisfaction for the disturbances he had created, the Natives seized them, which greatly incensed M^r Brind, and he told the Natives that if they did not kill Kevi-Kevi, he would do so himself. There were several whaling ships then in the bay, which had put in for supplies. I was informed that M^r Brind had written to the Masters of the whalers, informing them that he thought it necessary that they should bring their Ships as near to the Shore as they could – hoist their Colours – and fore upon the Natives. Though much alarmed they all declined to adopt M^r Brind's directions; when he immediately [f] weighed anchor, and sailed. His ship, the Conway, was a large one mounting 14 guns. The Natives soon

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heard that M^r Brind had solicited the whalers to fire upon them, and they immediately stopped all supplies. On the 9th of March shortly after M^r Brind had sailed the Chief Oneroa arrived with his tribe and some of his allies, to avenge the insult which had been offered to the young woman, whose hair Kevi Kevi's wife had torn off her head and burnt. Kevi Kevi, had assembled his friends in case he should be compelled to have recourse to arms. On a former occasion Kevi Kevi's wife had given great offence to Oruroa and his tribe. She is a woman of high rank, and a very proud spirit – a Native of the River Thames. Her feelings had also been before excited by some reproaches cast upon her and her tribe by Oruroa's tribe. She had told them that the Natives of the Thames would fight and conquer them, and afterwards make slaves of them; and they should carry their firewood upon their shoulders, heat their ovens, and cook their provisions, which language had given great offence to Oruroa and his tribe.

On the Evening of the 5th March the day be came to Kororarika, he and his party went over the adjoining [f] hills, and early the next morning they all returned with a bundle of firewood upon their shoulders and their guns in their hands, and proceeded to Kevi Kevi's residence, and told him and his wife that they had brought the firewood, as their slaves, and laid it down. This was intended as an insult to Kevi Kevi and his tribe. After some conversation they returned, when one of Kevi Kevi's men fired a musket, and killed a young women belonging to Oruroa's party. They then all flew to

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arms. After some time Oruroa's party gave way leaving on the beach about twenty killed and wounded on both sides. In this conflict six chiefs were killed, among whom was the late Shunghee's brother and the brother of George of Wangaroa. When the firing had ceased on both sides, Oruroa returned with his party and took up the dead and wounded of their friends, and carried their bodies with them, but left their dead slaves on the beach where they had fallen, and Kevi Kevi as the victor. When the action began, M^r Dean, Master of the Elizabeth Whaler, was on shore with his boat. The wife and daughter of Kevi Kevi ran to M^r Dean's boat in order to escape on board the Elizabeth leaving M^r Dean on Shore in great danger. The Natives on seeing the wife and daughter [f] escaping in the whaleboat, fired and killed the daughter, while the mother got safe on board. Some of the Whalers had loaded their guns, and were ready to fire upon the Natives with canister shot, in case they should attack those Natives who were on board, as the ships were within gun shot of the shore. M^r Davis, one of the Missionaries, was on board the Sovereign whose guns were in readiness, and intreated the Captain not to use them unless absolute necessity should oblige him for the protection of the ship. The Masters of the whalers were very much agitated, and scarcely knew how to act. They all accused Capt. Brind as the author of the misery occasioned by this disturbance.

On Sunday Morning, the 7th, at the advice of an old Chief, Warerewee,— Kevi Kevi also left Kororarika and came over with his people to Paihia, the

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Missionary Station. Warrereewe was convinced that Kevi Kevi could not defend himself against Oruroa, when he renewed his attack upon him. Kevi Kevi wished to fortify himself near the Missionary station. To this the Missionaries could not consent, as it would have exposed them to too imminent danger. At length it was finally determined that [f] Kevi Kevi should take up his station at the junction of the Kowa Kowa and Wykaddee Rivers; a point strongly fortified by nature about four miles above the Mission Station. As soon as this was agreed upon Kevi Kevi moved with his peoples to his station, and began immediately to prepare for his defence against Oruroa when he should return. Both parties now dispatched Messengers in all directions to collect their friends and allies. The Missionaries were at this time in the utmost anxiety, as they could not conjecture as to the issue of the war.

They had received information a few days before, by the Schooner "New Zealander" which had arrived at Hokianga that I was on my passage. On the 8th of March two days after the battle, I entered the Harbour, and in the Evening anchored opposite to the Missionary Station. Two boats came to meet the Elizabeth, before she anchored, in which were the Rev^{ds} Henry & William Williams & Brown. I met the brethren with much satisfaction and joy. They expressed how much they were gratified that I had visited them at that particular time of danger and trial, as they were then in greater peril than at any former time. They informed me of the bloody contest that had taken place

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two days before on the [f] [1830] opposite Shore— that numbers had fled to them for protection, and were now within their enclosures, as well as the wounded who had been brought to have their wounds dressed. They also added that some thousands were expected to assemble from various parts of the Island, in two or three days, as the war—tribes had been summoned to attend their Chiefs. They hoped that my arrival would bring about a reconciliation and restore peace before these auxiliaries could arrive. Soon after I had landed, some of the Chiefs came and related to me what had taken place, and what was likely to happen; and requested that I would on the following Morning visit the Camps of the two contending Chiefs Kevi Kevi & Oruroa, and see if a reconciliation could not [be] effected before the arrival of the war parties; adding that no time was to be lost in accomplishing this object. To this proposal I readily assented, and promised to visit them both on the next day. Early on [March 9] Tuesday Morning the 9th the Rev^d H^y Williams and myself proceeded on our Mission. We first visited the Camp of Kevi Kevi distant about four miles from Oruroa's, and we were received with great cordiality by him and all [f] [1830 March 9] the other Chiefs who were assembled in the Camp. I here met with many Chiefs from distant parts of New Zealand with whom I had been formerly acquainted They all expressed their gratification at our meeting again. After conversing upon different matters, the Rev. H. Williams entered upon the subject of our mission. He stated to them the evils of war and more particularly of a civil war, in which

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they were then engaged. We then endeavoured to impress upon them, that they were not fighting for the protection of their lives and property, but they were merely killing each other, in which contest some of them lost their dearest friends. They listened to us with great attention, and several of them replied to our arguments. They repeated the original cause of the war, and laid the entire blame upon Captⁿ Brind, condemning his conduct very much, & observed that they regretted the distressing calamities that had taken place, and were desirous that the differences should be settled, but that it was impossible for them to do so amicably without the consent of their friends, who had not yet arrived as some of their relatives had been killed in the late action. At the same time they wished that we would use [f] [Hoken - 1830 March 9] our influence with Oruroa and his Chiefs in order to prevent any more bloodshed. Having thus publicly ascertained the sentiments of Kevi Kevi and his party we proceeded immediately to the Camp of Oruroa. On our landing we joined the assembly of the Chiefs. I was well acquainted with their leaders, and after the first salutations were over we entered upon the subject of our visit. In all our conversations with the Chiefs of both parties, they argued that we were answerable for the lives of those who had fallen in the battle, as the war had been occasioned by the misconduct of one of the Masters of an English vessel— M^f Brind. They wished to know what satisfaction we would give them for the loss of their friends who had been killed. We replied it was not in our power to give them any satisfaction,

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though we lamented what had taken place, and condemned the conduct of Captain Brind. We then informed Oruroa and the Chiefs who were with him that we had had an interview with Kevi Kevi and his tribes, and that we were authorized by them to state that they were willing to come to some negotiation for peace, and wished that [f] [1830 March 9] we would facilitate the settlement of their differences. This information was agreeably received, excepting by a few who were anxious for war. One Chief gave us private information that a large body of armed men had arrived, and were then on the island of Motoroa about five miles distant, and that it was their intention to proceed by night and attack Kevi Kevi by surprize in his Camp; and requested tht we would lose no time in proceeding to Motoroa in order to avert this design. Having been thus privately informed, we stated to Oruroa our wish to be introduced to the Chiefs and their men who were assembled at Motoroa, and requested that two of his Chiefs might accompany us for that purpose. Tetore, & Towreta, two of the principal Chiefs agreed to go with us. When we arrived at Motoroa, we found the beach covered with war Canoes, and a very large concourse of armed Men. The Assembly was crowded. Here also I met with many Chiefs with whom I had formerly been acquainted in my journeys through the interior of the Country, and who were glad to see me again. After some trivial conversation upon various subjects, The Rev^d Henry Williams stated the object of our visit, and they all [f] [1830 March 9] heard us with the greatest attention. Many of the Chiefs replied in turn, &

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some of them spoke with considerable force, and dignity in their address, & their orations continued for some hours. Some were for war, and others for peace. We remained until night closed upon us, pleading for a reconciliation. Though we had devoted the whole day we were happy to find at the end that we had some prospect of success; as it was finally agreed that we should proceed the next morning to Oruroa and report to him what had taken place at Motoroa. We returned home about 9 o'Clock in [10th] the Evening; and the next morning as soon as day dawned, a Chief named Timmaranga, knocked at my bed room window, and requested to see me immediately. He had just arrived with his tribe from Tiamhi. When I got up, he told me that he and his men were come to join the people at Kowa Kowa, to support Kevi Kevi against Oruroa and his tribes. Timmaranga had lived with me at Parramatta some years before. He was much rejoiced to see me, and observed that his Countrymen would not attend to the advice which I had given them when I was formerly in New Zealand, which was not to war [f] with each other, and this advice he had also given them. [March 10] Timmaranga was a very powerful Chief. He had been my constant companion in my various travels in New Zealand, and was acquainted with most of the Principal Chiefs, both in the West and east side of the Island. I told him I was anxious to see peace restored amongst the Inhabitants, and requested that he would use his influence to induce all parties to make peace. He promised me he would use his endeavours. After Timmaranga had departed with his tribe to join Kevi

