

Samuel Marsden's journal of proceedings at New Zealand from July 29 to Oct 19, 1819

The following are a few general remarks of such occurrences as have taken place since our departure from Port Jackson.

On Thursday Morning the 29th July 1819 we embarked for New Zealand, on board the General Gates an American brig which I had taken up for the purpose of conveying myself, The Reverend M^r Butler and family, Mess^{rs} Hall and Kemp and M^{rs} Kemp, with Tooi & Teeterree, one New Zealand Woman who has resides for a time with her Husband at Parramatta, together with three Mechanics and their families. We met Teranghee Tooi's brother about ten miles from the Heads of Port Jackson, coming to Parramatta to look for his brother, in the Active. The whole on board belonging to the Settlement at New Zealand amounted to Twenty two persons, men, women and children. We had not been long at Sea, before most of us were very sick. The first two days were favourable, tho' the winds were light; afterwards we met with variable winds, and sometimes very strong against us, with a very high Sea, so that our passage, as far as concerned the winds, and seas, was very rough and unpleasant, and distressing to all who were subject to Sea Sickness. On Tuesday night the 10th August about 12 O'Clock the Master concluded from His reckoning that we were near the Cape Van Diemen on the Southernmost point of the North Cape of New Zealand, and sounded, when he found the water to be 40 Fathoms. He immediately stood off from the Shore, for about 2 Hours, when he again stood in for the Land, and before the break of day we were close in with it. We had now a moderate fine Breeze, and the wind fair, and on the return of day, to our great Joy, we had a near view of the North ape, and soon saw the native fires, on different parts of the Land. We sailed close in shore, all along

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the North Cape. In a short time we came up with about 40 Canoes, full of People: to some of whom we spake, and were informed, that they could not have any communication with us, as they were tabooed. They were fishing for none but sword fish, with short lines, and all the fish they caught of this kind were tabooed, and could not be disposed of, as they were [f] to be preserved for their winter food. We saw a number of their stages on shore, which were erected to dry their fish upon. I enquired after the Chief and Jem the Otaheitian and was informed they were on shore. There appeared to be about 250 or 300 Natives in the Canoes. But as they were tabooed we could not have any particular communication with them. The wind continuing fair, and the weather fine, till after we had passed the Cape, when towards evening it gradually died away, so that we made little progress during Wednesday night. Towards noon on Thursday the breeze freshened, and became pretty fair, so that we came opposite to the Cavallie Islands, before sun set, when several Canoes visited us. In one of which was the Chief OKeeda whose son had lived with me 12 Months at Parramatta, and was gone again in the Active. O'Keeda informed us, that they were assembling their men to go to war with the People of Whangharoa, and that Shunghee was to leave the Bay of Islands on Friday Morning, with his War Canoes, and warriors, to join the people on the main, opposite to the Cavallies. OKeeda requested to remain on board till we arrived at the Bay of Islands, which request was complied with. The cause of the difference between Shunghee and the people of Wangharoa, we were informed by OKeeda was; A Whale had been driven on the Shore, belonging to Shunghee, and the people of Wangharoa had taken and eat it, which was considered as a public theft,

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and for which Shunghee was going to punish them. On Thursday Evening about 12 OClock The General Gates anchored safely off Ranghee Hoo, in 12 fathoms, when the natives fired immediately several Muskets to welcome our arrival tho' midnight. Several of the natives, with the Pilot came off immediately, but we could not admit them on board till Morning, and therefore requested them to return on shore and inform the Settlers, with which request they complied. At day break, the Vessel was surrounded with natives. Some of the Settlers came on board and informed us all was well. Our meeting afforded mutual satisfaction to all interested in the Mission. When we viewed the Shores of New Zealand, and the Croud of Natives flocking around us, our hearts were [f] warmed within us, and we considered that we had now arrived at the Land of Promise. About 11 OClock Shunghee arrived with his war Canoes, and fighting men, on his way to Wangharoa. He received us very cordially, as well as all the Chiefs who were with him. I told him we had heard of his intention to go to war with the people of Wangharoa, and remonstrated with him upon the folly of carrying on a continual warfare one with another. Several of the Subordinate Chiefs urged me to speak to Shunghee to give over fighting, that they wished to live at peace, and some of them requested me to take Shunghee with me to Parramatta, and that this would tend to promote the general quiet. I used every argument with Shunghee to dissuade him from fighting; he laughed at me, and said it was very hard for him to comply with my wishes, but that he would not fight while I remained at New Zealand, and would accompany me to Port Jackson, if I approved of his going. And that he would at present suspend his intentions against the people of Whangharoa [sic], but he

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must go in a few days near Whangharoa, to remove the bones of his wifes father, but he would not fight, and I might go with him if I chose. I told him I would if I could spare time. Shunghee is a man of the mildest manners, and disposition, and appears to possess a very superior mind. Canoes continued to arrive for the greater part of the day at Ranghee Hoo till the beach was crowded with natives. Early in the morning we began to land our stores, and continued the whole of friday and Saturday. We had considerable difficulty, from the multitude of natives that covered the shore to get thro' them with the stores, they were so eager [sic] to see either us or what we brought. They gave us every assistance to carry the Stores to the House appointed for their reception, nor did we miss these two days a single article that I know of, excepting a Silk pocket Handkerchief which was taken out of my pocket. When I mist it I informed Shunghee and in about Ten minutes he brought me my Handkerchief again. I made no inquiry who had taken it but left Shunghee to settle that matter. During these two days we landed [f] all our light and many of the heavy stores, as the weather was fine. On Saturday night a heavy Gale came on, which drove the boats of the Active and General Gates from their moorings and brake them to pieces. This was an unfortunate accident, as we had only a whale boat belonging to the General Gates which was not sufficiently strong to carry our heavy stores on shore. On Monday Morning we resolved to build a punt 24 feet long by 10 for the purpose of landing the heavy stores, and general use. The Gale continued on Monday with heavy rain, that nothing could be done. As we were confined to the House this day we deliberated upon the propriety of immediately forming a new Settlement where the operations of Agriculture could be

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carried into effect, on an extensive scale. Korra Korra Tooi's [in pencil - Tooi is one of the N. Zealanders who was in England] brother arrived on Monday evening, who is Shunghees opponent, and commands a large extent of the Coast, on the south side of the bay of Islands. The two Chiefs were soon acquainted with our intentions of forming a new Settlement, and were both equally anxious to have us within their respective Jurisdictions. Shunghee said he would give us our choice of all his lands, and any quantity we might wish. Korra Korra was ready to do the same. It was agreed upon that we should proceed on Tuesday Morning to Kiddee Kiddee, the district about 12 Miles from Ranghee Hoo, where Shunghee carries on his principal cultivation of sweet and common Potatoes. Accordingly after setting the natives to cut the timber for our new punt, and giving the necessary directions to the Carpenters, myself, The Rev^d J. Butler Mess^{rs} Francis & William Hall, set off with Shunghee in his war Canoe for Kiddee Kiddee where we arrived in the afternoon, and proceeded immediately to examine the Country. I had surveyed this part of the Land, and about 14 Miles to the West of it, when I was in New Zealand in 1815, and considered this district the most promising for a new settlement of any I had met with in New Zealand. The soil being rich, the land pretty level, free from Timber, easy to work with the plough [f] and bounded by a fine fresh water river, and the communication by water free and open to any part of the Bay of Islands, and safe Anchorage for Ships of any burden within about 2 leagues of the Settlement. Shunghee told us we were at full liberty to take what land we wanted, on either side the river, as it was all his own to a very great distance. We determined upon forming the principal settlement at this place, as we could

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not doubt but the rich soil would be grateful for any cultivation we should bestow upon it, and return a plentiful produce, we therefore told Shunghee we should with his approbation settle there. Shunghee was much gratified as well as his people with our determination. After walking over the Land till towards dusk, we returned to Shunghee's Village, where we were to sleep for the night. We found a fine Sow about 140^{lb} weight at the door of our hut which Shunghee was going to kill for our Supper, with plenty of Common and sweet potatoes. As we had brought with us a sufficient quantity of provisions we requested Shunghee not to kill the Sow, and with some difficulty we prevailed upon him, at that time, to spare her life. From the heavy rain the ground was wet, and we had had some rain on the passage from Ranghee Hoo, together with walking through the wet fern, our Cloaths were wet. Those we took off when we entered the Hut where we were to remain for the night, and had them dried. After taking necessary refreshment, and spending the Evening in pleasant conversation with Shunghee and his People who were in the Hut with us, and about the entrance, we read a Chapter sang an Hymn and returning our grateful thanks to Almighty God for his kind protection of us, and for the safety and comfort we enjoyed, in the very midst of Cannibals, and then laid down in peace to rest, till the morning. The next morning about 3 O'Clock we rose sung an Hymn and offered up our morning sacrifice of Prayer and praise to our Great Creator and preserver, and after breakfasting at 4 O'Clock, crossed the river, in order to examine the land on the opposite banks. Here we were much gratified with a fine clear Country for Cultivation [f] and of great extent, tho' the soil in some parts did not appear so rich as the

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Land we had passed over the preceeding evening. On the whole of the survey we had taken, we were perfectly satisfied, that a more suitable situation cannot be found, in any of the adjacent districts to the Bay of Islands. There is a fine fall of water close to the place where we intend the new town to stand, for a corn mill, saw mill, or any other purpose, without the expence, and risk of making a dam, which is a valuable consideration. At Kiddee Kiddee any quantity of Grain &c may be grown that the settlement may want for years to come, either for victualling the native Children in the Schools, or Europeans belonging to the mission. Before our departure we marked out the Ground, where wished our public store to be built, and requested Shunghee to put up a Temporary Building for the accommodation of the Stores, and the Mechanic's who had accompanied us from Port Jackson. Shunghee immediately set his people to work. Having now gratified all our wishes, as far as respected the object for which we had visited Kiddee Kiddee, in the evening we returned to Ranghee Hoo, in Shunghees war Canoe, and with much pleasure, he accompanied us back again. Korra Korra remained at Ranghee Hoo with Tooi till we returned, in order that he might know, what prospect there was of our forming a Settlement within his jurisdiction. When we arrived he was anxious to know if we approved of the Land we had seen: and had come to any determination relative to forming a Settlement there. We told him that the land was good at Kiddee Kiddee, and on that account we must form a Settlement there. Korra Korra was much affected, said Shunghee would now cut him and his people off. We replied that Shunghee had promised us he would leave off fighting if we would settle in his district, and would reside himself

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with the Europeans. Korra Korra replied Shunghee would make fair promises, but we could not see into Shunghees Heart: and gave us to understand, he would not believe a word he said, however fair he spoke, and recited instances how Shunghee had taken advantage of himself, and others, in former times; and contended, what he had done formerly, he was still capable of doing again. [f]

We endeavoured to pacify Korra Korra as well as we could, but in vain. He said, he should be perfectly satisfied, if the Europeans, were fairly divided between him and Shunghee but it was too great an affliction for him, for all the Europeans to reside with Shunghee. He made strong appeals to our feelings, and urged his request by every argument he could advance. We all felt much anxiety to relieve his distress. I and M^r Butler promised to accompany him, and Tooi the following day to Parro, where he resided, and examine his land, and if we found a suitable place for a settlement we would build him and Tooi an House, and one or more Europeans should reside with him at present, till more Europeans arrived from England, when his wishes would be complied with, as far as we could. This assurance relieved him a little tho' not much. The next day I and M^r Butler went with him to Parro: He was tolerably quiet on the Passage. Tooi had not as yet seen his relatives and friends, and therefore he accompanied us, with his Brother Teranghee. After we arrived at Parroa, Korra Korra brought on the subject again of the Settlement on his district where he lived, he told us there was a fine tract of Land called Manououra, which he would give us, and which we should see, the next morning. We endeavoured to convince him, that it was not in our power to form any extensive settlement at present

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within the Limits of his Jurisdiction. Korra Korra got extremely angry, told us, that he was treated with great ingratitude: That his Brother Tooi had been long absent from him, and his friends: had gone to England: had brought out the white people with him, and after all, he was not to have the advantage of any of them to reside with him. That this was an act of great injustice, and such as we ought not to be guilty of. His brother Teranghee joined him, in his remonstrances with us, and at last both of them got warm. Tooi took our part, and endeavoured to convince Korra Korra, that we had not the means at present, of supplying him with Europeans. He then got extremely angry with Tooi, and Teranghee joined him. Korra Korra told Tooi he might go and live at Ranghee Hoo, or with Shunghee, or [f] where he liked, for he cared nothing about him, as his request could not be complied with relative to the Europeans. Tooi wept, and was much distressed. M^r Butler and myself felt much pain on both their accounts. Tooi told us privately we must make our principal Settlement with Shunghee. He was the most powerful Chief and under His protection, the Missionaries would be safe, and that his brother must wait, till we had it in our power to meet his wishes. After a long conversation, and strong remonstrances from Korra Korra we retired to rest. M^r Butler and myself were convinced we could not avoid doing something for Korra Korra. We also pitied Tooi. He was anxious to live a civil life, and not to conform to the native habits, and dress any more: but he said he could not stand his ground if he had not one or more Europeans to support him. The ridicule of the Natives, if alone, would compel him to conform to their dress, and to live in their manner, which he was greatly averse to do. Tooi is a fine man, well informed, and well disposed, and has a love to our

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religion, and will do all in his power to second the Views of the Society. His family is of the first respectability, and his brothers influence and authority, extends along the Coast almost to the River Thames: and his friends from the North to the East Cape. We feel much interested in the future welfare of Tooi, and must give him all the support possible. The next morning Korra Korra was more calm, and appeared more reconciled than he had been before. He was very friendly, and expressed his Sorrow for the warmth with which he had spoken to us the preceeding evening. We assured him that we would assist him all in our power. As we had gone down to Korro Korro's place in the General Gates, where the Master intended to fit out for Sea again, we remained on board all night. Korro Korro had accompanied us with Tooi from Ranghee Hoo. As he knew the Vessel would anchor off one of his Settlements, he had given directions, to his people previous to his visit to us, that none of them should presume to come to the General Gates till the following day. It was dark when we anchored: we were hailed from the Shore [f] by one of Korra Korras Officers, when Teranghee answered and informed the People that Tooi was arrived, and gave directions, that messengers should be immediately sent to the different districts to inform the inhabitants of Tooi's arrival. A party of Chiefs had arrived a few days before at Whycaddee from the River Thames, by whom one of Tooi's Cousins had been cut off some time before, and were apprehensive that the Father of the young man, and Korra Korra would revenge his death. Tooi ordered a messenger to be sent immediately to Whycaddee to inform the Chiefs that a general pardon would be granted to them: and that if they thought proper to come and pay their respects to him, their persons would be safe. The

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next morning the Vessel was Crouded with Chiefs, and their friends, who came to see Tooi; some wept for joy, and all welcomed him home. The Chiefs from the River Thames met us the next day at Ranghee Hoo. After breakfast we set off to Manououra to examine the Ground for a settlement, accompanied by Korra Korra and many of His people. We found a level piece of good land surrounded by Hills, whose soil was generally rich, at the head of a fine harbour. As this was the best situation for timber, water, and good land, we determined upon forming a small Settlement here. The harbour abounds with the finest Fish, the fresh water is good, and safe anchorage for Shipping, and a very convenient place for a public School. Korra Korra was much gratified with our choice. Here Tooi intends to reside. We gave directions for materials to be collected immediately for a temporary building for the Europeans, and afterwards returned in the Evening to Ranghee Hoo. The distance is about 9 Miles between Manououra and Ranghee Hoo. [in pencil - For Mr Wilson] On Friday morning the 20th. we set all the hands on we could muster for our punt, as we could not land the remainder of the Stores till this was completed. We had soon 14 Natives sawing Timber, others cutting Knees, and all the beach exhibited a scene of Happiness and busy Civilization. A more grateful sight could not possibly be seen by a benevolent mind: Our hearts overflowed with [f] joy and gratitude. We viewed the various operations with inexpressible delight, and considered them as the dawn of Civil, and religious liberty, to this land of Superstition, darkness, and Cruelty. On the following day, all our works went on well, and every preparation was made for completing the Punt with all possible dispatch, in order that the stores might be landed, and the settlements formed

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at Kiddee Kiddee and Manouowra. On the Sabbath we assembled on the beach for public worship, as there was no place sufficient for Divine Service, to hold the people. We were surrounded with the Natives, and a number of Chiefs from different districts, and some from the River Thames. It was very gratifying to our feelings and afforded us a pleasing prospect, to be able to perform the worship of the true God in the open air, without any sensations of fear or danger, when surrounded with Cannibals, with their Spears stuck in the Ground, their pattoo pattoos and daggers concealed under their mats. We could not doubt but the time was at hand, for gathering into the fold of Christ, this noble race of men, whose temporal and Spiritual wants are inconceivably great, and call loudly upon the Christian World for relief. Their misery is extreme, the prince of Darkness, the God of this World, has full dominion over both their bodies and souls. Under the influence of darkness and superstition, many devote themselves to death, and the Chiefs Sacrifice their Slaves as a satisfaction for the Death of any of their friends: so great is the tyranny which Satan exercises over these poor heathen: a tyranny, from which nothing but the Gospel can set them free; and we cannot hope for the Gospel having its full effect, according to the ordinary course of the Divine proceedings, without the united aid of the Christian World. Suitable means must be provided for the Civilization, and Evangelization, of the inhabitants of New Zealand, and if this is done, there can be little doubt, but the important object will be attained. Monday 23^d. We this day built a shed for the Carpenters to work in, and in which Divine Service might be performed, while we remained at Ranghee Hoo. The Natives continued to saw Timber [f] and to render us any Service in their power.

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Thursday 26th. I went with Tooi accompanied by Mr Sam^l Butler to an Island called Motoodooa belonging to Korra Korra, and where he principally resides. My object was to set the people to work the next day at Manououra. We arrived about 2 oClock and found Korra Korra was on board the General Gates, about 2 Miles distant. The first object that struck my eye, near where we landed, was a mans head stuck on a pole, upon the summit of an Hill close to the Shore, and near the Hut where we were to sleep for the night. I looked at the head, the face appeared beautifully tatoood, or carved. I inquired of Tooi whose head it was: he told me it was the head of a prince, near the East Cape, who had been killed by Shunghees people and purchased by some of Korra Korrass people. This sight naturally excited sensations of horror in my breast: and caused me to value, more and more the blessings of Divine Revelation, and the protection of Civil Government. These are blessings that

can never be duly estimated, by those who enjoy them, as they respect the life that now is, as well as that w^{ch} is to come. As the afternoon was fine, we walked over the Island to the opposite side: When we got upon the Top of the Island, which is very high, we had a full view of Korra Korrass Hippah or Castle, which was situated on the top of another Island, less than two miles distant: a number of natives were at work on this Island. I was anxious to visit it, and when we came opposite, I hailed for a Canoe, which was sent. [in pencil - Mr. Wilson] Tooi Mr Butler and myself got into it, and crossed over: we were received with much pleasure by the Natives. We found Korra Korrass head wife, or Queen hard at work wth a little wooden Spade digging the Ground for Potatoes, and Teranghees wife, with

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several more women and men. They were all much rejoiced with our visit to them. The old Queen earnestly requested I would give her an Hoe, and endeavoured to convince me, how hard it was, to turn over the Ground with a stick. I promised to comply with her request. After spending about an hour amongst them, we returned carrying with us a quantity of Fish which they gave us. The land on this Island was rich; part of it was sown with Turnips, and part was already planted with potatoes. The Women turned over the ground with Sticks, about two feet long, [f] and as thick as a broom stick. They wrought hard, but made little progress in Cultivation, for want of proper Tools. When we had reached the beach, Tooï said, one of his Sisters was coming, whom he had not seen since his return, and earnestly requested me to get into the Canoe before she arrived, as he did not wish to have his first meeting with her there. I begged him to wait for her, as she was hastening down the Hill, and not to regard me, but I could not prevail upon him: He leaped into the Canoe, and urged me to follow him. I delayed till she had reached the beach, when I stepped in; Tooï ordered the Canoe to put off, but at that moment his Sister sprung into the Canoe, weeping aloud, and past by me. she fell on her Knees grasped Tooï's knees, he saluted her, when she gave vent to her feelings in tears, and loud lamentations, which she continued for about an hour: when we landed on the opposite Island, she still sat weeping for a long time. Tooï conducted himself with great propriety, he suppressed all the wild feelings of an uncultivated mind, and yet showed all the soft and tender feelings of nature towards his Sister. I could not but view his Conduct with admiration, and told him to indulge his affection for his Sister without any respect to my

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being present. I saw he was anxious, lest the warmth of his Sisters Affection, and the strong manner in which she manifested it, should overcome his manly fortitude, and cause him to imitate her example, as he had done on a former occasion, when I first visited New Zealand. When we landed we found Korra Korra and a number of his people, who received us with much Kindness. I told him I was come to set the people to clear the land at Manououra, and to set out the house which it was necessary to build for their accommodation. He received this news with much Joy, and said he would accompany me in the morning, and give the necessary directions to his people, to lend their assistance. When he saw the Hoes for breaking up the Ground, he was much pleased. After conversing upon various subjects, we had Supper, sung an Hymn, and committed ourselves to the protection of the Angel of the Everlasting Covenant, and then lay down to rest. A number of the Natives lay round about the Hut, and some within. I slept well till the day returned, being weary with walking, when I lay down. We took our breakfast, and then set off for Manououra, which lay a few Miles distant on the opposite main. On our way we came up with [f] a very large war Canoe. I inquired how many men she carried, and was told 60 fighting men, with their provisions &c when they went out to Sea, to the River Thames, or to the East Cape, and 80 men in smooth water. On examining the Canoe, I observed in the Sterne the Head of a Chief: the features of the face as natural as life: and one of the finest Countenances I ever saw. The Chief must have been previous to his death about 30 years old. The Hair was long, and every lock combed straight, and the whole brought up to the Crown, and tied in a Knot, and ornamented with feathers, according to

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the custom of the Chiefs, when in full dress: The Hair and Countenance both shining with oil, with which they had been lately dressed. From the beautiful tatooning of the face, the Chief must have been a person of high rank. I inquired whose head it was, and was told, that it was the Head of a prince who had been killed beyond the River Thames by Shunghee.- It is possible, that the death of this Prince, may be revenged, by his Childrens Children, if the tribe to which he belongs, should ever have strength to retaliate upon Shunghee, or his posterity. Hence the foundation is continually laid for new acts of Cruelty and blood, from generation to generation: as the remembrance of these injuries seems never to be forgotten by them. I shall here mention an instance of retaliation some of the circumstances of which came within my own Knowledge. About 15 or 16 years ago a Vessel belonging to the house of Campbell & C^o at Port Jackson, called the Venus, was taken by the Convicts at Port Dalrymple. When the pirates had possession of the Venus, they sailed for New Zealand, and touched at the bay of Islands: from which they took a Chief's Sister, named Temmarangha, and afterwards sold her at an Island near the East Cape, for some mats. Two of the natives afterwards quarreled about her, in consequence of which she was killed. Sometime after, some Natives arrived from the East Cape at the Bay of Islands, and gave information relative to the fate of Temmaranghas Sister. Temmaranghas Father was alive, and previous to his death, caused Temmarangha to swear that he would revenge the death of his sister. In 1815 Temmarangha accompanied me to Parramatta, and two years after his return, he mustered his tribe, and set off to the East Cape, to perform the oath which he had sworn to his Father. He killed the Chief of the

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Island where his sister had been murdered, and brought away his Wife a [f] prisoner, and gave her to his brother, with whom he now lives. Mr. Kendall informs me, that there is always some, either remote, or immediate cause, that induces the Chiefs to go to War: and that it is not for the mere motive of plunder and blood, but to obtain satisfaction for some real injury done to them or to their Tribe.

