

Samuel Marsden's journal from Feb 13 to Nov 25 1820

Rev. Sam Marsden's Journal from Feb 13/20 to Nov^r 15/20 — Rec^d July 20/21

On the Arrival of His Majesty's Ship Dromedary at Port Jackson in Feby last I was informed that the British Government had given directions to the Commander Rich^d Skinner Esq^r after discharging the Convicts which the Dromedary brought out, to proceed to New Zealand for Spars; and that the Corramandel was on her passage, and her Commander had received similar Instructions. I considered this an important measure, and that the success of the Mission would be more or less involved in those transactions which would unavoidably take place in the intercourse between the Natives and the Companies of these Ships during the time each Vessel was procuring her Cargo of Spars. I was apprehensive if any misunderstanding should take place between the Natives and the Europeans some unpleasant consequences might follow. I also conceived if these Ships accomplished the object of their Voyage, His Majesty's Ministers might adopt some public measures that would second the views of the Society and promote the general benefit of the inhabitants — In order to prevent any unfortunate Event, and to promote the good of the public Service as far as my Knowledge Experience and influence would extend, I felt anxious to accompany the Ships; and for this purpose solicited permission from his Excellency Gov^r Macquarie, which he was kind enough to grant — I immediately prepared for [f] my Voyage and we sailed on the 13th. I took with me 16 Head of cattle, 15 females and one Male, two Mares, and an entire Horse, with sundry stores for the Settlement — I was unwilling to lose so good an opportunity of introducing a few more Cattle into New Zealand, as Cap^t Skinner was so kind as to afford every accommodation for them. We had a pretty good passage over, and I was fortunate enough to take all of the Stock safe — We

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anchored in the Bay of Islands on Sunday Evening the 27th and shortly after the Missionaries came on board all well— Monday and the following days during the week were spent by myself and several Officers in examining the Timber in the different districts in the neighbourhood of the bay of Islands, but what we met with was not considered of the best Quality for duration which determined Cap^t Skinner to send over the second Master M^r Morley and the carpenter M^r Mart to Shockee Hanga River in order to examine the Spars upon the banks of that River, and the entrance into the Harbour— I accompanied them along with M^r W^m Hall, and we left the Missionary Settlement on Monday March the fifth for the above River on the west side of New Zealand, and in one fortnight returned to the Dromedary. Mess^{rs} Morley, and Mart the carpenter made their seperate [f] reports to Cap^t Skinner— M^r Morley gave it as his opinion that the Dromedary could cross the Bar, and M^r Mart was very much satisfied with the Spars, as to their dimensions and Quality.

On their reports Cap^t Skinner determined to go round to Shockee Hanga River with the Dromedary. And has [sic] soon as all the necessary arrangements were made we sailed from the Bay of Islands— When we came off the mouth ~~of the mouth~~ of the River Shockee Hanga, Cap^t Skinner, and his Officers examined the ~~bank~~ [Hocken - bar] as well as the Harbour for four days, and at the end of that time Cap^t Skinner did not think it prudent to venture the taking in of so large a Ship as the Dromedary, and we returned again to the Bay of Islands— I have already given you some account of this River, and the Inhabitants upon its Banks when I returned from thence after my former visit, and therefore shall refer you to what I then stated—

After our return to the Bay of Islands from Shockee Hanga I determined to take

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a tour into the Interior for a short time— and [f] On Monday May 1st I left the Dromedary with an intention of visiting several districts in the interior to the South West. Lieu^t M^cCrae of the 84th Reg^t and a M^r Clark (who was Sealing Master on board the General Gates at the time that Vessel was taken possession of by his Majesty's Ship Dromedary and sent to Port Jackson) accompanied me. On leaving the Dromedary we proceeded to Kiddee Kiddee, where we arrived the same evening and remained for the night— The Missionaries were busy preparing ground for Wheat &c assisted by several of the Natives, and the Carpenters were working at the Public buildings— I spent the evening in conversation with the Rev^d J. Butler and his Colleagues on the general affairs of the Mission.

Tuesday May 2^d This Morning I paid a visit to O Kolo to see how M^r Shepherd was going on, and give him some directions relative to his future operations— I found him at home, with the Chief Wyeterrow, who is a near relation to Temmaranga and a powerful Chief. He had two Sons with me at Parramatta, one died there, the other returned with me in the Dromedary, and is now very ill and not likely to recover— Wyeterrow was very much rejoiced to see me— He requested I would allow him to return with me to Port Jackson for his Sons bones, that he might deposite them in their Family Sepulchre. He was uncommonly fond of this Boy, he was the son of his head wife, and he considered him his Heir— He wept much when he thought of him and told me he was sprung from one [f] of the first Families in New Zealand— He had a fine boy sitting besides him a younger Son— I pointed to him and endeavoured to console his mind by observing that this Son would be his Heir. He remarked that the Mother of this boy was not of that noble Family that the Mother of the boy was who

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was dead, and on that account he regretted his death – I felt much for his affliction for he wept sore. He said he had made a new Canoe for his boy that was dead and wished me to see it. I went with him. This Canoe was very small would carry about three boys, and in every respect fitted up like a war Canoe, painted and ornamented with feathers – He told me I must take it to Parramatta and keep it as a memorial of his Son. His other Son who was sick was a young man about 17 years old – I saw he was too far gone to entertain any hopes of his recovery, when I conversed with him, he said "my eyes will soon be dark in death – I can live no longer in New Zealand, it is a bad Country, I do not like [it] the chiefs are always fighting and distressing one another – it is a Country also where there there is no Tea, Sugar, Rice, or Bread – I cannot eat fern root, I shall soon sleep in the ground." I never heard any person speak with more feeling than this young Man, he mourned over the degraded state of his Country and appeared to have little wish to live any longer. I seldom ever visited Wyeterrow, or he me but the Death of his Boy was the subject of his conversation, and at all times he expressed a [f] wish to have his bones conveyed to New Zealand and if he could not go himself for them, as he was then very poorly, that I would allow his Wife to go. I promised that when I returned he should have them sent, if no Person went for them. Every where the New Zealanders are very particular about the bones of their departed Friends. After conversing some time with Wyeterrow and his Son I went with Mr Shepherd to examine what he had done. I found he had got Peas, Beans turnips &c &c growing and a quantity of fruit trees planted. I hope from this little spot, he will be able in a short time to furnish most of the Principal Chiefs with Fruit trees and seeds and plants of vegetables: I now returned to Kiddee Kiddee for the night intending to set off

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the next morning on our tour.

Wednesday May 3^d This morning we prepared for our Journey, but before we started I had the gratification to see the Plough for the first time at New Zealand enter the ground, and make the first furrow – I could not but anticipate the day when these vallies and hills will stand thick with corn, and the wilderness blossom like the rose. The districts I intended we should visit before we set off were the following, Wyematte Pooka nuee Tiami – Wyematte lies about 12 or 14 miles west of Kiddee Kiddee – we set off for this settlement first – On our road we met a number of Natives who enquired [f] whither we were going – when we told them they immediately informed us that there was the Attua at Wyemattee – I could not comprehend what they meant as they all seemed much interested about the Attua, I thought some chief man was either dead or near Death, as they told us there were a great number of persons at Wyemattee – We arrived there about Sunset, at a Farm belonging to a Chief named Terria – Here we met the largest assemblage of Natives I had ever seen. Terria received us very cordially – furnished us with a good Hut and plenty of potatoes for ourselves and porters – Here were some of the heads of tribes with their fighting men from Shockee Hanga on the west side of N Zealand to Bream Head on the East – We walked round the different groups as they assembled in seperate bodies – we found a number of Chiefs sitting in a circle in deep consultation – we understood that the heads of the different tribes had met to settle some War expedition, and that each tribe had to furnish a certain number of men – The concourse of People and the bustle occasioned thereby resembled more a country Fair than any thing else I can compare it to. I inquired what had occasioned so very large a meeting of the Chiefs from such

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distant parts, and was informed that previous to the destruction of the Boyd, which happened about ten years ago, Shungee and his tribe had made war against the inhabitants of Kiperro where he had been defeated and had lost a number of his Officers and Men and amongst the [f] number were two of his brothers. That the heads of Shungees tribe had called this meeting to arrange an expedition against Kiperro in order to revenge the death of those who fell in the above war – I was also informed that Shungee had been collecting ammunition ever since his defeat to enable him to renew the war with the people of Kiperro, and that he had left instructions with his officers to do so in a few Months after his departure for England –

We spent the evening in conversation with the different groups – they appeared all very chearful and happy – There was great feasting in their way, some hundreds of baskets of sweet and common potatoes with Fish were eaten, and the bustle continued more or less during the night – When we retired at a late hour we left the assembly of the chiefs sitting in a circle were [sic] we first found them carrying on their deliberations – ever since our arrival we heard loud lamentation from a distant farm which appeared to be near a mile off – when we inquired the cause the natives told us the Attua was there and that was all we could learn. These lamentations continued without interruption, and we determined to visit the Attua next morning in order to know what it was that interested almost every one we spoke to –

Thursday May 4th This Morning we rose at [f] the dawn of day, and walked thro the camp again. We found the Chiefs sitting still in a circle from whence they appeared never to have moved from the time we arrived the preceeding day to the present.

After walking round and taking leave of the Chiefs, we left this extraordinary

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assembly, intending to breakfast with Shungee's Son, who had lived with me at Parramatta, and whose village was near at hand, purposing afterwards to visit the Attua as the lamentations continued with increased cries – When we arrived we found him at Home his Mother and Sisters in the midst of their people, M^{rs} Shungee gave us a very hearty welcome, and ordered some provision to be got ready immediately, while we were sitting talking with them, a number of armed Men appeared on the hedge [sic] of the wood close to a field of potatoes which lay between them and us. The Armed Men were naked, and put themselves into a posture of defence, as soon as Shungees Son, and daughters observed them they instantly flew to Arms, at the first I was not certain whether we were going to have a real or a sham fight but when I observed that Shungees daughters only charged their muskets with powder I was convinced they were only going to make a sham fight –

When both parties were ready and drawn up in Military order, which was done very quick they began the fight – The Women loaded and fired their Muskets with much Military Spirit and appeared to be very fond of the sport and I [f] could not doubt but they would be equally active and brave in a real battle – The Men fought with Spears, and Pattoes, in their contest they threw one another down, took what prisoners of war they could and carried them off the field of battle – After they had amused themselves in this way for some time they closed the whole with a war dance and we then took our breakfast. The party who appeared in the wood belonged to Shockee Hanga, and had come to this general Congress. We now took our leave of M^{rs} Shungee, and went to see the Attua, the lamentations still continuing. On our arrival we found a dead Chief seated in great state, His Hair was dressed according to their

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custom, and ornamented with feathers, and a garland of green leaves— His countenance was bright and clear having been recently anointed with oil, and retained its natural colour— whether there was a body or not we could not tell, as the Mats covered the whole up to the chin; he had the appearance of a living Man, sitting upright in his chair— I had seen one some time before whose head was dressed in a similar way, and the body had been dried and preserved, as well as the head.