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Kevi, the Rev^d H^y Williams and I went over [to] Oruroa's Camp to report what had passed at Motoroa the preceding day. We had a long discussion with the Chiefs and wished each party to appoint Commissioners, in order that the terms of peace might be mutually honorable, and then no disgrace would attach to either party of which they seemed to be much afraid; for they said they would rather fight than accede to any disgraceful conditions. It was therefore agreed that four Commissioners should be appointed to arrange the conditions of peace. I was nominated as one, for one party, and the Rev^d H. Williams for the other, with a principal Chief [f] from such party. [1830 March] This point however could not be finally settled until they had consulted their friends and allies who were encamped on the Island of Motoroa. After we had urged all the arguments we could to bring about a reconciliation, & had made a favourable impression upon the minds of some of the Chiefs, we walked over the ground where the battle had been fought, and beheld the bodies of some of the slain lying upon the fires partly consumed. The atmosphere was very offensive, and the sight disgusting. We could not but bitterly lament the dreadful effects on sin, and the baneful influence which the Prince of Darkness exercised on the minds of the benighted Heathen! We took our departure from this scene of slaughter and cannibalism to the missionary station with the sanguine hope that peace would be established. Early the next morning, [12th] Friday the 12th, information reached us that 600 men had arrived at Motoroa, to join Oruroa's

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army. From the progress we had made towards restoring peace, I was persuaded that no fatal consequences would result from this accession to Oruroa's forces; and we were moreover [f] informed that many more of Kevi Kevi's friends had joined his party. [March 13th] The weather was so stormy all this day and the sea so high that we could not visit either Camp, nor have any intercourse with them; though we received intelligence that large parties were arriving hourly at each of them. In the last interview we had with Oruroa & his party, we urged them to bring the negotiation for peace to a final close. We told them that we were weary of visiting both parties without their coming to any decisive determination; but they replied that we must not be tired but continue to go backwards and forwards until their disputes were adjusted, as it was not possible for them to make any amicable settlement by themselves, and that we must act resolutely. We then took our leave and returned to Paihia. [14th] The next morning being the Sabbath, it was determined that the Rev H. Williams should visit the Camp of Oruroa, and preach to the numerous tribes who were assembled there, with the view of softening their angry feelings, and strengthening the impressions already made upon their minds of the blessings of peace. The Rev^d W. Williams [the Rev. Alfred Brown] and myself with the other Missionaries and Natives proceeded to the Chapel to perform Divine Service. The contrast between the East [f] and West sides of the Bay was very striking tho' only two miles distant. [1830 March 14] The former was crowded with the various tribes of

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Native warriors in their savage state practising their military exercises, quite naked: nothing either was heard save the discharge of musketry, and the noise, din, and confusion of a military camp of barbarians. Some were mourning hideously for the loss of their friends in battle; others suffering from their wounds, and the minds of the whole multitude involved in heathen darkness without Hope— and without God!

On the West side of the Bay, was “The sound of the Church going bell” — the Natives assembling together for Divine Worship, clean— orderly— decently dressed— and most of them in European Clothing. They were carrying in their hands the greater part of the Church service, with Hymns translated into their own language and which many of them could read. The uniform conduct of the Natives here reminded me of a well regulated English Country Parish. During public worship the Natives behaved with the greatest propriety, and joined in the service with the utmost solemnity. Here might be viewed at one glance the blessings of the Christian Religion, and the miseries of heathenism, with respect to the present life; but when we extended [f] our thoughts to the eternal world, how infinite and awful was the reflection! [1830 March 14] Many of the Natives have a great desire to obtain a knowledge of God, and his commandments, to be at peace. I consider this Sabbath to have been one of the most pleasing and interesting of my life! The daystar from on high had evidently begun to shine upon these benighted heathens, and some of them have begun to enquire what they must do to be saved. Though the

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Missionaries and their congregations are situated in the very midst of Satan's dominions, where he exercises all his hellish arts, yet shall they see the day of his fall, like lightning from Heaven! God hath graciously promised that His glory shall be revealed, and that all flesh shall see it together; and the Scriptures must be fulfilled. The time will come when human sacrifices and cannibalism shall be annihilated in New Zealand, by the pure, mild, and heavenly influence of the Gospel of our blessed Lord & Saviour. The work truly is great— but divine goodness will discover both the means and instruments, to accomplish His own gracious purposes towards fallen man. His word which is the sword of the spirit, is able to subdue the most savage nations to the obedience of Faith. [f]

[1830 March 14] It is the duty of Christians to use the means to sow the seed and patiently wait for the heavenly dews to cause it to spring up, and grow until the time of Harvest. The subject of this digression I hope will be a sufficient apology for its introduction. When the Rev^d W^m Williams had read the service, I preached from the two last verses of the 8th Chapt of Romans. I endeavoured to shew what the Apostle meant by the love of Christ, and to convince all that they were safe, though surrounded by war and cannibalism, who believed the Gospel and would not be separated from the love of Christ.

As the Rev^d Henry Williams had gone over to preach to, and converse with the Chiefs on the South side of the Bay where the battle had been fought, in

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order to strengthen the arguments we had already urged for reconciling the contending parties; after morning service the Rev^{ds} Mess^{rs} W. Williams, Browne [sic], and myself resolved to visit Kevi Kevi's Camp at Kowa Kowa. On our arrival we found a number of tribes assembled together armed for action. All was din and confusion, as was to be expected in a savage war-camp. I visited the head Chief Kevi Kevi who informed me that his mother was dead. She was a very old woman. I had visited [f] her two days before. [1830 March 14] She had lived for many years as Queen of Kororarika, but had been compelled to flee with her Son in order to save her life, though she was in a dying state, and had only a few days to live. According to their custom they had compressed her knees and chin together, and wrapt her whole body close up in a Mat. In that state she will remain until her flesh decays from her bones, when they will be removed to the family sepulchre, and deposited with the bones of her deceased friends.

After leaving the Hut where the body of the late Queen lay, we joined the Assembly of the Chiefs, when the Rev^d William Williams addressed them in their own language. They were very attentive to him, and wished to know what had passed between us, and their enemies, and whether there was any prospect of a truce being effected. We replied that we had had several interviews with the Chiefs upon the subject and they were disposed to abstain from war. After long consultation it was agreed that Warerewi [sic for Warenu] should return with us in the boat to Paihia, and visit Oruroa's

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Camp, the following morning, and hear what were the sentiments of his party. Warerewi was an old Chief of great influence, [f] and was considered a wise and prudent man. [1830 March 14] He had joined neither party but was a friend to both, at the same time he was nominally allied to Kevi Kevi.

When we arrived at Paihia it was time for Evening service, and M^r Williams preached in the Native language. He asked Warerewi if he would accompany us to Church, and he immediately replied by enquiring what payment M^r W. would give him for so doing! After some little conversation he went with us. M^r Williams alluded to this circumstance in his sermon, and asked the Congregation what payment as person would receive for coming to Church, and before M^r W. had time to explain the cause of asking this question, a Chief stood up and named Tiawanga and said he would receive "salvation" – in consequence of which reply a short dialogue ensued between M^r W, and the Chief. In the course of his sermon, M^r W. asked what was the cause of the present distressing evils of war in New Zealand? Tiawanga rose a second time & said that the New Zealanders had but one thought; and the Europeans, on board of Ships (meaning those in the Harbour) had but one thought; for they both thought [f] [1830] only of the things of the present life – if they had two thoughts, one of this life, and one of that which is to come, an end would be put to their wars. M^r Williams proceeded, and the Natives were very attentive during the whole service. When the Sermon was over they sung an Hymn in their own translation, and then upon the blessing

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being pronounced the Congregation dispersed.

The whole scene was very gratifying to me as many of the Natives seemed to understand and be much affected with what they heard.

[March 15] Monday 15th was very stormy, we could not visit any of the Camps, & therefore passed the day in conversation with such Chiefs as were at Paipea, upon the evils of war, and advanced what arguments we could to dissuade them from prosecuting their destructive designs: representing to them the folly & cruelty they were guilty of in killing each other, and that if they wished to continue an independent people they ought to preserve every New Zealander's life for their mutual protection, should any foreign enemy endeavour to deprive them of their Country and reduce them to slavery. That for that reason alone, they should all be united in one body for their general protection' for if they persevered in their civil wars, and murdered each [f] [1830] other they would be unable to defend themselves should they at any future time find it necessary to do so. They heard us with much attention and admitted the force of our remarks, & I doubt not will seriously reflect upon them. They urged us much to persevere in our communication with the contending Chiefs, in order to conclude the terms of peace.

[March 16th] The next morning accordingly ~~we~~ the Rev^d H. Williams and M^r Davis set off for the Island of Motoroa to visit the army which had encamped there. with th sole view to promote the reconciliation. On their

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arrival they were kindly received, and they informed the Chiefs what progress had already been made towards their object with the opposite parties at Kawa Kawa, & Kororarika. They replied that they would consider the subject during the night, and would leave Motoroa in the morning; and if their Canoes steered for Kororarika they would have decided upon war; but, if they directed their course to a point higher up the Cove, they would meet us to arrange the terms upon which they wo^d accept peace. When matters were so far decided Mess^{rs} Williams & Davis returned home. [March 17] The next morning at the dawn of day, a Chief [Tohitapu] called me up, and [f] informed me that the war Canoes were under weigh. [1830 March 17] We all instantly arose and our bats having been immediately prepared, we embarked to meet them. Their canoed were filled with fighting men, many of them well armed – and thirty six in number. We proceeded in their direction and were rejoiced to see that they were making for the point agreed upon the preceding evening, thereby intimating their resolution to entertain our proposals for peace. When we reached them we found that they had left their women & their Children at Motoroa, and were prepared for action at a moment's notice. They stopt when we reached them, and conversed as to our future operations. We were anxious that the two main bodies should not come within gun shot of each other, for fear of the consequences. It was agreed that three Chiefs should accompany us to Kevi Kevi's Camp, and that their forces should station themselves on the East side of the Harbour, upon a

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high hill opposite to Kevi's Camp, but at such a distance that they could do no mischief with their guns. When these preliminaries were settled, the fighting men ran up to the top of the hill like so many furies, quite naked, and firing their muskets incessantly, until they reached the station assigned. There they continued [f] shouting and discharging their muskets in the view of their enemy. [1830 March 17] When we approached the Shore the Commissioners brought their small Canoes between our boats, and in that position we landed. They told us, if they were killed, we must be given up as a sacrifice to their friends. As both parties however placed the utmost confidence in us, we were fully persuaded that the Commissioners would be cordially received.