In the above Canoe I met with Hooratookie, his two brothers and Uncle, who were all Officers under Korro Korro. Hooratookie was the first New Zealander who was introduced into civil society, about 25 Years ago, he had been landed at Norfolk Island with another of his Countrymen, by some Vessel w^{ch} had touched at New Zealand. The late Governor King had the Command at Norfolk Island at the time. He received these two strangers with great Kindness, they lived at his table, and received from him every attention. After remaining a considerable time with the Governor, the Brittainia whaler touched at Norfolk Island, when the Governor agreed with the master to take Hooratooke and his Companion to New Zealand, and accompanied them himself, to see that they were properly treated, and safely landed in their own country. The great Kindness of Governor King towards these New Zealanders, made the most favourable impression upon all the Natives who heard of it, and to the present day they always speak of it with gratitude, and pleasure, and make enquirys after Governor King's oldest daughter who's name is Maria, and who was only a few years old when Hooratookie was at Norfolk Island. When he asked me about Maria, I told him she now lived at Parramatta. He said he would go and live with her till he died. Hooratookie was much rejoiced to see me. He left his war Canoe, and some of the

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Chiefs with him and accompanied us to Manououra. On our landing, I selected a small spot of Ground, to sow a little English flax seed upon, which was immediately cleared, broke up, and afterwards I sew [sic] the seed, and examined the Ground for building upon, and staked out an House about 40 feet by 13 for the work people, and in the Evening returned to Ranghee Hoo.

On Saturday all hands were busy either in cutting Timber for the intended new Buildings, or working at the Punt. On the Sabbath Divine Worship was performed in the new shed, where we enjoyed the Administration of Gods word, with little molestation. It was very interesting to see the eager Countenances of the Natives, who surrounded the shed, and to hear them frequently repeat the word as it was delivered, tho' they could not as yet understand it. After morning Service, myself and the Rev^d M^r Butler visited the Native Village, and conversed with the Natives. In walking over the Ground, near the Village, I had some [f] conversation with a young woman who lives with a M^r. Hanson, brother in law to Mr. King. On asking if her father was alive she told me, he was killed and eat at the North Cape by Shunghee's people, and that she was a prisoner of war. And I was informed that it had also been determined to kill her since she was brought to Ranghee Hoo. A few months ago, the brother of the present Chief at Ranghee Hoo died. The people believed that he was killed, by incantation or charm, as he told them before he died, that this was the cause of his death. Towha, the son of the late Tippahee lived with me at the time of this mans death. He had two female slaves which he had left at Ranghee Hoo. When the Chiefs brother died, in order to give satisfaction to his departed Spirit, and to appease his anger,

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to prevent him coming again, and destroying them, these two young women were killed by the relatives of the departed Chief. They were both belonging to the School under Mr. Kendall at the time. Another relation of the Chief demanded the death of the young woman, who lived with Mr. Hanson as a satisfaction on his part, that the Spirit of the departed Chief might not injure him. And as it was the custom of the Country she delivered herself up to be killed. But the Chief before he died, knowing that some would be sacrificed for him, had given directions that she should not be one of them; and on that account her life was spared. When the Active returned to Port Jackson, the two young men who had been appointed to kill Towha's female slaves came in her. Towha was with me at the time. Mr Kendall informed me of the above circumstances, fearing that Towha might be angry with them, when he heard of the death of his Servants. The young men when they arrived, appeared alarmed. I spoke to Towha, and told him what had taken place. He was much concerned for the death of his servants, but assured me, he should show no anger to the young men, who had killed them, for he knew better now than to do so: which promise he strictly kept. These incidents will tend to shew the superstition and character of these people. In passing along the Village, we stopt to speak to a man and his wife — There were some Fowls running on the premises, the man told me they had been bred from some Fowls, which I had given Terra the head Chief on the South side of the Harbour, when I was first there. That when Terra died, his wife had taken Terras nephew for her Husband, who succeeded to the authority of his uncle. As this was contrary to the established custom [f] of the Natives, for a Chiefs wife to marry again, a party from Ranghee Hoo went over to

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punish her for the Violation of their laws, and stript her of what property she possest. The fowls we then saw were part of the plunder, which he had taken at the time. We then returned from the Village, and had Divine Service in the Evening. On Monday the Weather was very stormy, we could do nothing out of doors. After dark in the Evening, I was called out by a Chief named Towhee who informed me that Shunghee had made an attack upon a Village between Whangaroa and the North Cape, and had killed 6 Persons: and told me neither to be angry nor afraid. I expressed my concern for what had happened. Towhee said, the cause of the difference between Shunghee and those people, was the following. His Wifes father had died some years ago: The people had spoiled his Sepulchre, and had taken his bones, and made fish hooks of them, for the express purpose of cruelly and wantonly sporting with the feelings of Shunghee, and his relations, and had put his Scull upon a pole, to provoke him to revenge. Shunghee told me he was not going to fight, when he left Ranghee Hoo, but only to remove the bones of his fathers wife: when he returns we shall learn whether he knew previous to his departure, that the sacred Tomb in which the Bones of his father in law were deposited had been spoiled or not. On Tuesday the 31st about 60 Men, women, and children arrived at Ranghee Hoo from a Village situated on the banks of the River Shukee Hangha distant between 50 and 60 miles. This empties itself into the sea on the west side of the Island, about 100 miles to the south of Cape Van Dieman. They brought with them a few Hogs for Sale, and a large quantity of sweet potatoes, as presents for their friends and relatives at Ranghee Hoo, where many of them reside. The complection of these Natives was fairer than any I had seen. They are a very fine race of

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People. I told them it was my intention to visit them before I left New Zealand, which gratified them much.

The Chief wished to know, how long it would be before I went, and said he would shew me the way, and carry me over the intermediate swamps. I promised to visit them in one moon, if I could. He expressed his fears, that Shunghee would be offended, if I went to Shoukee Hangha, lest any Ship at a future time, when the River and Harbour were known should come to [f] them. I replied that before he came to Ranghee Hoo, I had formed an intention to visit them, and had already mentioned the circumstance to Shunghee, who approved of my design, and would not be displeas'd with me, or them, for my visiting the inhabitants on the banks of the river Shukee Hangha. He expressed his satisfaction that Shunghee approved of my going, and that he would supply the settlement with Pigs and Potatoes when formed at Kiddee Kiddee, as it would be nearer to Shukee Hangha. I gave him a Spade and promised his people some fish hooks when I went to their Settlement, which pleas'd them all. On Wednesday Sep.1. The Rev^d. Mr. Butler accompanied me on a visit to the Chiefs on the South Side of the harbour. We arriv'd at Kororareka the residence of the late Chief Terra, who was at all times a kind and warm friend to Europeans. When I first visit'd New Zealand Terra wept much, for Joy, and both he and his wife shew'd us the greatest kindness. Mr Kendall inform'd me that he died the last November, and express'd his happiness on his dying bed, that no European had ever been kill'd in his district. We found his successor at home, who has long been known by the name of King George, and Terras former wife, with several of their People. They were overjoy'd to see

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us. Terras widow requested me to sit down by her, which I did. She then told me what troubles she had met, since I was there. That when Terra was alive they had plenty of Hoes, Axes, Spades, Fish Hooks, Tokees, Pork, sweet and common Potatoes, and Fowls from those I had given them, and Cloathing. But that now, they were completely destitute. They had not a nail fish Hook, spade, Axe, or Hoe, and that she had not any cloathes, but the Mat she had on. She wept as she related her misfortunes. Spoke in a very feeling manner. She is naturally a kind tender hearted woman. Many instances of this I saw when first at New Zealand. I told her that I had been informed that she had married King George, since Terras death, which was contrary to the Customs of their Country, which offence against their laws, had furnished her Countrymen with a pretence to plunder her of all she possest at the time of Terras death. She admitted she had consented to marry King George, but as yet, they were not united with the public sanction, nor could they be for some time to come. When Terra died, she wraped up his dead body in mats, performed every other necessary service for the dead, and had the body deposited in the Ahoodoo Pa or Sepulchre, in w^{ch} the dead are laid, till their bones are finally removed to the family vaults belonging to their Tribe. She shewed [f] me where Terra was laid, and said she had his bones to remove before she could be married to King George: Which ceremony she would perform in a little time. In consequence of having performed the above services, and what she had still to do for Terras remains, she was polluted; and was compelled to eat, and live, with the common people, and could not enter into King Georges House, nor have any particular intimacy with him, as man and wife: but when Terras bones were removed

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she would then be received by King George, as his wife, and raised from her present low state. She said that what King George possesst, at the time of Terras death, had also been taken from him in consequence of taking her for his wife. King George confirmed what she said, and lamented that he had no pork, nor any thing to give us for our supper but fern root, and also regretted that he had not an English House for us to sleep in. He reminded me how he had been treated when living with me at Parramatta, which favours he could not return— but said we should have the best accommodation he could give us, and should sleep with him, and one of his wives in his own house. We spent the Evening very pleasantly with these poor Heathens. At length King George informed us our lodgings were ready. I went to see where we were to sleep. He had prepared his Hut in the best manner: spread new clean mats upon the Ground for us to sleep upon and a clean mat at the entrance. The Hut might be about 14 feet by 10. He had made a fire in the centre which made it hot like an oven: as there was no vent for the smoke or heat, but at the entrance, which was very small: so small that I could not creep in without taking my coat off. I requested him to have the fire taken out, as we should not be able to bear the heat, which was done. When all was ready we crept into the Hut along with King George, his wife, and nephew, a fine youth named Racow who succeeds King George in his authority should he survive him. Tho' the fire had been removed, the Hut was extremely hot. We perspired profusely when we lay down, and requested that the door of the Hut might be kept open for a little air, as the Hut was naturally, from its construction as warm as a Bee Hive. The next morning when we awoke

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we observed Terras widow sitting at the outside of the door, waiting for our rising. Our birth had been very warm tho' clean; yet we willingly left it on the return of day and crept out to breath [sic] the morning Air. We ordered Teeterree to prepare our [f] breakfast. [in pencil - Mowhee died at Duddington Oct^r. 1816 M^r Wilson] While it was getting ready Terras widow was sitting on a log with two or three females; she requested me to sit down by them, which I did. The conversation turned upon Terra, and the former time when I was there. A fine young Girl sat by as we conversed together, she burst into a flood of silent tears. They run in streams down her cheeks, upon her mat. She sat, wept, and never spake. Her grief was too excessive. I called the Rev. M^r Butler to witness the scene. It was more than His feelings could support. He was melted into tears. We then turned to King George who was sitting with his Wife, Racow, and Racows mother, and some others. M^r Butler inquired if they knew Mowhee: he did not know at the time, he was speaking to Mowhees relations. The fine Youth was Mowhees first Cousin, and his mother Mowhees mothers sister. When she heard his name, she was greatly agitated, wept bitterly, and also his other relations, and told us his mother was dead. The account M^r Butler gave them of Mowhee, having been at his House &c was very gratifying to them, and they did not know how to express their affection for M^r Butler. Racow is a Tall, fine handsome youth as can be seen in any country. His Countenance is rather fair, and very noble open and placid. I told King George that he must not Tadoo Racow, that it would spoil his countenance, and disfigure his face. King George laughed at my advice, and said, he must be tadooed, that this would give him a noble, masculine, and warlike appearance. He would not be fit for

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his successor with a smooth face. The New Zealanders would look upon him merely as a woman if he was not tatoored. Poor Racow has much to suffer before his face is carved like his Uncles; And other parts of his body. When we had breakfasted on the provisions we had with us, we prepared to visit another Chief on the opposite side the harbour named Tekokie about 5 miles distant, not knowing at the time that King George had provided any thing for us to eat. When we informed him that we must leave him, he told us his Cook's had been providing for us, some sweet Potatoes, and we must not depart till they came. We remonstrated with him, for detaining us, but he resolved we should not go, till we had partaken of his hospitality. We had every reason to believe that King George had sent a messenger in the night [f] to Pomarre to procure for us some sweet potatoes for our entertainment, as two of Pomare's daughters arrived very early, and shortly after their arrival we saw King Georges servants kindling the fires at a distance. In about half an hour six Cooks arrived with a number of baskets of sweet potatoes ready dressed, for ourselves and People. King George said we must take the whole of them, and what we could not eat, we must take in the Canoe, which order was complied with. King George expressed his regret, that there were no Europeans to reside with him; he said he wanted a Carpenter, a Smith and a Clergyman. We promised that he should have an European to live with him, as soon as we could spare one. When we left Kororareka he accompanied us to the opposite side, where we were very kindly received by the Chief and his people who were busy preparing their land for Potatoes. The Chiefs name is Tekoke. He was much rejoiced with our Visit, as well as his wife and People. He told me that since I was there, he had

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buried four of his Children, and had only one son remaining, and he was gone in the Active on a visit to me. I told him he had arrived safe at Port Jackson and was well, which gave him much satisfaction, and his wife. He expressed a very ardent desire to have some Europeans to live with him pointed out the situation where an European House would stand to great advantage, and be an accommodation to the Ships who came into the Harbour, as they could easily water on his shore, from a stream of fresh water which run into the Cove. We promised to build him an House as soon as we could, on the spot he fixed upon. Tekokee is the Chief of the Timber district. Much Timber will be wanted, for the intended buildings, with which it was necessary to acquaint him. We promised him a few Tools of Agriculture which he was much in want of, as he had only wooden tools to work with. He was much pleased with our promise, and said he would come to Ranghee Hoo for them. After staying about two hours, we set off for Whytanghee where Mr. Hall formerly lived. It lay in our way about 3 Miles from Tekokees. When we landed, and the people observed us, they ran in all directions to inform the Natives of our arrival. They met us with great Joy. The Head Chiefs Wife was much affected. Her Husband was gone to Parramatta on a visit to me. I told her he was well, and would return in the Active, which gave her and [f] the other Natives much satisfaction. They earnestly solicited some Europeans to live with them, but were apprehensive, from what had happened to Mr. Hall when there, none would come to them. Their land is rich and the finest fall of water for mills perhaps, that has ever been seen. We were much gratified with these poor Heathens while we remained with them. In the Evening we had a stormy passage to Ranghee Hoo in

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a small Canoe with six Natives to work it. The water was rough and the wind fresh; we were not without our fears till safe on shore at the Settlement, where we arrived after dark— highly gratified with our visit to the Natives, and very thankful for our preservation, having for some time almost despaired reaching the Shore, as we had about 7 Miles to pass through a rough Sea, the water frequently over the sides of the Canoe. When we arrived I learned Shunghee had returned from his expedition. I inquired what he had done in his absence. He informed me, he had been told some time previous to his present Voyage towards the North Cape, that the inhabitants not far from Wangrohoa had taken the bones of his wifes father from the Sacred Sepulchre, and made fishhooks of them, as already mentioned, but he did not believe the report, but went first to examine the Sepulchre, where he only found a few ribs, and the upper part of the Scull, which was broken. That the Thigh and arm bones, and jaw bones had been all broken and made into fish hooks. Having satisfied himself of the fact, he proceeded to the Village where the people lived, who had committed the above Sacrilege, and went up within gun shot of them in the open day, and informed them, that he was come to punish them for spoiling the Sepulchre, where his wifes fathers bones were deposited and making his bones into fish Hooks. They admitted the Charge, and the justice of his conduct. Shunghee did not enter the Village, but fired upon them, and killed five men. When the party who were attacked requested Shunghee to fire no more: that the death of those who were shot, ~~were~~ was a sufficient atonement for the offence committed. Shunghee answered, he was satisfied, and the business was decided with the mutual consent of both parties, and

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Shunghee returned after visiting the People who had taken the dead whale coast upon his shores, and breaking the Canoe, in which they had gone. Shunghee appealed to me, wishing to know if we did not consider it an high Crime to rob the Sepulchres of the dead, and to offer such indignities to their remains, [f] and if the people whom he had been to punish, had not merited their punishment by their Crimes. I replied I was sorry that any lives had been taken, at the same time admitted that it was just to punish such offences, but I was apprehensive, that, what he had done would excite the other party to revenge the Deaths of their friends. Shunghee said, they were not able to make war upon him, and therefore would be quiet. On Saturday the 28 Ahoudee O'Gunna the Chief from whom the land had been purchased, where the present settlement stands, informed me, that Mr Kendall had insulted him and his brother, by turning him out of his house. I assured him that Mr Kendall had no intention to offend him at the time, as I was there, and saw what past. I was shortly after informed that his brother had gone to Mr Hall, and stolen two earthern pots. In the afternoon I met Ahoudee O'Gunna, and his brother, and charged them with the Theft. Ahoudee O'Gunna replied his brother had not stolen them, but taken them away with an intention to bring on an explanation respecting Mr Kendall's conduct, as he demanded some compensation for the insult, and he should refuse to give up the Pots till the compensation was given. I told him Mr Hall was not to be punished for what Mr Kendall had done: and that the Pots ought to be immediately returned to the owner. Ahoudee O'Gunna was willing to give them up, but his brother demanded an Axe, not as a favour, but as a reward for them. We conceived that if we complied with his demand, this

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would open a door for future robberies, and therefore told him, he might keep the pots, for we would not purchase them because they were stolen. Ahoudee OGunna was much hurt at his brother's conduct. In the course of the following week they differed seriously. Ahoudee OGunna in order to shew his disapprobation set his house on fire, and burnt it, and left Ranghee Hoo, with a determination to return no more to his brother, he was so much ashamed of the Theft, after our kindness to him and his wife. A few days afterwards, the Rev^d Mr Butler, and I were walking thro' the Village, and met Ahoudee OGunna's brother. He told us he had but one pot, which he would give up, the other had been taken by another Native and was gone into the Country. We pointed out to him the evil of stealing, and that it was a Crime we could not reward, whatever we lost. He sent his Son with us with the pot. We gave the boy Six Fish Hooks who soon returned with them, [f] and said his Father would take nothing for the Pot. Thus by firmness we gained our point. We are concerned for Ahoudee OGunna and shall heal his grief and vexation by some act of kindness the first opportunity.

Saturday 4th. Our punt not being complete, the master of the General Gates brought up the remaining stores in a large Canoe belonging to Korro Korro. The Casks being chiefly filled with Tools of Agriculture such as Hoes, Axes &c we could not land them without opening, and exposing their Contents to the Natives. A miser never valued Gold so much as they do edge tools. These are a temptation they cannot withstand. We now expected to be robbed more or less, as the Natives could not be kept from the Canoe, and the Casks when opened. We were obliged to employ some of them to carry the Stores, to the public store. When

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about half of them had been landed, a report was spread that the Natives had stolen some of the Axes Bill Hooks &c. An immediate stop was put to the Natives carrying any of the articles from the Canoe, and several of them were charged with Theft. Which created general tumult and fermentation amongst them. We could not ascertain what they had stolen, but knew that some Axes Sickles &c were missing. We remonstrated with them for their ungrateful conduct, told them that we had come there to do them good— That we wanted nothing that they could give us, as we had plenty in our own country, and as we had no object but to serve them, we could not allow them to rob us of our property. I told them that King George and the Gentlemen in England would be ashamed of them, when they heard of their thefts, and that I could allow no thief to go in the Active to Parramatta, and if they were there, and stole there, Governor Macquarie would hang them: and if any of them should come to Port Jackson in any other Ship, I should then catch them. After a long debate, some recommending the stolen property to be given up, others alledging that it was too valuable to be returned, the honest party prevailed, and ran off in different directions for the Axes &c a number were brought in on Saturday Evening and laid down publickly on the beach, where we were assembled to discuss this important subject. Our object was to convince them of the Injustice and immorality of their conduct; and to check as much as we could their disposition to steal. Before we allowed the Casks to be opened and the Natives to carry the Stores, I asked [f] Mr Kendall publickly if they would not steal them. Mr Kendall said, they would not, for he had never known them steal any thing from him. When they were charged with theft, Towha, Tippahees son, who had resided 12

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Months at Parramatta reprobated their conduct, told them that they had covered Mr Kendall with shame, that he had given them a good character for honesty, but their Theft proved that he was a liar, when he said they were honest. At length they said they would return all they had taken excepting one Axe which was the first stolen, and that the man who had taken it should be banished from Ranghee Hoo, and not allowed to return again. The Thief offered to return his Axe, but the other said, if he was allowed to remain, he would steal again, and therefore desired him to leave the place, and take his stolen Axe with him. The remainder of the stores were safely landed, and the Natives promised to return on Monday what property they could not recover on Saturday night: and thus ended the business to our mutual satisfaction. I spoke to Shunghee upon the heinousness of their Crime in stealing the Axes. Shunghee said they were not his people, and that it was very wrong to take so many, and observed with a smile that if they had taken one Axe, he should not have thought much of it, which convinced me Shunghee himself could not have withstood the temptation, had it lain in his way. Sunday 9th. Early this morning arrived King George and Racow Mowhees Cousin with their Relations, and at the same time Pomarree with part of his Tribe. I was walking on the beach when they landed, and told them it was the Sabbath day, and on that account we could not do any business with them. They said they could not stop, as they had brought no provisions. We ordered them what was necessary, and afterwards performed Divine Service in the Shed, where the four great men in New Zealand, Shunghee, King George, and Pomarree, with Racow the young King attended and many other Natives. All behaved with decorum, and we hope, the day is not

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far distant, when they will know the joyful sound of the Gospel, and have the Lord for their God, in the fullest sense. In the Evening we had Divine Service, and afterwards the Holy Sacrament was administered in this distant Land. The solemnity of which, did not fail to excite in our breasts sensations and feelings corresponding with the peculiar situation in which we were. We had retrospect to the period when this Holy Ordinance was first instituted in Jerusalem in the presence of our Lords disciples, and [f] adverted to the peculiar circumstances under which it was now administered at the very ends of the earth: where a single ray of Divine Revelation had never dawned upon the Inhabitants. Monday 6th this morning the greatest part of the articles stolen on Saturday were returned. We expressed our approbation of their conduct in attending to our remonstrances, recommending them to act honestly in future; and rewarded such as [sic] had given us information of Thefts, or exerted their influence to obtain the stolen property. A good understanding was soon established again between us and the Natives, and they joined their respective work as before, to saw Timber &c. Pomarre paid us an early visit with King George. He told me he was very angry that I had not brought a Black Smith for him. That when he heard there was no Black Smith for him he sat down and wept much, and also his wives. I assured him he should have one as soon as one could be got for him. He replied it would be of no use to him to send a Blacksmith when he was dead. That he was at present, in the greatest distress. His wooden spades were all broke: that he had not an Axe to make any more. His Canoes were all broke, and he had not a nail or Gimblet to mend them with. That his Potatoe Grounds were uncultivated, and he had not an hoe to break them up with,

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nor a tool to employ his people; and that for want of Cultivation, he and his people would have nothing to eat. He begged of me to compare the Land of Tipponah with his, which belonged to the inhabitants of Ranghee Hoo, and Shunghee observing, that their land was already prepared for planting, because there was a Smith there, and they could get hoes &c. I endeavoured to pacify his mind with promises, but he paid little attention to what I said with respect to sending him a Smith at a future period. He was so angry with me for not giving him a Blacksmith, that he had taken 25 Hogs to the Brig General Gates, and brought none for us. I endeavoured to direct his mind from his disappointment in receiving no Smith, and asked him if he should wish to go to England: I asked the question merely to turn his mind from former conversation: Pomare replied, he should not. And observed he was a little man when at Port Jackson, and should be less in England, but in his own Country he was a great King. We then promised him a few hoes &c which operated like a cordial on his wounded mind. He begged hard for 3 Hoes [f] one Axe, a few nails, and a Gimblet. I told him he should have them. The Rev^d Mr Butler when he accompanied me to Kororareka had seen the distress King George was in for want of a few Tools: He told us if he did not get an Axe, he would hang himself. We therefore agreed to give these Chiefs 15 Hoes, 2 Spades, 2 Axes, 4 Gimblets a few nails 12 Combs, 2 looking Glasses, 2 Plane Irons, and near 100 fish hooks. They received this present with the greatest joy and gratitude, and returned to their own districts as happy as a King, with the Spoils of war. Tuesday Sep 7— The Rev^d Mr Butler and Mr Francis Hall accompanied me to Tipponah, a native settlement about 2 Miles distant from y^e residence of the Europeans.