This Chief had been a young Man when he died apparently about thirty years old— His Mother Wife and Children were seated before him and the skulls and other human bones belonging to his family and Ancestors were placed in a row on his left hand— I inquired where he died, and was told he was killed in battle beyond the River Thames some months ago. This Chief was called the Attua of whom we [f] had heard so much the preceding day— The New Zealanders appear to entertain an idea that the Deity resides in the head of a Chief, as they always pay the most sacred veneration to the head— If they worship any Idol it is the head of their Chiefs as far as I am able to form an opinion of their worship— On the present mournful occasion a great number of persons had assembled together from a great distance to comfort the mourners, and to pay their respects to the remains of the departed Chief his relatives cut themselves according to their custom till the blood streamed from their faces arms, and breasts— The more they wound their bodies, the more they believe they shew their love for their departed friends. When I told them that the Europeans did not cut themselves in such a manner for their dead, but only wept, they replied the Europeans did not love their friends as the New Zealanders did, or they would do so to [sic], to hear their loud lamentations night and day for the loss of a relative, shews what a state of darkness

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and ignorance they are in— They sorrow as Men without hope— Reason can find no sufficient remedy to relieve the human mind in the day of trouble, it wants a more solid consolation than Reason can give— It wants a divine Revelation to enable the surviving Husband, Wife or Father to say with David "I shall go to him but he shall not return to me"— After we had visited the Attua, and Mourners, we proceeded on our journey, and met as we passed along the Natives coming from different parts to see the Attua, we also fell in with Kiterra a chief [f] of Tiami, and his wife, Kiterra had lived with me at Parramatta. I informed him that it was my intention to visit him before I returned— He wished to accompany us but he could not leave the mourning at that time, but said he would follow us during the day, and that his wife should return the following morning— We now left Wymattee this settlement is very extensive— The land rich and well adapted for cultivation, there appeared to have been more than an hundred acres in sweet and common potatoes this season, part were dug, and part were not— some hundreds of baskets were heaped up one upon another when we were there, and a number of slaves were busy in drying the sweet potatoes which were spread upon Hurdles raised about three feet from the ground with small fires under them, when dry they take up little room, will keep a long time, are easily carried from one place to another and retain their sweet ~~liquorice~~ lickerish taste which is very grateful to the Natives palate. They consider the sweet potatoe whether dried or not their richest food, and prefer this root to all other kinds of provisions— on leaving Wymattee we proceeded to a Settlement called Pooka Nuee thro' some rich land, and arrived in the Evening at the house of a Chief belonging to the place— He pressed us to stay all night with him— we very readily accepted his invitation as the Evening was

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threatening for rain— His daughter I had often seen before at the Missionary Settlement she was much rejoiced to see us, and ordered [f] some provisions to be got ready, for our supper they wished to kill an hog, but we would not consent to this, as it was our intention to leave them early in the morning— Shortly after our arrival several Natives came to see us from the neighbouring Farms, with whom we spent the evening. The following circumstance occurred while we were in conversation which created a little bustle. Lieut M^cCrae had seated himself on the stump of a tree, with his boat Cloak thrown over his shoulders, where he was closely surrounded by the natives when he got up he found the buttons cut off his cloak, and the clasp from the Collar which some one of the Natives had carried off, he immediately told the Chief, he had been robbed, and shewed where the buttons had been cut off— A Boy whom we had observed in the Company was accused of the theft, but upon examination he could not be found, which confirmed the suspicion— Persons were immediately dispatched to apprehend the boy; in about half an hour he was brought before us, and examined— the boy denied the charge, with a great deal of spirit— The Chiefs' daughter insisted that he had committed the theft another stout woman warmly vindicated the boy's character when she was as warmly opposed by a third Woman— The altercation got to such a pitch; that in a short time they came to blows with their hands, and at length they armed themselves with thick sticks I now interfered and laid hold of the Woman who was the most violent and who contended [f] that the boy had stolen the buttons, to prevent her from striking the other woman who advocated the boys' cause— The Chiefs daughter was very much vexed that the theft had been committed there, and desired me to let the woman [sic] alone and allow them to fight for she was sure the

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boy had stolen the buttons, and no person ought to defend him – I however thought it more prudent [sic] to prevent any more blows passing between these Ladies and put an immediate stop to the quarrel – I had never seen any fighting amongst the New Zealanders before, it is not common for them to strike one another – The Chiefs daughter and the other woman belonging to the family were very indignant indeed that any insult should have been given to us while we were at their residence. The Chief was equally hurt that any thing should have occurred to give us offence, and said he would endeavour to have the stolen things returned, and thus the business ended for the night – Before day-light the next morning the clasp and buttons were brought back but we never could learn who had actually stolen them, The Chief informed us that the boy who had been accused was innocent. [f] Pooka Nuee is a very fine district – the land very fertile and capable of great improvement – This settlement is called Pooka Nuee, from a very high hill on which part of the houses stand. The Land is rich to the very summit of the Hill, tho' stoney, and the sides of the Hill cultivated with potatoes we went to the very Top, from whence there is a very extensive prospect over a great part of the interior, and also of the neighbouring Ocean.

It is situated about 35 Miles from the entrance of the Harbour of the Bay of Islands to the south west – On leaving Pooka Nuee, we proceeded thro' a very fine Country to Tiami. Kiterra the Chief of Tiami had joined us the preceeding day, and now conducted us to his residence – Here we found a young Man named Ari (who had lived some time with me at Parramatta) very ill, passed all hope of recovery. He was much gratified when he saw me, and requested me to pray with him – He had

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only returned in the Dromedary from Port Jackson, he was a fine healthy young Man when we arrived at New Zealand, but was now reduced to a mere skeleton; he was affected with a bowel complaint probably occasioned from a change in his food and lodging, as he was compelled to adopt his former mode of living— Three of the young Men who lived with me at Parramatta, and returned in the Dromedary have died, two of them [f] were strong and healthy young Men— Ari was possest of three Mats at the time of his death which he directed his father to send to me after he was dead, these I received with the news of his death, at the Bay of Islands, — 7 have died this year who were living with me at the beginning of it 4 at New South Wales and 3 at New Zealand, these young persons belonged to the first families in the Bay of Islands! How mysterious are the ways of God they are past finding out, I had fondly imagined that some of these youths who are now no more, would upon their return to their Native Country have promoted the general welfare of their Countrymen, and forwarded by their superior knowledge of civil life their civilization, but God's ways are not as Man's ways neither are his thoughts as man's thoughts— When I have conversed with the Parents of these youths, I have been much struck with their patient resignation of some of them to the afflictive dispensation — ~~One of the principal~~ One of the principal Chiefs when he heard that his Son was dead at Parramatta came on board the Dromedary with his Wife— They both wept much— He was a fine Youth and their only Son— He requested me not to fret for his Son, observing as he was dead he was happy he had [f] died at Parramatta for he was sure he would want for nothing in his sickness, that would do him good; his Wife said she was childless now, that they had large possessions of Lands but no heir, and requested me to send them one of my children,

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whom they would adopt as their own, and should succeed to their lands— They both ardently wished to have their Son's bones conveyed to New Zealand in order that they might be deposited in their Family sepulchre, and requested that one or both of them might be allowed to go to New South Wales for them— The death of the above Youths seemed to have attached the New Zealanders more than ever to the Europeans tho' I cannot account why this should be the case— I should have thought it would have had an opposite effect,— notwithstanding the death of so many of the Chiefs' Sons, yet others are urgent to send their children to Port Jackson— When I have told them I was afraid to allow them to go lest they should die, they replied "They would run the risque of their death if I would only permit them to go— Koro Koro Tui's brother has a very fine boy about eight years old which he has pressed [f] me very much to take with me to Port Jackson when I told him, "I was afraid to take him he would most probably die" he replied "I will pray for my Son during his absence" as I did for Tui and then he will not die."

Tho' the New Zealanders have no idea of a God of Mercy, such a God as divine Revelation exhibits, yet they have a strong belief that they can appease the Anger and avert the judgments of their God, by their prayers— Notwithstanding the above mysterious dispensation, I have no doubt but the time is at hand for these poor heathens to receive the Gospel; but how or by what means God will accomplish his gracious purposes I am unable to comprehend, as clouds and darkness are round about his footsteps.

From finding Ari near death on our arrival at Tiāmi, I have been led to make the above digression— My opinion is that if half the New Zealanders were to die in their

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attempt to force themselves into Civil Life, the other half would not be deterred from making a similar effort, so anxious do they seem to introduce themselves into Civil Society.

I shall now return to my narrative. We arrived at Tiami on Saturday Evening— Kiterra accommodated us with a good Hut, with two rooms— he told me he had built this hut, after the Form he had seen when at Port Jackson. The door places were about the same height as the [f] Europeans build their huts at New South Wales and the whole building was much more commodious for us than the low huts of the Natives— On the Sabbath we rested— A number of Natives came to visit us, to whom I explained the institution of the Sabbath, and conversed with them upon the works of the Creator, and of the Power, Wisdom and Goodness of God, as visible in his works— Kiterra was very anxious to accommodate us in the best manner he could, and supplied us with Pork and potatoes, both of which were excellent in this district— The Land is very dry and rich & produces the finest potatoes— The fern root upon which the hogs feed is, on account of the goodness of the soil very fattening— The fern upon the cultivated land in some places is 12 feet high, and the roots very good to eat. Kiterra has got some Peach trees, and vegetables growing very fine which had originally come from N[ew] S[outh] W[ales].— He was very urgent for some Europeans to live in his district and promised he would give them some of the best of the Land— On Monday I went with Kiterra over his cultivated Ground where his slaves were preparing the soil for planting. I also fixed upon a place for the Missionaries to settle upon if any should at a future period come out for that purpose— The Situation com= [f] mands wood, Water, and good Land, wood for the

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purpose of building Water for domestic use, and a mill if necessary, and land for cultivation. There is also grass upon an extensive plain for Cattle—

A circumstance occurred today which annoyed me very much— Lieut M^cCrae M^r Clark and myself had agreed to visit a hot Spring about 3 Miles distant from the Settlement and several of the Natives were to accompany us. An European who had been transported to Port Jackson, a Gardener by profession, had come over in the Dromedary to collect seeds and plants; for this purpose he left the Dromedary with us, as he would have an opportunity in our tour to add to his collection, in passing thro the woods and forests which had never been visited by any European— He set off with us to the hot spring— In our way we past several potatoe fields where the people were at work. One of the Chiefs called to me as we passed along I turned out of the path to speak to him, while the rest of the party walked on— The Gardener took this opportunity unobserved by me to skulk behind; after I had left the chief and walked on a little distance after the party who had got now ahead, I heard a great noise behind me and turning round saw some of the Natives running after me, and calling aloud for me to return which I immediately did. [f] I soon met a chief named Evey in a most violent rage with the Gardener in charge accompanied by several more Natives— when he came up he stated that the Gardener had stopt behind me and had violently dragged his Wife into the bush, and committed an Assault upon her person, at the same time stopping her mouth to prevent her cries from being heard, and that he himself had taken the Gardener in the very act of committing the Assault, and would instantly have put him to death if I had not been there. He had struck the Gardener one blow with the musket, which he had in his hand when he caught him. I observed the

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Gardener had received a blow upon the mouth – I felt very indignant at the conduct of the Gardener – The Evidence was so clear against him that there was no room left to doubt his guilt – All he could say in his own justification was that the woman was not a virtuous character in his opinion.