As soon as the Canoes touched the shore, they all leaped out without speaking a word to any person, and ran with the utmost speed to the place where the Chiefs were assembled. We followed as fast as we could, but it was not easy to make our way through the crowds of Natives who pressed on evr'y side, until we entered the assembly of the Chiefs. One of the Commissioners known by the name of Captⁿ Campbell and a very great Priest among them after sitting some time in perfect silence, stood up, and addressed the whole Assembly, relative to his own party. He told them that the Sun was now beginning to shine upon them, and that their prospects were much brighter than they ever had been. When he began his address, he stationed himself in front of the Assembly, at the distance of about fifty paces, but as he delivered [f] [1830 March 17] his oration he advanced with solemn

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dignity within about two paces of the Chiefs, concluding his address with much energy of expression, and a stamp with his foot, and afterwards retired to his former station, and commenced a new subject. The Company heard him with much patience and attention, though he continued this harangue for a long time. He held a stick in his hand during the time, and after delivering the final sentence he snapped it in two and threw it upon the ground in token of the entire departure of any feelings of resentment on the part of himself and his tribe. As soon as he had resumed his seat, one of the adverse Chiefs rose to reply, and his address was received with similar attention; after whom several others spoke in succession. Their orations lasted for some hours until the conditions of peace were settled as far as at that time they could be: and on the following day, if Oruroa ~~approved~~ and his friends approved of what had been arranged, the final ratification of peace was to be made at Kororarika by the Commissioners of both parties in public. The arbiters appointed by Kevi Kevi and his allies were to call the next morning [~~March 17th~~] at the Missionary Station for us to accompany them to Kororarika to witness the treaty. As soon as these points were decided [f] the Assembly dispersed, and each Chief rejoined his tribe, formed separate bodies under particular leaders, who assumed the command, and formed their forces into regular ranks. The Natives were quite naked, having only their belts on. They then leaded and discharged their muskets, each tribe firing by itself several rounds, and dancing the war dance. At length they all mingled together fired their

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muskets promiscuously, and practised their various military exercises. [March 19th] Their wild shouts and yells echoed in the air, like the roaring of the ocean in a storm, when the furious waves are dashing against the rocks. Oruroa's party on the opposite Hill continued also firing their muskets, and dancing in a similar manner. As soon as the whole Ceremony was closed we took our departure, not without much satisfaction that we had accomplished the object we had so long had in view and hoping to enjoy a little rest after nine days of such unremitting labour. I have no doubt but that these disturbances will tend to extend and confirm the influence of the Missionaries amongst the Natives throughout the Country and be over-ruled by Divine goodness for the promotion of God's glory, and the salvation of these poor Heathens; for great numbers were brought together from different parts [f] of the island, whom the Missionaries had never before seen. This gave us an opportunity of speaking to them at all our public meetings. They were convinced that we were friends to all parties. [March 20] On the following morning several Chiefs called at Paipea to take their leave of us. I made them a few trifling presents and they returned to their settlements, after parting with mutual satisfaction.

In the final treaty of peace Kevi Kevi was to surrender to Oruroa the District of Kororarika which is the most valuable part of the Bay of Islands, there being safe anchorage for Ships near to the Shore.

Thus terminated a civil war which threatened sad destruction to all parties

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concerned. Its events made the most favourable impression upon the minds of the Inhabitants in favour of the Missionaries, and at the same time gave then a very useful insight into the characters & customs of the New Zealanders; which circumstance will I trust tend to promote the mutual confidence.

On the next Sabbath [March 21st] I preached from the 10th Chapter of the Acts of the Apostles, 49th verse, shewing what were the first doctrines preached unto the Heathens by the Apostle Peter, namely, remission of [f] sins by faith in Christ, and pointed out the wonderful effects produced by this first sermon, for the Holy Ghost fell not only upon Cornelius, to whom Peter was to preach the Gospel, but was also poured out upon all that heard him, and they received the knowledge of salvation by the remission of their sins, and that the same gospel preached to the New Zealanders, would through the divine blessing, procure that same blessed effect upon them. A very strong and deep impression has been made upon the minds of some of the Natives by the Missionaries preaching the gospel to them. Many are now enquiring what they must do to be saved. As the good work has begun, we may with confidence rely upon God to carry it on. I was much gratified at one circumstance that came to my knowledge. Some women had gone to Kororarika to join their husbands during the late disturbances. In the Evening they assembled together in one of the huts, where they sang a hymn and prayed. They were laughed at by some of the Natives, when Tetore, the Head

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Chief, who happened to be near, rebuked the scoffers. These women would not have performed their devotions, at such a time, and in such a scene of bustle and confusion, unless [f] their hearts had been deeply impressed with the importance of religion. One single fruit is sufficient to exhibit the nature of the tree.

[March 22nd] This morning (22nd March) the Rev^d W. Williams, M^r Davis, and I, left Paipea for Keri Keri's, where we arrived in the Evening and found all the Missionaries and their families well. Several important improvements has been made since my last visit. I was happy to see several of the young men and women, who were living with the Missionaries, residing with them still, greatly improved in their external appearance, as well as in their religious progress. The Natives rejoiced at my appearance, and I spent a very pleasant morning with them. It was truly, highly gratifying to me to observe the great advancement they had made in civilization, and to learn that they were impressed with the importance of true religion and were earnestly seeking after the "one thing needful".

[March 23^r] On the 23rd I accompanied five of the Missionaries to Waimate, a Native settlement about nine miles from Keri Keri. Here the Missionaries estimated the population at about one thousand, and about the same number with the compass of six miles. The soil [f] is rich and an abundance of fine timber and a copious supply of good water; one stream capable of turning a

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wheat mill. In some parts were heavy crops of maize ready for harvest, such as I have seen on the banks of the Hawkesbury River in New South Wales. I believe the land is capable of producing from 60 to 80 bushels per acre with good cultivation. There were also many plantations of common and sweet potatoes. When the ground is brought under proper cultivation it will produce the greatest abundance of grain of all kinds as well as vegetables. On our way we met with many slaves of both sexes loaded with provisions. They were going to take possession of Kororarika according to the conditions of peace recently established. Though Oruroa's party were defeated in the first attack and driven from the field of battle in which some illustrious Chiefs fell, yet at the treaty it was agreed to resign Kororarika to Oruroa and his party in satisfaction for the loss of their friends. We arrived at Waimate in the Evening, and had no sooner pitched our tents than we were surrounded with Natives. Rewa and some of the principal Chiefs spent the Evening with us. Our conversation turned upon the miseries of New Zealand produced by the constant war of its inhabitants. They attended to us with apparent interest, but [f] replied that they could not avoid wars acts of violence or robbery were constantly committed by one or another and they had no means of preventing or punishing these public evils but by war or plunder. They regretted the serious loss of life sustained in the late battle, and attributed all the recent calamities to Captⁿ Brind as the original aggressor. In addition to political subjects we introduced that of religion. One Chief whom the Rev^d M^r

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Williams had visited was there. He told M^r Williams that he had prayed to our God every day in consequence of what the Missionaries had told him, but observing that God was a great way off, and he did not know whether He had heard him or not, as he had received no answer. I was much struck with this remark. It evidently appeared that he desired to know the only true God. He reminded me of the Roman Centurion Cornelius who prayed to God always until he received instructions from Heaven through the ministry of an Angel, who desired him to send for Peter, who should tell him what he ought to do by to be saved. I trust that God who answered Cornelius will answer the prayer of this poor New Zealander. M^r Williams also remarked [f] [1830] that some time before in one of his Journeys amongst the Natives, he met with this Chief's daughter, who told him that her father prayed daily to our God. Though these are trifling incidents they shew that some impression has been made upon the minds of the Natives and that they are gradually preparing for more knowledge. When I beheld such a number of these poor heathens crowding around our Tent as close as they could press upon each other, and remembered that they were Cannibals, and that we felt ourselves more secure from plunder or personal injury than I should have done in similar circumstances in N.S.Wales when we lay down in our Tent, I could not refrain from asking myself and Companions how can this be? What will these people become when they are brought into the glorious liberty of the Gospel. Before we retired to rest, it was highly gratifying to hear the Natives who had

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accompanied us from the Missionary Station, singing their evening Hymn before going to sleep in the distant woods, where the name of Jesus had never been heard of from the Creation of the World, before the glad tidings of salvation was brought to them by our Missionaries. The Re^d W^m Williams prayed with them in their own tongue, [f] after which we all went to rest.

[1830 March 24]

24th This morning we set off to examine the settlement in different directions, in order to fix upon a proper station for agriculture. Rewa the principal chief has long wished for some Missionaries to reside at Waimate, and renewed his application since my arrival. It is a most desirable object that a Missionary Station should be established here in the interior, remote from the baneful influence of the Shipping and where the Natives are so numerous. From its locality ~~situation~~ it ~~was~~ will at all times insure a numerous population as the common necessities of life may be easily produced from the richness of the land. I also considered that it of the first importance that a Missionary should reside in the midst of his people. The Natives had asked M^r Kemp who occasionally visited, the reason why the Missionaries did not come to live with them. "You tell us about your God and your religion when you come, but we forget what you have told us before you visit us again. You should tell these things to-day, repeat them tomorrow, and the day after, and then we should remember them>" Such are their observations, and it is greatly to be wished that [f] [1830] their desires could be complied with. After

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we had surveyed the various parts of the settlement, and selected a station, should it finally be decided to form a station here, we returned to Keri Keri. On our road we fell in with numerous Natives, some carrying provisions to Kororarika, and others returning to Waimate. In the Evening we arrived at the Missionary Station where I remained several days. [in pencil - Omission here]

[March 29] On Monday the 29th we had a full Committee, all the Missionaries being present. The subject of our deliberation was to determine upon a new station in the interior, and to fix upon the most eligible locality for it. After the most mature consideration it was resolved to establish it at Waimate, in a situation the most favourable for agriculture, as soon as it could conveniently be done. This measure would place the Missionary in the centre of the field of his labours, and at the same time contribute towards the supply of his temporal wants. [March 30] The removal of Mess^{rs} King & Shepherd from Rangihoua to some other station, also came under the consideration of the Committee; and it was finally resolved that they should remain where they were for the present [in pencil - Omissions] and which decision was unanimous. [f]