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The land there is chiefly planted with sweet potatoes which constitute the choicest food of the Natives. The soil generally rich and light and well adapted for the growth of this root. The principal inhabitants of Ranghee Hoo, have their sweet Potatoe Gardens here. We found numbers of them at work, in their respective allotments, some with Spades, and hoes which they had received from us, and others with wooden spades, with long handles to them, the mouth about the same size as an English spade; and such as had got neither Spade nor Hoe, turned up the Ground with small Spatulas, about 3 feet long. The wooden Spades and Spatulas, can only be used where the land is light, and has been previously turned up. They have another wooden Tool about 7 feet long, pointed like an hedge stake, and a piece of wood lashed on abt 2 feet from the Ground, to place the foot upon to aid in thrusting the instrument into the Ground. They call the tool Koko. With their hands they pull up all the weeds, and then cover them over with the Spatula or wooden spade as they proceed in digging. They were overjoyed to see us, and their universal cry was for Hoes, and Spades. We regretted much that it was not in our power to gratify all their laudable wishes. We saw with pain the hard Toil they endured, and the little progress they made in cultivation with their rude instruments: and were convinced by ocular demonstration that the Earth can never be subdued and made to bring forth its increase, to reward the sweat and toil of man without Iron; and that this valuable article, is the only thing in the Creation that can relieve the temporal miseries of this people. In passing over these Potatoe Grounds, we were informed Shunghee had an extensive allotment, and was in his Garden. We went to visit him and found [f] him in the midst of his people, who were all at work

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preparing the Land for planting. Shunghee received us with great politeness. I observed his Head wife at work with a spatula, and her little daughter between four and five years old, sitting on the bed, which her mother was digging. I knew the age of this little Girl, for she was born at Shunghees Hippah, about 30 Miles from Ranghee Hoo, the very night I slept there, when first at New Zealand. Shunghees wife reminded me of this Circumstance, and said she had called the Child Marsden, from my being with them at the birth. This Woman is about 35 years old, & is quite blind. She lost her sight from an inflammation in her eyes, about 3 years ago. She appeared to dig the Ground, as fast as those who had their sight, and as well. She first pulled up the weeds with her hands, as she went on, then set her feet upon them, that she might know where they were, afterwards dug up the Ground, and covered the weeds wth the mold, with her hands. I told her if she would give me the Kahedu or Spatula we would give her an Hoe. The offer was immediately accepted with joy, and her daughter was sent immediately with the Spatula along with the Rev^d Mr Butler for the promised Hoe. When we viewed the Head wife of one of the greatest Chiefs in New Zealand, a man possest of a very large, and extensive territory of rich land, and one whose name as a Soldier, strikes terror into all the inhabitants from the north to the east cape, labouring hard, though completely blind, with a wooden spade to gain a scanty subsistence upon Potatoes; this sight naturally excited in our breasts new sensations, and reflections which created both pleasure and pain, and kindled within us, the best feelings of the human heart. We most ardently wished, that the Christian World could see this sight, with all the surrounding scene. The means would then soon be raised to furnish

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every blind Woman, whether of high or low rank, with an Hoe, or Spade, who were willing to labour for their bread, as well as to afford general relief to all that are in distress for these necessary instruments. We have found in every district we have visited, the body of the inhabitants industrious as far as their means extended; but their industry is universally checked, for want of tools of Agriculture. We need adduce no other proof of their habits of industry than the above. If a woman of the first rank, and at the same time blind, can, from habit, labour in the field, with her Servants and Children; what will not these People rise to, if they can [f] procure the means of improving their Country and bettering their situation. Their temporal situation must be improved by Agriculture, and the simple Arts in order to lay a permanent foundation for the introduction of Christianity. It may be reasonably expected that their moral and religious advancement, will keep pace with the increase of their temporal comforts. They are at present naked and hungry, and if we should say unto them, "Be ye warmed and filled, notwithstanding we give them not those things that be needful for the body, what doth it profit?" I am sure the bowels of the Christian world, would yearn over their temporal and Spiritual miseries, was it possible to make them known. "The God and Saviour of our Lord Jesus Christ, who is loving to every man, and whose tender mercies, are over all his works" is now, blessed be His name, moving the Hearts of his Church and people, to send relief to the poor Heathens, even to the very ends of the Earth; which must cause the Hearts of all who wish well to Zion to rejoice.

Wednesday 8th Early this Morning, several Canoes left Ranghee Hoo for Wangarahoia, in

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consequence of some information that arrived in the night from the people who had been attacked by Shunghee. A number of our Sawyers, we found were gone with them. The report is, that the Natives in these districts are going to muster their tribes, and to demand Satisfaction fr^m Shunghee for the men he shot in his late attack upon the Village. Shunghee has an Hippah in the Harbour, about 2 Miles from Ranghee Hoo which he is fortifying, and preparing for the Enemy. As they have no regular established Government, all the Crimes apparently are punished, either by an appeal to the Sourd [sic], or by plundering the offender of his little property, and laying waste his Potatoe Grounds. Thursday 9th Last evening Tooi and his brother Teranghee paid us a visit. Tooi informed us that his brother Korro Korro wished him to be tatoed. We told him that it was a very foolish and ridiculous custom, and as he had seen so much of Civil life, he should now lay aside the barbarous customs of his Country, and adopt those of civilized nations. Tooi replied, that he wished to do so himself, but his brother urged him to be tatoed, as he could not support his rank, and character as a Gentleman, amongst his Countrymen, unless he was tatoed: without this mark [f] of distinction, they would consider him timid, and effeminate. At the same time he promised, he would not be tatoed unless compelled by his friends. I understand that in time of war great honour is paid to the head of a warrior, if he is properly tatoed, when killed in battle. His head is taken to the conqueror, and reserved, as the spoils of war, with respect, as a standard when taken from a Regiment is respected by the victor. It is gratifying to the Vanquished to know, that the Heads of their Chiefs are preserved by the enemy: for when the Conqueror wishes to make peace, he

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takes the Heads of the Chiefs along with him, and exhibits them to their Tribe. If the Tribe, are desirous to put an end to the contest, at the sight of the Heads, of their Chiefs, they cry aloud, and all hostilities terminate. This is the Signal that the conqueror will grant them any terms they may require. If the tribe, do not cry, at the sight of the Heads of their Chiefs, they are determined to renew the Contest and to risk the Issue of another battle. The Head of a Chief, may be considered, as the standard of the Tribe to which he belonged; and y^e signal of peace or war. If the conqueror never intends to make peace, he will dispose of the Heads of those Chiefs whom he kills in battle to Ships, or any persons who will buy them. Sometimes they are purchased, by the friends of the Vanquished, from the conqueror, and returned to their surviving relations, who hold them in the highest veneration, and indulge their natural feelings by reviewing them and weeping over them. When a Chief is killed in a regular battle, the victors call aloud, "throw us the man", as soon as he falls, if he falls within the lines of his party. If the party whose Chief is dead, are intimidated, they immediately comply with the command. As soon as the Victim is received, his head is immediately cut off, and a proclamation Issued for all the Chiefs to attend who belong to the Victorious party to assist in performing the accustomed religious Ceremony, in order to ascertain by auguration, whether their God will prosper them in the present Battle. If the Priest, after the performance of the ceremony, says their God is propitious, this assurance inspires them with fresh Courage, to attack the enemy. If the priest returns an answer, that their God will not be propitious, they will then quit the field of battle in sullen silence. The Head already taken is preserved for the Chief on whose account the war [f] was

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undertaken, as a satisfaction for the injury he had received, or some one of his Tribe, from the Enemy. When the war is over, and the head properly cured, it is sent round to all the Chiefs friends, as a gratification to them, and to shew them, that Justice had been obtained from the offending party. With respect to the dead body of the Chief, this is cut up into small portions and dressed for those who were in the battle, under the immediate direction of the Chief, who retains the Head; And if he wishes to gratify any of his friends, who were not present, small portions are reserved for them, on the receipt of which, they give thanks to their God, for the Victory obtained over the Enemy. If the flesh should be so putrid, from the length of time before it is received, that it cannot be eat, a substitute is eaten in lieu. They not only eat the flesh of the Chief, but are wont to take the Bones, and distribute them amongst their friends, who make whistles of some of them & fish Hooks of others. These they value and preserve with care, as memorials of the death of their Enemies. It is also customary with them, for a man when he kills another in Battle, to taste the blood of the slain: He imagines he shall then be safe from the wrath of the God of him who is fallen, believing that from the moment he tastes the Blood of the Man he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua or God of the departed Spirit. On one occasion Mr Kendall informed me that Shunghee eat the left Eye of a great Chief, which he killed in Battle at Shokee Hangha. The New Zealanders believe that the left eye, sometime after death, ascends to the Heavens, and becomes a Star in the Firmament. Shunghee eat the Chiefs left Eye from present revenge and the idea of increasing his own future Glory and brightness after death, when his left eye should

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become a Star. From all that I have been able to learn, relative to the New Zealanders eating human flesh, this custom appears to have its origin in religious Superstition. I could hear of no instance of any man ever killed, merely to gratify the appetite; nor of any killed for the purpose of selling their Heads to the Europeans, or other nations. The Heads which are cured and sold, are the slain in war, and not intended to be returned to their friends. At the same time I am of opinion, [f] that it is not safe, or prudent, for Masters of Vessels nor any of the Crews, to purchase heads from the Natives. For if a Tribe knew, that the Head of their Chief, was on board any Vessel, it is more than probable, they would make an attempt upon the Vessel, in order to obtain the Head, from the high Veneration and Esteem in which they hold these relicts of their departed leaders.

Sunday 12th Divine Service was performed this morning upon the beach in the Shed, when some Chiefs from distant districts attended. We met with no molestation from the Natives. They behaved with decorum, and we trust, they will ere long, esteem this day, above all other days, and become true Worshippers of the only true and living God: Then shall this Heathen land in every sense, bring forth its increase, and God will give them his blessing. — 13th This morning Ahoodee OGunna came to take his leave of us; he had been upon the spot where his house stood before he burnt it, to weep with his friends. He had cut and lacerated his face, arms, and other parts of his body very much, to express his grief according to their Custom; and his friends had followed his example. We gave him a spade, Hoe, Axe, Gimblet, looking Glass, file, and two Knives: One for himself, and one for his wife. These presents contributed to heal his distressed mind. He told me he should

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never return to Ranghee Hoo, but would take up his residence with his Relation Tikokee, and pressed me much to send an European to live at Cowa Cowa, with him and his friends. I promised his wishes should be granted, as soon as we could. When ever he turned his Eyes, upon his presents of tools, his joy was visible in his countenance, and appeared to swallow up all his late sorrows. Ahoudee OGunna is much attached to the Europeans, and was very serviceable, when I first visited New Zealand. We had also a number of Chiefs to visit us today, from different districts, some arriving last night, and others this morning. Their object was to obtain an Hoe, or Spade: some had come more than 20 Miles. They urged their distresses with every argument in their power. We distributed about 3 Doz Hoes, amongst them, and a few other tools, and regretted much, that it was not in our power [to] give them 300, which number would only be like a drop in the bucket. They danced for joy, when they were presented with these Tools. A number of them will immediately be at work with those Hoes, which will greatly increase [f] the quantity of Corn and Potatoes the next season, as this is the Spring, and the proper time for planting both. By which means their Comforts will be increased, and the settlers more abundantly supplied with pork, Corn and Potatoes. As the Comforts of the native inhabitants increase, so will their civilization be proportionably improved. All they seem to want is, the means of procuring the comforts of civil life. They neither want industry nor natural ability of mind, nor strength of Body. All these they possess perhaps in a superior degree, to any other barbarous nation upon Earth— And as their Climate, and soil, are both favourable, for all the purposes of agriculture, they no doubt will make a very rapid

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progress in the attainment of the necessary Comforts of Civil life. We this evening had the pleasure, to launch our flat bottomed boat, in the presence of the joyful natives, which is estimated to carry 20 Tons. It is the first Vessel ever built upon the northern island of New Zealand. We may view it merely like a grain of Mustard Seed, if we anticipate the Naval power, and strength which this Country is capable of attaining, from the energy of its native Inhabitants, their bold enterprising Spirit, with their Harbours, Rivers, and naval stores, it was impossible to prevent the human mind, from contemplating with secret pleasure, on viewing the launching of this little bark into the bosom of the great deep, the infinite blessings the Christian world would impart to this nation, by the introduction of the arts of Civilization and the Gospel. It is not possible for persons in civil life, to conceive the wants of those who are in a state of nature; nor can they estimate the blessings they themselves enjoy, when compared with the miseries of a barbarous state.

14th This morning I met Korro Korro at Ranghee Hoo. He informed me, he had been spending the night wth Shunghee at Tippoonah. Knowing the jealousy that existed between these two Chiefs, I wished to know what was the nature of his visit to Shunghee. He said he went to arrange some public matters with Shunghee previous to his own departure for the River Thames, where he was going on an embassy of Peace, and intended to take the greatest part, of the men of His Tribe with him. He was apprehensive Shunghee might take advantage of His absence, and attack his People whom he left behind, unless Shunghee [f] and he came to a good understanding before he went. I inquired if Shunghee and he had settled their difference to their mutual satisfaction. He replied, they had: and Shunghee

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had engaged not to molest his people, during the period he was fr^m home, which he expected would be about four months. The object of his present visit to the River Thames, was to make peace, between some of the Chiefs there, and his Uncle Kaipō. Some months ago the son of Kaipō was poisoned, or supposed to be so, by some of the Chiefs at the River Thames, where he was on a visit. For this real or supposed offence Kaipō wanted satisfaction, and Korro Korro was going with all his fighting men, with his Uncle, to settle this business. Not with a view to fight, but to bring the offending party to some honourable terms of settlement, according to their Customs. Korro Korro, is a very brave and sensible man. I have seen no Chief, who has his people under such subjection, and good order as himself: Yet he is tired of war, he wishes there were no fighting at New Zealand, and we have reason to believe, he will prevent war, as much as he can. After conversing with Korro Korro I set off for Kiddee Kiddee with our new Boat, full of Scantling Boards, for the new Settlement, accompanied by Mr W^m Hall, The 3 Carpenters, and Mr Sam^l Butler. We arrived in the Evening in the midst of a Croud of joyful Natives, who immediately discharged the Boat, and conveyed the timber to the spot where we intended to erect the Public Store, Smiths Shop &c. We set the Natives to work to clear away the brush wood, and clear the Ground. When we marked out three buildings: The Public Store 60 feet. The Smiths House 30 feet, and Shop 20 long by 14 wide. The Rev^d Mr Butler could not attend us, being confined to his bed, from a fit of the Gout, from a cold caught in consequence of having to sit for some hours in his own wet cloathes when we were visiting some districts. After the boat was discharged, and the ground marked out, I left Mr Hall, and the

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Carpenters to begin the buildings, and returned with Mr Sam^l Butler in the Boat to Ranghee Hoo, where we arrived near 11 O'Clock that night. The Boat will prove of the most essential service to the Settlement, from the burden of Timber, Lime, and Stores, w^{ch} she carries.

Wednesday 15th This morning, I met some of the people who had returned from Wangharoa, and enquired how they had settled the difference relative to Shunghee having shot some of the People, in his late attack [f] on the village, on account of his Wifes Fathers bones. They informed me, there had been a very large meeting of natives from different parts, and several hundreds from the North Cape. The object of their meeting was, to mourn, and weep with Topira the Chief of Wangharoa, and to comfort him for the loss of his people. One of the Chiefs from Ranghee Hoo informed me Topira wished me to go to Wangharoa and see him. If I could not go he would come to Ranghee Hoo, before I returned to Port Jackson. He wished to obtain an Hoe, Spade, Adze, and a few fish Hooks. Topira is considered as a very mild sensible man, and much averse to war, and greatly respected by his Countrymen, as well as by the settlers. It is not intended to call upon Shunghee for Satisfaction for his attack upon the Village, the inhabitants having given the first offence by spoiling the Sepulchre of the bones of his wifes Father, as already mentioned. In walking thro' the Village of Ranghee Hoo this Morning, I observed the Chief Towhee tatooing the Son of the great Tippahee, on the seat, and upper part of the Thigh. The operation was very painful. It was performed with a small chisel, made of the wing bone of a Pidgeon, or wild Foul. The instrument was about one quarter of an inch broad, it was fixed upon a little handle 4 inches long, so as to form an acute angle at the head,

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something like a little pick with one end: with this Chisel, he cut all the straight and Spiral lines, by striking the head with a stick about one foot long, in the same manner as a farrier opens the vein of an Horse with the fleam. One end of this stick was cut flat like a Knife to scrape off the blood, as it gushed from the cuts. The Chisel seemed to pass thro' the Skin every stroke, and cut it as a carver cuts a piece of wood. The Chisel was constantly dipped in a liquid made of soot from a particular tree, and afterwards mixed with water, which communicates the blackness, or as they call it, the Amoko. I observed proud flesh rising in some part of the breech, which had been cut almost one month before. The operation is too painful to bear the whole tatoeing at one time. They appear to be several years before they are perfectly tatoed. On my return thro' the Village in company with Mr Kendall, I observed the heads of four chiefs stuck on four poles, at one of the Huts. I requested Mr Kendall to accompany me to the hut, in order that I might ascertain the cause of the death of these Chiefs, and from whence they had been brought. On making my inquiries of the People I received the following account. Some years ago, a vessel from Port [f] Jackson called the Venus, which has been already mentioned, touched at the Bay of Islands, from which the Crew took a Woman belonging to Shunghees tribe, and afterwards landed her, at, or near, the East Cape on the main land. After Temmarangha had heard of the fate of his Sister, which was taken at the same time, he sent spies towards the East Cape to ascertain the particulars, and the situation of the People who had killed her. Temmaranghas spies travelled as traders all along the Coast: when they returned they brought information, what had become of those two women: one had been killed and eat, on an Island, and the

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other on the main, at a greater distance. Temmarangha set off to revenge the death of his sister as already stated, and Shunghee followed, when he was ready. They both returned without meeting, after taking vengeance on the respective people, who had committed the above murders, and that the Heads I saw, were the Heads of four Chiefs, whom Shunghee had killed in battle. He also brought with him two Chiefs as prisoners and many more heads. Mr Kendall tells me Shunghee was eleven Months on his Voyages, and returned eight months ago, with about 300 prisoners of war, which were shared between him and his subordinate Chiefs, I could not but reflect with pain and grief, and Shame, upon the Crimes of my Countrymen, who, by their wanton atrocities, spread war, misery, and death even amongst the poor heathen nations, who have never done them the smallest injury. What an amazing day that will be, when God shall bring to light the hidden things of darkness. Almost 16 years has now elapsed since the Venus was pirated, at Port Dalrymple, and in consequence of that Piracy, and the Crimes afterwards committed by the Pirates, the heads of the fathers of families, and leaders of tribes, this day exhibited in the Town of Ranghee Hoo, and their wives, Children, and Servants, either slain, or delivered over to Captivity. Previous to closing this days observations I accidentally met with Shunghee and Temmarangha. Wishing to know every particular relative to their late expedition towards the East Cape, I requested them to accompany me to Mr Kendall, that I might with his assistance, examine them very minutely. After a conversation of near two hours, I collected the following particulars, relative to their expedition, and Customs. Temmarangha went mostly to revenge the Death of his sister as already mentioned. He

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took with him 400 fighting men, and after obtaining his object, he returned with a few [f] prisoners of war. He went on his expedition previous to Shunghee, but they never met on any part of the Coast. Shunghee had two objects in view, the one was, to revenge the murder of the Woman belonging to his tribe, which had been taken away by the Venus, as already stated: The other to assist Houpa's party, a Chief at the river Thames, to revenge three murders, which had been committed on their Tribe several years before. Houpah had long solicited Shunghee to aid him, to punish the Tribe who had cut of his people. Shunghee left the Bay of Islands on the 7th Feb 1818 with his fighting Men, to join Houpah at the River Thames. When they sailed from the river Thames, their forces amounted to 800 Men. On their arrival at the districts where they intended to make war, such of the natives as were able, fled into the interior leaving their Habitations. Shunghee says they burnt 500 Villages. The inhabitants are very numerous on the Coast, between the river Thames, and the East Cape. Many of them were taken by surprise, and had not time to muster, and therefore were compelled to fly for safety to the Country, as Shunghee advanced. A number of Chiefs were killed, either by surprise, or in defending their Towns and People, and many of their Heads brought away, by the conquering party. The settlers informed me, that about 70 Heads arrived at Ranghee Hoo, in one Canoe. They also took 2000 Prisoners of War which they brought back with them as their Spoils, consisting of men, women, and Children. These prisoners were shared amongst the Chiefs, and their Officers, and made Slaves of. I was anxious to know, whether or not they eat those slain in battle, and therefore requested Shunghee and Temmarangha to inform me, how they acted in the