Evey had lived with me at Parramatta which induced him to forbear inflicting that punishment which he otherwise would have done – I have no doubt if we had all been strangers but that the Gardener would have been immediately put to death, and if he had, the cause of his death would probably never have been satisfactorily ascertained, and might have been attributed solely to the Savage disposition of the [f] Natives – I expressed my approbation of Evey's conduct, [Hocken - May 8] and assured him that I would report the bad behaviour of the Gardener and I had no doubt but he would be punished. Evey's wife was a young Woman apparently about twenty – I had past her in the field and spoke to her about a quarter of an hour before the assault was committed. –

It is much to be lamented that the Gospel with all its attendant blessings cannot be introduced into any heathen Nations, without the introduction of the crimes, and diseases, which obtain in civil Society – Men of vicious principles and corrupt habits will always find their way into every State, and N Zealand must suffer much from her intercourse with Europeans, before they become a Civilized Nation, as well as afterwards – After I had got Evey and the Natives who were with him pacified, we proceeded to the warm spring –

It is situated in a Wood, on the bank of a small fresh water Stream – There are two warm Springs opposite each other, one on each bank of the Stream, about 10 feet

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above the level of the fresh water, which runs between them— The warm water is offensive and possesses something of a [f] sulphurous taste— They are both running Springs and the surface where the water lodges in small quantities is covered with a brown yellowish scum, which the Natives use in painting themselves— The Wood thro which we past contained very fine Timber, and all the land about is very good but stoney— In the Evening we returned to Kiterra's residence where we remained until the next morning [May 9] — The Natives informed us that there were several Places, a few miles distant where the water was very offensive which we determined to visit— On our arrival at one of these places we found several Hot Springs— and in some of them the Water was boiling hot— as we walked over the ground, it shook under us, and in some parts it was not able to bear our weight. The Volcano was burning under ground, and not very far from us the surface of the ground was hot. Some of it had been thrown up in small heaps, and sent up a steam like boiling water— we removed some of the tops of these little hillocks, and found them to be hollow within, in the cavities of which the sulphur was forming in the most beautiful Pyramids, as close together as an Honey Comb— When we looked into these cavities [f] the little spires of Sulphur shone with the most Sparkling lustre that can be imagined— The Sulphur was hot and under the hillock the water was boiling and burst out in several places— There was one spring where the water was almost as thick as Batter Pudding, and nearly as white as Flour and Water— I went as near as I could to examine it, but the Ground would not support my weight but gave way with me when within a few feet— and I sunk with both feet about one foot into this thick white Batter, and found some difficulty in returning, as the ground shook every step and the surface brake— The

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whole surface of the neighbouring grounds had the appearance of Volcanic Eruption.

There was one Spring where the water was boiling hot, and another where the water was cold— The land for some Miles is full of springs, and swamps, very barren, composed principally of white sand, Pipe Clay, and Peat— Here and there I observed small quantities of Sulphur in the roots of trees which had been burnt at some former period, but I saw no appearance of Coal, Iron, or [f] Free stone in any part of this district— We visited a small white lake, which I have mentioned in a former account, and then returned to our lodgings, with Kiterra— The Land at Tiami is very good, well wooded, and abundance of fine water— Kiterra is very anxious for some Europeans to reside in his district; he treated us with every attention while we remained with him— After we had accomplished the object of our tour into the interior we returned to the Missionary Settlement. [May 10]

During our absence Cap^t Skinner had been cutting Spars on the banks of the Cowa Cowa River— This Timber was not considered of a good quality, which determined Cap^t Skinner to visit the River Thames— On the Dromedary's return from Shockee Hanga to the Bay of Islands Cap^t Skinner purposed to take in some spars of the Kikaitea and afterwards to examine the River Thames or some other part of New Zealand for Timber, as he was anxious if possible to get Kowree Spars, as that Wood was deemed of a much superior quality to the Kikaitea.

Shortly after our return I met [f] with George the Chief of Wangaroa, and inquired of him, if there were any Spars of Kowree at his land— he informed me there was, I promised to go over to see them and know whether his brother and he would consent to the Dromedary taking a Cargo from there provided they would answer, and

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the following day Mr Hall took George on board the Dromedary in order that Cap^t Skinner might converse with him on the subject— After this interview with George it was determined that Mess^{rs} Mart and Hall should go round to Wangaroa in a boat and I resolved to walk across the country from Kidee Kidee a distance of about 23 miles—

[May 16] On the following Tuesday we set off— I arrived at George's Settlement the same evening, and remained with he and his Brother all night— They were much pleased with my visit— The next morning [May 29 17 Monday] Mess^{rs} Mart and Hall arrived.

When the woods were examined and the Timber approved of by Mr Mart, and all matters arranged with the two Chiefs to the satisfaction of all parties, we left Georges Village in the Boat in order to return by Sea— About 10 [f] O'Clock we went on shore, and lay on the beach till towards morning, when we proceeded down the River, and reached the heads of the Harbour before Sunrise— [May 30] The Morning was very fine, when we first put to Sea, but the weather soon changed, and the wind blew very strong, with a high Sea, which compelled us to make for the Shore when we left the boat in charge of the Native Crew, having determined to walk to Ranghee Hoo— For this purpose we took two native Guides and set off on our journey— we had a very laborious days walk, as the road was very bad, and the afternoon very rainy and stormy—

We arrived at a Native Village just at dark very wet where we took up our lodgings for the night, during the whole of which the Storm continued— [May 31st] The next Morning it rained hard, and blew a very heavy gale, which continued the whole

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day.

We proceeded on our route early, but met with many difficulties, from the Creeks, and Rivers being filled by the Rains, several of which we had to ford.

[June 1st] About seven O'Clock in the Evening we reached Ranghee Hoo – This was one [f] of the severest days journey's I ever remember to have travelled, occasioned by the badness of the road, the heavy Wind and Rain – During our absence the Coromandel had arrived in the Bay – [June 2nd] M^r Mart and myself remained at Ranghee Hoo the following day to rest and the next morning [June 3rd] returned on board the Dromedary being the third of June where I found some of the Officers belonging to the Corromandel who informed me that Cap^t Downie intended in a day or two to proceed to the River Thames.

On M^r Mart's report of the Spars at Wangaroa to Cap^t Skinner and all matters now being arranged with George and his brother Tippoohee by our visit, Cap^t Skinner determined upon taking the Dromedary round to that Harbour and load her with Spars at that place. As I conceived Cap^t Skinner would find no difficulty in procuring his Spars at Wangaroa from the assurances the Chiefs there had given me, I now wished to accompany the Corromandel to the River Thames, in order to prevent any misunderstanding between the Natives of the Thames, and the Officers and Crew on board the Corromandel. [f]

June 5 – 1820 – I went on board of His Majesty's Ship Coromandel, and was politely received by Captain Downie. We had some conversation respecting the Spars he wanted. I gave him what information I was possest of respecting the Timber I had seen in different places which I had visited. He informed me it was his intention to go to the

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river Thames, and see what Spars he could meet with there, as Captⁿ Skinner had determined to take in his cargo at the bay of Islands and Wangaroa; and expressed a wish I would accompany him. I told him I should have no objection after stating the circumstances to Captain Skinner, as it was my intention to have gone with him if the Dromedary had proceeded to that river. On my return to the Dromedary I mentioned the substance of our Conversation. Captain Skinner approved of my going in the Coromandel as the Chiefs at the bay of Islands and Wangaroa were fully acquainted with Cap^t Skinners intention to take his cargo from them, and a good understanding existing at the time between all parties, my presence was no longer necessary on board the Dromedary. The following day I went again on board the Coromandel with Captain Skinner when it was settled for me to embark the next morning. I wished to take with me Tooi, Temmaranga and a Chief named A-akkee belonging to the Thames who happened to be at the Bay of Islands at the time. Tooi I knew could be of great service as an interpreter to Cap^t Downie from his knowledge of the English language and his attachment to the Europeans, and Temmaranga also from the rank he has in New Zealand and from his firm friendship to the English. Temmaranga had lived with me some time at Parramatta, I knew his character well, and that he was a man that every confidence might be placed in. On the 7th in the morning I left the Dromedary and embarked on board the Coromandel which was then under sail in the mouth of the Harbour standing out to Sea – The morning was [f] exceeding pleasant, and all was calm and serene, and the Sea as smooth as Glass, and continued during the day, so that our progress was very small. For the five following days our Passage to the Thames was rough and stormy and the wind generally strong against us, so that we did not

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reach the Entrance of the Thames till the Evening of the 12th [June 12th] when we came to Anchor under the Head of Cape Colvile. The next morning [13th] I accompanied Mr Anderson Second Master in the Boat along the South side of the Harbour to see if there were any Spars in that quarter. We entered several of the Coves in which a number of inhabitants had lately resided, but we saw none. Their Hippias were all in ruins, had been lately burnt or destroyed in their wars. We observed some remains of the slain. Tooi pointed out one beach that he said was covered with dead bodies like a Butchers Shop only a few months before. That one tribe had been wholly cut off within two or three individuals who were fortunate enough to escape. Heard his brother Koro Koro was engaged in this destructive war. The alledged cause was, a near relation of Koro Koro's, had been poisoned when on a visit at the Thames. He was the Son of Kipo, who is better known to the Europeans who visit the bay of Islands by the name of old Benny. The young man did not die at the Thames, but was taken ill there; when Tooi was sent from the bay of Islands for him, and he died in the Canoe before he reached Home. Kipo offered up afterwards several Human Sacrifices for him, and then commenced war against the suspected Tribe at the Thames. Nothing will ever relieve these people from their public calamities but the knowledge of Divine Revelation. They find themselves bound by the Chains of Superstition to revenge the Death of their relatives, whether they are killed in war, or are supposed to have died by poison or incantation. After we had examined the different coves, and found no Timber that would answer, we returned on board thro' a very heavy sea, and reached the Ship about 9 OClock, the wind blowing very strong. [June 14] Early the next morning Capⁿ Downie weighed Anchor and stood up the Thames and in the Afternoon Anchored

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again on or very near the ground, where Captain Cook anchored when he was in the River. The river here is about 10 Miles wide, and very open and exposed to the Sea. The night was very dark and stormy with a very heavy Sea, which made the Ship pitch very much. The Captain deemed it necessary to lower the main yards, and to relieve the Ship as much as possible to prevent her from driving. – [June 15]