The following morning [1830 March 31] having a little spare time, I took my daughter with me and went to pay a visit to an old Chief named Kopiti, whom I had formerly known. M^r Clarke accompanied us. He had fled for

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safety to a small rocky island with only one tree upon it. He greatly feared being killed by one of the war parties, & had taken with him a few of his people. When I first knew Kopiti, he was a man of much consequence, and still thought himself one of the first Chiefs in point of rank and descent; but his authority, owing to age, had now become greatly reduced. Some years ago when he first came to visit me on board the *Active*, he asked me if King George ever went on board ship, observing that if King George did not who was King of England, he as King of New Zealand could not, but would remain in his Canoe. When I told him that King George did visit his Ships, he said he would then come on board, and did so. The Island is surrounded with high rocks, and we found it very difficult to land on any part, and to ascend to the top, where the old Chief was seated. He was much rejoiced to see me and made many enquiries about King George. Though Kopiti had nothing in his [f] external appearance of Royalty, yet he was as great in his own opinion as any Sovereign upon Earth, and perhaps not less happy than most. [1830 March 31] He appeared very cheerful, and boasted much of his lands, his slaves, his power, and his dignity. I could not but reflect how much man is the creature of habit, and how very few are his actual wants.— I was much entertained with his conversation. Before we parted, he urged me to leave my daughter with him, and he would provide for her from his large possessions. At length we took our leave of the old Chief, having had much gratification in listening to his anecdotes respecting the former and present state of his

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Country. The old man lamented the changes which had taken place amongst them in consequence of their wars, and the loss by himself and others of their rank and honours by these political revolutions. His slaves now rendered him little attention, and he had no power to enforce their obedience. Thus we find mankind whether savage or civilized, unhappy and discontented! The baneful effects of man's fall, and disobedience to his Creator, are felt in every part of the Globe, and the whole universe mourneth, on account [f] of sin! [1830 April 1st] On leaving Kopiti's we returned to Kevi Kevi [sic] and spent the following day with the Missionaries, arranging various affairs connected with the Mission, [April 2nd] and on the following Morning took my departure for Rangihua, which I had not visited since my arrival. M^r & M^{rs} Clarke and my daughter accompanied me.

On our landing the Natives received us with great gladness. They informed us with the utmost distress that the day we came into the harbour a fine young man, the only son of the late Duaterra died. He was a very amiable youth, and much beloved both by the Natives and Europeans. Had he lived it was intended that he should have returned with me to New South Wales. He could read and write well. The Chief's wife, who was his Aunt, had observed to M^r Shepherd it was singular that God should leave the old, infirm and sick to live, while he called away the young by death. Warepoka the Head Chief told me that the youth's last words were an enquiry where I was. The Missionaries had great expectations from him; he had been brought up with

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them, and was much attached to them. He was allied to the first families in the Island, and [f] [1830] had he lived would have had great influence among them. How mysterious are the ways of Providence! His father was the principal Instrument in the hands of an all wise God, in preparing the way for the introduction of the Gospel into New Zealand. He had laboured hard for nine years, and suffered every hardship to prepare a way for the Europeans to reside in his Country and when he had the pleasure to see them settled, he was called away by death, and is promising son; and his wife hung herself at the request of her own Mother, in order that she might accompany him into the invisible world, that their mutual happiness might remain uninterrupted after death. After they were both dead, a retired place was selected and enclosed with a fence, in which a platform was erected about six feet high, when their bodies were wrapped up according to their custom, and in that state, they were laid together & would so remain, until the flesh was decayed, when their bones would be removed. The enclosed ground was quite sacred, and none could enter in to profane it. When I visited New Zealand afterwards, I applied to the priest for permission to go and see how they were laid, and obtained leave. The priest told me that [f] [1830] their God could not injure me if I entered the sacred limits, but he would kill any of them. Such influence has their superstition over them.

[April 3] On the 3rd of April I visited Tipuna and examined the ground purchased from the Natives with a view to remove the Missionaries from

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Rangihua as this was considered a much more eligible situation. I found there had been considerable work done; some ground fenced in, a Cottage built, and the frames of a house erected; but the works had been suspended by a Resolution of the local Committee which was confirmed by the parent Committee in London accompanied with directions to withdraw all the Missionaries from Rangihua, and place them in one or both of the other stations. I regretted that this measure had not been more considered before it was decided upon, as it appeared to me an important station, and I was apprehensive the change would give great offence to all the Natives on that side of the harbour. They soon heard of the proposed arrangement and it produced a strong excitement amongst them. On the following day [April 4th] I met the Chiefs, and requested them to muster all the Natives of Rangihua upon the beach immediately, to ascertain their number. In a short time [f] eighty men, seventy one women, and fifty one Children assembled. The Chief informed me that twenty men were out fishing and a number working in the fields. They entreated that the Missionaries should not be taken from them. I told them I could make them no promises until I had written to England. The Head Chief wanted to know the reason of their removal, and enquired what had been done to offend them? "Had any of them been robbed, or murdered, or injured? If any of them have received any injury from us, they have a right to leave us, but if they can [not] show us just cause of complaint we shall all be very angry at their departure." — M^r King had lived with them on the same

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spot, since the Missionaries first landed in New Zealand and the Chief told him that if the Missionaries left them, their houses sho^d never be touched till they were rotten, and when any European came there, and enquired whose they were, they would tell them that they once belonged to the Missionaries, and were preserved as Monuments of their disgrace for deserting their stations without any injury being offered to them, or any just cause of complaint. I was much concerned to see their feelings so much wounded, and in order to quiet [f] their agitated minds told them, that they should not all be taken from them, and this assurance pacified them.

I am decidedly of opinion that it would have been neither safe nor prudent to removed [sic] them at that time.

The Head Chief observed to me that the Men in New Zealand were ding off very fast. Some were lost at sea in their Canoes in stormy weather, others were shot in battle, and others died from the fatigues of war, and many hung themselves; and that New Zealand would never be better circumstanced, until they had some Commerce, by which their wants could be supplied; but that they could do nothing without assistance, as they had no means. The last time the Chief was at Sydney, he went with me to see Archdeacon Broughton, who asked him "why they did not build houses" – he replied "will you give us any nails" – He observed that they could assist to build a ship if they had materials, and kill whales if they had a vessel; but as they were they could do nothing; and they should continue to carry on war with each other, until there

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would be few remaining. There were many Natives ~~Chiefs~~ present when the Chief expressed himself in the above terms, who acquiesced in ~~with~~ these sentiments, so fully sensible are [f] [1830] they that they can never rise from their present state of misery and degradation without the aid of the civilized world.

[April 4] On Sunday the 4th I attended Divine Service in the School Room. Many of the Natives were well dressed in European Clothing, and behaved with the greatest decorum. The two principal Chiefs with their wives were there. The Litany with some of the service which had been translated into the Native language, was read by M^r King and the Natives joined in the responses, which were either printed or written; both of which they could read, and understood well, especially those who attended the Schools. Afterwards I preached from the following words "The Lord is risen indeed and hath appeared unto Simon". In the afternoon the Natives were examined and catechized. I addressed them as well as I was able in their own language, on the sufferings of Our blessed Saviour, how he was laid in the sepulchre, and arose from the dead, and afterwards ascended into Heaven. Since they pay so much attention to their own dead, it was easy to explain to them, in what manner Our Lord was laid in the Sepulchre by his Disciples. I explained to them the period of his continuance there, and of his abode upon Earth previous to his ascension into Heaven. [f] [1830] When I felt any difficulty in making them understand these important doctrines I availed myself of M^r

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Shepherd's interpretation. I said much to them upon the Resurrection of the dead, and that all their friends would rise again at the last day, and appear before that Saviour of whom I was speaking and that those who feared and loved him now would then be received into his glorious Kingdom, and dwell with him for ever, whilst all the wicked would be condemned to dwell in everlasting fire. They were much impressed with these subjects and appeared to understand them and as I had Mess^{rs} Shepherd and King with me, I was at no loss for an interpreter. I have no doubt but that God will take a people unto himself from amongst these poor Heathen, who shall see his salvation.
[in pencil - Omission]

[April 5] Monday 5th This day I left Rangihua, and crossed the Bay to Paipea. The Rev^d H^y Williams had got the roof of his house completed on my Return. In the Evening M^{rs} Williams provided a supper for the Native Carpenters eight in number. It was very pleasing to see them sitting down dressed in European Clothing, clean and orderly, to a good English plum pudding, which some probably [f] [1830] had never before tasted. They were all happy and highly gratified with the feast. Some of them work well as Carpenters, and one of the Chiefs is now building a comfortable house for himself.

[April 6] 6th Several Chiefs called upon me thi Morning, one of them came from Hokianga to invite Kevi Kevi and his tribe to leave Kowa Kowa and to

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accompany him to his District in order to prevent any more differences between him and Oruroa, who had now taken full possession of Kororarika, which before the late contest belonged to Kevi Kevi. The Chief condemned the conduct of both parties who had been concerned in the quarrel. He observed they had not been fighting against a common enemy, but one friend with another, and that such warfare was dreadful. I was pleased to hear him reason so sensibly upon this subject, as it admits the hope that they will eventually conquer their passion for war. [in pencil - Omission]

[April 10] 10th This day I went to visit the remains of a tribe to which Tooi belonged. The Rev^d M^r Brown accompanied me. When I first visited New Zealand this tribe was one of the most powerful but is now reduced by war to a very small number. We spent a few hours with them conversing upon the miseries [f] [1830] which they had brought upon one another by their disputes. They contended that New Zealand was in such a state that they could not help themselves. I felt much for them! In the Evening we returned to Paipea

[April 11] Sunday 11th. This being Easter day it was observed with great solemnity. I preached in the Morning from the 15th Chapt. of Corinthians v^s 3,4. During Divine Service, a Native Man, his Wife & Child were all christened and a daughter of M^r Rich^d Davis at the same time. It was a very solemn season. The Natives were deeply affected with the sacred ordinance.