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field, when the Enemy met them, and also if they eat their Enemies when killed. In answer to my request, they gave me the following account: and said, when a Chief of the Enemy's party is killed, his body is immediately demanded by the assailants, and if the party attacked are intimidated, it is immediately delivered up. If the Chief was a married man, his wife is then called for, and she is also delivered into the hands of the Enemy. She is taken along with the dead body of her husband and killed. If she loved her Husband, she voluntarily resigns herself up, and her Children, and desires the victors to do to her, and her children, as they had done to her [f] husband. If the party refuse to give up the Chief's wife, they are immediately attacked by the Enemy who will not give up the contest till they obtain her, unless overpowered. When they have got possession of a Chief and his wife, after the woman is killed, their bodies are placed in order before the Chiefs. The Areeke or High priest, then calls out to the Chief, to dress him the body of the Man for his God. The priestess, who is also an Areeke, then gives the Command to the wives of the Chiefs, to dress the Woman for her God. The bodies are then placed on the fires, and roasted by the Chiefs, and their wives: none of the common people being allowed to touch them, as they are tabooed. When the bodies are dressed, the Areekes take each a piece of the flesh, in a small basket, which they hang upon two sticks stuck into the Ground, as food for their God, to whom they are going to offer up their prayers, and to consult relative to the present contest, in order that their God may partake first of the Sacrifices. While these Ceremonies are performing, all the Chiefs sit in profound silence in a circle, round the dead bodies, with their faces covered with their hands, or mats, as they are not permitted

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to look on these holy mysteries, during the time the Arekees are praying, and picking small pieces of the flesh from their Sacrifices, which they eat at the same time. These consecrated bodies are only to be eat by the Arekees. When all the Sacred services are completed the Arekees return the answer of their Gods to their prayers, and offerings. If their prayers and offerings are accepted the battle is immediately renewed, as was formerly mentioned, and all in common feed upon the after slain. They eat the slain, not so much an object of food, as a mental Gratification, and to display publicly to the enemy, their bitter revenge. Wishing to know if the Arekees prayed secretly to their Gods, at the time of performing the above sacred ceremonies, I asked them the question, to which they replied, no, but publicly, and with an audible voice, that all might hear what was prayed for, unless the Arekees disapproved of their proceedings, in that case, their prayers were not heard. The New Zealanders, are not only afraid of being killed in battle, if they enter upon war without permission of their God, but they are also afraid of spiritual consequences: that they will either be afterwards killed by the anger of their own God, or the Enemys. They fully believe that [f] a Priest has power to take away their lives by incantation, or charm, and attribute many of their deaths to this cause. I may observe here, that I never discovered that the New Zealanders offered up human Sacrifices to their Gods upon any occasion, before Shunghee and Temmarangha made the above statement. I am now satisfied, they do perform these cruel rites. After we had ended our conversation, I was walking on the beach when I was met by a young woman, of a very interesting countenance, and address. She asked me to give her an Hoe. I inquired who she was, and from whence she came. She told

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me, she was a Prisoner of war, and had been taken between the East Cape, and the River Thames by Shunghees party, and brought to Ranghee Hoo. That her Aunts name was Heena and a great Queen. I have often heard the natives when at Parramatta, speak of this woman, as possessing a large Territory, and numerous subjects. Mr Kendall has occasionally mentioned her in his correspondence with me. This young woman informed me, Shunghee attacked their settlement by surprise. She was taken prisoner in the Town: Her father mother and 7 Sisters escaped into the Country. None of them were killed. The cause of the attack being made upon them, was, her forefathers had formerly killed three persons belonging to Houpahs Tribe at the river Thames, and they came to revenge their deaths. This account confirmed what Shunghee had just stated. While she was stating these Circumstances, the young man was standing by, who had taken her, in the attack upon the town, and she was part of his spoil. I observed that when the Active returned, I might visit, if I had time, the place she came from. The young man said, if she went in the Active, he would go too, and would allow her to see the place, but not to land, as she would run away.

Thursday 16. In consequence of many of the principal inhabitants of Ranghee Hoo, having never been able to obtain either an Axe or an Hoe, since the settlement was formed, we resolved to make a few presents of those articles as far as our means would allow this morning, and for that purpose, we requested y^e Settlers to give us the names of those persons, whom they knew to be the most needy and deserving. Our intention was soon known in the Village: when the Natives in great numbers collected about the public School,

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which at present contains our Stores. When the List was completed, I went to deliver the presents, assisted by Mr Francis Hall & Mr Kendall, the Rev^d Mr Butler being confined to the House by Sickness. The Croud was so great that I could [f] not get into the School for some time. I told them, I should be obliged to return if they would not make a way for me through the Croud. At length I got in. The School yard was as full of men and women, as a sheep pen, calling out for an Axe, or an Hoe. When no more natives could get in, they got upon the roofs of the School, and out houses. After distributing 23 Hoes & 37 Axes I was obliged to steal away through a back door, as we had not the means to meet all their urgent wants, in order to avoid the painful importunities of those whom we could not relieve. No hungry beggars ever craved more earnestly for a morsel of bread, than those poor needy Heathens did, for an Axe, or an Hoe. Nothing could exceed the gratification of those who were so fortunate as to obtain one. Tho' many hundreds of Axes, and Hoes, and thousands of Tokees have been distributed amongst these distressed people since y^e formation of the Settlement, yet all that have been received hitherto, is only like a single passing shower falling upon some favoured Spot, in a barren and thirsty land. Many years must roll away, before every native in this country is worth an Axe or an Hoe. Notwithstanding the readiness of the Christian world to contribute to their relief. 17th I remained the principal part of this day in the House, in order to avoid the importunities, of those natives to whom we had not the means of giving an Axe or an Hoe. It was not possible to walk without being surrounded by them on all sides, some urging their request with savage rudeness, and others with pleasing civility. Their Universal Cry is, "give me an Hoe Axe or Spade."

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In order to move compassion they will shew their Hands, and represent how sore their fingers are with scratching out the Earth, in opening the water furrows, thro' the Potatoe Grounds. It is exceedingly painful to refuse any of their requests, for their wants are real, and their Toil and suffering great, in Consequence of not being able to procure those necessary implements of Agriculture. When we consider, that all their Country produces, which they can convert into any kind of tools, is wood and shells, alone, we cannot wonder at their distress. With stone Axes they cut all their timber, for making their Huts, fencing in their Potatoe Grounds, forming their wooden Spades, Spatulas, and making their Canoes. Hence it is totally out of their power to build permanent, or even comfortable Huts, or to make fences &c for want of Iron. Little can be done in Cultivation for the same reason. I believe there is ten times more land in Cultivation at the [f] present time, in the districts round the bay of Islands, than there was in 1814 when the Missionary Settlement was first formed. This improvement in cultivation, is wholly owing to the Tools of Agriculture which have been sent out from time to time, by the Church Missionary Society. The mortality amongst the natives was very great the first winter after the settlement was formed, for want of food. It is gratifying to say, there have been for the last two years, very few deaths amongst the natives, in the above districts; which is to be attributed under the Divine Providence to the extensive Cultivation, by which means, the natives have been more abundantly supplied with provisions. Cultivation will most certainly keep pace, and the Temporal comforts of the natives with the means afforded for improving the Agriculture of the Country. Hoes and Spades are the Tools that will be principally wanted,

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till the Country is supplied with Cattle, and the Plough is set to work. Cattle can easily be supplied from New South Wales, and in a short time, the Plough may be employed in the Cultivation, as the land is generally clear from Timber, excepting small brush wood and fern, which can with little trouble be cut down, and burnt off. Saturday 18th The weather has been very stormy today, the wind easterly, with heavy rain, so that we were not able to leave the House. 19th In consequence of the wet, we had Divine Service both Morning and Evening in Mr Halls House. 20th This morning the Gale abated. We began early to load the punt with boards and scantling for Kiddee Kiddee, for erecting the Houses there. We hope to get one or more buildings up this week, for the present accommodation of the Carpenters &c. A number of natives arrived at a very early hour from remote districts some 20 and others 50 Miles distant. They were ready to tear us to pieces for Hoes and Axes. One of them said his heart would burst, if he did not get an Hoe. We are wearied with their importunities, and exceedingly distressed that our means are so small, that it is totally out of our power to meet their wants, at the present time. I told many of them this Morning that I had written to England for a great number, and as soon, as the Ship arrived, they should have some given them. They replied, many of them would be in their Graves before the Ship could come from England [f] and the Hoes and Axes would be of no advantage to them when dead. They wanted them now. They had no Tools at present but wooden ones, to work their Potatoe Grounds with, and requested we would relieve their present distress. It is exceeding difficult, nay I may add impossible, to convince them by any argument, that we have it not in our power to comply with their wishes. It would take

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5000 Hoes and Axes at the present period, to meet the demand, and it is more than probable, that number, when distributed, it would take as many more. The natives are so poor at present, that they have no means to purchase an Hoe, or Axe, if we had them to dispose of: but when we can obtain these Tools in sufficient quantities for general Culture, the produce of their labour, will soon furnish the means to procure these necessary articles. In the evening I walked over to Tipponah accompanied by Mess^{rs} Kendall & Hall to see what progress, the natives were making in preparing their Potatoe Grounds for planting. We found more than 100 in the field, men and women, and most of them at work. Some with the Hoes and Spades, they had received from the Missionary Stores, and others with wooden Tools. Very considerable portions of Land were cleared and broke up in different places, and ready for planting since our last visit. Shunghee has built a small Village here, on the Ground he is cultivating, for the accommodation of his work people. We visited his Village. He was gone to Kiddee Kiddee. We found his Three wives at home. Two of them had been prisoners of war. His head wife who is blind, and has been already mentioned, told us with a smile that Shunghee was not so kind in his attentions to her, since he had taken the two new Wives, who were present. His head wife has a very fine family of Children. In this Village I observed the Heads of Eleven Chiefs stuck up on Poles as Trophies of Victory. On enquiry I learned that they were part of those Shunghee brought with him, in his last expedition to the Southwards. He had cured them all. Their Countenances were very natural, excepting their lips, and teeth, which had all a Ghastly Grin, as if they had been fixed by the last agonies of Death. How painful must these

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exhibitions be to the Wives Children, and subjects of these departed Chiefs, who are prisoners of War, and labouring upon the same spot, wth these Heads in full View. My mind was filled with Horror and disgust, at the sight of this Golgotha; at the [f] same time, I anticipated with pleasing sensations, that glorious period, when through the influence of the Gospel, the voice of Joy and melody should be heard in these habitations of darkness and Cruelty where nothing now reigns but savage joy on one hand, and weeping and mourning on the other. In returning thro' the Potatoe Grounds, we met with the Chief Racow, Duaterra's Father in Law. I wished to visit the sacred grove, which was near, where he died, but as I understood it was tabooed, I should not presume to enter without permission of the Chief. M^r Kendall spoke to him, and told him what I wanted. He came and pointed out the tree, where his daughter, Duaterras Wife hung herself and shewed us the spot where both their bodies were deposited. The sacred spot was enclosed with a fence about three yards square: Here the bodies remained together till the flesh was decayed; when their bones were carefully collected, and carried to their respective family Sepulchres. How mysterious are the ways of God. Duaterra once prided himself in the prospect of raising his Country to the rank of a civilized nation, and was cut down like a flower in his first attempt to put his benevolent intentions into execution. The Ground where he intended the Church and European town to stand is now under cultivation, and divided amongst different families by his successors, while about half an acre is reserved, as sacred to his memory, where no Shrub or Tree is suffered to be cut down, and where apparently, no foot had trod, since the last funeral rites were performed for him and his

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faithful partner, before ours this Evening. In passing thro' the Village of Ranghee Hoo on our return I stopt to speak to the Chief Werrie, and observed the head of a Woman upon a sacred ark near the Hut. I inquired who's head it was formerly. Werrie said it was the head of his wife's sister: that his wife and her Sister had been brought as prisoners of war by Shunghee to Ranghee Hoo: He obtained them both as his slaves. One of them he took for his wife, and the other for his Servant. That the Servant died a natural Death. At the time of her Death, his wife requested to have her sisters head preserved in order that she might relieve her mind by weeping over it. And it was kept for that purpose. Having never seen anything like the Ark when last at New Zealand, on which the head was placed, I wished to know the origin and use of it.- Mr Kendall and Werrie [f] then informed me, that nearly two years ago the Catterpillars made great ravages amongst the growing Crops of Sweet potatoes. The Natives conceived this public Calamity came upon them by the anger of their God. The Inhabitants of Ranghee Hoo sent to Cowa Cowa, for a great Priest, in order that he might by offering up his prayers, and Ceremonies, avert from them this heavy Judgement. The priest came, and stopt several months— Performed his religious rites, and directed every principal cultivator to make an ark for his God, and to deposit in it sacred food for his God, to feed upon. In compliance with this order of the Priest, this Ark and others were made. It is about 5 feet long, 2 wide and 1 1/2 deep. It is painted and ornamented with Carving and various figures, and within is placed the sacred Provisions. The Catterpillars left their Potatoe Grounds in a short time, and the natives attributed their departure to the influence of the Priest, and not to any natural Cause; and hence they

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preserve these sacred Arks. Mr Kendall informed me, he had never seen or heard of any Custom of this kind before the above. 23^d This morning several Chiefs arrived from the River Thames. When they landed, they all sat down in solemn silence in one Group on the beach. Shortly after the fighting men of Ranghee Hoo came running in a body from the Village quite naked, like so many furies, with their spears fixed in a threatenng posture, and making the most horrid noise. They advanced towards the Chiefs on the beach, as if they were going to make an immediate attack; when they came within a few paces they stopt and performed the war dance, distorting their features, in the most frightful manner, and making at the same time, the most horrid yells. When they had gone through all their martial movements, they returned to the Village, when the head Chief Racow, an old man about 80, came forward, and made a speech to the Chiefs. The Chiefs had never moved from their place during these Transactions. I inquired what was the meaning of the fighting men coming so furiously out of the Village, with their spears fixed, on the arrival of the Chiefs from the River Thames. They replied, this was done, as a mark of Military honour and respect, and the oration of the Chief afterwards was to assure them of his cordial friendship. He told them he was glad to see them, and that they had done well to pay him and [f] his people a visit, and that all future hostilities between them and his people should cease. On asking why the Chiefs on their arrival kept at such a distance, they told me, that some time ago, a man had been killed by their Tribe, belonging to a friend of the People at Ranghee Hoo. That the people of Ranghee Hoo had gone to revenge his death, and had killed two Chiefs & two common men. The Chiefs who now arrived

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were afraid lest the people of Ranghee Hoo should still retain their resentment against them, and would not receive them with proper attention. At length a full explanation took place between them, and mutual confidence was apparently restored. The Chiefs at the River Thames admitted that their Tribe ought to be punished, for the murder of the man they had killed, but contended, that the people of Ranghee Hoo had taken more than ample justice, for they had killed four persons belonging to them, which was more than Justice required, and that they felt themselves the injured party. After all matters were arranged, they went into the Village to feast with the Chief. They afterwards paid us a visit, and requested an Axe or an Hoe, but we could only spare one Axe for the Head Chief, and a Knife for his son. We were much distressed that we had it not in our power to give them the Tools they so much wanted. I promised to visit them when the Active returned if my time would permit. 24th This morning we loaded the Punt, with sawed timber for the new Settlement, when The Rev^d Mr Butler, Mr Francis Hall, and myself set off in her [to] Kiddee Kiddee. When we had got about half way up the River, the tide turned, when the boat anchored, and Mr Hall accompanied me on shore. We walked upon the beach towards the settlement, with an intention of visiting the Natives on the Shore. We observed in one place a deep Cavern under the Rocks, the mouth of w^{ch} was neatly hedged up. We looked into this Cave, and observed a dead body laying on a mat, upon the Ground, with a mat thrown over it. There was also a stage raised about three feet from the Ground, upon which there appeared some human bones. This was the first Sepulchre we had seen, where the dead appear to be finally deposited. This Sepulchre must belong to some neighbouring

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tribe. A short distance from the Sepulchre we met with a native Village. The inhabitants were overjoyed to see us. They had got some very good Hogs [f] running about. We made them a few presents of Fish Hooks, and past on to another Village, about a mile distant. In this were a number of very fine Children. They had got a tame Cock, which was very familiar with the Children, sat with them, walked with them, and appeared to live entirely with them, without fear. I promised the Chief a hen when he came to the Settlement. They urged us to give them an Axe, or an Hoe, but we had none with us. Opposite this Village in the middle of the river is a very large Cockle Bed, which is dry at low water. Upon this Bed about 100 women were busy collecting Cockles for food. Here we got a Canoe to carry us up to Kiddee Kiddee, where we arrived at about 5 O'clock. About 7 The Punt arrived with Mr Butler. We were much gratified to find that the Carpenters had completed one building 20 ft by 15 where we could be comfortably accommodated for the night. We found the work going on to our satisfaction, and our new Settlement began to put on a civil appearance. Sawpits having been dug, timber lying in different directions, and a new European House built. We read a portion of the Scriptures, sung an hymn, returned thanks to God for all his mercies, in the midst of the wondering natives, and then lay down to rest.

25th This morning we examined more particularly the ground in the neighbourhood, set the natives to clear and burn off the brush wood &c where it is intended the town should stand, and the Gardens to be laid out, we had a small spot of land cleared and broke up, in which I planted about 100 Grape Vines, of different Kinds, brought from Port Jackson. New Zealand promises to be very favourable to the Vine, as far as I can judge at present, of

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the nature of the Soil and Climate. Should the Vine Succeed, it would prove of vast importance in this part of the Globe; as the Grapes blight so much in New South Wales, there is little prospect that New Holland will become a wine Country. 26th. This day we returned to Ranghee Hoo. Had a very stormy passage with heavy rain. We were about 10 Hours in the Boat, and very wet and Cold. During the residence of the late Duaterra with me at Parramatta, he often mentioned a river called Shokee Hangha, which empties itself into the Sea, on the West side of the Island, and described it, a very fine river, the land rich, the Timber good, and the [f] Inhabitants numerous, on its banks, and neighbourhood. It was my intention, when at New Zealand in 1815 to have visited this river, but my leave of absence being limited, I had not time to gratify my wish in this respect. On my arrival in August last I learned from Mess^{rs} Kendall and King, that they had visited Shokee Hangha about a fortnight before, and found that Duaterras information was correct. I had conversed with several Natives of New Zealand at Parramatta relative to the Harbour, wishing to know, if there was any entrance for a Ship. They all were of opinion that no Ship could enter, as there was a bar across the harbour mouth, upon which, the surf broke with such violence, so as to prevent a vessel getting in. Mess^{rs} Kendall and King, had not the means to ascertain this point, when they were at the river. I therefore resolved to put my original intention into execution, and to visit Shokee Hangha, and to examine the entrance, and the Harbour, to see how far it would be prudent, at a future period, to make a Missionary Station upon its banks. As M^r William Puckey, whom I had hired in Port Jackson, and brought with me to assist in putting up the necessary buildings at the New

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Settlement, had commanded a Vessel for several years out of England, and was better versed in y^e knowledge of Navigation than any other person at New Zealand, I determined to take him with me, to examine the mouth of the river, and the harbour, in order that he might ascertain, whether or not, the entrance was safe for Shipping, and good anchorage in the river, and requested M^r Kendall to accompany us as he was acquainted with several Chiefs, and could speak the Native language. Accordingly, Tuesday 28 Sep. we took our passage to Kiddee with the Rev^d John Butler, Mess^{rs} Francis & William Hall, and the Carpenters and labourers, who were going to the settlement to forward the Buildings, prepare the ground for sowing such seeds, and planting such fruit trees, as had been brought with us from Port Jackson, where we arrived about 1 O'Clock; and immediately proceeded on our Tour, accompanied by three Chiefs, Shunghees Son, Werree Pork from Ranghee Hoo, and Roda from the river Shokee Hangha, with 6 Natives to carry our Baggage, and more accompanied us, on their own accord— Our whole party of Natives amounting to 17. About 4 Miles from Kiddee Kiddee, we rested, and took some refreshment. Here we met the Daughter of Shunghees brother and her husband with two Servants laded with Potatoes. They immediately put down their baskets, and [f] presented us with a portion for ourselves, and another for the Servants who attended us, and compelled us to receive them. They were much pleased with meeting us, and greeted us, with every mark of attention. About 4 O'Clock we left our present station. The day had been very fine, but now the Clouds began to gather very black, and threatened very heavy rain. We had past over about 4 Miles of very fine land, and fit for the Plough, as soon as the

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Fern and brush wood is cut and burnt: There is not a single tree, upon some Thousands of Acres of good land, to the right and left of the Path, and in general the Ground very level. We had not walked more than a mile before we came to a swamp, laying upon some rising Ground. The swamp was about one mile across, and our road directly thro' it. It was covered very thick with Rushes, and other aquatic plants, and the water generally from one to three feet deep. The native Chiefs proposed to carry us over, but the distance was so great, that we should have been more fatigued, by being carried, than by wading thro'. We therefore stript off part of our apparel, and waded thro'. After we had past the Swamp, we came into a very open Country, for many Miles round, covered with Fern. The part thro' which we walked was gravelly, and not very good in general. The wind increased towards evening, and blew strong from the rainy quarter, so that we had the prospect of a very wet night, without a single Tree to shelter us from the storm, for about 8 Miles from the swamp we had past. At this distance was a wood, thro' which our road lay; which we were anxious to reach, if possible, in order to shelter ourselves from the wind & rain, under the trees. With this hope, we pushed forward, and arrived at the Edge of the wood, about 9 O'Clock. The rain now began to fall heavy. The natives cut down some branches of fern, and boughs of Trees, and made us a little Shed, under the Trees, to shelter us a little from the wind, and rain. The blackness of the Heavens, the gloomy darkness of the wood, the roaring of the wind amongst the Trees, the sound of the falling rain upon the thick foliage, united with the idea, that we were literally at the ends of the Earth, with relation to our native land, surrounded with Cannibals, whom we knew had fed on human flesh, and

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wholly in their power; and yet our minds free from fear of danger, excited in my breast such new pleasing, and at the same time, various sensations, as I cannot describe. While I sat musing under the shelter of a lofty [f] Pine, my thoughts were lost in wonder, and surprise, in taking a retrospective view of the wisdom and goodness of Gods providential care, which had attended all my steps to that very hour. If busy imagination inquired what I did there, I had not an answer to seek in wild conjecture. I felt with gratitude, that I had not come by chance, but had been sent, to prepare the way of the Lord, in this weary wilderness, where the Voice of Joy and Gladness, had never been heard; and anticipated, with joyful Hope, the period, when the day star from on high, would dawn upon this dark and heathen land, and cause the very earth on which we then reposed to bring forth its increase, and God himself, would give the poor inhabitants his blessing. After reflecting upon the different Ideas which crouded themselves upon the mind, I wrapt myself up in my great Coat and lay down to sleep. Wednesday 29th Arose this morning at the dawn of day. The Natives immediately kindled their fires, and prepared for breakfast, which was no sooner over, than we prepared for our Journey. After walking thro' the wood, for about a mile, thro' a very difficult and bad path, partly from the heavy rain, and partly from the roots of the trees which cover the road, we came once more into an open Country. The rain fell very heavy. After walking about Six Miles, we arrived at the edge of another wood, thro' which we had to pass. Before we entered the wood, the rays of the Sun from under the Edge of a Cloud gilded the side of a distant hill. A New Zealander who was walking by me, called my attention to the spot where the sun shone, and asked me if I saw it. I