15th This morning the weather moderated, but in Consequence [f] [1820 June 15] of the roughness of the water no Canoe had ventured off to the Ship, which lay about 6 or 7 miles from that part of the River where it begins to narrow, and into which the fresh water river falls. Captain Downie wished me to take one of the small boats, and go up the River to see if I could fall in with any of the Natives, and gain any information there relative to the Timber, and he would send Mr Anderson after me in the Launch in order that we might go up the fresh water River and Examine that part of the Country for Spars. I accordingly left the Coramandel and pulled up the River, after we had gone about four miles we were opposite a native Village, and stood in. The Natives came crowding to the beach inviting us to land, but the Surf was so high, and the Sea and wind that we were afraid to venture near the Shore, lest the Boat should be stove. I called to the Natives and informed them I wanted a Pilot, and that I could not come on Shore for the Surf. One of the principal men of the Village waded thro' the Surf and came into the boat, when we stood from the Land. I now observed the Launch was following us, and fearing she would not be able to find the Channel, as it is very difficult, I got into a Canoe, and sent the Pilot in the Boat to meet the Launch, which was in some danger, as the wind was very strong, the Sea high, and the water shallow except in the Channel which Mr Anderson did not know. I now proceeded up the River

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in the Canoe to the first Village where I could conveniently land, in order to wait for the Launch. The Village belonged to one of the principal Chiefs named Tippoohee whom I had formerly known— I found him at Home. He was very much rejoiced to see me. [in pencil - C] I told him the object of my Voyage to the Thames. That I had come in a large Ship belonging to King George for Spars and wished to know if he could inform me where they were to be met with, and by what means they could be got to the Ship, and that the Ships boat was coming up the River to see if any could be found— He said there were a great quantity of Spars growing upon his land, which we might have if they would answer, and that he would go with us up the River and shew them to us. He told me he was in great trouble. That the Chiefs on the west side of the Thames, who are distinguished by the name of Howppas Tribe had lately made war upon him, killed a number of his people amongst whom was his Brother, and that he expected they would renew their attack upon him in a short time; that most of his Hogs had been killed, and his Potatoes destroyed, and himself and People reduced to great want. I expressed my [f] concern for his calamities, and felt much distressed for him and his people: and promised that I would see the Chiefs on the west side, and use my influence with them to bring about a reconciliation between them. He observed they were too powerful for him, as their friends in the Bay of Islands furnished them with arms and ammunition, that he was not able to meet them; and that he believed it was their determination to dispossess him of his Land, and to drive him away altogether, and he thought nothing short of this would satisfy them. While we were conversing upon these subjects Mr Anderson arrived in the Launch when Tippoohee and I got into her, and we proceeded up to the next village which belonged to another

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Chief Towretta. Mr Anderson Anchored the Launch opposite the Village and we all went on Shore for the night. Towretta I had also known before; and he gave us a very cordial reception— These are the Two principal Chiefs on the fresh water river; both of them very tall fine handsome men— [June 16] The following morning we proceeded up the River in the Launch with a fair wind and Tide: The two Chiefs accompanied us, and about 50 of their people in Canoes— Mr Hume Surgeon of The Corromandel— the Carpenter and the Captains Clerk were also of the Party. We had a very fine day, and arrived in the Evening at a Settlement called Rowpah situated at the junction of the two fresh water rivers, who's united streams form the Thames.— On a point of high Land where the two streams meet, and by which it is nearly surrounded stands the Hippah of the Head Chief or Arekee as the natives call him. The Hippah was very full of People who welcomed us on shore with loud acclamations. And conducted us to the Arekee who was seated in the midst of his Family. He was an old man apparently not far from 70 years of age, well made, and of great muscular strength. His mother was still alive with Three Generations by her. The native houses here were much larger, and better built, than any I had seen in New Zealand. The Arekee appropriated one for us— which accommodated us with lodgings, and about 50 natives who had attended the Launch up the River. [June 17th] 17th This day being the Sabbath we rested in the Hippah and I spent part of it in conversing with the Natives upon the works of Creation, and the institution of the Christian Sabbath. Temmarangha acting as my interpreter upon all occasions when I could not make myself understood. This settlement would be an [f] eligible situation for a Missionary station at some future period, should God be Gracious to this dreary land where there is no light, and visit

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this people with his Salvation. [June 18] On the following Morning Mr Anderson went to examine the Spars in the Neighbourhood, and I got a Canoe with some natives and proceeded up the left River. The Land upon its banks was very rich and here and there adorned with lofty pines. Some small Farms were cultivated with Potatoes upon which the poor Slaves were at work. The Tide runs up a few Miles in this river. When we had proceeded about 10 or 12 Miles in which the River had been close confined with thick woods or lofty banks it opened into a plain, and became shallow, and as night was coming on I returned to the Hippah— On my arrival which was just at Dark I found the Launch was returned— and immediately hired another Canoe, and proceeded down the River, and in about two hours found her at Anchor and the Crew and Officers in their tents on shore, where I landed and joined them for the night. [June 19] The next day we proceeded down the River, and in the evening after dark we anchored again opposite Towrettas Village, where we went on shore, and remained till daylight [June 20] when we returned to the Corromandel after Six days absence. On the banks and near them, there are Spars of all dimensions and convenient for Carriage, but the quality of the Timber is not considered good enough for masts, especially a species of Cyprus, which composes the principal Forrests and is called by the Natives Kikatea— It is a light wood, some of it white, and others of a Red Tinge, and more proper for Planks than Masts— many of the trees are from eighty to One Hundred feet without a branch and from two to six feet in Diameter, and some much more. I believe it is Captain Downies intention to bring a few of them as specimens. The Timber already examined not being approved of it became necessary to look for it elsewhere— Towretta and the Arekee informed us that there were some fine Timber called by the

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Natives Kowree on the East side of the salt water River. Mr Anderson was therefore sent in the Launch to examine the Woods in these parts. [June 21] The following day Captain Downie weighed and followed the Launch in hopes of finding a more commodious and Secure Harbour to Anchor in. In this he succeeded to his wishes [f] and found a most excellent harbour about 16 Miles from our first Anchorage where Captain Cooks ship lay on the East side of the Thames behind two small Islands. This Harbour is perfectly safe for Ships of any Burden, being completely sheltered from the Sea. When Mr Anderson returned, and the Ships Carpenter who accompanied him, they reported that they had met with some Spars that would answer for masts. We were all rejoiced at this information and the following day [June 22] arrangements were made with the Natives and part of the Ships Company for cutting some of them down, and preparing them for Shipping. As Captⁿ Downie had now determined to take what Spars he could procure in the Neighbouring woods, and all the Natives upon the most friendly terms with the Europeans: I felt my time now at my own disposal, at least in a great measure; which I spent principally amongst the Natives in the Different bays and in examining the Creeks Woods and natural productions for about 3 Weeks. [July] At this time I told Towretta I wished to visit Wye Kotto a river in the interior where the population is very great. He dispatched a Messenger to inform some of the Chiefs of my intention, when a number of them came in order to conduct me to their Settlement. At this time the weather was very Stormy; and a deal of heavy rain fell; however I was determined if I possibly could to visit Wye-Kotto. The rout to this Settlement lays on the West side of the Thames; and it was not practicable at this time from the boisterous state of the Weather to cross the river in a Canoe, which was

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about 15 Miles over. M^r Anderson had been on a Cruise for about 10 Days on the East and West shores of the Thames looking for Spars: on his return he reported there were some that would Answer for Masts on the East shore about 17 Miles from where the Coromandel lay in a wood belonging to Tippoohee, who would assist to get them down to the River. This determined Capⁿ Downie to send a Midshipman, and some of the Ships Company to cut down and prepare this Timber: and the 12 July was the day appointed for the men to leave the Coromandel to go and Cut down these Spars. As M^r Anderson intended also after landing this party with their provisions and Tools to proceed to the West side of the River again, I determined to take a passage in the Launch across the River, and from thence to Wye Kotto as the people from that Settlement had been waiting to conduct me there for some days. [July 12] On the 12th at 4 O'Clock in the morning I arose to prepare for my Journey. The wind had blown hard during the Night attended with heavy rain; and the morning was very threatening. The Launch was got ready, and at day light we sailed from the Coromandel with a fair wind, and arrived at the place where the Spars grew about 12 O'Clock. We found a number of Natives upon the beach ready to receive us – as they knew of our coming – amongst whom were several from Wyekotto. [f] [1820 July 12] Immediately on our arrival all hands were busily employed in erecting two Huts, one for the Officers who had charge of the party and the other for the men. Before Evening one Hut was completed; and two Tents which were in the Launch pitched in one of which I took up my lodging for the Night. The whole day had been unpleasant; attended with Thunder and rain, which continued during the Night, and beat thro' the Hut, which made it very wet and Cold – I laid down in my Cloths, but had little rest. The following day

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we were visited by a Chief from ~~Mercury bay~~ Towrangha attended by his son and Daughter. The old man was much astonished at the sight of Europeans as he had never seen any white people before. I paid him a little attention, and made him a small present, which he thankfully received, and in the evening he returned. One Chief arrived also from Wyekotto with a fine Hog to sell. He offered it to M^r Anderson for an Axe— M^r Anderson had no Axe to give him. He had only a small Tomahawk which he offered him for it which he refused, observing he could not cut down his large Trees upon his farm with so small a Tool, and requested Temmaranga to speak to me to give him an Axe. Temmaranga immediately told me his wishes. I informed him I had no use for the Hog, and therefore I did not wish to purchase it. The poor man seemed much distressed— said he had come a long way with the Hog, and felt a great pain in his heart for the want of an Axe; which I relieved by giving him one— And the Hog was given to the work people— 14th last night was extremely cold, and wet. The rain fell very heavy, and the morning threatened for bad weather. The Natives who had come as my Guides from Wyekotto, informed me I could not return with them; as I should not be able to pass the Rivers and Creeks upon the road, They would be too deep for me to ford— This was a great disappointment to both parties, as I had long had a wish to visit that part of the Country. I therefore took my leave of them, and they returned. I now inquired if it was possible for me to go to Kiperro a Settlement on the West side of New Zealand, which I had often heard mentioned. The Natives informed me I might: that there were no Rivers in my way to prevent me. I therefore now changed my intention, and determined to visit Kiperro, and to take my passage in the Launch with M^r Anderson to the west side of the Thames, where he intended to

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proceed as soon as he had settled all his arrangements with the workmen. 15th The stormy weather with heavy rain continued the whole of the night, and this morning the Sea is very rough, with a strong wind from the western shore, which will prevent the Launch this day from crossing the river. Mr Anderson now determined if Possible to return to the [f] Coromandel. I had sent my baggage on board with an intention to accompany him; but before I could get on board, the Surff broke so high upon the beach that I could not reach the small boat without wading thro' the Breakers, as she could not approach near the shore, and as there was no prospect that the Launch could possibly reach the Ship that night, I thought it more prudent to remain on Shore, than to lay exposed in the open boat to the wind and rain all night in my wet cloaths. I requested Mr Anderson to put my Baggage in the small Boat, and the Natives waded thro' the Surff and brought it on Shore again. I now took up my Lodgings with Mr Emery who had the Charge of the workmen, in one of the newly built Huts, thro' which both the wind and rain penetrated. My prospect now of visiting either Wyekotto or Kiperro was for the present at an end. I was aware the Launch would not return again to Mr Emery in less than a week and therefore resolved to take a trip to Mercury bay [sic] by the Head of the Thames. In order to gain correct Information with respect to the Route I should take I examined several natives, amongst whom was the Chief Tippoohee; who informed me that by going up to Rowpah a Settlement already mentioned where the Arekee resides I could get across the Country to ~~Mercury Bay~~ Towrangha. I now made up my mind to take this Journey as soon as the weather moderated. 16th Last night was very stormy. I had little rest from the open state of the Hut being extremely cold. [July 16] In the morning a Native informed me that the