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This man and his wife had been anxious for a long time to obtain salvation. They had repeatedly expressed their views and wishes respecting the sacred ordinance. Their lives and conduct had been becoming their profession, and they were fully convinced of the necessity there was for them to apply to Jesus Christ for the pardon of their sins, or that they could not be saved. All the Europeans in the Settlement were present, and a number of Natives both men and women. It was not possible for any Christian Congregation to have been more serious, or apparently more devout during the whole service. The Church and Baptismal services were both performed in the [f] [1830] Native language, in which all the Natives joined the responses. [April 11] They understood the ceremony as well as Europeans in general do, and were much more impressed with its importance. The grace of God which bringeth salvation, is most evidently appearing in the whole lives and conversation of several New Zealanders, who reside at the Missionary Stations. They are thirsting after Christian Knowledge. I may here observe that these poor heathens tho' in a barbarous state, are much more likely to embrace the Gospel, than many other civilized heathen nations who profess some national religion. The New Zealanders may be said to have no national religion. They have no rooted national religious prejudices to overcome, and by embracing Christianity they expose themselves to no persecution from their near relatives and friends. They incur no public contempt— nor lose their rank in society. There are no religious casts [sic] among them as in India, and other

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parts of the world. There are only two Classes in New Zealand, the free and bond. Every one whether he is free or a slave is at perfect liberty to act as he thinks proper with respect to his religion. Their superstition relates particularly to certain spots of ground, or vessels which they have tabooed, or set apart for some sacred purpose. I have not met with an instance [f] [1830] in which their Priests have made any opposition to the doctrines taught by the Missionaries, or cast any reproach upon those who regularly attend their Instruction, and openly profess the Christian Religion. I consider these circumstances favorable to the introduction of the Gospel amongst them, and that they tend much to relieve the anxiety of the Missionaries as their hearers in attending their ministry give no offence to their superiors. The great doctrine of Atonement for sin is also easily comprehended by the New Zealanders. They are taught from their infancy to demand satisfaction or as they call it payment for every injury howver small. If adultery has been committed, the husband may put to death his wife and her seducer and may take satisfaction upon the offender for any ~~additional~~ other injury according to its nature. Such is the universal custom in New Zealand, "an Eye for an Eye, and a Tooth for a Tooth."

[April 13] 13th This day I visited Kevi Kevi. Several of the Natives at this Station express much concern for the salvation of their souls. One young man wrote a note to me expressing a wish to see me, and I immediately went . He was in much distress, and felt the burden of his Sin upon his conscience, and

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wanted spiritual advice. He is a married [f] [1830] man of exceeding good character. [April 13] I spoke to him of the love of Jesus to returning Sinners, and mentioned particular characters who came to Him for pardon and peace when He was upon Earth and that he pardoned a great many sinners, and would receive him with the same love, and further that Jesus had appointed Missionaries to preach the Gospel to New Zealanders, as well as to the Natives of Otaheite, and all the other Islands, and that the Missionaries in New Zealand had left their Country and friends to publish the Gospel to them. The young man was much affected as well as many others who were in the room. The work of grace has evidently begun at this station among the Natives, and we cannot doubt but that divine goodness will carry it on, and relieve tem from the miseries and degradation in which they are now, from the influence of the Prince of Darkness.

[April 16] On the 16th I visited Paipea to arrange some Missionary concerns, and [April 17] the following Morning returned to Keri Keri. On passing one of the Islands in the River, the Natives in the Boat informed me that several men who had fallen i the late affray were buried there, and amongst them was one women the wife of a Chief who had been slain in battle, who when her [f] [1830] husband's body was brought to be interred, requested that she might be put to death, and be buried with him, and was accordingly killed! So little controul have these poor heathens over their natural feelings in the day of trouble. They have no God whom they know that they can flee to in the hour

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of affliction. This unfortunate female had no sympathizing friend to administer to her the consolations of Religion and to relieve her distressed mind. What infinite blessings does christianity impart to all those who embrace it; and even nominal Christians often derive many advantages from the very idea that there is a God in Heaven, who can relieve them in the time of trouble.

On my arrival at M^r Clark's— M^{rs} C, said that the young man, to whom I had spoken on Wednesday, had been with her during my absence and had opened his mind more fully than he did to me. He told her his heart was heavily burdened with sin. His mind was so distressed that he could not sleep, on account of two sins which he had committed. One was he had been tattooed contrary to the advice of M^r Clark, who told him that if he were tattooed he would want to show himself, and [f] [1830 April 17] afterwards would be anxious to get a gun and when he had a gun, he would want to fight, and then he might either kill some person, or be killed. Every thing thus predicted by M^r Clarke had occurred he had been tattooed, got a gun, and had killed two men in the last action and was nearly shot himself. He saw a gun levelled at him, and instantly stooped, when the shot went over his head and killed in [sic] teh man behind him. He acknowledged that it was God alone, who saved him from death and ruin. The reflection that he had shot two men greatly distressed his mind. He seems to be fully convinced of the evil of sin, and I hope that his present repentance will produce a real change

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in his purposes and character. His distress reminded me of what David suffered at the remembrance of the sin he committed when he murdered Uriah, and afterwards composed the 51st Psalm.

[April 18] Sunday 18th This day I preached twice at Keri Keri, to full Congregations and administered the Holy Sacrament. In no part of the Universe can the Sabbath day be more sacredly observed, than in this Settlement. The Missionaries can leave their Houses open; and every European man and woman attend Church without any apprehension of their premises being robbed. All is still, quiet, and orderly, from [f] [1830] Morning to Evening. In the Evening I took tea with M^r & M^{rs} Hamblin. They have some Native domestic servants whose minds are deeply impressed with the importance of eternal things, as well as several others, residing with Mess^{rs} Kemp, and Clarke. I was much gratified with M^{rs} Hamblin's account of her female servants. The word of God has produced a powerful effect on their minds; and the communications of the Spirit both in convictions & consolations appear to me to be very remarkable. Yet their experience seems to be perfectly agreeable to the experience of some of the Heathen in the Apostolic times.

About 7 o'Clock I returned to my room where I lodged at M^r Kemp's. He informed me that there were several young men & women who wished to have some conversation with me upon religious subjects: and I received them

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with pleasure. Twelve in number immediately entered, and their anxious countenances bespoke to the inward workings of their minds. Their object was to learn what they were to do to be saved. I endeavoured to represent to them the love of Jesus in coming from Heaven to die for a ruined world, and for them as well as for Europeans. I gave them many instances of his love to poor sinners like themselves, when he was upon Earth— such [f] [1830 April 18.] as his compassion to the two blind men who sat by the way side begging— the woman who was a sinner and living in a state of adultery when Jesus met her at Jacob's well; and also another woman, who was taken in the act of adultery, and brought to Jesus when he was in the Temple. But Jesus forgave her, and bade her "go and sin no more." Many other instances of his love and mercy I stated to them, and showed them how they either had sinned in a similar way formerly, or were living so now, and that they were guilty in the sight of God. At the same time Jesus was ready to pardon them, and save them from eternal ruin. They listened to me with tears, and deep contrition. What I could not clearly express M^r Kemp explained. When I had conversed with them about an hour, I told them that we must close our Meeting with prayer to God for his divine blessing, and we all knelt down for that purpose. It was my intention to have addressed the Father of Mercies but to my great astonishment a young New Zealand woman began to pray aloud. I never heard any address offered up to Heaven with so much solemn sweetness and freedom of expression, deep contrition, devotion, and emotion.

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I could [f] not doubt but that she prayed with the Holy Spirit, and with the understanding also. She prayed that God would pardon her sins and preserve her from evil, and for all the Natives in the room, and that they might be delivered from the temptations with which they were surrounded. Her very soul seemed to be absorbed with the deep consciousness of the evil of sin, and the love of Jesus, who came to save sinners. Her voice was low, and soft – her sentences short, and fully expressed in the true spirit of prayer. My own mind was deeply affected. I had not expected to have seen in my day such a spirit of grace and supplication poured out upon this barbarous nation for pardon and grace to the only true God, with such godly sorrow and true contrition. All in the room were affected. The aged widow of the late Chief Shungee, and two of her daughters were present; when we arose from our knees the old woman exclaimed “Astonishing! Astonishing! Astonishing!” and retired. I must confess that I was not less astonished than she was. the female who prayed is one of M^{rs} Kemp’s domestic servants and has lived in the family seven years. She is married and has two children, and in all respects conducts herself as a true Christian and adorns the Gospel. Surely these are promising tokens [f] [1830] of Divine mercy towards these poor heathens. The “daystar from on high” now shines upon them, and most clearly intimates that the sun of righteousness will soon arise and dispel the thick clouds of darkness, ignorance, and superstition, in which their minds have hitherto been involved. This was one of the happiest Evenings I had ever spent, and the

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very remembrance of it is still truly refreshing to my mind.

[April 19] Monday 19th I this day examined a number of young persons in their Catechisms, and was much gratified to find that they had such a knowledge of the Christian Religion, and were eagerly thirsting after more. They could readily answer every question in the two Catechisms which had been translated into their own language, and such portions of the Scripture has [sic] had also been translated, and which they had committed to memory. It will be a happy day when the bible is put into their hands complete. They are very fond of reading and writing.

For several days I have been detained at the Settlement by heavy rains, and spent my time in conversation with such Natives as come in my way, about the wonderful works of Creation. They wanted to know if God made the heavens and the Earth; the Sun and the Stars. One young women asked me [f] [1830] how far the Heavens extended &c . &c. &c. I informed them that God made all things and that he would at a future day destroy them all again when he came to judge the world. They were much impressed with what I said. Tears stood in their eyes, as they caught every expression I uttered. The works of Creation and the future judgment will henceforth be a subject of much conversation with them and their associates.