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answered in the affirmative; he replied, that is the Whydua, or Spirit of Shunghees Father. The Chiefs of New Zealand, are full of Pride, and many of them assume to themselves the Attributes of the Deity, while living, and are called Gods, by their people. The Natives will occasionally call Shunghee a God, when he approaches them, in the following terms: Hairemi, Hairemi Atua, come hither, come hither, thou God: These Divine Honours being paid to the Chiefs fills their minds with the most proud and profane notions of their own dignity and consequence. When they die their posterity deify their departed Spirits, and offer up their prayers to them. The above New Zealander compared the Departed Spirit of Shunghees Father to the Glory of the Sun, which evidently shewed what veneration [f] they paid to the manes of their Ancestors, and what Dominion the Prince of this World, hath obtained over their minds. The observations of this Native furnished my mind with serious reflections, on the miserable state of these poor Heathens. As we walked along thro' this dreary wood, the whole road was the worst I had ever walked over. The Roots of the Trees entwined themselves over the whole path, which made it painful to travel upon, as if we had to walk upon bars of round iron. We were several hours before we got through. Within about a Mile of one of the branches of the Shokee Hangha river, the wood rises to a very high summit, from which there is an extensive view of the river, and the western shore. On the left hand of the Hill, a large plane appears covered with Pine, and various timber. The tops of the Trees below are like a level sea, as far as the eye could reach: but our prospect was in some degree obstructed by the heavy clouds and rain, which fell in Torrents; at the same time, it Thundered aloud. The descent from the Hill into

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the river, is very difficult from its exceeding steepness. When we arrived upon the banks, we had this branch to wade thro' several times, before we reached the first Village Ko Raka. As soon as the Inhabitants discovered us, they invited us to visit them, and as a signal of welcome, immediately fired a Musket, which was returned by one of the Chiefs who accompanied us. Our Guide directed us to proceed first, and the Natives to follow us. The Chiefs were seated upon the ground. The old Chief Warree Maddoo, I had seen at the bay of Islands, when I was there the first time, and had made him some small present. His Son Matanghee, and his Son in Law Te-Taw-nuee, I was not acquainted with. Their first inquiry was, to know what was the object of our visit. We informed them, that we had a desire to see the River Shokee Hangha, and to examine the mouth of the Harbour, to see, if a Ship could come in with safety, and at the same time, to visit the Chiefs, and see the different inhabitants. Warree Maddoo, and Te-Taw-nuee, were much pleased, and expressed their earnest wish, that a Ship might visit their River, and some Europeans come to reside with them, to learn them agriculture, and to make good roads. Matanghee who has now the supreme authority, his father being a very old man, apparently 80 years old, told us, we had better go no further at present. We wished to know his reason; He said there was a serious difference between him and a Neighbouring Chief named Moodee Why, and that Moodee Why, had speared a young man in the Thigh, the preceeding day, who was lying upon the Ground, and shewed us where the Spear had entered. He stated that the following was the Cause of their [f] quarrel:— Their lands lay contiguous— Moodee Whys slaves had carried away part of Matanghees fence for fire wood, in

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consequence of which, Moodee Whys Pigs had got into Matanghees sweet Potatoe grounds, and he had shot several of them. Moodee Why in retaliation had shot some of his Pigs. They had met the preceding day, to settle the difference, when the young man mentioned above was speared. We replied we had nothing to do with their quarrels, and should proceed on our Journey. — When they found we were resolved to visit the river, they insisted we should not leave them for two nights. To this demand we agreed, as we were very wet, and weary, having been travelling thro' bad roads from an early hour till about 4 O'clock in the evening. The Chief accommodated us with the best Hut he had, and our People with another: gave us an Hog, and plenty of Common and sweet Potatoes. I presented the Chief with an Axe, & a few trifles, with which he was much gratified. We spent the Evening in conversing on various Subjects, such as Agriculture, Commerce and Religion. Te-Taw-Nuee is a very well informed man. He appeared to have lost no opportunities of gaining instruction — Was very anxious for some European to reside with them; and hoped, we would consider them at some future period, and send a Missionary to them. Matanghee, tho' very kind to us, seemed deeply involved in thought; and uneasy in his mind, from what had taken place between Moodee Why and him. Before we retired to rest, we read a portion of Scripture, sung an Hymn, and committed ourselves to the protection of him who keepeth Israel.

Tuesday 30th - Early this Morning, a Chief arrived to inform Matanghee how Moodee Why was affected towards him, and his people, and how they were resolved to act. We now learned that Moodee Why had been speared in the Arm, but the wound was slight. Soon

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after this Messenger had given his information, several Chiefs arrived on the same business. One of them began to make an oration, while all the other Chiefs sat on the ground in profound silence. He spake with great force! His action was Warlike, and graceful, and his Weapon of War, which he brandished in his Hand, added emphasis to every expression, and gesture. He exhorted Matanghee to act with Courage, and firmness, and to vindicate his own, and his tribe's rights. He stated that he was a friend to both parties, and as one had been wounded on both sides, he recommended, the difference should be settled as amicably as they could, consistent with their rights. After this Chief had ended his address, another principal man, belonging [f] to the Village, started up, and taking a long spear in his hands, began to state all the particulars of the present difference: He spake with great feeling, stamped with his foot at every turn— brandished his spear, while warlike indignation fired his Countenance. The whole of his manner and dress, reminded one of what I had read of the Chiefs of the Ancient Britons. I am of opinion, the New Zealand Chief resembles very much the Character of our ancestors. Shortly after this Chief had ended his speech, they all in a moment threw off their Mats, girt up their loins, with their war belts, took their Muskets, Spears, and Pattoos, and left us in the Village, with old Warree Maddoo and his son in law, and run off towards Moodee Whys. In about three Hours the Hostile party returned. We then learned, that the cause of their sudden departure was, in consequence of hearing that Moodee Why, had been killing their pigs, and that Matanghee had gone with his party, to ascertain the truth of the report. They appeared very indignant at the conduct of Moodee Why, and threatened to punish him. In

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the Evening, old Warree Maddoo threw off his mat, took his spear, and began to address his tribe, and the Chiefs. He made strong appeals to them against the injustice and ingratitude of Moodee Why's Conduct towards them. He recited many injuries which he and his Tribe had suffered from Moodee Why for a long period: mentioned instances of his bad Conduct at the time his father's bones were removed from the Ahooda Pa to their family Vault. He also stated acts of kindness which he had shewn to Moodee Why at different times, and said, he had twice saved his Tribe from total ruin. In the present instance, Moodee Why had killed three of His Hogs, one of them was very large and fat, being two Years Old. Every time he mentioned the large Hog, the recollection of his loss seemed to nerve afresh his aged Sinews: he shook his hoary beard, stamp'd with indignant rage, and poised his quivering spear. He exhorted his tribe to be bold and Courageous, that he would head them in the morning against the enemy, and before he would submit, he would be killed and eaten. All they wanted was firmness, and Courage: he knew well the Enemies they had to meet, their hearts did not lie deep, and if they were resolutely opposed, they would yield. His oration continued nearly an hour: all listened to him with great attention: when he sat down, I requested Mr Kendall to tell him that I was very anxious for a reconciliation to take place between Matanghee and Moodee Why, and proposed to give each of them an Adze, on Condition of Peace being made [f] between them. In reply Matanghee said, his young man had been severely wounded, and Moodee Why only slightly. If Moodee Why had been equally wounded, he would have come to terms of Peace. However we urged our request for peace. In the mean time, the Chief

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Werree Pork had been to visit some of Moodee Why's people, and brought us a message from Moodee Why, that he could not visit us, at Matanghee's, but wished to see us at his Village, in the morning. We therefore informed Matanghee that we should proceed to Moodee Why's in the Morning, as we had nothing to do with their differences, and were friends to both parties, and wished as far as we could to reconcile them. Matanghee said, he and Moodee Why were to meet in the morning, and we might go with them. If they could not settle their difference without fighting, no injury would happen to us, as they would direct us, how we were to act. After this conversation we retired to rest. Friday 1 Oct. Very early this morning old Warree Maddoo appeared fully armed for battle— His long beard was painted with red Ochre, to show that his mind was thirsting for blood. His loins were girt with a broad war belt, in which he carried his Pattoo, and his Spear in his hand. In a few moments, Matanghee and all his tribe, and friends, were ready. Some armed with Muskets, others with Spears, Patoos, and other warlike weapons. In this feudal clan we marched from Raka towards Moodee Why's Village, which was situated about 4 Miles distant. We were joined by numbers of men Women, and Children, and Chiefs on the road, amongst whom, was the brother of Moodee Why; which induced us to hope, matters would be accommodated. One Chief spake to me and M^r Kendall, and requested us to make peace, or in their own language to make Matanghee, and Moodee Why both alike inside. This observation struck me as very strong, and worthy of being recorded. When we reached a field about a quarter of a Mile from Moodee Whys Village, the fighting men stopt, and arranged the plan of their future operations. As soon as this was settled, all

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marched forward till we came near Moodee Whys residence; our party being on one side of the river, that runs thro' the village, and Moodee Whys on the other. Moodee Whys was ready to meet them. After some parley across the river, our party discharged all their Muskets, and saluted Moodee Why, and afterwards performed the war dance, and then returned into the Ground where the young man and Moodee Why had been wounded. Moodee Why, and his men marched five abreast, all naked, and armed, with him by their side, M^{rs} Moodee Why marched in front, with a long spear in her hand, and her daughter in [f] the rear waving a white mat as a flag. There appeared 300 of Moodee Whys Tribe in this body. Their spears were very long more than 20 feet. The Men marched in a very close body. Moodee Why with a long spear regulated their movements. When they came opposite to Matanghees Party, Moodee Why, and some of his men plunged into the river. Matanghees party made a sham opposition to their landing, and the whole scene closed with savage shouting, & dancing. Old Warree Maddoo lead on Matanghees party. When the public confusion was a little over, Moodee Why, and the Hoary Warrior rubbed noses, as a token of reconciliation, but Matanghee refused this salutation, and appeared sullen. No sooner were matters adjusted, than old Warree Maddoo with his slaves, began to burn and destroy the fence of the Enclosure belonging to Moodee Why, in which we were assembled. Moodee Why took no notice. I asked M^r Kendall, if he knew the reason, why they destroyed Moodee Whys fence, and burnt it before his face. He told me it was a satisfaction required for the fence, which Moodee Whys Slaves had destroyed in the first instance, and that the New Zealanders, if they make peace, they always demand

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satisfaction, as an invariable condition: Life for Life - wound for wound - property for property. We now accompanied Moodee Why to his Village called Hoota Koorā. It is very populous, and situated in a rich Valley. A navigable branch for large Canoes, of the Shokee Hangha River runs through it. Moodee Why received us with great kindness, and hospitality, gave us an Hog, and abundance of Sweet and Common Potatoes for ourselves and attendants. The place was all bustle and Confusion. Nothing was to be seen in all directions, but weapons of War. Several Chiefs from other districts were assembled, on account of the difference between Moodee Why and Matanghee, who were all eager to gain information of our object in coming to Shokee Hangha, and were much gratified when we told them, as they hoped at some period to see a Ship in their River. In about half an hour after our arrival, while talking with Moodee Why, and his friend, a sudden noise and tumult started up in the Village, on the opposite side of the river. All flew to their Arms, threw of their Mats, and rushed like Furies into the River in a moment, and Moodee Why amongst them, leaving us without taking time to tell us the cause. There was nothing to be seen or heard but noise and spears. We inquired the reason, and was told that a Married Woman had been acting improperly; The natives continued tearing and pulling one another about the hair of the head, for about an hour, and some got a few blows. After this business was settled, a Chief came to salute me with his bloody nose, having got part of the skin knocked off in the battle. I laughed at [f] him presenting his bloody nose for me to rub with mine, and pointed to the wound he had received, he smiled and said it was New Zealand fashion. When Moodee Why returned, we asked him if the woman had been

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guilty of Adultery, he replied no, but had been seen playing wantonly with another man. We spent the afternoon very pleasantly in conversing upon various important subjects; such as the education of their Children, the advantages of Commerce and Agriculture, and the richness of the Soil around their Villages. The number of Children in the Village is great, and of a proper age to be taught the English language. Moodee Why was very urgent for a Missionary to reside with him, and begged we would send him one soon, as he w^d be of no use to him if he came after his death. I never saw a finer race of men, than in this Village, nor finer Children. Hoota Koorā would be an important Missionary Station, as an easy communication would be had with all the inhabitants upon the banks of the river of Shokee Hangha for 40 Miles. After the noise of the Day, we read a Chapter, praised God, and committed ourselves to his gracious Keeping. Saturday 2^d Oct. This morning we requested Moodee Why to accommodate us with a Canoe, to visit the different Chiefs on the banks of the River w^{ch} he readily granted, and said he would accompany us. He, his Wife, daughter, and two small Children, with some of his Slaves were immediately ready to embark in his war Canoe, which measured 63 feet and very safe and commodious for ourselves and Servants— At the Top of the Tide, about 7 O'Clock in the morning we left Hoota Kura. On the Eve of our departure a priest performed certain religious ceremonies praying for our Success, and that we might accomplish the object of our visit. The war Canoe, with the Tide, and more than 20 Natives to paddle, went swiftly down the stream. About 10 Miles from the Village, in the middle of the River is a little Island, little more than half an Acre. This Island is formed by the meeting at a certain point of the Tide from two

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rivers: The main river Shokee Hangha, and a River that falls into it on the North East side. On this Island stands a little village full of inhabitants. The Chief is a very old man, we stopped to speak to him. He appeared to have his Children, and his Childrens Children around him. He was much pleased to see us. I presented him with a plane Iron: he would not let us leave the Shore till he had presented us without about 300^{lbs} of Potatoes, for the present [f] he had received. It is more than probable he esteemed the plane Iron far the greatest present he had ever received. I was anxious to reach the heads of the river, as soon as possible, as the weather was now fine, and therefore left the Venerable Chief. When we had gone about three miles further we came opposite to a Village called We-te-wha-hetee situated upon an hill, as soon as they saw us they waved a mat as a flag, and called aloud for us to visit them. The fighting men came running down with Muskets, Spears &c. They fired their Muskets and danced the war dance, in order to pay us Military Honors, according to their Custom. We stopt to speak to them, we told them we could not visit them on our way down the River, but promised, when we returned, to spend a night with them. I gave the Chief a Plane Iron, and we past on. About 4 O'Clock, we got within a mile of our Journeys end. Our Servants were hungry and tired and wished to go on shore to cook some provisions. We therefore landed, near the residence of the Chief who had accompanied us from Ranghee Hoo. He immediately caught an Hog, killed it, and our Servants dressed it for themselves in a short time. While we were here taking some refreshments, the Inhabitants of the Village nearest the Heads, called Weedeea had observed us, and immediately a great priest named Ta- man-hena, who is priest of the

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Heads of Shokee Hangha, and supposed to have absolute Command of the Winds and waves, came to visit us, and to invite us into the Village, to the Chief Mow Enna who is the Head Chief of the River. When we had dined we proceeded to the Village where we were cordially received by the Joyful Inhabitants, Mow Enna had heard of our coming to see him, and had prepared a good shed for us. We spent the Evening in conversation with the priest, and the Chiefs, upon the works of Creation, the being and Attributes of God, on the institution of the Sabbath Day, and the resurrection of the dead. The Priest was a very sensible man, as far as the law of nature could direct him. He spake of having communication with the Atua of New Zealand, that he answered him, when he prayed unto him. I told him that I had never heard the Atua of New Zealand, nor could I believe, he had, unless I could hear him myself, and I wished him to pray, that I might hear him, while I was with him. He replied, when he came to see me at Ranghee Hoo I should hear him. He believed all the New Zealand Chiefs, went to a place of Happiness when they died. The power of their Chiefs, the Rites and Ceremonies of their Religion, and the Glory of war, are the grand Subject of their Conversation. Their memories are very strong, and they shew a great anxiety to increase [f] their Knowledge. They are very great and enterprising travellers in their own Country: many of them are absent on their Journeys ten, and twelve months at a time. We learned from them a more particular account of a River called Why-coto about the Centre of the island, where the great body of the inhabitants appear to reside. They describe them as innumerable. The Chiefs and Priest wished to know what our business was— we informed them, our first object was to

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examine the mouth of the Harbour to see if any Vessel could get in. They asked us, if we had mentioned our coming to see them to Shunghee, for they feared the Chiefs on the East side, would not be pleased, if any Ship should visit them. I told them I had acquainted Shunghee with our intention, and he had sent his Son to shew us the way. They were much pleased at this information, and remarked, as we had come on our own accord, without invitation, the Chiefs had no ground to be offended with them. The Priest then stated the situation of the entrance of the river, described the Rocks on each side, and a sand bank on the right hand out at Sea, as we got out of the mouth of the River. He stated how many fathom of water there was on the bank, and in the Channel, and said he would accompany us in the Morning to examine the entrance, and sound the Depth of water. We told him we could not go in the morning, for Tomorrow was sacred, a day appointed for us to pray to our God; but the Morning after, we should wish him to go with us, if the weather would permit. He said he was Priest of the winds and waves, and would Command them to be still. After talking upon various subjects, till a late hour, we sung an Hymn as usual, and thanked our God for the blessings we enjoyed in a Heathen Land, and then lay down to rest. Our place was very full of Natives, who remained with us all night, and the Priest never left us an hour, night or day, till we arrived at Ranghee Hoo. Sunday 3^d. Being the Sabbath after breakfast I read the Church Service, and made a few observations on the 11 Chap Romans. The Chiefs and their People behaved with great propriety. The Head Chief ordered all the Children away lest they should disturb us. Great numbers of men and women crowded round our Shed. The Priest said he wished to learn to pray as we did, but

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he did not understand the reason, why we prayed to our God, when we appeared not to want his assistance. He said he never prayed, but at those times when he wanted the aid of the Atua. [f] We endeavoured to explain to him, that our God made every thing, that he was always present with us, and continually took care of us, and heard and saw all that we did or said. The Chief wished an European would come to teach them, and said he would give him a farm, and he should live near him. Mow Enna and his people live in a rich and fertile Valley. Here are a great number of fine Children, and a very important station might be established in this Valley for Missionaries, and I cannot doubt, but they would be kindly received. We had much Conversation on this Subject, with the Priest and Mow-Enna who appeared a very mild man. After dinner, in order to relieve ourselves from the pressure of the People, we took a walk upon the beach. The natives followed us in Crouds, we desired them to return, as we wished to be more alone. They immediately Complied with our request.

We returned in a few hours, and spent the Evening in useful Conversation. Monday 4 Oct. We rose early this Morning, with an intention to examine the entrance into the River. It blew very fresh. The Priest said we should have his War Canoe, and he would accompany us, and prevent the winds and waves from rising. As soon as breakfast was over, the Priest, Mr. Will^m Puckey, and a very fine Crew of native young men, launched the Canoe, and we set off for the Heads, which were about 4 Miles distant. Ta-mang-hena told me not to be afraid, he would not allow the winds and waves to rise. There are two large Rocks at the Heads, in which, the Gods of the Sea reside, according to the opinion of the

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Priest, and the inhabitants on the banks of the river. The Priest said he would command the Gods to be still, and not to disturb the Sea, till we had made our examination, and sounded the Shoal and Channel. We were no sooner in the Canoe than the Priest began to exert all his powers to still the Gods, the winds and waves. He spake in an angry commanding tone, however, I did not perceive either the winds, or waves to yield to his authority, and when we reached the heads I requested to go on shore, till the Priest and M^r Puckey went out to sea, to sound the sand bank, as the water was rough. I landed near the sacred rock, and one Chief with me, who expressed great alarm, lest I should tread, on the consecrated Ground, and said the God would kill him, if he suffered me to do so, and he frequently laid hold of me in great agitation when he thought I approached too near. I was obliged to [f] take advantage of every retiring wave, and run on the beach, till I had past the residence of this imaginary Deity. After M^r Puckey had taken the necessary bearings and soundings, I was returned again to the Village, and prepared for leaving our Hospitable Chief, who had supplied us, and our followers with the greatest abundance of Potatoes, and such provisions as he had, and about 7 O'Clock the Chief, his brother, and many of the People with the Priest, were determined to accompany us in our visit to the other Chiefs, till we finally left the River. The Canoes were immediately got ready and we set off for the next Village called Weedenakke about 18 or 20 Miles distant where we arrived about 12 O'Clock that Evening. When we landed, I felt very cold, having sat in the Canoe for about 5 Hours. One of the Chiefs of Weedenakke was waiting to receive us. This Village is situated literally in a very dark corner of the earth, behind some lofty Hills which are mentioned by

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Captain Cook. It stands at the head of a large salt water Creek, which runs up from the main river about 10 Miles, and is there met by a very beautiful fresh water stream, which comes down from the Neighbouring Hills, and passes thro' an extensive Valley of rich Land. When we arrived, there were very few inhabitants in this Village, the Chief informed us, the body of the people were living in the Valley with the head Chief, preparing their Grounds for planting their sweet Potatoes, and that we should visit them in the Morning. He then conducted us into a very close Hut, where we were to remain till the return of day. The entrance was just sufficient for a man to creep into. Being very cold, we were glad to occupy such a warm birth. I judged the Hut to be about 8 feet wide, and 12 Long, with a fire in the Centre, and no vent either for the smoke or heat. The Chiefs who were with us threw off all their Mats, and laid down close together, in a perfect state of nudity. I had not been many minutes in this oven, before I experienced the Heat and smoke above, below, and on every side, insufferable. The Heat under the Roof of the Hut was excessive. Tho' the night was cold, M^r Kendall and myself were compelled to quit our Habitation. I crept out of the Hut, walked in the Village, to see if I could meet with a shed, that would keep me from the damp air till the return of day. I found one empty, into which I entered. I had not [f] been long, under my present cover, before I observed a Chief, who had come with us from the last Village, come out of the Hut I had left perfectly naked. The moon shone very bright. I saw him run from Hut to Hut till at length he found me under my Shed, and urged me to return— I told him, I could not bear the Heat, and requested him to allow me to remain where I was— At length he

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consented with reluctance. I was surprised to see how little effect either heat, or cold, seemed to have upon him. He had come out of the Heat, smoking like an hot loaf drawn from the Oven; walked about till he found me, and then sat down to converse for some time, without any Cloathing, tho' the night was Cold. Mr Kendall remained sitting under his mat, in the open air till morning. Tuesday 5th. As soon as the day dawned, we heard the distant sound of native music thro' the woods, and in a short time observed men, women, and children peeping thro' the Trees, most of the Men, armed with spears. Many of them slowly advanced towards us. We were preparing to proceed to the Village, where the Head Chief resided. At the moment we were ready to walk, a messenger arrived to say, that we were to remain at our present station for further orders, as the Chief and his people, were not quite ready, to receive us. This information was not very welcome, as we had had no rest all night we wished to get to our Journeys end. At length another messenger came to inform us, they were ready. We then proceeded. Our party now consisted of about 100 persons. When we came within about a quarter of a mile of the Chiefs residence, the natives began to salute us, with the discharge of Muskets & continued to fire till we came up to the Head Chief, who was seated with his subordinate Chiefs at the entrance of a very commodious Shed, which had been expressly prepared for us. A Chief who had attended us where we spent the night walked before us, and introduced us, to the Head Chief. This Village is situated in a very rich and extensive Valley, which rung with the welcome salutations of the Inhabitants. The Chiefs expressed their Joy at our visit. After breakfast I walked with him thro' his cultivated Grounds — The land is very good