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Launch had not been able to get down the River, and was lying at Anchor round the point not far from us. Tho my Birth had been bad, it was much better than what I could have had on board the Launch, which was some little consolation, to think I might have been worse.— The wind and rain still continued. As it was the Sabbath I explained to the Natives the Institution of this sacred Day with the Assistance of Temmaranga as my interpreter when I had occasion for him. He told them that many of their public Calamities, such as wars and Famines, from both of which they greatly suffer, were owing to their Ignorance, and neglect of this day; and that he had learned from the white people, that there was but one God, and that the God of the Europeans was the God of the New Zealanders also, which caused them to ask many questions about our God. After I had finished my Conversation with the Natives I explained to [sic] Commandments of God to the Sailors for about an hour. This class of our fellow subjects are exceedingly to be pitied both officers and men, as far as concerns their religious edification. The want of the due administration of the sacred ordinances of Religion [f] [1820 July 16] to these people is a great Calamity. Wherever the Sabbaths are neglected and forgotten, there God is neglected and forgotten also. These men fight our battles, defend our Country, expose themselves to every hardship, and support our Church and State against all foreign Enemies, yet no adequate provision is made to administer to them the bread of Life; but they are left to perish for lack of Knowledge. I have felt much pained in reflecting upon their state while I have been in the present service. [July 17] 17th We have had another stormy night, but towards morning the weather began to moderate. I now determined to set off on my Route to ~~Mercury Bay~~ Towrangha. Temmaranga and his Nephew agreed to accompany me, but there were

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no Canoes at the place we were, sufficiently large to venture up the Thames during the present turbulent state of the Water from the late Gales. The Natives informed me I could get a large Canoe at a Village about two Miles up the River. After dinner I engaged two Natives to carry my Baggage to the above Village, where we arrived about two O'Clock, and were kindly received by the Natives. I informed the Chief where I was going, and requested him to furnish me with a good Canoe and Crew to take [me] up to Rowpah a distance we estimated at more than fifty miles. He told me I should have one, and ordered a Canoe to be got ready and manned immediately. A subordinate Chief offered to go with me to ~~Mercury Bay~~ Towrangha and take his Servant with him to assist in carrying my Baggage for an Axe, which I readily consented to give him. We immediately embarked but were soon compelled to return to Shore again from the Violence of the wind and waves, as the Natives were apprehensive the Canoe would be upset. They recommended me to walk to the next Village, where the River would be much narrower and consequently less Sea, and I could there procure a Canoe— we relanded— and set off to the next Village, where we arrived a little after dark. The Natives received us kindly; made us a large fire, and gave some provisions to my Companions, and accommodated me with a Good Hut. We spent the Evening in useful conversation and then lay down to rest for the night. After committing myself and Associates to the care of Him who numbereth the Hairs of our Heads, and felt myself as secure as if I had been resting in the Bosom of my Family. [July 18] 18th In the morning the stormy weather returned with great violence. There was no venturing on the river from the Village in a Canoe; and our only alternative was to walk up the banks of the River, [f] till it became narrow, and shut in

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by the Land on both sides. With this view we left the Village: and past thro' four more Villages upon the banks of the River, when we stopt to breakfast. [July 18] The Chiefs Wife of the Village was very attentive, she made her little Hut as comfortable as she could— laid down a new Mat for me to sit upon, and by every little act of kindness shewed her anxiety to please. During our stay here, the rain fell very heavy and the wind blew a Gale. In about an Hour the storm moderated, and we proceeded, and past three more Villages, when we arrived at the Hippah of the Head Chief Tippookee. This Hippah is situated at the mouth of the fresh water river, on a beautiful eminence which commands the River Thames both above and below— The prospect is very extensive. There is a large flat of Good Land both above and below and in the rear of this Hippah, well adapted for the growth of Grain. A Creek of Salt water about One Hundred Yards wide runs from the main River round to the rear of the Hippah till it meets a fresh water stream. The Creek was navigable for small craft where I crossed it. A battle had been fought upon its Banks a few Months ago: when one Chief was shot. They shewed me the Spot where he was standing and the bush behind which the Enemy lay concealed when he was shot. When we arrived at the Hippah it was too late to proceed up the Thames. After taking some refreshment in the evening I got a Canoe and went up the fresh water stream, which flowed down between some high Hills from the Interior. A large body of water comes down this Creek occasionally. The Land upon its banks exceeding rich and could easily be cultivated with the Plough. In the Valley thro' which it runs I met a number of Natives returning from their work, and walked back with them to the Hippah. In the Hippah there was a Brother of Tippookees, and several other Chiefs. Tippookee was not there. I spent the evening with them in

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Conversation upon the ruinous consequences of war, the advantages of civil government, agriculture and Commerce. Tippookees Brother appeared a very mild sensible man, and expressed his disapprobation of the conduct of many of the Chiefs who were always fighting, and brought great distress upon the Inhabitants. The last Year their Tribe had been attacked both by the People at the Bay of Islands and also by the Tribes on the west side, and had suffered much, and expected to be attacked again by the latter. I told him I would see the Chiefs on the west side on my return, and make peace between them if I could. Temmaranga informed me that this Chief never went to war, he disliked it so much. He presented me with some fine Mats, and for which I gave him some edge Tools. I was accommodated with a large Hut for the Night, and on retiring to rest informed Him I should want a good Canoe in [f] [1820 July 18] the morning, which he promised I should have. This Hippah has been a very strong place, both by Art and nature. It is fortified by very deep Fosses and an high fence made of split Timber. In their former mode of warfare, it must have bid defiance to any force that could be brought against it. But it cannot now afford them secure protection against an Enemy armed with Muskets. They shewed me where the Musket Balls had struck their Buildings, and stated that it was impossible for them with Spears to contend against the Force of Muskets. Should the British Government ever form a Settlement at the River Thames the Ground upon which this Hippah stands, in my opinion is the most eligible spot I have seen. It possesses many important local advantages.— It could easily be fortified, and made impregnable. It Commands the entrance into the fresh water river— is surrounded by a tract of fine land for Cultivation, and convenient for Timber to build with; and tho' the Shipping cannot

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come up to it, yet it is more convenient to the Harbour, where the Ships can lay in perfect safety, than any other situation. — Small vessels of 100 or 150 Tons may come up the River and Anchor opposite to it.

[July 19] 19th This morning we arose very early, and prepared for our Journey — We had some distance to walk before we could be accommodated with a good Canoe. We passed two Villages, and at the third, we were to Embark. While the Crew of the Canoe were launching it and getting all ready, the inhabitants of the Village assembled round us; amongst whom was a very sage aged Priest. This Priest entered into very close Conversation with my friend Temmaranga for some time, who was all attention. At length Temmaranga was much agitated. I asked him what was the matter, he informed me the Priest had told him he had seen his Ghost in the Night, and had also had an interview with the Attua who informed him, that if he accompanied me to ~~Mercury Bay~~ Towrangha he would die in ~~five~~ four Days, because he had killed two Chiefs the last time he was there, and the God of ~~Mercury Bay~~ Towrangha would now kill him if he went, and recommended him to return. Temmaranga now told me of his war expedition against ~~Mercury Bay~~ Towrangha and that he was returning from that Expedition the morning Mr Kendall sailed for England: and that the Prisoners of war, and the Heads of the Chiefs I had seen at Ranghee Hoo that morning were all brought from ~~Mercury Bay~~ Towrangha. In consequence of this Information I conceived there might be some danger to Temmaranga if he accompanied me. The people there might take advantage of him and cut [f] him off. [1820 July 19] I was therefore induced to ask him if he was afraid that the people of ~~Mercury Bay~~ Towrangha would kill and eat him, if He was to go with me. He replied he was not afraid of the People; that they

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would not take any advantage of him: but he was much afraid their God would kill him, from what the Priest had told him. To which I answered if he was only afraid of their God, and not of being killed and eat by the Inhabitants, I would take Care their God should not injure him, for the God that would be with us was the true God, and he would take care of us both: Upon this assurance Temmaranga said he would venture. Tho his mind is much enlightened, and he sees into the absurdity of many superstitious customs of his Countrymen, yet I had frequent occasion to observe, that his feelings were alive to his former superstitions, whenever any serious cause occurred to call them forth. When I have reasoned with him and stated to him how foolish and groundless his fears relative to the Attua doing him or his friends this or the other injury, he would reply it was very well for me to talk in that way whose God was good, and over whom the Attua of New Zealand had no power; but he and his Countrymen were very differently situated. Their God was always angry, and in his Anger would eat their bowels out. After Temmaranga had got a little better of his fears we embarked for ~~Rowpah~~ Towrangha, with a strong tide in our Favour. The men pulled hard all the Day, and we went up the River very pleasantly and did not stop till the Evening, when we went on shore for a short time kindled a fire on the Bank; and dressed a basket of Potatoes according to their Custom. We had no other means of Cooking any thing, my Kettle having been left by mistake on the Launch, I had only a small Tea pot for every purpose I wanted. As soon as we had taken some refreshment we proceeded up the River till nearly daylight, when we came opposite a small Village. The night was dark and Cold, with some Rain – We stopt at the Village, when some of the Men went on Shore, called up the Inhabitants who kindled a fire, when we landed

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and took up our residence in one of their Huts. I supposed I was on the banks of the River. —

[July 20] 20th When the day broke I was astonished to find myself upon the banks of a Creek upon which two small Villages stood. The Chief of the Place was a very fine youth about sixteen years old. His name was A-waugh. — His Father he informed me had been killed in Battle. All the Land around him was very fine soil — The Slaves were preparing it for planting. I informed A-waugh where I was going — He said he would go with me — He presented us with plenty of fine [f] [1820 July 20] Potatoes, and a good Hog. I saw his Fathers Hippah which is not inhabited at the present time. It had been a large strong place. I observed several Sepulchres in it, some of them raised above Ground, painted, carved and ornamented with feathers. We breakfasted at this Village; killed our Hog, and roasted him whole for our Journey. The Inhabitants of the Village were much gratified with our Visit. I made them all small presents of fish hooks. The chief woman of the Village had a little House about a yard square, built very neat, painted and ornamented with feathers in which she deposited the sacred food for her God. It stood upon a post close to her Hut. We here met a Chief from ~~Mercury Bay~~ Towrangha named Towarroro, I inquired of him how long we should be in walking to ~~Mercury Bay~~ Towrangha — He answered two Days, and that he would attend us. After breakfast we left the Village, and in about an Hour reached the Banks of one of the main Branches of the Thames above Rowpah called O.Emanonee (Ohinemuri). About four miles up this River stands an Hippah upon a very high stony Hill, called Tippooari — It commands a very extensive Prospect of the Thames, the immense forrests and plains — as well as the Mountains in the Rear. It has been