On one of my previous visits to New Zealand I was sitting one Evening in the room where I now am, meditating upon the 72nd Psalm, when the Natives

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killed a young woman behind my bedroom as a sacrifice! And she was afterwards roasted and eaten! The Natives danced with the most savage din round the victim of their superstitions. In the Morning I enquired what was become of the young woman and they told me with the utmost unconcern, that they had killed and eaten her! I was now astonished to behold the wonderful change that had been effected upon this little spot by the Gospel. Upon this very place where those hellish song resounded, and Rites were performed, I now hear the Songs of Zion, with joy and melody, and the voice of prayer and supplication ascending to the only true God! Many [f] [1830] Many of the Natives now look with the greatest abhorrence upon their former superstitions and cruelties. So wonderful is the power of God's word and Spirit. I cannot express my own feelings, from what I have seen and heard upon this very spot. I can only say it is the Lord's doing, and it is marvellous ~~upon~~ in my eyes. I is not to be wondered at when we hear this circumstance, that Satan should raise up powerful enemies to the cause of Missions. The spiritual weapons of the Gospel will shake his Kingdom, and overthrow its very foundations in the hearts of the heathen. The British nation maintains a standing army of ~~Missionaries in every heathen nation~~ [sic] to protect its Rights and Liberties against all Enemies— So ought the Church of God to maintain a standing army of Missionaries in every heathen Nation where this can be done, in order to protect the Rights and Liberties of all her subjects. What is gold or silver, to be compared with the immortal Souls of poor

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punishing Heathens. While we behold many of our most valuable and warmest friends of the Missionary cause taken from the Peril to come in the very midst of the contest— men upon whom our hopes and expectations were fixed for final success, and whose names will be had in remembrance— let [f] [1830]us offer up our earnest prayers to the great head of the Church to raise up others to fill their ranks. Every Christian is called upon to aid in this glorious work while it is called today.

[May 2] May 2nd I preached twice at the Chapel and was much pleased with the conduct of the Natives at public worship. The Holy Spirit is working powerfully upon some of their minds— they are earnestly praying to God and seeking after his salvation. they now assemble every Evening at this station, for prayer and religious conversation.

[May 3] On the 31st I was unwell from a severe cold and remained in the house. In the Evening about twenty Natives came in and sat down, when I addressed them from the 18th Chapt. of Genesis, and told them how the Lord appeared unto Abraham who was a righteous man, accompanied by two Angels, and informed him that it was his intention to destroy Sodom, and all its inhabitants for their wickedness. Abraham prayed for them, but they were all destroyed with the exception of Lot his Brother's son, and his two Daughters. For God in his Anger rained down fire from heaven, and consumed them. The Natives were much affected when I concluded, and

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retired.

[May 6] Thursday 6th This day I dined with M^r & M^{rs} Hamblin, a young woman waited at Table whom I had not seen [f] before. [1830 May 6] On enquiring of M^{rs} Hamblin who she was, I was informed that she came out of the interior, and had lived with her some time before, but had been with her friends about 12 months. She returned voluntarily, and told M^{rs} Hamblin that she would never leave her as long as she lived. She seemed much concerned about her future state, and with great simplicity asked M^{rs} Hamblin if there was any more room in Heaven, for she was much afraid she was too late. The words of our blessed Lord recurred very forcibly to my recollection, where he says "tell them to come in for there yet is room." I never expected that these words would have their literal fulfilment, or that any one would ask the question if there was any more room in Heaven. This young woman said her mind was very dark, and, her heart hard, and requested M^{rs} Hamblin to tell her what she must do. M^{rs} H. replied that she must pray to God, and told her what words to use. She answered with much affection "those are the very words we used last night, when I and some of the girls were praying together, but I am afraid God will not pardon me, I am so great a sinner." She was very meek, and lowly in mind – I was interested with the simple statement of her case. [f] [1830] From the foregoing observations it will be evident that the Gospel has made some deep impressions upon the minds of the Natives: Some have departed this life in sure and certain hope of everlasting glory. As

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God has begun his work, we cannot doubt but that he will finally accomplish all his gracious purposes towards these poor Heathens, and many of them will at last join with that great multitude which no man can number, who will assemble before his throne from every Nation under Heaven, to sing the redeemer's praises through the countless ages of eternity!

I shall now make a few remarks on their laws and customs – If adultery is committed both the criminal parties commonly suffer death when discovered. The injured husband may rob, or put to death the man who has violated his wife, and he is also at liberty to put the woman to death. If a Chief's wife is guilty of adultery, the Chief tho' innocent of his wife's crime, is plundered of all his property. The great Chief Shungee had three wives. I knew them all. One of them was seduced by another Chief. Accordingly when it was publicly known, the guilty Chief shot himself, and the wife of Shungee hung herself, and Shungee was robbed of much of his property, and found it necessary [f] to leave his settlement, and seek an Asylum elsewhere. This calamity eventually drove him to war with the people at Wangaroa, in which he was wounded so as to cause his death. –

When a man is guilty of theft, the injured party is at liberty to take from the offender all he possesses by force, if able to do so, such as his Canoes, Potatoes or anything he can seize, in satisfaction for the injury.

It is also sufficient to excite a war, if one Chief rob the Sepulchre of another,

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and steal any of the Bones of his departed friends. This is considered a heinous offence. In consequence, the bones of the principal deceased Chiefs, are hid in Rocks and Caverns by some of their confidential surviving friends. I enquired where the Bones of Shungee were deposited and was told that no one could tell.— For a person to speak disrespectfully of their relatives, whether dead or alive is a cause of great offence. As they have no civil or criminal law ~~by which~~, by which justice can be regularly dispensed, they generally appeal to force. This state of things must continue, until their minds are more informed, and regular laws established among them. In time of war, the fighting men seize provisions wherever they can find them. Some Chiefs when they know that war parties are out, will [f] set apart a portion of their potatoe grounds with the crop on the ground and Indian Corn, to prevent them from destroying the whole.

With respect to their female slaves, it is seldom that a Chief can be prevailed upon to permit any of them to marry. He always appropriates a number of wives for himself. To violate any of their women would be death to her as well as to the seducer. On this account there are comparatively few of these women who are married, and hence the small proportion of Children to the women. This is a cruel and barbarous custom. The Chiefs find these reputed wives more industrious than free women, and more to be depended upon for honesty. It is wholly from motives of private interest that these poor female slaves re set apart for their Masters. This unjust and cruel custom is

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not likely to be done away with, until the Christian religion has produced its due effect upon their minds, and they are brought to adopt the customs and manners of the civilized world. —

The New Zealanders have a strong belief in witchcraft, which they call Makutu, and that those persons who have this power, can destroy any whom they wish, by their art. When a man believes that he is makutued, he generally pines away, for the dread of death, has such an effect [f] upon his mind. It sometimes happens when a man of great repute dies, though it should be from natural causes, his friends believe that he has been makutued. When the Chief Shungee died, of the wounds he had received in battle, many of his friends believed that he had been makutued by a Chief [Pango] to the Southward of the River Thames, who chanced to be at the Bay of Islands, and who would have been murdered under this superstitious impression, if he had not made his escape. The greatest insult that can be offered to a Chief, is to use improper language towards him, and particularly to curse him; as they are apprehensive that the curse whatever it be, will come upon them. Hence it rarely happens that the New Zealanders make use of bad language to each other, as Europeans do. When a Chief dies and leaves a wife his brother may take her if he wishes to do so, but it is quite optional. When Shungee's eldest son was killed in battle, his youngest brother took his wife to live with him as his wife. Slaves, are either those taken in war or purchased. It is very difficult for a slave to escape to escape from his Master for the law of New Zealand is,

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that whosoever apprehends a runaway Slave, shall be the future owner of that slave. It is also a great insult to a Chief to call anything after his name. If a man [f] were to call his Canoe by the name of any Chief, it would be immediately seized by the Chief, or any other article in like manner. When a Child is born both the father and mother are tabooed. A few days after the birth a preparation is made for a feast. The name is given to the Child by the parents. Several prayers or incantations are offered up at the time— the subject of which is, if a boy, that he may be courageous and daring. After the parties have feasted— (the mother upon sacred food— the father and others upon common) the leaves of a particular tree, as I am informed are procured, and dipped into water, and the person holding the Child in his or her arms sprinkles it with the water. This I believe is a universal custom amongst the Natives. They believe the Child would die if this ceremony were omitted. From whence this custom of sprinkling the young Children originated, I could obtain no information. — [f] [f] [f] [f]

Observations

on my fourth visit to New Zealand

In the beginning of the year 1823 the Rev^d Henry Williams with M^{rs} Williams and family arrived at Port Jackson on their way to New Zealand. At that time there was no vessel in the Harbour in which they could proceed to

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their destination. About three months afterwards the Ship Brampton from England anchored in Sydney Cove, when I engaged her on the 22nd to convey the Rev. H. Williams and family, together with the Rev ~~Sam^l Leigh~~ [Nathaniel Turner] and his Lady, & M^r Hobbs who were going to join the Wesleyan Missionaries in New Zealand; there were also M^r & M^{rs} Fairburn and two Children; and my man-servant.

The day was very fine but little wind. I felt very anxious to see New Zealand once again, to observe the progress that had been made in the improvement of the poor heathen. It is now more than two years since I left the Island; and much good and much evil since that period, has appeared amongst them; and many obstructions to the work of the Mission. [f] [1823] I am still confident that this land of darkness and superstition, will be visited by the day star from on high – “the glory of the Lord shall be revealed, and all flesh shall see it together, for, the mouth of the Lord hath spoken it” – O Lord let thy Kingdom come, and then thy will shall be done on Earth, as it is in heaven.

[July 23] Wednesday – 23rd Last night we were obliged to come to anchor, for want of wind, near the Heads; and at daylight we weighed, and cleared the heads of the Harbour, at about 8 o’Clock with a fine breeze. The morning was very fine; I felt happy that I was leaving the Colony for a little time, in which I have suffered annoyance and vexation from wicked men. Perhaps if I had not met these vexations, I sh^d have felt less inclination to have left my

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comfortable home and family. In the midst of all I feel I am in the path of duty, and therefore can leave with quietness and confidence my family and all my concerns in "his hands who keepeth Israel, and neither slumbereth nor sleepeth." In reflecting upon the state of New Zealand, there are many things in this Mission that give me both pleasure and pain. I am happy that the Church Missionary Society have not relinquished the cause, but have sent out more strength [f] to carry on the work. Many have been the discouragements from improper conduct of some of the Society's servants; but I am confident that the "sword of the spirit which is the word of God" shall subdue the hearts of these poor heathen, to the obedience of Faith. Moses by divine commandment selected twelve Princes, Rulers in their respective tribes, to spy out the land of Canaan: they went thro' the land, but when they returned they brought up an evil report of that which they had searched, and told Moses that they were not able to go up and take the land. Ten of the twelve rulers joined in this Report, but Caleb and Joshua said, we are able to go up at once, and possess it.