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and produces great Crops of Common and Sweet potatoes. A fine stream of fresh water runs thro' the Village. Here we found a greater population, than in any other part we had visited. [f] One Hundred Children of a proper age, might be taken at once into a School. They have also plenty of Provisions, and their land is fit for all the purposes of agriculture, or Gardening. Many hundreds of Acres of land are here that would repay the labours of the Husbandman. I walked to the head of the Valley, and followed the stream of fresh water, which descends from the Hills, till I met with a fine situation for a water mill, where the natural fall, appeared to be not less than 20 feet, which at a future period, may be of infinite service in grinding grain, when the growing of Corn is generally introduced amongst the inhabitants. The inhabitants of this Valley appeared to live in peace and plenty, and quietly to enjoy the fruits of their industry. Whether their security depended upon the strength of their Tribe, or the secluded situation, I cannot say. The Chief presented us with 2 large fat Hogs, each about 200^{lbs.} weight, one of which we had killed for ourselves and people, and also many hundred weight of Potatoes. There was nothing but feasting and rejoicing, all that and the following day, till we took our departure. There were more than 200 Baskets of Potatoes dressed at one time. I had never seen such heaps of sweet, and common Potatoes before. A certain number of baskets are dressed for every Chief, his friends, and his Servants, and every party sit in a Circle, round their provisions by themselves, when they eat. After feasting and dancing and Conversing all day, in the Evening before they retired to rest, the Cooks heated their Ovens in the Ground, in w^{ch} they put Pork, Potatoes, and Greens all in heaps, in large quantities sufficient for 200 or 300

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Persons, and covered them up, leaving them till morning to roast. At the early dawn, the New Zealanders were up. The Cooks opened their ovens, and served all their separate portions. The Chief of this Tribe appeared a very mild man. He expressed an ardent desire, for some Europeans to reside with him, to instruct his People. He gave each of us, a farm, all ready for planting; we thanked him for his kindness, but it was of no use for us to accept, as we could not attend to their Cultivation. This Valley would be an excellent Station for Missionaries, from its Population, the Richness of the Soil, and from its apparent tranquility. It enjoys many advantages, as a Missionary Post, which time will not allow me to point out at present. [f] While we remained here, we had long conversations upon the advantages of education, agriculture, commerce, Navigation &c &c. The Chiefs are in general very sensible men, and wish for information upon all subjects. They are accustomed to public discussions, from their infancy. The Chiefs take their Children from their Mothers breast, to all their public Assemblies: They hear all that is said upon Politics, Religion, War &c by the oldest men. Children will frequently ask questions in public Conversation, and are answered by the Chiefs. I have often been surprised, to see the Sons of the Chiefs at the age of 4 or 5 years sitting amongst the Chiefs, and paying such close attention to what was said. The Children never appear under any embarrassment, when they address a stranger, whom they never saw. In every Village, the Children, as soon as they learned any of our names, came up to us, and spake to us with the greatest familiarity. At the age of 8 or 10 years they appear to be initiated, into all the Customs and manners of their ancestors, by being the constant Companions of their Fathers, and attending them in

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all their public Councils, and in the field of Military Glory. In this Village the number of Children is very great, and ready for instruction. While we remained in this Village we found much pleasure, in the Conversation of the Priest of the Heads of Shokee Hangha. I on one occasion asked him, if the winds and waves would not take advantage of his absence, and do much injury to the Heads of the river. — He replied, he should prevent them, by his prayers till he returned. I observed, he was so great a man, that some of the Chiefs would wish him dead, in order that they might succeed to his Dignity. He then pointed to his Son who was sitting by him, he was preparing him for the Sacred office, and that he was to succeed him in the Command over the winds and waves. Thursday 7 Oct After Breakfast this morning, we intended to take our departure, but the Chief wished to detain us, till the middle of the day, in order, that he might give another great feast. About 8 O'Clock, numbers of Slaves arrived laden with Potatoes, and some large Snappers just caught. They were preceded by a Company Dancing, and Shouting. As soon as they had laid down their Baskets, all the Cooks went to work immediately, and as soon as the Potatoes were dressed, each party sat down to their portion. When the feast was ended, a Musket was fired, all the fighting men flew to their Arms in a moment. Some armed with Muskets, others with Spears, Clubs &c — and entertained us with a sham fight, and war dance, which closed the Scene. We now packed [f] up our Baggage, and walked about a mile to our Canoes, where we were to embark, attended by more than 200 Natives. In our large Canoe we estimated the Pork and Potatoes at more than three Ton, which the Chiefs of the former Villages, and this, had laded us with. Besides our Provisions and Baggage we

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had 36 persons. We took our leave of this friendly Chief, and his people, about one O'Clock, thanking him for his attentions, and expressing our highest approbation of the Conduct of his People, while we remained with them; which gratified him much. We now proceeded to the Village on the banks of the main river, which was distant about 20 Miles, called We-Te-wha-Hetee, and where we had promised to spend a night, on our return. We arrived about 6 O'Clock in the Evening. Ta-Ra-whe-ka the Chief had built a neat shed for us 10 feet wide, by 24 feet long. It was very clean and neat. And also a convenient place for the sake of decency, in a retired Situation, sufficient for the accommodation, of at least Ten persons, about 40 yards from our Shed, and had made a clean walk to it. He received us with great kindness, I went with him to the Summit of the Hill, where his Castle, or Hippah is situated: his Village is built on the lowest side. From the top of the Hill, there is a very extensive prospect of the River Shokee Hangha, and the surrounding Country. As we past along I observed a Chief's wife making loud lamentations, and mourning. On inquiring the cause of her deep distress she informed me, that since our passing down the river, she had lost her two Sons, and one Child belonging to the Village with them. The Children had been sent to gather Cockles, in a Canoe on a sand bank in the River, which is dry at low water. The wind rose on the flow of the Tide, and carried away the Canoe, leaving the Children upon the bank: when the tide rose it swept them all away. She added, that her husband was also lately dead. She was a young Woman. Her mother was sitting besides her mourning and weeping with her. They had cut themselves after their manner for their dead. I felt for her affliction, and would gladly have relieved her distress. I had

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nothing to give her, but a few fish Hooks, and my Pocket Knife, with which I presented her, and which she thankfully received. This Chief, like the rest, presented us with large quantities of Potatoes— giving a certain number of baskets to us, and then to the Chiefs and their Servants: and also to our party of Common People, with a good Hog. Ta-Ra-Whe-Ka is a very stout man, and very modest, with Little of the appearance of a Savage about Him. His people also were well behaved. We told him, we wished to visit the river [f] Ho-poo-nakkee-terre, but the Crew of our Canoe were very tired and were not able without a day's rest to go with us. He offered his services, and said he would supply us with a Crew in the morning, and accompany us himself. We thankfully accepted his Kind offer. We spent the Evening as usual, in conversing upon various subjects, and in gaining all the information we could, relative to the Rivers in New Zealand. The number of Inhabitants upon their banks, upon what they lived, and the mode of communication which they had with distant parts of the Island. We could seldom ask them a question, but before they answered it, they would inquire our reason for asking. If we asked how far any mountain or river was off, they would say, "What do you want to know for? Are you going there?" When we had satisfied them, they would give us every information we required. When we had conversed till late in the Evening, we performed our Evening Service of Prayer and Praise and then lay down to rest. Friday 8th— This morning we prepared early to visit, according to our intention, some Villages on the Banks of a river called Poo-nak-ke-Terre laying on the south side of Shokee Hangha, in two Canoes, accompanied by about 50 persons. As we went up the River we saw several Villages w^h we

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had not time to visit. The inhabitants fired their Muskets, and hailed us as we passed. Our wish was, to go as far up the river as we could, with a strong tide in our favour, so as to return in the Evening. The River is very beautiful, and will be very Convenient for y^e Navigation of small Vessels, should this Country ever become a Commercial nation. About one O'Clock we came to two Villages situated near to each other, upon the high bank on the south side of the River. One of these Villages, [was] under the authority of an old woman a Chiefs wife, The Chief being dead. Many of these People had never seen a white person. They received us with a war dance, presented us with several baskets of Potatoes, which were immediately dressed – While the Cooks were doing their duty we walked into the Villages, and conversed with the people, and made the principals presents of a few fish Hooks. One of these Villages is called Otaheite: Ranghee-Wakka-Takka is the name of the other. These Villages stand at the Head of a most beautiful Valley into which a small creek navigable for Canoes runs from the river. In this Valley, we observed several small Villages, and a large portion of land cultivated [f] with Potatoes. In this part there is a large quantity of good land, that never has been in Cultivation, and would make a beautiful settlement. There appeared a great number of People here, in this very retired nook. As I passed along the Village, I observed a young man lying, and a Chief tatowing or carving his breech. The operation appears to be painful: he cut deep every stroke, and continually wiped away the flowing blood. This is a very barbarous custom. After remaining a few Hours, we left these Villages, with the return of the Tide. An old Chief with a very long beard and his face Tatowed all over, had accompanied us from where we slept last night.

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He wanted an Axe very much. At last he said, if we would give him an Axe he would give us his Head. Nothing is held so much in veneration by the Natives as the Head of their Chief. I asked him who should have the Axe, when I had got his head. He replied, I might give it to his son. At length he said, perhaps you will trust me a little time, and when I die you shall have my head. I promised him he should have an Axe, and he gave me two Matts, in order to secure one. I told him I had not one left, they were all at Ranghee Hoo— He said he would send a man for it, which he did, when we finally left the River. We hastened back as fast as possible, and arrived at our lodgings about 6 O'Clock, having gone by estimation little less than 40 Miles by water. The war Canoes go at a great rate when well manned. We told the Chief Ta-ra-whe-ka that we must leave him in the morning. He provided us with his presents of Potatoes, and two Hogs to take with us. The Priest of the Heads was our constant companion: as he was so well informed, upon all subjects relative to his Country, and Religion, I wished to learn from him, who was the first man, at New Zealand. He answered, that the first man who visited New Zealand, from whence all originated, was named Mowhee. That he had left his own Country with his followers, on account of public troubles, and was afterwards conducted by the God of Thunder to Showrakkee, or what we call the River Thames. That Ta-urekke the God of Thunder sat at the Head of His Canoe, and brought him safe to Land. His name is held in great Veneration, and he is worshiped as a Deity. For several miles on the south west side of the river, the beach is covered with round stones of various descriptions, from 5 feet to one in

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Diameter. I asked the [f] Priest whence they came, as I had seen nothing like them in any part; he said Mowhee dug them out of the bed of the River at the time he made the Channel. They attribute to Mowhee many of the natural productions in the Island. After conversing with them on the motion of the earth, the relative situation of other Countries to their own, the Number of Moons a Ship would be sailing to different parts, what Countries produced Iron, Coal, Wheat, Wine, Spirits, Tea Sugar, Rice &c and what Articles their own country was capable of producing, when once they had the means to grow them; all these subjects gratified them very much: and during the conversation, they often made many judicious observations, expressing their ardent desire that they might only be able to try what their Country w^d do, we closed the day with reading a portion of Scripture, singing a Hymn and Prayer. At day break this morning we heard the Lamentations of the poor Widow on the Summit of the Hill, weeping for her children. Her Affliction of mind was very heavy. She was left wholly to the feelings of nature, which appeared to be intolerable. The consolations of Religion, could not pour the oil of Joy into her wounded Spirit. She knew not God, and evidently had no refuge to fly for relief. In the fullest sense of the Apostle's meaning, she was without hope, and without God in the World: Her Situation will apply to the whole of her Country, when under any Affliction. I am informed they will sit for Months, night and day, mourning in a similar manner; for the loss of their dearest relations. What infinite blessing Divine Revelation communicates to the whole body of a nation who are favoured with it, can never be estimated. The Knowledge of the only true God, spreads its genial influences to the King

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on the Throne, and thro' all the different ranks of his subjects, down to the condemned Felon in his Cell. The wickedness of man, however great in a Christian Country, cannot prevent Divine Revelation from imparting its common blessings to them, any more than the barren soil can prevent the sun from imparting its genial rays. I have been accustomed to attend for more than 20 years condemned Criminals, and I never met with an instance, however great the Guilt of the Felon might be, but his mind was relieved, from the common Knowledge of God, when under the prospect of a speedy execution. He would plead God was merciful, and upon that Attribute he built his Hope, and that Hope, would support his mind, more or less, till he was launched into Eternity. In a Christian Country to whom do ungodly persons, in the day of trouble fly for relief, [f] when they are deprived of their Children or friends by Death— but to the Wisdom, and Righteous Government of God, and console their minds with the hope that their dearest connections, are in a better world, and whatever the living have lost, the dead have gained. But the Widow, and the Fatherless, in a Heathen Country, have none of those sources of Consolation. Their wounds, are only healed by the hand of time, and if this fails, their last recourse is suicide, which is common amongst the New Zealanders. The Knowledge of the true God, who made, and still governs the world, is the only remedy, that can relieve the immortal mind in this respect. Tho' no comparison can be drawn in a moral point of view between the better part of Society in New Zealand, and the worst in a Civilized Christian Country— Yet, the latter have greatly the advantage, in this world, over the former, in as much as they derive Consolations in the day of trouble from Divine Revelation, which the poor

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Heathen, from his total Ignorance of the True God cannot do. I have been led to make the above observations, from what I have repeatedly seen, not only in this afflicted Widow, but also in others under distress of mind. By reflecting upon the infinite blessings bestowed upon a Nation who is favored with the Knowledge of Divine Revelation, we may see the force and Justice of our Saviour's declaration, when he said, that it shall be more tolerable for Sodom and Gomorrah in the day of Judgement, than for those who are favoured with the Gospel, and despise its Gracious Invitations. After commiserating the Affliction of the above poor Widow, I returned to breakfast, which was no sooner over, than we prepared for our departure, to a Village about 18 or 20 Miles distant up the River, called Te Pappa. Our company now was large. We left Ta-wha-Heetee in five Canoes, all laden more or less with provisions, and with several live Hogs. On our passage up the river we were joined by the Brother of Poro, and his son. Poro is a great Chief, not far from the North Cape. None of the men in the Canoe belonging to Poro were Tatooned. I made inquiries after his brother, tho' I had never seen him. About Three years ago, he had sent one of his People over to Port Jackson in the Active, when I sent him a few presents. I gave him a Plane Iron, and a Pocket Knife, having nothing more left, and promised to give him an Axe. He said he would go to Ranghee Hoo with us for it. As this would be a great and laborious Journey, I told him, I would send him one to Moodee Whys, with which he was satisfied. Poro and Moodee Why were [f] friends. Poro had heard of the difference between Moodee Why, and Matanghee, and had sent his Son, and brother, to know the particulars, and to offer his assistance if wanted. I wished to know how they had come from their own place, whether

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by sea or land, as the distance must be very considerable. They replied by Land. I wished to know if there were no rivers to obstruct them— They answered, none, but such as they could easily swim across. When he came to the branch of the river that led to Hoota Koorā, Moodee Whys Village, he left us, and we proceeded towards Ta Pappa where we intended to rest for the night— The Chiefs name of this Valley is Patu-ona. We arrived at Ta-pappa in the Afternoon. Patu-ona had made every preparation for our reception— He had constructed a new and commodious Hut for us, and was greatly rejoiced to see us. Our party was large. Patu-ona is one of the most pleasant Chiefs I had met with. He has a fine open countenance, in which the greatest kindness, and good nature is expressed. He told me, he had a great desire to visit Port Jackson in the Active, and would be glad to go over in the capacity of a Cook, which is one of the meanest situations their Slaves are placed in, and added, if I considered him a Gentleman, he would then go as my Friend. I promised him his wish should be granted when an opportunity offered. He made inquiry about the growth of Grain. He had a small patch of wheat growing from seed he had received from the Missionary Settlement. Patu-ona was very anxious to improve his Countrymen and to better their situation. Should he ever visit Port Jackson, he will derive the greatest advantage from seeing the Comforts of civil life, and the improvements going on there, in Buildings, Agriculture, &c.— Moodee Why was very urgent with me to send him a Red flannel Shirt, Night Cap, and a Pair of Spectacles: observing if he could only get those articles, he should be a great man. We had not long been with Pat-ona before a messenger arrived and informed Moodee Why that Matanghee had been removing the bones of his

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ancestors, from the Sepulchre where they had been deposited, which greatly wounded Moodee Whys feelings, and roused his indignation: When he received the information of the Circumstance, he was greatly distressed. The news pierced his very heart. He said, if it was not for the respect he had for us, he would go that night and kill Matanghee. He further observed that it was his intention [f] to have visited Port Jackson in the Active, but now, his distress would be so great, and of long continuance, that he could not go. He had no prospect of relieving his mind but by travelling from place to place, in his own Country, and amongst his friends. He wished to know our opinion, whether he should go immediately and kill Matanghee or not, we told him we could not interfere with the Customs of their Country, but in England great men did nothing hastily, but always took time to deliberate, and we thought he had better not be in too much haste to punish the offence. Moodee Why never recovered his Spirits while we staid. His mind was gloomy and oppressed. Matanghee and he were near relatives, or there would not have been that forbearance in either party. They would soon have settled their difference by an appeal to arms. But family connections prevented them from indulging their natural feelings, and their Love of war. Shunghee had punished with Death, five men for Sacrilege since my arrival, as already mentioned, and no doubt but Moodee Why from the same influence of Superstition upon his mind w^d, to relieve his own distress, and as a satisfaction to the spirits of his departed ancestors, act in the same way, was it in his power to do so. Patu-ona was a relation and friend to both parties. He was concerned for the quarrel, but said they were both wrong. Matanghee was wrong, in shooting Moodee Whys Pigs, and Moodee

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Why was equally wrong in shooting Matanghees. Patu-ona said if Matanghee had shot his pigs, he would not have retaliated upon him, by shooting Matanghees, but would have had no connection with him in future: he would have considered him to have acted so unlike a Chief. But observed, that his brother who was by, would have acted as Moodee Why did. How they will accommodate their difference we cannot say. We were obliged to them for suppressing their mutual resentments while we were with them. This was an attention we could not have expected from Savages. We spent some time at this Village very pleasantly, our accommodations were comparatively good, and our companions were very entertaining particularly the Priest of the Winds and waves. Saturday. This morning we prepared for our final departure from The river Shukee Hangha, we had left several Villages, and Chiefs, whom for want of time, we could not visit, tho' they had provided for us. We were now to part with Moodee Why, and Mow-Enna the Head Chief of the River, who had never left us since we met. [f] He wept at our departure, directed the Priest to accompany us to Ranghee Hoo, and to learn if the Active had arrived, and whether there was any prospect of her visiting their River, in order that they might prepare the Timber for her. It would have been impossible for any Civilized nation to have paid us more attention, as far as their means and Knowledge extended, than those poor Heathen did. When we left Patu-onas Village, we were more than 50 in Company, the most of them were going for an Axe, or Hoe or some small edge tool. They would have to travel by land and water, from 100 to 140 Miles, thro' some of the worst paths, thro' woods, that can be conceived – and to carry their provisions for their Journey. A Chiefs wife came with us all

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the way, and I believe her load could not be less than 100^{lb}, and many carried much more than that weight. We had to travel upon the banks of the upper part of the river Shukee Hangha. Patu-ona took myself Mess^{rs} Kendall & Puckey in his Canoe for some miles up the river, till we came to a fall, when we landed in a wood, about the middle of the day. We estimated our distance from the Heads to be between 40 and 50 Miles, or upwards. The body of our party had gone on. We had now to travel thro' a very thick wood on the banks, and at particular points had to wade the River. Some very fine young Men went before us, and cleared the way as well as they could, by treading and breaking down the brush, and branches of trees. It was very fatiguing, to walk in this wood, and from the very heavy rain, that fell in the Morning, very wet and dreary. Near dusk in the evening we came to the last station on the banks of the River, where we put up for the night, under a little shed, open both to the wind and rain. The party with us, made a Shed for themselves. The night was Cold, we were very wet and weary. Our Servants kindled the fires, dressed some Pork and Potatoes, on which we dined. The Chiefs had sent nine Hogs with us, and many hundred weights of Potatoes. One Hog we killed, and dressed this Evening. All had now returned, who did not intend to accompany us to the end of our Journey. We still mustered in our little camp between 50 and 60 Persons. This was a very solitary station, on the banks of a River, in a very deep Valley, surrounded with lofty Timber, of various kinds, and a Days Journey from any native Village, or farm— Our only Companions [f] men in a state of nature, some of them having never seen a Vessel, or ever visited the Missionary Settlement. We arose early this Morning, after a very cold and uncomfortable night, and

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prepared for our Journey in hopes of reaching Kiddee Kiddee in the Evening, which we estimated to be 26 Miles from our Station. We had still a very difficult part of the wood to pass. After walking for almost two hours, we reached the open Ground, near which stands a large stump of a Pine, the remains of a Tree cut down by the great Tippahee for his Canoe. The Chips still remain round the place, where he made the Canoe. I sat down upon the stump, and reflected upon the conversations I had had with Tippahee 14 years before, and the Scenes that had since occurred, relative to his Country. How would he have rejoiced, had he now been alive, to have seen the present opening prospect, for the benefit of his native land. I may here observe, he just planted the Acorn, but died before the sturdy oak appeared above the surface of the Ground. When Tippahee had completed the Canoe, he had more than 20 Miles to carry it over land, by mere muscular strength. When we left this wood, we had a clear open Country before us, thro' which our road lay for more than 20 Miles. Some of the soil good, some gravelly, and others swampy. Some of the Swamps we past may be easily drained— as there appeared sufficient fall. Our road was very good excepting the Swamps, and in general level. We found it easy and pleasant to travel, compared with what we had past the preceeding day. After walking very hard till about 6 O'Clock in the Evening, with only resting once for a short period, we arrived at Kiddee Kiddee, very tired and weary. When we arrived at Kiddee Kiddee we found Shunghee there. The Rev^d Mr Butler and Carpenters were at Ranghee Hoo. I immediately laid down to rest in the only building yet completed. Shunghee informed me, two days before, a Chief, Tenana had killed his wife for Adultery. She had been caught in the fact, and