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formerly a strong Place, and is still inhabited – we crossed the River O.Emanonee at a ford at the foot of the Hill upon which Tippooari stands. The ford was breast high, and very rapid. Four New Zealanders carried me over on their Shoulders with safety. They are so accustomed to the water that Rivers and Swamps present no difficulties to them in their Journeys. I had fourteen native Chiefs and their Servants, with me, so that I was under no apprehensions that I should meet with any Impediments in my way but what I could easily overcome with their assistance. The Country now began to get very hilly, and Covered with Timber – Some of the Spars exceeding lofty and fine – The woods extended further than the Eye can reach to the right and left of the Path. O.Emanonee runs thro' a deep Chasm in the Mountain at the foot of some very high conical Rocks on the right hand, and afterwards runs to the left towards the Sea Coast. We had to ford this River three times. Our path lay thro' the Wood, directly across the summit of the Hill. The wood may be about Three miles wide at the place we crossed it – but its length I could [f] [1820 July 20] form no opinion of, as I could see no end to it, even when I got upon the High clear land upon the opposite side. From this situation, as the Country is all open in the Rear of the Wood, the Hills which encompass Mercury Bay Towrangha are clearly seen. They appear to be about sixteen miles distant situated on the Skirts of the intervening plain, which in general is pretty level. It is covered with Fern, and completely free from Timber. In this plain there are a Number of natural Springs, to the foot of the Hills that overlook Mercury Bay Towrangha, all sending their tributary streams into the O.Emanonee whose united waters form that River. The natives informed me that the Spars in the immense wood opposite to the plain leading to Mercury Bay Towrangha might be taken down the O

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Emanonee into the Thames, but as I had no opportunity of Ascertaining the Fact I can say nothing on the subject. The Timber is good if it can be conveniently got — should it be wanted. — The day was far spent when we reached the Plain — We walked on till the Sun was nearly set when we stopt and prepared for the night. The Servants who had the provisions to carry were very tired. There were no Huts on the plain nor any inhabitants, we were therefore compelled to take up our Lodgings in the open Air. I was very weary having had no rest the preceding night, and having had a long days Journey, that now I found it would be very acceptable upon a heap of Fern, or in any other way. The peculiar Scene that surrounded me, furnished the mind with new matter of Contemplation upon the works and ways of God. The mystery of His providence, and the still greater mystery of His Grace were all unsearchable to me. I had come from a distant Country; and was now at the ends of the Earth, a solitary individual, resting upon an extensive plain upon which no civilized foot had ever stepped — my Companions poor Savages, who nevertheless vied with each other in their attentions to me. I could not but feel attached to them — What would I have given to have opened the Book of Life to them, to have showed them that God that made them, and to have led them to Calvary; and shewed them that Redeemer who shed His precious Blood for the Redemption of the world, and was there set up as an Ensign for the Nations. But it was not in my power to take the Veil from their Hearts. I could only pray for them and intreat the Father of mercies to visit them with His Salvation. I felt very Grateful that a Divine Revelation had been granted to me — that I knew that the Son of God was Come, and that I was satisfied he had made a full, [f] [1820] and sufficient Sacrifice and atonement for the Sins of the world. With peculiar feelings for

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my Companions, and with a grateful sense of my own mercies I lay down to rest free from the fear of danger.

[July 21] 24th This morning we arose at the Dawn of day and immediately prepared for our Journey. I felt myself much refreshed from the Comfortable rest I had in the night. We walked about two Hours when we sat down made a fire, and cooked our Breakfast. The day was very favourable, and the walk over the plain pleasant, as the road was generally good; with the exception of a few small Swamps occasioned by some land Springs. The Ground upon this plain is, for the most part fit, for cultivation, and would be very easily wrought with the plough. After we had walked a few Miles we observed five Young Women coming over the plain – As soon as they saw us, they were alarmed and run back again. One of our party run after them and overtook them, when they stopt till we all came up. They informed us that A-neenee one of the Head Chiefs was gone on a war Expedition to the Southward, but that His Wife was at Home, and A-Warree a Chief with whom Temmaranga had been at war the beginning of this year. After they had answered our inquiries they ran forward to inform the inhabitants of our coming. When we reached the High Hills which overlook ~~Mercury~~ Bay Towrangha laying about a mile below I sat down upon the summit of one of the Highest to take a view of the Ocean, Islands and main Land. The prospect is very grand – I observed one Island out at Sea, 15 Leagues or more distant from the main, sending up immense Columns of Smook. I desired Temmaranga to give me some information respecting the Islands, the Hills on the Coast and in the interior, with which he was acquainted. He satisfied all my inquiries and afterwards gave me the following account of his last visit to ~~Mercury~~ Bay Towrangha. Having sat himself

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down by me, he began by stating that the last time he came to Mercury Bay Towrangha was on a War Expedition, which originated in the following cause. Some years ago, a Niece of his had been taken from Bream Head by a Brig from Port Jackson, and afterwards sold to a Chief at Mercury Bay Towrangha named Shewkoree who still resides there, and she became his Slave. Shewkoree, and another Chief named A-warru had some difference, when this young woman was killed by A-warru or some one of his Tribe, roasted and eat. Sometime afterwards Temmaranga was informed of the Fate of his Niece, and felt himself bound to revenge her Death for the Honour of his Tribe, and in Justice to his departed relative, as soon [f] [1820 July 21] as he was in a situation to demand satisfaction from A-warru. About sixteen years elapsed before he conceived himself strong enough to go to war against this Chief— He had a sister taken by the same Vessel from the Bay of Islands and served in a similar manner further to the Southward, whose death he had already revenged. I mentioned this circumstance in a former statement. Last January he mustered his warlike force; which consisted of 600 Men— Two Hundred of His own Tribe two hundred from the Bay of Islands, and two Hundred from Bream Head—. The last four Hundred were auxiliaries— with this force he proceeded to Mercury Bay Towrangha and landed on an Island in the mouth of the Bay. A-warru came in his Canoe, to know what had brought him to Mercury Bay Towrangha. Temmaranga replied, that A-werru had killed roasted and eat his Niece, and he had come to demand satisfaction for that offence, and wished to know what satisfaction he was disposed to give him. A-werru replied, "if that was the object of his Expedition, the only satisfaction I will give you will be to kill, roast, and eat you." Temmaranga considered this Language, as most

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gross and insulting, and was very much offended, and replied as that was A-werrus determination the dispute between them must be settled by an appeal to Arms.. A-werru answered he was ready, and would fight him that day – to which Temmaranga replied, he would not fight him that day, but he would meet him on the following day to which A-werru consented – and the Ground was pitched upon where they were to meet. Which Temmaranga pointed out to me. It was a level spot opposite to where Captain Cook Anchored. The two parties met on the following day at the time and place appointed. When they had both drawn up their forces Temmaranga gave directions to his men not to fire their Muskets till He gave the word of command – He had 35 Muskets, while A-warru depended upon his Spears and Patooes. A-warru made the first charge with a shower of Spears in which Temmaranga had one officer wounded; he then called upon his men to fire, when twenty of A-werrus men dropt dead at the first shot, amongst whom where two Chiefs – One named Newkopang, A-werru's [sic] father; and the other Koponeku. The moment these two Chiefs fell, A-warrus men were thrown into disorder and ran off the field of Battle. Temmaranga commanded his men immediately to halt, and not to pursue the fleeing enemy. He said he was satisfied with the sacrifice that had been made as two Chiefs were killed, and did not wish to shed any more blood. The Allies were dissatisfied with his lenity; and the Chiefs called a [f] [1820 July 21] Council of war and censured Temmarangas Conduct for not following up the advantage he had gained. They contended that if Temmaranga was satisfied with the Death of the two Chiefs for the murder of his Niece, yet A-warru ought to be punished for the insolent language he made use of at their first interview; when he said he would kill, roast and eat Temmaranga – That this

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language was such as no Chief ought to use to another – and recommended that they should immediately renew the Attack. Temmaranga wished first to learn how A-werru was disposed, his father being killed, he thought he would readily come to terms of Peace, he therefore went out of the Camp in order to gain some information respecting A-werru, as he had fled along with his men. Temmaranga fell in with A-werru's wife, children and some of his friends, to the amount of 30 persons, and brought them into his Camp under the Assurance of personal safety. He inquired where their Store Houses of Potatoes were, when A-werru's wife pointed them out, from which Temmaranga and his men got a supply. Temmaranga wished to learn from A-werru's wife and Friends, if A-werru was inclined for Peace, they informed him he was not. The next day while they the Chiefs were consulting together in the Camp they observed A-werru had rallied his Forces and was coming down upon them. They immediately flew to their Arms, and in a very short time killed a great number of the Enemy with their Muskets – threw them into confusion and pursued them when routed – many were driven into the Sea and perished, between three and four Hundred left dead upon the Field of Battle; and two hundred & Sixty were made prisoners of war. Two Hundred of these prisoners came to the share of the Chiefs at the Bay of Islands the 2^d of March. We saw part of them landed at Ranghee Hoo: and Sixty went to the Chiefs of Bream Head. A-werru was now completely conquered he fled into the woods with the few men he had left. After the Battle was over Temmaranga went in search of A-werru – and at length found him, when a conversation took place between them. Temmaranga asked him if he was willing to submit – reminded him of the insolent language he had used at their first interview.