As long as Caleb and Joshua remain in New Zealand, the land will be taken, though it cannot be said to be the "promised land" – a land flowing with milk and honey" – yet it is the land of promise.

I have no doubt but I shall find some on my arrival faithful to the cause, tho' others who once ran well have turned aside from the path of duty and brought an evil report upon the Mission. How mysterious are the ways of

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God. He permits men to engage in this work; they labor for a time with honor to themselves and [f] [1823] to the cause in which they are employed, and at length they are taken in the snare of the Devil— fall from their stedfastness— bring guilt upon their own consciences— pierce themselves thro' with the bitterest sorrows, and go mourning all their future days! What warnings ought these to be to the followers of Christ.

[Aug 1] Friday August 1st. This Evening we made the “Three Kings” of the North Cape of New Zealand, and ran between the islands and the main land. The Sea rolled mountains high, and the gale was very heavy. We had met with nothing remarkable during our passage, but boisterous stormy weather part of the way.

[Aug 2.] Saturday, August 2nd. This morning we found ourselves to the Southward of the Cape, and before 12 o'Clock saw the North Head of the Bay of Islands; but the wind was unfavorable. In the Evening we arrived opposite the mouth of the Harbour, but could not work in as the wind was directly against us. We observed the brig Queen Charlotte, a few miles to the leeward of the Brampton, working up, and both vessels laid off and and [sic] on during the night.

[Aug 3rd] Sunday, August 3rd. At daylight this morning the Queen Charlotte was about 3 miles [f] [1823] to windward, working up the Harbour with a foul wind. The Brampton being light she did not hold the wind. In working up, we had stood in on one tack pretty far over to the South side of

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the Harbour, and when the ship was put-about she struck upon a rock, but without receiving any perceptible injury. In the Evening at dusk we came to anchor in Kororarika Bay, about nine miles from the Missionary Station Rangehoo. None went on Shore this Evening. It being the Sabbath I administered the Sacrament in my Cabin in the morning, and in the Evening we had Divine Service between decks. We had preached every Evening when the weather permitted to the Ships Company, from the time of our leaving Port Jackson, and had found it profitable to ourselves, and may through the Divine blessing prove profitable to those who heard us.

[Aug 4] Monday 4th This morning I went on shore to Rangehoo, saw Mess^{rs} Hall, King, & Cowell, they and their families were all well. I learnt that the Rev^{ds} Leigh and White were settled at Wangaroa and M^r Shepherd with them. It was M^r Leigh's original intention to have settled southward of the Bay of Islands, or in some other Station nearer the River Thames. We had been to [f] the Southward, but found the Inhabitants were either killed or driven from their homes by the war that had taken place along the Coast since I was there three years ago. He and his colleague had steered their course to the Northward, about fifty miles from the Bay of Islands. There is a very considerable population in the Harbour of Wangaroa where the "Boyd" was cut off, about sixteen years ago. It was my intention to have fixed the Rev^d Henry Williams on that station when we left Port Jackson, and I purposed that M^r Shepherd should accompany ~~them~~ him, as he had acquired

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considerable knowledge of the language, and had written to M^r Shepherd on that subject. I was informed that the Rev M^r Leigh was very ill, and it would be necessary to recal [sic] M^r Shepherd and his wife to the Bay of Islands, as the tribe to whom he had been sent required his return. The Station the Rev^d S. Leigh had fixed upon, is a very important one, and I hope the Mission will succeed in that very spot where so many of our Countrymen were massacred and eaten by the Natives. The Rev^d M^r Turner and M^r Hobbs set off as soon as they could, by land, to Wangaroa, taking with them a native guide, in order to see their Colleagues, and consult as to [f] [1823] the removal of themselves and baggage to their intended Station.

It appeared to me very providential that the Rev^d S. Leigh had fixed upon this place for their Missionary labors, as they might keep a communication with the Missionaries of the Church Missionary Society by land, and be of mutual advantage to each other. I had now determined to settle the Rev^d H. Williams upon the South side of the Bay of islands, about sixteen miles from "Kiddee Kiddee" and twelve miles from "Rangehoo", at "Wytanghee" or Pyhea. After spending the day with M^r Hall, I returned on board the Brampton.

[August 5] Tuesday 5th ~~April~~. — The Rev^d H. Williams and myself, went to Wytanghee, to see if we could fix upon a station for a new settlement. The land is very good and the situation beautiful. We had some conversation with the Inhabitants on the subject, and told them what were our intentions, but

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came to no arrangement with them, as the principal Chiefs were absent at the war. We crossed the Wytanghee River, and examined the ground on the other side which appeared good also: there is a large population at both places, and a number of fine [f] [1823] children who continually surrounded us. The head chief was also gone to war so that we could not come to any final determination this day, and therefore returned on board in the Evening.

[Aug 6] Wednesday, the 6th. This day called a full Committee of all the Missionaries at "Kiddee Kiddee" with the exception of the Rev^d H. Williams, when the Resolutions of the parent Committee, transmitted to me from London, were read and considered until a very late hour. The evils censured in these communications could not be denied.

In reading these Resolutions I endeavoured to impress upon the Committee, the importance of the different subjects they embraced, and cautioned them against the consequences of departing from their public duty in future. At a very late hour we closed our deliberation for the present, and deferred the ~~future~~ further consideration of these communications to ~~another~~ future opportunity. [in pencil - much crossed out of original]

[Aug 7] Thursday the 7th. This morning I left "Kiddee kiddee" in company with the Rev^d H. Williams, in order to fix upon a new station for him, about fourteen miles from the above settlement. We examined the [f] [1823] soil, and resolved upon taking his residence here. The site is situated on the Banks of the Kowa Kowa River. The head Chief was absent at war. He had lived with

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me at Parramatta, and I knew him to be a worthy man, and would make no objection to M^r Williams being there when he returned. It was therefore agreed immediately to prepare a place for landing the Sores, and a temporary building for M^r Williams and family. The Natives of the village were accordingly directed to collect materials for a thatched building, and to erect it with all possible despatch as the Master of the Brampton was urgent to have the Stores landed. The day was very wet and stormy, so that we were unable to return to our Ship, distant about eight miles, but with some difficulty reached the Queen Charlotte after dark, very cold and wet, where we remained for the night. We had the misfortune to have our boat swamped alongside the brig, and lost our oars. [In pencil - omission on Kendall]

On my arrival on board the Brampton, I found that the Rev^d M^r Turner had returned from Wangaroa. He brought me a letter written by desire of the Rev^d M^r Leigh, who was so indisposed that he could not write it himself, [f] [1823] in which he requested me to go and see him, and arrange with the Chief commonly called George, for the land they wished to settle upon, as they could not come to terms with him. From the account M^r Turner gave me of M^r Leigh's health, I was satisfied that he was totally unfit for his station at Wangaroa; that he could [not] suffer the privations and anxiety, inseparably connected with a Missionary situation, on a new station, in a heathen land. I determined if possible to visit him before my return to Port Jackson, and see if anything could be done to administer to his comfort and relief. M^r Turner

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pressed me much on this subject, as he thought M^r Leigh was so ill, he was not likely to recover. — [Aug. 9] Saturday 9th I remained on Board all day to arrange the necessary measures for landing the Stores &c. M^{rs} Williams and her children went to “Kiddee Kiddee” and M^{rs} Turner her little girl and female servant, were taken to Rangehoo, until some opportunity offered for M^r T., and family joining their Mission at Wangaroa.

[Aug 10.] Sunday 10th — This day I preached at Rangehoo, and administered the Holy Sacrament in the morning. The Rev^d H. Williams preached in the evening. We had a quiet and comfortable day. The [f] [1823] Natives were catechized by M^r Hall, and sung hymns and repeated prayers in their own language, which was exceedingly gratifying to my mind. I observed with great pleasure that the Natives in every place were much improved in their appearance and manners, since I last visited them and that notwithstanding the misconduct of some of the Europeans the work was gradually going on, and the way preparing for the blessings of the Gospel to be imparted unto them. I have no doubt but that the greatest difficulties are now over, and God will either incline the hearts of those who are now in New Zealand to devote themselves to the instruction of the Natives, or He will find other instruments to do His work. The present Missionaries tho’ some have erred greatly from the right way, yet they all have had trials and troubles: some allowance must be made for their peculiar situation, their want of Christian Society, and public ordinances of religion — such privileges as are

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enjoyed by the Church of God in England.

I have a lofty tree upon one of my Estates in New South Wales which stands upon the summit of a Hill. When I first got possession of this site, this tree was surrounded [f] [1823] by many more, and it appeared from its strength and stateliness that it would stand uninjured for Ages. I removed all the rest, and left it to stand alone as a conspicuous monument, when it soon withered and died! It still stands a dead lifeless object, and has furnished me with many reflections at different times. Remove a Christian from London who is learning the first fruits of righteousness like a tree planted by the water side; and transfer him to the barren deserts of New Zealand and I apprehend he would in a short time exhibit a faded aspect and his leaves droop and die. If Missionaries in heathen lands lose their spiritual strength, which they are very prone to do, it would be happy for them if they could be transplanted for a time into a Christian soil, until their vigor should be renewed, their spirit refreshed, their zeal rekindled, and altogether renovated for their arduous undertaking.