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acknowledged her guilt, when her Husband knocked her on the Head with a Pattoo. The Punishment he said was just. Her brother had been and taken away the dead body, which was conveyed to the sepulchre of her friends. She was a Woman of rank. Her friends would not punish the surviving Husband, as he had acted according to the established Customs of their Country, further than taking away a few baskets of Potatoes as a satisfaction for the Death of the woman. A man will [f] sometimes put away his wife for Adultery, but he may put her to death, when the fact is fully proved, if he wishes to do so. And his conduct will meet the approbation of the public. After conversing with Shunghee, we read a portion of Gods word, sung an Hymn, returned our grateful thanks to God, who had preserved our going out, and coming in, and had prospered us in our Journey, and brought us in Health to our resting place. Shunghee and several of the Natives remained with us, while we paid our praise and Thanksgiving to God. I pointed out to Shunghee that it was our duty to pray to our God, to thank Him, for keeping us by night and by day; that His Eye was over us, and his ear heard us, when we prayed, and that He did us good at all times. Shunghee behaved with much propriety, and said it was right we should pray. We then lay down and enjoyed a good nights rest. This morning we intended to return to Ranghee Hoo after breakfast. Shunghee had a quantity of Sweet Potatoes dressed for us, and our friends. I was much gratified, with the progress that had been made in our new Settlement. During our absence a considerable quantity of Ground had been broken up, and part planted with maize. A number of seeds had been sown in the Garden, which had been brought from England to port Jackson, and were up. The vines were many of them in

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leaf. The fruit trees had also been planted, and the whole Settlement began to put on the appearance of Civilization, than which nothing could be more gratifying to the mind. A building had also been erected for the accommodation of the labouring Natives. From what I saw, I was convinced, all hands had been very busy, and much done in a short time, with the small means that Mr Butler and his Colleagues can command. About 9 OClock we left Kiddee Kiddee, and in our way down the river, we called at a Village, on the south side of the River called Moo-too-e-tee belonging to a Chief named Showrakkee, whom I had promised to visit. We found him at home, with several Chiefs from other parts. He was much pleased with our calling to see him. While we stopt, the wind rose very strong, and it began to rain heavy. After waiting till Evening without any prospect of the weather Clearing up, and the waters being rough [f] I resolved to remain till the next day. Shourakke told me, it was not safe for me to venture in the Canoe, as it would be in great danger of upsetting and recommended us to stay till morning. Mr Kendall was very anxious to get home, and therefore I left him to act as he pleased; when he embarked for Ranghee Hoo, having about 7 Miles to pass through a very open and rough sea — leaving me with the Chiefs, where I remained all night. I here met with Moyanger a Chief who had visited England about 12 years ago with Mr Savage. He made particular inquiries after the Queen, whom he had seen, said she was an old Woman, and wished to know if she was alive. I told him she died about 8 Moons before. He wished to know if the Prince of Wales, the Duke of York, and the other parts of the Royal family were well. He gave the surrounding Chiefs a particular account of what He had seen in England, mentioned

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London Bridge, and the water works there: told them how the water was conveyed by pipes, into the different Houses in the City, and many other particulars relative to our mode of living; Houses, Carriages, Shipping, Churches, Roads, Agriculture &c. And how the Cooks dressed the food for the Gentlemens Tables. — That they never eat it but only tasted it in the kitchen before it was served up. They heard him with great attention. There was an old Chief called Tee Kopedee, who was a Cripple in both his legs, and a man as proud of his Consequence and dignity, as I had ever seen. He informed me that his Land and Subjects extended from Shokee Hangha to the Why-Coto near 150 Miles: and that he had heard King George, was so great a man, that he never went on board a Ship — and that he was equally as great in New Zealand, and for that Reason he never went on board any Vessel. They talked nearly the whole night upon various subjects relative to civil life — and were very anxious I should visit the very long River Why Coto on the banks of which, according to all the statements of the Natives, there is a very great population. I promised to go if my time would admit, and the Chiefs agreed to accompany me. On the return of Day Tee Kopedee ordered his large Canoe, when himself, Moyanger, and some of his people accompanied me [f] to Ranghee Hoo, where I found M^r Kendall arrived in safety. The Chiefs of Shokee Hangha who accompanied us on our return, were waiting for my arrival, in order to receive those presents which we had promised to them. They all assembled at the Store, where we gave them 21 Axes — 17 Hoes — 15 flat Tokees — 2 Doz Plane Irons — 2 Adzes — and a quantity of fish Hooks — with a few Pocket Knives & Jews Harps — Ta Manghenna, the priest of the winds and waves, was in the Number — He

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promised when he came to Ranghee Hoo, that I should hear his God speak to him; as I told him, I could not believe he ever did converse with him, unless I heard him myself. I now called upon him, for the fulfilment of his promise, as I wished to hear his God. Ta-Manghenna replied, his God was not at Ranghee Hoo at that time, and therefore that I could not hear him. I smiled at him, and told him, I believed he never heard himself. When they had all received their presents they returned much gratified with our visit and conduct to them. On my return to the Settlement Mr Butler informed me, that a Chief from Ti-Ami had been very turbulent and troublesome, when he was up at Kiddee Kiddee, by going to the House of Mr W^m Hall in a very threatening manner, demanding an Axe. On Mr Butlers return, he renewed his application, when Mr Butler gave him two Hoes, and an Axe. He came again on the Thursday following, bringing along with him 2 Hogs for sale, which were purchased from him. He was still dissatisfied, and wanted another Axe. There were several Chiefs with him, who remained upon the beach, belonging to his tribe. Tho' they did not appear to countenance his violent Conduct, yet they took no steps to check him. We could not but infer, from their silence, that what he did, was with their consent, and if he could not obtain by fair means, the Articles he wanted, they did not disapprove of him trying what threatening would do. We remonstrated wth them on the impropriety of his Conduct, and told them, that the Europeans would not remain in New Zealand, if they were not protected from insult. We came for their good, and not for our own. They expressed their regard for us, and pretended to be displeased with the [f] Conduct of the Chief, which was so extremely violent. At length I told them, Mr Kendall, and myself

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would visit their district, and hear what the different Chiefs had to say; and if they had any Complaints to make, we would hear them, and redress them, as far as we had the means to do so. With this assurance, they were well satisfied: and the following Monday was fixed upon, for our departure from Ranghee Hoo to Ti-Ami. On Saturday five of the principal Chiefs, came to conduct us, with their Slaves to carry our provisions. On Monday we were prevented by heavy rain from leaving the Settlement. On Tuesday Morning the 19th Oct. we prepared for our departure. When we had got our boxes all ready for the Canoes, an old Chief took them up in order to examine their weight. From their lightness he suspected there were no Axes in the Boxes. His countenance lowered immediately, and he kicked the Boxes away from him with indignation. I remonstrated with the Chiefs, and told them, that if they behaved in that disrespectful manner, I would not go amongst them. When they found, that we were not likely to visit them, they became very earnest in their intreaties. As they had now been anxiously waiting for us three days, I was as anxious to meet their wishes, as they were: at the same time I was determined, we would not go, till all matters were finally arranged, relative to our visit. What we should pay for the Canoes, for the Slaves to carry our baggage, and what presents the Chiefs belonging to the different Villages would expect us to make them. These were all finally settled before we embarked to prevent any disputes when we returned. After every arrangement was made, to our mutual satisfaction, we left Ranghee Hoo, about 11 O'Clock in the Morning, in two Canoes. On our passage up the River Kiddee Kiddee a Canoe very beautifully carved, from the River Thames passed us. Those Canoes are well made, will live in a rough Sea, and go very

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fast. In our Canoes were several young slaves, from the Southward, and one from near the East Cape. I inquired what price the Chief had paid for them: For one, a fine Youth, he had given 20 Baskets of Sweet Potatoes, and an Axe for another; the others I believe were prisoners of war. We arrived at the Village O. Koorā of the Head [f] Chief Why-Tarow about 6 O'Clock, where we landed, where we were to sleep for the night. The Chief had got one of the neatest Huts, I had seen in New Zealand. At each corner stands a Carved Wooden Image one representing a man, the other a Woman painted red, both naked. They are placed there to perpetuate two Victories, which the Chief obtained over two Islands in the Bay of Plenty; and are named after these Islands. The Chief himself has assumed the name also, or one of them. After we had taken some refreshment, and the darkness of the Evening had closed upon us, the Chief ordered a fire to be made, around which, we all sat down. We then desired the Chiefs to state the Grounds of their grievances. They ~~then~~ began by saying that they had no private complaints to make & that their grievances were of a public nature. They stated, that when the Europeans first came to New Zealand, they all settled with Duaterra, and Shunghee: by this means, the power and wealth of Shunghee were greatly increased— That when the last Europeans came, they expected to have got one, to reside with them: but these also were appropriated to Shunghee, which threw all the trade into his hands. They alledged that they could not go to trade with the Missionaries, within Shunghee's Jurisdiction: on the one hand, this would lower their dignity: and, on the other, Shunghee's people would not allow them, as this was contrary to the Custom of their Country, for one Chief to interfere in matters of trade with another,

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within his own district. What they wanted was, an equal advantage of Trade, which they could not enjoy without the residence of a Missionary amongst them, to whom they could dispose of their property, without any of these degrading restraints which they were now under. What they have to sell is a few Potatoes, and Hogs, these are their principal commodities. They further alledged that people had cast reflections upon them; and charged some of their people with Theft, which had made them very angry. They did not attempt to deny, that some of their Tribe had, with or without their knowledge, taken some trifling things from the Europeans; but that Shunghee's people [f] had been more guilty in this respect. They asked us, who had put up the Boys to steal our Chisels &c when we landed the stores; intimating that this had been done privately, either by Shunghee himself, or his Secret agents. They thought it hard, that they should be equally blamed with Shunghee's People for Theft, without deriving any of those profits from trade, which Shunghee's People enjoyed. They conceived, that they had not been treated with that respect and attention, which their rank and power in New Zealand, entitled them to – That the Europeans were equally indebted to them, as they were to Shunghee, for their protection; – That their Tribe was ~~equally~~ as powerful and respectable as his, and their lands more extensive – and ~~also~~ that they had the same right to the harbour, where the Ships Anchored, and the Shores where the Boats landed. They said they were not offended, that we had made a new Settlement at Kiddee Kiddee, where Shunghee resided: all that they wished was, that Shunghee should not monopolize the whole of the Trade, by having all the Europeans living under his authority; as this made him, and his people, assume

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more consequence than they were entitled to, and tended to lower their Tribe in the public opinion. The principal articles of Trade are Spades, Hoes, Axes &c which are missionary Stores, and the articles they are so urgent for. These and many other strong arguments they urged to convince us, that they had sufficient public grounds to be dissatisfied. I could not but admit the justness of their reasoning, and regretted much that they should have any just cause of complaint, and in answer to their statements, I wished to lay before them the real reason of this apparent partiality: at the same time I assured them, that we were equally anxious to administer to their wants, and to the wants of all their Countrymen, as we were to Shunghees, as far as we had the means to do so. In the first place I stated the cause why we paid our attentions to Shunghee. That Tippahee was a near relation to Shunghee, and the first New Zealand Chief, I had seen at Port Jackson, and with whom I had formed a particular intimacy. That when I returned from England, I brought Mess^{rs} [f] Hall and King with me, with the intention to send them immediately to New Zealand, to Tippahee, to teach his people. But when I arrived at Port Jackson, I was informed, that the Boyd had been cut off by the People of Wangharoa, and all her Crew killed and eat, and soon afterwards Tippahee died, and a number of his People were killed by the Europeans, in Consequence of the destruction of the Boyd. Shortly after these events, the New Zealanders killed and eat three men, belonging to the Ship called the New Zealander a Whaler. These dreadful crimes, which their Countrymen had been guilty of, struck the Europeans with Horror. I was afraid to send Mess^{rs} Hall and King, lest they should kill, and eat them, also. After they had waited more than four years in Port Jackson, M^r Kendall

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came from England with the intention of coming to teach them, and after he had remained for some time at Port Jackson, I then sent him, and Mr Hall to visit Duaterra to know if they wished any of the Europeans to come to live with them. If they did, I wished him, and two or three Chiefs, to come over with Mess^{rs} Kendall and Hall to Port Jackson, for their Families. Duaterra returned, and Shunghee, and Korra Korra accompanied him, with Mess^{rs} Kendall and Hall. Tippahee being dead, and Shunghee promising with Duaterra that he would take care of the Missionaries, they came, and were placed under their protection by me. I told them, I should have come the first time the Active came, if Governor Macquarrie w^d have allowed me: but he would not give his permission, fearing they would kill me, and eat me, as they had done the Crew of the Boyd. We further stated to them that their Crimes were viewed with Horror by all Europeans, which made them afraid, to come amongst them. That if they wished for any Europeans to live in their Country, they must shew great Kindness to those, who are now with them, in order to remove the bad impressions from the minds of the Europeans, which their past Conduct had made. In answer to the above they said it was right that the first settlers should come to Shunghee, and they did not wish to have any of the Missionaries, who lived under his protection: But they were very desirous to have one at least of those [f] that had lately come. I replied, the number were so few, I could not divide them, if I did we should not be able to shew them the advantages of a farm, and other improvements which we intended to make, but assured them, if they behaved well to the Missionaries in the Island at present, I would, as soon as I could, get them one, or more, to live in their District: but I

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could not make them a full promise, adding, if one should come, he might be unwilling to live with them. They answered, they would not wish to compel a Missionary against his will, to live with them, but if he was sent for their benefit, and did not, they should request, that he might be sent back again to Port Jackson, and not permitted to live with Shunghee. Temmarangha who is one of the Principal Chiefs, and had lived with me a short time at Parramatta, said he wanted a man who could preach, teach Children to read, and write, administer medicine when they were sick, and shew them how to cultivate their land. With regard to the charges of cruelty against them, they stated, that the Europeans had killed many of their Country men, upon the most trivial occasions, and some instances they mentioned, where they had been shot without committing any offence. They had also often defrauded them of their property, and ill treated their Women. The Boyd was cut off, in consequence of the Chief being flogged by the Captain. And with respect to the Ship New Zealander, they said, a Chief, a near relation to Tippahee named Tarria, stole a Musket from the People who were wooding upon his land, as a satisfaction for the Europeans storming Tippahees Island and killing his people. When the men returned to the Vessel and informed the Captain, he sent two armed boats who fell in with a party belonging to the Chiefs [sic] who was giving us this account. They informed the Sailors that they were not the people who had stolen the Musket but the Sailors either thro' Ignorance, of the language, or wantonness, fired upon the innocent party twice, when the Natives attacked them; and two of the white People were killed. Afterwards the sailors shot Tarreas Uncle, in which fray an European was killed. The Chiefs on the South Side of the Harbour, as

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three white men had been killed, and only one New Zealander, demanded satisfaction, according to the law of Retaliation for the death of [f] two Europeans, when two New Zealanders were killed by themselves, belonging to the Tribe who had killed the two Europeans, and afterwards their dead bodies, were taken in a Canoe along side the Ship, to shew the Master that they had done Justice to his Crew, by punishing with Death, their own Countrymen, for the Murder of his men. They mentioned instances, where their own people had been shot, and no satisfaction made for their lives by the Europeans: and that a great number had been killed by Captain Hovel, who commanded a vessel out of Port Jackson, in an Harbour between the river Thames, and Mercury Bay, and intimated, that those people would take satisfaction at some future period for the lives of their relatives when opportunity [sic] offered. I told them that a law had been passed in England for the Punishment of any European who should wantonly kill a New Zealander, and that if any of the New Zealanders killed an European, if they came to port Jackson afterwards, they would be Hung. They were much gratified with this information. I told them that King George wished to protect them from Violence, as well as his own People, and that he would punish the guilty, whenever they could be caught, whether they were Englishmen or New Zealanders. They said if any European, should kill a New Zealander, they should wish to see him executed. After conversing till a late hour upon all these subjects, in which we received mutual satisfaction, we lay down in our cloathes to rest. We rose early this Morning, and prepared for our Journey to Ti-Ami where we arrived in the Evening, about half past five OClock very weary with our walk. The distance we estimated at more than

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20 Miles. In our way lay several swamps, thro' some of which we waded, and thro' others we were carried: one of them is about one mile thro'. we past thro' only two small woods. The Country very open. Some of the Land exceeding good, and others either Gravelly, stony or swampy. The swamps in most places, might be drained. The land in general pretty level. It is well watered in all directions, and fine falls of water for Mills of any Kind. The whole country, thro' which we past belonged to the Chiefs who accompanied us. About 5 Miles before we came to any of the Villages in the district of Ti Ami, we past thro' a very fine plain, where the Soil appeared very rich tho' stony. The whole from the Grass [f] that was upon it, appeared to have been in Cultivation, at some former period, and there were evident Traces of a large population. We past the ruins of two Villages, on the edge of this plain. They are now wholly uninhabited. A few Potatoes I observed growing upon the sides of the Hills on which they stood: They had been strongly fortified at no very distant period. The Chief informed us, they belonged to him, and his friends, and at one time contained 1000 Inhabitants: but the Inhabitants had been besieged and were compelled at length to yield to the Enemy, and to quit their strong hold. The Hills are very high upon which the Villages stood, and so strong by nature, that they could not be easily taken, unless the Inhabitants were starved out, for want of water and provisions. When we arrived at the first Village, we were introduced to the old Chief, who appeared to be more than 80 years old, he was all life and spirits: He danced for Joy, when we gave him a Chisel. He expressed the greatest satisfaction at our Visit. From his hands, he appeared to have just returned from labour, in the Potatoe Grounds, and informed us, that he remained

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upon the farm to attend to its cultivation, but that he would come to Ranghee Hoo to see us. He told us he had seen three Generations, and was in the middle of life when the first Ship came to New Zealand. The Captains' name he said was Stivers. Two other Ships came afterwards, before Captain Cooke. The Captain of the two Ships, before the arrival of Captain Cooke was killed by the Natives near Cape Bret. Before their death they had killed many of the Natives and destroyed one whole Village, in the bay of Islands. This old Chief appeared in perfect health. This Village stands in a fertile spot sheltered by lofty pines, and watered by many beautiful small streams sufficient to turn a mill. Here we spent the Evening, in conversing upon Agriculture, and other useful Arts, the Laws and Customs of other Countries. The New Zealanders are eager to gain instruction, have a quick conception, and a very retentive memory. The object of the Missionaries, in coming to live amongst them, the manner in [f] which they should treat them, if they expected others to come to live in their Country, and the advantages they would derive from the richness of their soil, when once wheat and barley were introduced amongst them. We told them, it was not the Custom in England, for Gentlemens wives to cultivate the Land, whereas their wives, were working from Morning to Night in the field. That Gentlemen in England had only one wife, while some of them had ten, that so many wives created much trouble, and quarrels. They observed, what we said was very true, that such a number of Wives, caused great disputes amongst them, that it often happened, the women, in those quarrels would go, and hang themselves: but they alledged notwithstanding those evils, they could not dispense with their number of wives, for they had no money to pay for the Cultivation of

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their land, and without the assistance of their Wives either as labourers or overseers, they could not Cultivate their lands at all. If they had the same means, that the Gentlemen had in England of cultivating their land with Cattle, their wives should be Employed in a different way: But they could not alter their present plan, till they could get the means. We told them, that we hoped in time, they would have those advantages: but much would depend upon their own conduct towards the Europeans. If they behaved well to them, others would be encouraged to come to live amongst them, if ill, those that were now in New Zealand would return to their own Country. They only wished for an opportunity to shew their attention, by having two or three with them. We conversed till a late hour, when we sung an Hymn, returned thanks to God for his goodness, and committed ourselves to his gracious protection for the Night. Thursday. We rose early this Morning, and afterwards walked over the Potatoe Grounds, with the Chiefs [sic], where his people, were at work, some were planting maize, but did not understand, how that grain was planted. They put the grains near together, which would prevent the growth of the plant. I shewed them how we planted our Maize, by planting some. The Chief saw immediately the advantage of giving the Plant sufficient room, and directed his people to follow the instructions I had given them. [f] The Chief had treated us with every mark of attention in his power. On our arrival, he addressed his People, with much warmth, commanded them not to steal the smallest article from us on any account, that if they did, Shunghee's people would hear of it, and they would be disgraced. He said if they behaved well to us, I perhaps should send

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an European to live amongst them. He would not say I should, but perhaps I might. If they did not behave well, they would have no hope of ever having any Europeans in their district.— After breakfast our next visit was to the Village of the Chief, who had been so sulky and shoved the boxes about at the settlement, previous to our setting off on our Journey. This old Chief made an apology for his Conduct, said he was not angry, but he had heard of our generosity, and had come to see if we would bestow an Axe upon him; thinking there were none in the boxes, his mind was hurt, as he was afraid of being disappointed. He now shewed his anxiety to do all he could, to make our visit to him pleasant. We were attended by a large number of Natives. He gave us an Hog, which we ordered to be killed, for our attendants, an abundance of Sweet and Common Potatoes, were dressed for all present. He prepared a clean shed for us to sleep in, and exerted all his ability to make us comfortable. After dinner I went to see an hot spring in a wood about 4 Miles distant. The water was warm, and very offensive, it sent forth a continual steam. There was a thick scum upon the surface like yellow Ochre, which the natives paint themselves with. It has rather a redder cast than common yellow Ochre. The water has a strong Sulphurous smell. I brought away with me some of the stone about it, which is hard and flinty. The natives informed me there was another spring, about 6 Miles from the Village, where the water was white and very offensive: no wild ducks or fowls, were ever seen on this water. After returning to the Village, and performing our Evening devotions, we conversed with the Chiefs on various subjects till a late hour. The night was cold and dark, and our shed open on three sides, and no Roof, which made our accommodations,

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very uncomfortable. The New Zealanders laid down, men, women & Children, [f] round about the shed; like Cattle in a farm yard, and apparently as unconcerned about the rain and cold. Friday 22. After breakfast I visited the white spring. It is a small lake about half a mile round. At a distance it appears like white milk, but not quite so white, when at the edge of the lake. About a Mile before I came to this lake, I fell in with a lake of clear water upon which were a number of wild ducks. A quantity of brimstone was lying upon the Ground in different directions, specimens of which I brought away with me. The whole surface of the Country for miles appears, as if there had been some Volcanic eruption. Swamps lakes, and barren soil. It appears, as if there had been a wood of pines, which is now all burnt, not so much as one tree remaining. There is here and there the root of a pine which has been burnt into the surface of the Ground, and pieces of Rosin, which have come from the pine Tree lying on the Ground, in all directions. The soil is extremely poor, spungy and wet, of a white nature like pipe Clay. The Natives told me, as we walked along, where there were other springs of a similar nature, not far distant. A quantity of Rosin lies upon the Banks of the white lake, and in various parts of the lake, there is a froth upon the surface like yeast upon new beer, when working in the Vat. I brought a bottle of the water with me, with an intention to take it to Port Jackson, perhaps it may be analyzed there. The stony Creek thro' which the water from the lake continually runs, appears as if it was covered with Lime, from the sediment left by the water, in its course thro' the Rocks, and all the stone in the Creek was hard as flint: specimens also of which I brought with me. Before we left this Village for the next I took a fire stick, into a shed, where our boxes stood,