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A-werru acknowledged he was conquered, and said he had no idea that the Muskets would have produced such effects, and had till now despised them as instruments of war; but he was now convinced that he could not withstand their Force and therefore submitted— He inquired of Temmaranga if he could give him any information of His Wife and Children— He told him they were in [f] [1820 July 21] the Camp, and if would go with him, he would deliver them safely into his hands. A-werru expressed his gratitude to Temmaranga for sparing their lives, and accompanied him into the Camp when they were delivered up to him. He observed that he was much distressed for the Death of his Father, and requested Temmaranga to make him some Compensation for his loss, when he gave him a Musket which satisfied him. The other Chiefs made A-werru some presents. When he returned home with his Wife and Children and friends who had been safe under Temmarangas word of Honour.— Temmaranga informed me the Conquerors remained three days on the field of Battle feeding upon the Slain, and afterwards sailed with their prisoners of war taking with them A-werrus Canoes to the Bay of Islands. This fleet arrived Three days after the Dromedary arrived in New Zealand— When I had taken down the above account from Temmaranga he asked me if I intended to send it to England— I told him I did— He replied he was afraid when those things were publicly known in Europe, if he should afterwards go on board an English Ship he would be put to Death— I assured him that the custom of eating human flesh was condemned by all nations and on that Account, they were dreaded by all nations, at the same time the Europeans would not kill him on account on the above Custom. He said it was a very bad custom, but it had always been practised in New Zealand from the first.— I beg here to observe that I noted the

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particulars of this transaction while we sat upon the Hill, where the Battle was fought, and on our return to the Coromandel I reviewed my notes with Temmaranga by my side in order that I might state the facts from his own mouth as correctly as possible. When we had finished this interesting Conversation upon the Hill we walked down to the Settlement, and first visited the residence of the Head Chief A-nee-nee whose wife gave us a cordial Reception, and appropriated on[e] of the best Huts for our reception, and a new Mat for me to lie down upon— A great abundance of Provisions were immediately got ready for our whole party, and we spent the remainder of the Evening very pleasantly. Most of the Inhabitants came to see us. There were a great number of women and Children. A number of the Men were gone to War: I had all the Children arranged in a row, and gave them each a fish Hook, which they considered a great present. I gave Mrs A-nee-nee a present of some edge tools for Her Husband when he returned from war. No Ships have [f] [1820 July 21] visited Mercury Bay since Captain Cook that I could learn. There was an old Chief there whom I saw, that remembered Captⁿ Cook. They are much in want of Tools of every kind, as they are not visited by any Europeans. Supplies for Ships might be got here, as they had plenty of Potatoes and also Pork— We inquired after A-werru from Mrs E-nee-nee. She informed us he was gone to war; but his brother A-werree was at home. These were my Friend Temmarangas opponents; who now urged me to see A-werree, and make a final Reconciliation with him. He had not seen him since the day of Battle. I promised to call upon A-werree in the morning and hear what he said— which quieted his mind. I asked Temmaranga if he was not afraid of A-werree taking advantage of him now he was alone; he replied no— but wished for an oppertunity to talk over their past

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differences, and he thought if I spoke to A-werree a Reconciliation would easily be accomplished.

[July 22] 22^d— Early this morning we had a number of visitors. A-werrree came also full dressed with a number of His friends. They all sat down in a Row according to their rank— They were all strangers to me. Temmaranga came and wispered, that A-werree was arrived and pointed him out. He is a very stout man— well made— was well dressed according to the fashion of their Country his hair tied up very neat, and he had a Pattoo Pattoo in his hand about 6 feet long made of the Jaw Bone of a whale. Temmaranga requested me to take him by the Arm, and walk up with him to A-werree and tell A-werree what his wishes were. I immediately complied with his request and we walked up to him. I told A-werree I had waited upon him to express my own and Temmarangas wishes that mutual friendship might be in future established between them, and hoped that he was equally inclined to a Reconciliation— He replied he was very willing to meet Temmaranga upon Terms of Peace. They now talked the subject publicly over— and finally settled that A-werree should send a person of Rank to reside with Temmaranga; and Temmaranga should send a man of Rank to live with A-werree. A-werree then stood up, and made a Speech informing the People that there now existed no more differences between the Two Chiefs, and they now sat down together as Friends— A-werree presented me with his pattoo pattoo, which I have sent by Captⁿ Downie in the Coromandel for the Societys Museum. Temmaranga expressed himself much gratified with the observations A-werree made in his speech, and they both [f] [1820 July 21] appeared very happy. I made A-werree a present of some edge tools, and invited him to see the Corromandel. He excused himself by saying that his

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wife was very near her Confinement, and he was unwilling to be absent from Home lest any thing should happen: but after she had recovered, he would come to the Thames to see the Corromandel; and that it was his intention to pay Temmaranga a visit, in two or three moons. I told A-werree, as they were so much in want of Tools, such as Axes &c. if he would set his people to make Mats, and send them to Temmaranga, he would forward them to me— when I would sell them, and send them some Tools— They all approved of this proposition, and Temmaranga promised he would act as their Agent at the Bay of Islands— I wished much to remain with these friendly People two days, but before the middle of the day, the weather began to threaten for Rain. I was apprehensive if much Rain fell I should not be able to ford the River O.Emanonee, and was therefore anxious to return without delay, and acquainted the Natives with my intention. They urged me much to remain with them a few Days, but admitted we could not ford the River if there was a fall of Rain and for that reason they yielded to my wishes. They now furnished us with more provisions than we could possibly carry or Consume. M^{rs} Enee-nee ordered two Slaves to assist in carrying what our Servants could not take, when we took our leave, they accompanied us up the Hill with Songs and Dances. We here met a Chief and his Wife belonging to Tippooari, the Hippah I have already mentioned who accompanied us on our return. We reached before Dark the spot on the plain where we had lodged before, and remained here all Night. Having made a Screen of Brush Wood and Fern to shelter us from the rain which now began to fall.

[July 23] 23^d— As soon as the day returned we prepared again for our Journey, I mist the Chiefs wife of Tippooari and her Servant woman— On enquiring where they were

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I was informed that they had gone away very early in order to prepare Dinner for us at the Hippah where the Chief invited us to dine with him as we past. We reached the Hippah about two O'Clock and found the Lady had got a plentiful supply of Provisions for us, and all her slaves ready to attend us. I observed several Sepulchres in this Hippah, painted, carved, and ornamented with Feathers— Some of them had cost much Labour. One I took particular notice of which stood near where we dined, and inquired whose Sepulchre it [f] [1820 July 1823] was, and was informed, one of the Chiefs wives who had been blown up with Gunpowder was deposited in it. At the time we arrived one old Chief had just died. A Number were assembled together to mourn over him— After we had dined we took our leave of this hospitable Chief and his wife, and made the best of our way to Awaughs residence, where we intended to rest for the night. Awaugh, and myself and three of our Companions arrived a little after dark very weary, having had a long Days Journey. We saw no more of the rest of our party till day light the next morning— They were too tired to reach the end of our Journey and had rested by the way.

[July 24th] 24th As the Tide answered early for going down the River we took our leave of this fine youth, who appeared to possess every natural endowment for making a great man, and good member of Society if the means of improvement were only within his reach. I gave him an invitation on Board the Coromandel, and he promised to pay me a visit. His Residence from the Ship I estimated to be about seventy miles. After leaving Awaugh we proceeded down the Thames with a strong Stream and Tide, from the late Rains, and arrived about Midnight at the place where the Men belonging to the Coromandel were cutting spars. It had rained very hard in the Evening which still

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continued. We were very wet and cold. On my arrival I found the two Huts which had been built before I went to ~~Mercury Bay~~ Towrangha were both burnt by Accident, and what things I had left with M^r Emery were consumed in the flames, amongst which I regretted the loss of some fine Mats – On this account there was no place for me to Sleep in, as the Hut which was just put up was too small to afford me any accommodation. I was therefore compelled to sit up till the return of day. The Coromandel Launch had also arrived that Evening with provisions for the workmen, and M^r Anderson informed me it was his intention to proceed in the morning to the west side of the River, to see if he could meet with any spars. I now determined to embrace the opportunity to cross the River in the Launch in order to visit Kipero. After a cold wet and uncomfortable night the morning of the 25th [July 25] Returned, with a fair wind, but stormy and rainy. We now embarked in the Launch, and sailed from the eastern shore, and got well over to the west side, when we run up a River called the Wyeroa in which there are a number of islands. We anchored under one of them during the night. A [f] [1820] Native we had on board informed M^r Anderson there were some fine Spars up a River called the Wye-tematta which fell into the Wyeroa which determined M^r Anderson to run up the Wyteematta the following Day.

[July 26] 26th This morning we weighed Anchor and sailed up the Wyeteematta with a strong fair Breeze as much as the Launch could carry. The Wytematta is a large river, in some places five or Six miles wide with a sufficient depth of water for large Ships. It runs direct towards the west side of New Zealand. We Anchored about 5 OClock in the Evening in five fathoms water near the Shore, tying the Launch with a Rope to a tree.

[#] I suppose we could not be much less than fifty miles from the Coromandel. There

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were some very fine Spars, but not large enough for first Rate Men of war— We remained here all night.— I was now a considerable way on my Route towards Kiperro but was at a Loss for a Canoe, as we had past all the native Villages.

[July 27] 27th Early this Morning we heard the report of three Muskets and soon observed a Canoe full of Natives pulling towards the Launch. When they arrived we found the party to consist of a Chief from Kiperro and his people and E-nakkee a Chief of Moguer belonging to a Settlement on the west side of the Thames. We informed them, what our object was in coming up the River Wyeteematta. The Chief of Kiperro (Kowhow) said the Land upon the Wyeteematta belonged to him, but if any of the Timber would answer, he would very readily give it to us— And informed us there was much more up some other branches of the River. M^r Anderson said he would remain at his present situation all the day, to Examine the Woods, and that he should not leave Wyeroa for three Days, as it was his intention to visit Mogoea before he returned to the Coromandel. I now inquired of the Chief what distance we were from Kiperro and wether I could walk there in one Day or not. He informed me I could, and if I would go, he would accompany me. M^r Ewels, Government Timber Purveyor said he would join us. Kowhow immediately ordered his Canoe to get ready, and thirteen men to attend us. And in a few Minutes we left the Launch, and proceeded up the River, and Landed about Six or Eight Miles higher up. When we landed we saw the high Sand Hills on the Western Shore of New Zealand, the apparent distance 18 or 20 miles. We walked very smartly in order to reach the place of Destination before Dark. Our Road lay thro' one continued Plain free from Timber, and with very little rising Ground till we came near Kiperro. We had one stream of water to cross which was too

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Deep to ford about Six or Eight Miles from the Place where we landed from the Canoe. [f] [1820 July 17] This forms one of the Branches of Kiperro River. The Natives swam across, cut down some small spars which they lashed together, and made a Rope of some native flax which they tied across the Stream to the Trees, as an hand Rail, by which contrivances we got safely over. A messenger was now sent forward to the Chiefs friends to inform them we were coming. We arrived at the first Village about sunset where a great Abundance of sweet potatoes were provided for our Supper. And amongst other things a Cat was roasted. When we declined taking any of the Cat, as an inducement to partake of it, they assured us, it was an English Cat. This we knew for we had seen it in a Basket during our Journey – On our arrival we found the Chiefs Brother lying under a Shed unable to stand from the wound of a spear which I understood he had received some considerable time before. Kowhow and two others who had attended us made great Lamentations over him, and wept aloud. The Place where we [sic] lay, and the Ground for some distance round his Shed was Tabooed – His Wife and a pretty little Girl were set apart to attend him. No other person was permitted to tread upon the Sacred Ground excepting myself and M^r Ewels. I sat down by the side of this poor afflicted Warrior – He shewed me his Thigh. The flesh was wasted away, and he had no power to move it. We gave him a little Tea which he relished very much. They all seemed to feel much for his Affliction. We spent the Evening in Conversation upon the dreadful Calamities of War, the advantages of Agriculture and Commerce &c &c. Subjects upon which they were anxious to gain information. Kowhow shewed great aversion to War, reprobated the Conduct of many of His Countrymen. Stated how much the People of Kiperro had been destroyed and

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cut off by war: that they had been fighting for years with the Napooes, and the Tribes in the Bay of Islands. And that the Napooes were then in the districts of Kipperro, plundering and murdering the Inhabitants. I lamented these public Calamities, and hoped when more Europeans resided amongst them, an end would be put to their mutual Contests.