[Aug 11] This Morning I left Ranghehoo and went on board the Brampton, where most of the Missionaries were assembled in order to send off all the stores we could to "Kiddee Kiddee" before the Ship left her present anchor, it being the Master's intention to remove her about nine miles ~~farther~~ nearer to the South side [f] [1823] of the Harbour. After the goods were sent off I accompanied the Rev. J. Butler, and Rev. H. Williams to the Head Chief, at

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Tarra's River. After meeting him and his people we returned to Ranghehoo where I held a Special Committee, when all the Missionaries were present excepting M^r Hall who was absent on some other duty. We did not close our proceedings till midnight. At this Meeting the Resolutions of the Parent Society were brought under consideration a second time. the respective Salaries were arranged, and some other concerns connected with the Mission, when the Committee was adjourned to a future day.

[Aug 12.] Tuesday 12th This Morning we procured what boards and other sawed Timber we could from M^r Hall for the purpose of erecting a temporary building for the reception of the Rev. W. Williams [sic] his stores &c at Pyhea in order that all his goods might be landed as soon as possible from the Brampton. We hired a large war-canoe to take the Boards &c to M^r W's station about nine miles distant on the South side of the Harbour. We then proceeded on board the Brampton accompanied by the rev. J. Butler & Mess^{rs} Kemp and King, in order that they might render what assistance they could to the Rev^d H. Williams in the landing his goods and securing them [f] [1823] on Shore. [in pencil - Long omission here on Kendall] Since my arrival I had not lost any moment in examining the Natives relative to their Wars, Religion, Customs and Manners.

The character and history of the New Zealanders would be very interesting if it could be purely written. They are a noble race of Men, and are very religious in their way. Men of the first capacity of mind: of great

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perseverance, and enterprize, who never lose sight of an object until they attain it. They are powerful reasoners upon every subject ~~they~~ that has come within their knowledge: possess a quick conception, and are well acquainted with human nature. At present there is nothing in New Zealand but war, to exercise their active minds. Should the arts of peace in time open to them the field of commerce, to provide them with employment, the inclination for war would gradually disappear.

During the time I had been on shore, the Snapper, a small cutter had arrived from Port Jackson bound to the Society Islands.

[Aug 13] Wednesday 13th It was resolved this morning to engage the Snapper to convey the Rev^d Wesleyan Missionary Society's Stores to Wangaroa to join the Rev^{ds} Leigh [f] [1823] and White, as there was no prospect of their getting to this Station by any other Conveyance. As the Rev^d S. Leigh was so very ill and could not settle with the Natives about the land and so earnestly solicited me to visit their Station, I determined to embark in the Snapper. It was arranged for her to sail in the afternoon. The weather became very stormy, before all the Stores were on board, so that our sailing was postponed until the following morning. I expected to return before all the Stores were landed from the Brampton, so as to complete my other business before she was ready for sea.

[August 14] Thursday 14th At Daylight this Morning I embarked on board the Snapper, a very small vessel, of about Thirty tons, with the wind fresh

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against us. When we got out to sea the Cutter was tossed about much, having to contend with an adverse wind. The distance between the two Harbours is from 40 to 50 miles. Late in the Evening we arrived opposite the mouth of the Harbour of Wangaroa, but could not work in, and therefore lay off until day.

[Aug 15] ~~Tuesday~~ [in pencil - Monday] 15th The wind continuing contrary, a boat and several Canoes towed us into the Harbour, and at [f] Noon we came to an anchor. Shortly afterwards George, the Chief, and several others with him came on board. I requested George to take charge of the vessel until I and the Master returned from visiting M^r Leigh who resided about eight miles higher up the River. The Rev^d & M^{rs} Turner also accompanied us to the Missionary Settlement, where on our arrival we found M^r Leigh very unwell attended by M^{rs} Leigh. When the Missionary Stores were landed and the station and every arrangement made that was in my power to do for their comfort and safety, I embarked on board the Snapper & returned to the Brampton after an absence of about five days. On my arrival at the Bay of Islands I lost no time in visiting the different stations, and in arranging for the future concerns of the Mission as far as I could. I endeavoured to reconcile all differences that had existed among the Missionaries, and to encourage them in their labors. I visited the neighbouring Chiefs, and recommended the Missionaries to their care and protection. They all showed a willing mind to do all in their power to promote their happiness. Several Chiefs now urged me to allow them to accompany me to Port [in pencil - Great omissions] [f]

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[1823] Jackson, amongst whom was the Head Chief Dekokee – At length I promised to take with me twenty Chiefs including their sons and servants. All were now busy in preparing for their voyage, as the Brampton was expected to sail immediately; and having finally completed all my arrangements relative to the Mission, I took my leave of the Missionaries and their families, intending to return to New South Wales immediately, and for that purpose embarked on board the Brampton, with the Chiefs &c.

[Sep 6^h] On Saturday the 6th the Rev^d H. Williams and some other persons attached to the Mission came on board, with an intention of paying their last visit, and returned to their stations in the Evening.

[Sep 7th] The next day being the Sabbath the Captain was determined to sail. Many of the New Zealanders in the Bay of Islands since the Sabbath day has been established amongst them are very particular in observing it. In the evening when they saw the Captⁿ preparing to get the ship under way, expressed their astonishment at his attempt to violate the Sabbath, and remonstrated very strongly against his doing so, and entreated me to dissuade him from it. The Head Chief was much agitated, and declared that if the Capt sailed on that day, our [f] God would be so angry that he would destroy the Ship, but nothing that I and the Chief could urge had any influence on the Cap^t.

The morning was very fine, when we first got under way, and the sail set to a fair wind, with every prospect of our soon clearing the Harbour. In a little

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more than half an hour the weather changed, it began to rain, & blew a gale, and the sea rose high tho' we were several miles within the harbour in a very safe Cove, and not far from the entrance of the Kowa Kowa River. The Capt. was resolved to proceed to sea. In working down the Harbour against the wind, the Ship struck upon two sunken rocks which went thro' her planks and in a moment destroyed all hopes of saving her.

There was an Island in the Bay called Mootooroa, between two and three miles off, which was the only possible landing place, from the high surf which broke across the bay. I requested the Captain to allow his Jolly-boat to be launched and to lend me two men to land me and the Rev^d M^r and M^{rs} Leigh, and which we had but small hopes of reaching from the raging surf & high wind— the rain too falling in torrents. [f] On landing we met two or three poor Natives who assisted us to get some fern and a little brush-wood to make a small shed to shelter us somewhat from the inclemency of the weather. The gale continued about two days— we had no provisions with us, the Missionaries knew nothing of our shipwreck, nor could any others land from the Ship, which however could not sink being jammed between two rocks. The loss of so fine a vessel was a distressing calamity. The Chiefs who had urged the Captain not to sail, firmly believed that it was a judgment from God for breaking the Sabbath, which they called "Ra-taboo" or sacred day. I may here mention a similar circumstance which occurred at Okianga, and related to me by one of the Chiefs of that River whom I well knew, and who

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was an eye-witness of the event. An American ship sailed from Port Jackson to New Zealand (I knew both the Capt. and the vessel) and anchored at Okianga River. The Captⁿ resumed his voyage on the Sabbath, and got out to sea. Soon after he had cleared the heads a strong gale set in against him, which drove the ship on a Sandbank at the mouth of the Harbour. The Capt. cast both the anchors, in order to secure the vessel. But the Chief laboured [f] to impress upon my mind that the gale was raised by the anger of our God and who dived under the vessel, broke the anchors, tossed the Ship into the air and down again, and at last dashed her on shore upon this beach, and the ship and cargo were totally lost. These two events will long be considered as just judgments upon the Masters of the Ships for violating the Sabbath, by the Natives of New Zealand. We may remark upon such awful examples how the winds and the sea obey the divine command.

These shipwrecks made more impression upon the minds of the Natives than all the preaching and arguments of the Missionaries could have done without supernatural influence, in producing in them a belief that there was a God who had ordained the Sabbath, and enjoined cessation from all worldly occupations. The Chief Dekokee told me about an hour before the Brampton stranded, that our God would destroy the Ship, for no other reason than that the Capt. sailed on the Sabbath.

I always rested on the Sabbath day on my different journeys thro' New Zealand, and passed it in conversing with the Natives upon the subject of

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religion and the appointment of the [f] Sabbath by our God, who was their God also, and who would require the like observance of it by them.

They appeared ever willing to hear all I had to say upon the subject. After the wreck of the Brampton I had to wait five weeks for an opportunity to return to Port Jackson; when I embarked on board the brig Dragon and arrived in Sydney in October following. During the period I was waiting I was occupied, and I may say gratified by daily observing the advances the Native inhabitants were making in the knowledge of the Christian religion, and in the arts of civilization.

I was much delighted to see the respect they paid to the Sabbath and to the public ordinances of religion particularly at those stations where the Missionaries were settled.

I cannot entertain a doubt from what I saw and heard, but that the labors of the Society will be crowned with success. They have been blessed, and I believe God will continue to bless them.

There is one circumstance worthy of notice. The Mission has been established one and twenty years, and neither man nor woman belonging to the station have died at New Zealand, whilst [f] in the service of the Society. This may be considered as a token for good, and that the great head of the Church has taken this Mission under his special protection. The Missionaries have been living in the midst of the most savage cannibals during the above period who have murdered and eaten numbers of their countrymen and

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sometimes in the presence of the Missionaries who could not restrain them from such acts of barbarity and cannibalism. The safety of the Missionaries and their families cannot be attributed to chance or to the humanity of the Natives, but to Him who keepeth Israel.

Those friends of this important Mission should bear in grateful remembrance all the way the Lord has led this Mission, and all who have faithfully laboured in it; in order to excite their gratitude, stimulate their exertions, and encourage their hopes; then they may rely with implicit confidence that the labors of the Missionaries will continue to be blessed, and that a people shall be born in New Zealand who shall serve the Lord on Earth, to the praise of his glory, and finally reign with Him in Heaven in the midst of that great multitude, "who have washed their robes and made them [f] white in the blood of the Lamb" – and by the sovereign grace and love of God have been collected from every nation, kindred, tongue, and people, who will sing with one voice "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing, for thou hast redeemed us to God by thy blood –."

No anticipation of future happiness can inspire such unspeakable joy in the believing soul as this heavenly reflection. Let then the Missionary Societies which love our Lord Jesus Christ send forth Missionaries into every Heathen land to sound the Gospel trumpet, until the knowledge of the Lord cover the Earth, as the waters cover the Sea!"