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with our provisions, and laid a little brimstone upon it, to see what effect the fire would have. As soon as the Chiefs saw the smoke they were all dreadfully alarmed, and called aloud to me, to take the fire out of the shed. I asked them why they were so afraid. They replied their God would kill them all, for there were provisions in our boxes, in the Shed, and if fire was taken into the Shed, where there were Provisions, they would all die. To allay their fears, I threw the fire stick down, and then endeavoured to convince them, [f] that all their fears were Groundless, and that their Tabooing their provisions, the Vessels they eat out of, their Houses &c were all a delusion— That there was no such thing in Europe.— That I was not afraid to eat any thing, nor to sleep in any house, nor to have fire and provisions in the same house. They said if they did not pay very particular attention to all that their Priests told them, they would die. If they went to battle, and neglected any Ceremony, relative to their food &c and a Spear touched [sic] them they would die immediately. But if they observed the Ceremonies, and a Spear should go through their body they would not die. I told them that the observance of those things, would have no effect in preserving their lives in battle: They contended warmly it would, and one of the Chiefs came forward, and shewed where a Spear had past through his lungs, and both his blood, and his breath came thro' the orifice of the wound, and yet he recovered, because he paid attention to the Injunctions of the priest. In answer to this I said that I had seen, a large barbed spear taken out of the body of a white man at Parramatta, which had been thrown at him by a Native, and had wounded the intestines so much, that the food which he eat for a considerable time came thro' the wound, which the spear had made, and yet he

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recovered, and was alive and well when I left Parramatta, tho' he had never been Tabooed, nor his food, nor his house. They expressed their astonishment at this, that he should recover from such a wound without attending to similar Ceremonies with themselves, upon the observance of which, they believed the issue of life or death depends. I further told them that Instances had occurred where Soldiers in battle had been shot thro the Lungs, with a ball, as the Chief had been speared, and nevertheless had recovered, and yet they were not Tabooed. I asked them, if the Chief had been speared thro' the heart, or thro' the temples of the Head, whether he would have recovered, or not, admitting he had been Tabooed: he replied he would not. I then wanted to know of what use their Tabooing was, as Europeans recovered from similar wounds without tabooing. They said that some time ago one of their Tribe went on board a Ship, where he eat some provisions, contrary to their customs, when their God in his anger slew a great many of them. I inquired in what manner those who died were affected. They represented their tongues to be foul, and their whole bodies in a burning heat. [f] The Natives supposing the heat they experienced to proceed from a secret fire within them, they threw off all their Mats, drank cold water, bathed themselves in Cold water, and exposed themselves as much as they could to cold, under the idea that the Cold would quench the Heat they felt. We informed them that this was the way to increase the heat, and to kill them and that instead of exposing themselves to Cold, and going naked, and lying naked in the open air, in the nights, they should have kept themselves warm in order to make them perspire, as the perspiration would carry off the burning heat, from their bodies, and not cold air and water. They laughed at this idea,

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and supposed that this would increase their Complaint. I then asked them if they remembered any time when they perspired freely, feeling that burning heat in their bodies, which they mentioned. After some reflection, and Consultation together they thought, from what they felt, when they perspired freely, we might be right in our opinion. They then asked me how Duaterra came to die. I told them by great exertions, and lying out, he had got a violent Cold, which brought on that burning heat which they spake of, and a violent complaint in his bowels. The Priest then Tabood him, would let him have nothing to eat, or drink for 5 Days, and would not let me see him, for fear their God would kill him, and them— That Duaterra had been accustomed to eat our bread, Rice, Sugar, and drink Tea and wine, and when he was ill, the priest would not allow him to have any of these articles which he had been accustomed to, and might have relieved him. On account of the Tabboo, and for want of proper Nourishment, it was not possible for him to live: and that many of their Countrymen like Duaterra, died in consequence of the Taboo, and by lying in the wet, and cold, when they felt that burning heat. These arguments had some weight with them, and appeared to convince them, that they were mistaken. We further told them, that Pomarree King of Otaheite, some time ago, thought as they did: He Tabooed his houses, his provisions, and was continually under fear, lest his God should kill him, and his People. But since the Missionaries have lived at Otaheite, and he and his People had been taught the meaning of Gods Book, [f] he had abolished all Tabooing, eat any thing, slept any where, like the Europeans, and was under no fears of being killed by his former Gods. They were much surprised at this information, and inquired how long it was since

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Pomaree had ceased to taboo. We told them, that it was more than three years ago, since Pomaree had embraced our Religion. The Chiefs then replied, if we would send Missionaries to instruct them, and to convince them that their Religion was wrong, and to prevent their Gods from killing them, they would think, and act, as we did. Several of them expressed an ardent desire to visit Port Jackson, as they wished to see how we lived. I promised them, that some of them should be permitted to go, when opportunity [sic] offered. — After dinner we left this Village in order to visit another about 4 Miles distant, at the foot of a very high Hill, called Pooka Newee. During our walk we past thro' some of the richest land I had ever seen in this Island, free from Timber, and fit for all the purposes of Agriculture. We arrived about sun set when an old Venerable Chief, upright as a Column, and teeth as white as Ivory, came forward, with a long Spear in his hand, and stood at a distance, where he offered up an oration, and prayer, according to the New Zealand Custom in receiving Strangers, bidding us welcome, and intreating that his Gods would be propitious during our interview, meaning the departed manes of his ancestors. He invoked the Heavens above, and the Earth below, to render our visit advantageous to his people, and agreeable to us; and that no harm might happen to us, whom he esteemed as God of another Country. We heard the profane adulations with silent Grief, and could not but wish most ardently, for the light of Divine Truth to shine upon such a dark and superstitious mind. As we could say nothing at that moment to the profanation which shocked our feelings, M^r Kendall took an opportunity in the course of Conversation, afterwards, to explain to them, as we made a practice to do at all times, that there was only

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one God, Jehovah, who made, and upheld all things, and whom we acknowledged, and that we were but Men, looking for happiness in him; in consequence of what His Son Jesus Christ had [f] suffered for us, and that after death, we were not considered as Gods, as they considered their departed friends, but merely as his Creatures in a state of Happiness, and that we did not cut ourselves for the dead, as they did, nor mourn without hope, but went quietly into the Grave in the assurance of meeting our friends again. In the Course of the Evening M^r Kendall had a long Conversation with the Chiefs Too-Hoo, Temmarangha and Why Parrow in consequence of the two latter Chiefs speaking to Too-Hoo on the different subjects that had been discussed the preceding Evening, as they had accompanied us from Ranghee Hoo, and had been with us all the time: when they informed him what we had said of the burning heat in their bodies, and how they should act under it, he said we were Gods. Amongst other things, they had ignorantly supposed, that I had it in my power to command Europeans to live amongst them; M^r Kendall fully explained to them, that this was not the case. That I, M^r Kendall and my colleagues, were only members of a general body. The Chiefs of which resided in England, and their united Numbers consisted of some thousands, who were influenced by motives of gratitude to their God, for the blessings which had been conferred upon us, and them, and our ancestors, who were formerly in the same situation that they were at present, to impart unto them that Knowledge which had been so productive of their Happiness, both in this world, and in the next. M^r Kendall further told them, that the Society in England had never thought upon them till after I had seen Tippahee : when I informed the Society, what situation they were

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in, and stated that they were men of strong understandings, and capable of improvement, and earnestly solicited the society, to send out some of their members to instruct them, and that in consequence of my application to the society, in their behalf, an inquiry was made, and persons were asked, who would go into this foreign Country to instruct them. Mr Kendall stated further, that there was a doubt, amongst the members of the society, whether or not any European could safely live amongst a people who were in the Habit of eating Human flesh, which caused a general fear and Hesitation. At length [f] however Mess^{rs} Hall, and King, offered their voluntary services, as none are compelled to come without their free consent. They accordingly accompanied me to Port Jackson. When they arrived there, they were under considerable distress of mind, on account of the destruction of the Boyd, and waited 4 years untill Mr Kendall's arrival', as has been already stated: When I purchased the Active, and sent Mr Kendall and Mr Hall over to see whether or not, they dared to venture to live amongst them. After Mess^{rs} Kendall and Hall had visited them, they resolved to come, with their families; whether they were killed and eaten, or not killed and eaten. Accordingly they came along with me. After remaining a short time, and observing the conduct of their Countrymen, they wrote to England for more Europeans. But Masters of Ships and other persons who were prejudiced against them, from the reports of their savageness, and eating human flesh, wrote against them, which intimidated the Society, and tended to discredit all that Mr Kendall and I could say, in their favour. It was not until the Missionaries had resided in New Zealand more than three years, that the Society ventured to send any more from England, and if they wished those

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Missionaries to remain in the Island, they must be kind to them, and not alarm them, and make them uneasy by tedious applications for Axes, and Hoes &c lest they should retire quietly from them, as the Missionaries had formerly done from Otaheite, with an intention never to return, had not Pomare from time to time solicited them to return. In answer to the above, the Chiefs said, that they had never understood the object of the Missionaries so clearly before, and with respect to the main ground of the Europeans' fears of being killed and eaten, they contended that this was altogether on our part groundless; that it was absurd to suppose that they would act so contrary to their own Interest as to kill and eat people who came to live quietly amongst them, and introduced so many articles of real [f] value. Besides they said we lived here under the approbation and protection of all the Chiefs and if one Chief was against us, he could only trouble us by his vexatious applications, he would dread the power of the other Chiefs, and durst not do any further injury, but if all the Chiefs or the major part of them, were against us we could not live. They further remarked, as we had done them no injury, they had no satisfaction to demand from us, and no just feelings of retaliation to gratify: and observed with a smile, if they naturally craved after human flesh, we might make ourselves easy on that head, as the flesh of New Zealanders was much sweeter than an European, in consequence of the white people eating so much salt. At length the Conversation led to the origin of eating human flesh. They first alledged that it originated from the largest fishes of the Sea, eating other fishes: and that some even eat their own kind, and that large fish eat small ones— small fish eat insects— Dogs will eat men, and men will eat dogs, and dogs devour each other.

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The Birds of the Air, also, devour one another. The louse that sucks the blood of man, that man will eat as a just retaliation. And one God will devour another God. I should not have understood how the Gods could eat one another, unless Shunghee had informed me, when he was to the Southward, and had killed a number of People, he was afraid their God would kill him in retaliation, esteeming himself a God, but he caught their God, being a reptile, and eat part of it, and reserved the other part for his friends, as this was sacred food, and by that means he rested satisfied, that they were all secure from his resentment. With respect to their tedious importunities for Axes &c They said that their anger was merely feigned, and that they were urged to their importunities, by their pressing necessities for those things, that they had tried every method in their power to get an Axe or Hoe. When they had means to pay for an Axe &c they were always ready to do so, and said we could scarcely bring forward a single instance where a man had troubled us for an article, when he was able to purchase what he wanted. They then stated the general satisfaction it would give the Chiefs if two Missionaries [f] were sent to each district, as this would prevent all jealousies, and tend to make the Missionaries more comfortable. As for their Children, they had no objections for them to be taught, either in reading or writing. From all the information we could collect on our tour, we were fully satisfied that Missionaries would be kindly Received amongst them, and that it was only the want of them, that has created any discontent amongst the Chiefs. Saturday. we rose early this morning, in order to prepare for our return, as we wished if possible to reach the settlement before the Sabbath. About 6 O'Clock while I was set taking my Breakfast, on a

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sudden I heard the loudest lamentations. On turning to the Place from whence they came, I observed several women crying aloud and the blood streaming down their countenances. On inquiry I learned that the Chiefs wife, who had accompanied us had buried a Child, a short time before, and these women were come to mourn, and weep, with her on this account. They held all their faces together, mingled their blood with their Tears, and cried aloud, cutting themselves at the same time with pieces of flinty stone. I was much shocked at the sight of the blood and cuts. The Chief came to me, and asked me, if I was afraid. I answered I was not afraid, but I was much grieved to see them cut themselves in such a manner. That this custom did not prevail in any nation of Europe, and that it was a very bad one. The Chief replied the New Zealanders loved their Children very much, and could not show it sufficiently without shedding their blood. I replied to weep was very good, but not to cut themselves. This is a very barbarous Custom and universally prevails amongst the natives of this Island. As soon as we had finished our breakfast, we were presented with a large Hog, and a few Bushels of Potatoes, and then took our leave of this fine old Chief. Nothing material occurred during our return, and after a tedious Journey by Land and water we arrived at the Settlement about 12 OClock at night, very weary. The Chiefs and their Servants attended us home, and on Monday Morning we paid the Porters who had carried our Baggages, and all returned much satisfied to their respective Homes: and we were equally satisfied with the whole of their Conduct towards us, and happy that the object of our Journey, which was that [f] of Conciliating the good will of the rival Chiefs, of those districts, and convincing them that our good wishes were general, and not partial

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towards them, and their Countrymen, had been accomplished. Ti-Ami is a very rich part of the Country, and only wants a Population, to improve its natural soil, which at present is burdened with luxurious weeds, and Pines, and other Timber of various kinds. The Chiefs informed us, that they had a large number of People, one days Journey further, who were cultivating a rich soil with sweet and common Potatoes. I should estimate the extent of their Territory from what I walked over, and to where they pointed to the Land belonging to them, at not less than 50 Miles in extent. [f]

On Sunday the 7th November I preached, administered the Sacrament and Christened nine Children belonging to the Settlers, born in the Settlement; I trust the Divine Word and Ordinances will now continue in that land of Darkness to the end of time. I have no doubt but the Lord has a people which he will prepare for himself in New Zealand. He never fed any Nation with Manna from Heaven but the Israelites and as he has now sent the Manna of his Word amongst the Heathen we may fairly infer that he will provide Israelites in that Wilderness to feed upon it. His promises are sure and Known unto him are all his works from the beginning. No permanent Missions could have been established in New Zealand, nor in any other Islands of the South Seas, unless his overruling Providence had led the British Nation to establish a Colony at New South Wales. Thro the medium of the British Nation he has sent his Gospel now to the very ends of the earth, and the Gospel Trumpet has been sounded from Pole to Pole – what means has Infinite Wisdom adopted to accomplish the divine Purposes. Did God send an army of Pious Christians to prepare his way in this Wilderness? Did he establish a Colony in New

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South Wales for the advancement of his Glory and the Salvation of the Heathen Nations in these distant parts of the Globe from Men of character and Principal. On the contrary he takes Men from the dregs of Society the sweepings of Gaols, Hulks, and Prisons, men who had forfeited their lives to the Laws of their Country he gives them their lives for a prey and sends them forth to make a way for his Chosen— for them that should bring glad tidings, that should publish Peace to the Heathen World, that should say unto them, in the Name of the Lord— look unto me and be ye saved all the ends of the Earth for I am God, and there is none else” - Well may we exclaim with [f] the Apostle “How unsearchable are his Judgments, and his ways past finding out.” I cannot help combining the Colony in New South Wales in the grand chain of Divine Providence with all the Missions to these Islands as they could not have been carried on without this Settlement. Monday— It was my intention to have sailed today for Port Jackson, but having returned late on Saturday Ev^s from the interior I had many secular affairs to arrange previous to my departure for the future Government of the Settlement; this occupied me all the Day. The Active weigh’d Anchor and cross’d over to the opposite side of the Bay in order that she might be ready to put to Sea the moment I embarked. Tuesday, this morning I prepared at an early hour to leave Ranghee Hoo, the Natives flocked together from various parts to take their leave, or to accompany us on board— Some wept much and wished to go with us to Port Jackson— Others fired their Muskets as a mark of Respect when the Boat left the shore. It had been determined that M^r Samuel Butler and M^r William Halls Son should proceed to N S Wales in the Active. The former to instruct some Native Youths Sons of Chiefs at Parramatta, and

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the latter in order that he might be Educated at some of the Schools in the Colony. We took our leave of our friends at Ranghee-Hoo with mutual affection and respect, when I arrived at the Active, which lay off about 7 Miles, I found her crowded with Natives, and surrounded with Canoes. It was pleasing to see the rival Chiefs from the North Cape to the River Thames meet on board the Active in the most friendly manner as a common Rendezvous, not armed with their Patooes and spears as formerly but as Men forming one Civil Body. They all claim an interest in the Vessel and therefore they are under no restraints in their visits. [f] Their friendly meetings will tend much to their mutual confidence and friendship. The Chiefs pressed me to take their Sons with me to Port Jackson. As the wind was against us, and wishing to visit a district up the River Cowa Cowa, I ordered the Boat, and the Rev^d M^r Butler accompanied me. When we arrived at the Native Settlement about 10 miles up the river we found the Chief whom I wished to see was from home. The Natives in the Village gave us the most cordial welcome. Here we met with some of Mowhee's relations, when they knew M^r Butler had seen him they were much affected and M^r Butler and the Natives wept together while he gave them an account of Mowhee they expressed the greatest affection for M^r Butler and he was equally affected towards them, he promised to visit them again - we stopt and dined at the Village as there were plenty of fine fish and we left the hospitable Natives deeply affected with joy and sorrow when we departed, they rejoiced to see us, and mourned and wept at the remembrance of Mowhee— We returned to the Active in the Evening, after the Sun had gone down. The wind became fair, we weighed anchor and got underway. The Chiefs still

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remained on Board with their Sons. I had promised to take some of them, but was compelled to refuse others. The Chiefs took leave of their Sons with much firmness and dignity in the Cabin; on the deck the Mothers and Sisters of the boys were cutting themselves after their manner and mingling their blood with their tears. Shunghee the head Chief parted with his favourite Son in the Cabin without a tear, I afterwards heard him on deck giving vent to his feelings with the loudest bursts of weeping. I now ordered the Active to be searched, and all the Natives to be [f] turned into the Canoes who had no permission to go to Port Jackson. I promised some of the Chiefs who were very urgent for me to take their Sons to Port Jackson than [sic] their Sons should come at a future time; with promises and threats I got the Active cleared with much difficulty and M^r Butler and his Colleagues left us in the mouth of the Harbour about an hour after dark and returned to the Settlement, and in a short time we were clear of the Heads. From the time of my arrival in New Zealand to my departure I had spent about three months in the Island and regretted much that my time was so limited. I wished very anxiously to have visited Why Kotto a river to the Southward and Westward of the River Thames. A number of the Chiefs urged me very much to see this River, they informed me it was of a very great length that they were four months in going up it, and that the population were very numerous upon its banks, that there was no part of New Zealand where there was so many inhabitants. This River empties itself into the west side of the Island; it is here that all the fine Mats are made. The Natives also mention two Rivers of great extent which run into another at a great distance from the Sea whether it is navigable for Ships or not remains to be

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ascertained but that the population is very great in this part of the island there can be no doubt.

With respect to the origin of the Natives of these Islands we are still in the dark – I could not learn that they had any traditions amongst them from whence they came. Such information as I was enabled to obtain with the assistance of Mr Kendall or any of the Chiefs of the Island I have stated in my Journal. I am inclined to think that they have sprung from some dispersed Jews, at some period or other from their religious Superstitions and Customs, and have by some means got into the Island from Asia. They have like the Jews a great natural turn for traffic; they will buy [f] and sell any thing they have got; when they go to War the Priest always accompanies them, and when they draw near to the Enemy he addresses them in similar language to that which the Jewish High Priest adressed [sic] to the Jews of old as recorded in the 22 chapter of Deut[eronom]y verses 2.3.4. “And it shall be when ye are come nigh unto the Battle, that the Priest shall approach and speak unto the people and shall say unto them Hear O Israel ye approach this day unto Battle against your enemies: let not your hearts faint, fear not, and do not tremble neither be ye terrified because of them: for the Lord your God is he that goeth with you to fight for you against your enemies to save you.” When a Chief falls in Battle they cut off his head and preserve it as a trophy of Victory, as David cut off the head of Goliath and took it to Jerusalem. The conquering Chief at New Zealand carries the heads of the Chiefs he kills into his own Village where they are exhibited to public view; the conqueror also burns the bodies of the Chiefs he kills in Battle, and the dead body when the head is

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cut off can only be handled by the Chiefs, no common person is permitted to touch it but it is placed on the Fire by the Chiefs – we find a similar custom mentioned in the 31 Chapter of the 1 Book of Sam[ue]l¹ respecting the bodies of Saul and his Sons when they were killed by the Philistines Verses 11.12. “And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; and all the valiant men arose, and went all night, and took the body of Saul and the bodies of his Sons from the wall of Bethshan and came to Jabesh, and burnt them there.” When a Chief is killed in Battle and his body roasted by the Chief who slew him, it is consecrated by the Priest and no common person is permitted to taste it. – The Priest takes a portion of the flesh and sets it apart for his God, he then takes a portion for himself which he eats, and also tastes the blood. The Chief follows [f] his example. The New Zealanders believe that the Soul of a Chief when departed from the body becomes a God, and has the power of life and death. They also believe that by eating the Flesh, and drinking the blood of the departed Chief his System becomes incorporated into their System and by that means they are secured from all danger from the departed ghost of the dead Chief, and that his Spirit will then take up its residence in their bodies as being part of its former habitation – This is a singular idea and one would be led to think that it had been derived from divine revelation. Our Saviour told the Jews “He that eateth my flesh and drinketh my blood dwelleth in me and I in him”. Their eating human flesh is a part of their religion. The New Zealanders cutting off the heads of the Chiefs their enemies, and collecting them together, is similar to what was done to Ahabs sons when Jehu rebelled against him – They are also very particular in preserving the bones of their

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Ancestors from generation to generation— to spoil the sepulchre of the dead by carrying away any of their bones, is a very serious crime, and often punished with death, five men were killed when I was in New Zealand in August last for robbing the Sepulchre of a Chiefs bones, as already mentioned in my Journal. The Israelites were very particular about their bones— when Joseph gave commandment concerning his bones before his death, and four hundred years afterwards when the Children of Israel departed from Egypt they took the bones of Joseph with them, that they might perform the oath which Joseph had made them swear unto him before he died. I now submit the preceding observations to your Candour and Judgment, you will make what use of them you please, I will vouch for their [f] correctness in point of fact; for my object has been to relate simple facts as they occurred and to communicate as much information relative to these interesting people as my limited [sic] time and various other objects, that called for my attention would allow; when I was in the different districts, and wished to note any thing down that appeared to me worthy of notice I had to steal away into the Thicket and conceal myself as well as I could from the eyes of the Natives while I minuted down any circumstance or conversation that tended to throw any light upon their Customs, Manners, or Religion but it was seldom that I could steal away unobserved, and on that account was obliged often to write in the midst of a croud what I wished to record. You will I am sure Sir make due allowances for any tautology or want of arrangement you may meet with in these sheets, as these observations were not studied but merely originated from daily occurrences. Should they [these observations] induce any Friends to the Heathen to cast

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their mite in aid of Society's Funds, and soften the prejudices of the civilized World towards the New Zealanders my wishes will then be fully gratified. I am convinced that the wants of these poor Heathens have only to be made known to the Christian world and then they will be relieved: Their Country which is now only an uncultivated Wilderness will then stand thick with Corn, and the voice of Joy and gladness will then be heard in these dreary regions of darkness Superstition and Cruelty.

Samuel Marsden

Rev^d J. Pratt

Secretary to C. M. S.