[July 28] 28th This Morning Mr Ewels and myself set off to the Sand Hills accompanied by one of the Chiefs in order to take a view of the Western Ocean and Shores. We past a Hippah upon a commanding spot but the Chief told us it now afforded them no protection against their Enemies, since fire Arms had been introduced into New Zealand. He shewed us where their Enemies had fired upon them in the Hippah with Balls, and that the distance was too [f] [1820 July 28] great for them to throw their Spears. The sand Hills are very high and command a wide prospect on the Sea and in the interior. There is no vegetation upon them, and the Sand shifts with the contending winds. They are several miles broad and Extend along the Coast both to the right and left further than the Eye can reach. We saw the Rivers running from the Interior into the Harbour of Kipperro but we could not see the Harbour or entrance into it. It lay to the Northward many miles under the high land. The sea lying at the foot of those we were upon a small flat of about half a mile intervening between them and the beach. [sic] As our time would not allow of our visiting the Harbour of Kipperro which would have taken several Days, we determined to return immediately to the Wyeteematta in order to secure a passage in the Launch to the Corromandel. On the Sand Hills we met a young man about 24 years old, his complexion very fair with light hair - His master was with him. I saw he was an European from his Countenance and asked his master

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who informed me his father was an European, and he had got him originally from the Bay of Islands. I wanted to redeem him with a view of sending him to the Missionary Settlement for Instruction but his Master did not seem willing to part with him. We now returned to the Village, and on our arrival found Kowhow, and the two young men who had made such bitter Lamentations over the Afflicted Chief the preceding Evening, had been cutting themselves till their Faces were covered with Blood, and had renewed their mournful Cries. Kowhow requested me to pray to our God for the poor Afflicted man— I promised him I would, and told them there was but one God, and that our God was their God also. I went up to the Sick mans Shed and kneeled down— He crept out upon his Hands, and laid himself down on his side, uncovering his Thigh and laying his hand upon the affected part, and looked wistfully at me, as if he thought I had the power to heal him— His conduct called to my recollection what Naaman the Syrian Leper thought when he went to the Prophet; he thought the Prophet would stand and call upon the Lord his God and strike his hand over the place, and recover the Leper." The natural ideas of this fallen Chief and Naaman appeared to be very similar. After I had performed this duty, which deeply impressed my own mind, under the peculiar Circumstances I had been called upon to address the Father of all living who is loving to every man, and whose tender mercies are over all his works. I informed Kowhow that it was my intention to return that day. He urged me to stop one day more, said he was very weary and could not go back with me, till he had recovered from [f] [1820 July 29] his fatigue. I told him if I did not go, I should lose my Passage to the Coromandel, and then I should have no means of returning to the Ship, as a Canoe could not cross the river in the unsettled state of the weather. He

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saw the force of this argument, and said tho' he was tired, he would go back with us, and we immediately took our leave of the sick Chief and his People, and proceeded on our Journey— Several Slaves were sent to carry Potatoes for us to eat. The wind was very strong and blew in our face, and as the plain was quite open we had an unpleasant walk. Just at dark we arrived at the wharf where we had left the Canoe. It now began to rain, and continued to blow very hard. We made the best Screne we could with Fern, as there were no Huts, and remained till the Morning, tho' from the Cold and rain we enjoyed little rest. From the tempestuous night the Natives informed us frequently we should not be able to go down the River, the waters would be too rough.—

[July 30] 28th When the day returned there was no prospect that we should be able to leave our present uncomfortable situation, as the storm continued— However about eight OClock the weather began to moderate, and we prepared to embark— We had a set of very fine young men, as our Crew for the Canoe, whom at length we prevailed upon to venture; we had appointed to meet M^r Anderson that Evening at Magoea; which was about Thirty miles distant. Kowhow told us repeatedly we should not reach Magoea before the following Day, as the water was very rough on the river, with the wind against us. After we had been pulling down the river about three Hours, we got sight of the Launch which inspired the Crew with fresh Life— They now exerted all their strength to reach her, but she was too far off. In the Afternoon the wind increased with an high sea which compelled us to go on shore when we inquired if we could not go by Land to Magoea. The Natives told us we could, but it was too far to walk: however we resolved to try our strength, and succeeded in reaching Magoea that

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Evening where we met the Launch, and took up our Lodgings for the Night, not without feelings of Pleasure and Gratitude. Tho' a Boat does not afford the best accommodations for weary Travellers.

[July 31] 31st This Morning I felt myself much refreshed – The first Business I attended to was, to pay the Chief of Kiperro and his men for their kind attentions to us, [f] [1820] which I did in Axes, plane irons &c &c to their great satisfaction. They were never possest of so much wealth before. Kowhow requested he might be permitted to visit the Coromandel I asked Mr Anderson permission to take him, which he kindly granted. As soon as the supplies of Potatoes for the Ship was put into the Launch, which Mr Anderson had purchased we sailed from Magoea. E-nakkee the Chief who was at war with Tippoohee accompanied us. I had promised Tippoohee I would use all my influence with E-nakkee to bring about a Reconciliation between them, which I hoped to accomplish when I got E-nakkee on board the Coromandel. We sailed from the settlement at Magoea in the Morning but night coming on before we got out of the Wyeroa into the Thames, we anchored under one of the islands for the night.

[Aug 1] Aug^t 1 This morning it rained and blew hard, and the Atmosphere was so dark and cloudy, that we could not see the High Land upon the opposite shore of the Thames. After breakfast we made sail for the Ship with a fair wind and arrived on board the Coromandel about 3 O'clock P.M. I had now been 24 Days from the Coromandel during which I had slept in my Cloths and generally in the open air, Boat or Canoe. A great part of the time the weather had been very wet and stormy. I had crossed many Swamps, Creeks and rivers from Mercury Bay [sic] on the East side to Kiperro on the west, yet during the above period, thro' the kind Providence of God I

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had met with no accident, no unpleasant circumstance, but on the contrary had been highly gratified with my route and returned to the Corromandel in perfect health. I hope my visit to the different Tribes will be attended with future good. In every place I endeavoured to explain to the Natives that there is but one true and living God who made all things, and that our God therefore is their God. That the Tabooing their Houses, themselves, their Servants, their food, their fires, and all other things, could neither heal their Wounds, preserve them from danger, nor restore them to health when sick, nor save them from death: but that our God, tho' they knew him not, could do all these things for them. They all wished for Europeans to reside amongst them. My constant Companion Temmaranga recommended the Chiefs every where to leave off fighting, reminded them how often their wives and Children were crying for Hunger when their Crops of sweet & common Potatoes were destroyed [f] [1820] by their mutual Contests, and many of their Children left Fatherless, and their wives widows. They said they were well aware of the miseries of war, but that there were some Chiefs that would never give over fighting. Their Fathers & Forefathers were always fighting men— I have no doubt but those subjects will furnish them with useful matter for reflection and conversation, and will tend to enlighten and enlarge their Minds.

[Aug] Being now once more on board the Coromandel and having got E-nakkee with me, I wished to fulfil my Promise to Tippoohee, and settle their difference. That I might judge of the best mode to accomplish this object I requested E-nakkee to state to me the Cause of the quarrel between him and Tippoohee. He stated some time before their difference his father was on the East side of the Thames in a Canoe—when the Canoe

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was upset in a squall; and his father and the Crew who were with him were all drowned. E-nakkee was informed that their bodies afterwards drifted on shore, and were taken by Tippoohee and his People and eaten. In consequence of this insult offered to the Dead he had made war upon Tippoohee—I admitted if this was a fact Tippoohees conduct was very bad; at the same time their mutually killing one another only increased their Calamities, and I wished him to meet Tippoohee on board the Coromandel, and we would hear what he had to say to the Charge which was laid against him. E-nakkee consented to this proposition, and the next Morning Captain Downie was kind enough to send Mr Anderson in his boat for Tippoohee, who returned with him upon the following day. When E-nakkee saw Tippoohee coming in the Boat. He immediately took a Canoe and went on Shore— I was apprehensive he would not return again— When Tippoohee arrived I informed him what E-nakkee alleged against him. He said he knew that was the charge that E-nakkee accused him and his people of eating his father and the Crew, but that the charge was false.— That their Bodies never came on shore— but were destroyed in the water— He further stated that the author of the Report was the Arekee— His Servants and the Arekees had quarreled about some Cockles and Thatch in the first instance— That he had justified his own people, and the Arekee his, till they quarreled. The Arekee to gratify his Revenge had propagated this report— which E-nakkee and his People believed and on that account had made War upon him and killed his Brother and many more of his People. Tippoohee did not think that E-nakkee would return or come to any accommodation with him. In about [f] [1820 Aug] an Hour afterwards E-nakkee however came back again to the Ship. When he came upon deck Tippoohee was sitting

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upon it. He sat on the opposite side – neither of them spoke for a considerable time. I was going to address them when Temmaranga requested I would not speak but leave them to their own Feelings – He sat upon the Deck and Towretta observing their looks which portraied contending Passions – At Length one of them broke silence, and addressed the other. They now gave vent to their feelings, and mutually reproached each other – and advanced to meet each other with much apparent rage and Sneers and contempt. At times they seemed as if they would strike each other. Temmaranga and Towretta put in a word between them now and then – After they had said all they wished to say, they became gradually more cool and at length came to a Reconciliation, when Captain Downie invited them into the Cabin, where they took something to eat and drink together to the satisfaction of all Parties. After my return to the Coromandel Captain Downie informed me that the Arekee was going to kill Amoppa a Subordinate Chief in the Bay and that he was determined to take his Head off – Amoppa was accused of a Theft, in stealing a Mat belonging to the Arekees Son and the Arekee had been for several days making Spears and Sharpening his Instruments of war. Towretta also told me that the Arekee would kill A-moppa. A-moppa came and begged I would intercede with the Arekee, and speak to him in his behalf. I therefore requested Towretta to go to the Arekee with a message from me, to tell him I wished the difference between A-moppa and him to be accommodated without coming to any battle, and begged of Towretta to use his influence with him also. In a few days I received a message from the Arekee thro' Towretta and Temmaranga to say that he would not put A-moppa to Death, but that their difference must be settled in a public meeting. Very early in the Morning of the 11 Ins^t [Aug 11] before I was up, Amoppa

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called at my Cabbin window. I got up and inquired what he wanted when he informed me that the meeting between him and the Arekee was to take place that day, and requested I would be present. The Surgeon Mr Hume and Mr Hilliard Captain's Clerk after we had got breakfast we went in one of the Ships Boats accompanied by Mr James Downie— A-moppa who had remained along side followed us with his friends in 16 Canoes— The Arekee was about 3 Miles off at the Head of one of the Coves. When we arrived the Arekee was prepared to receive us. A-moppas men [f] [1820 Aug 11] were all armed— The Arekees were armed likewise, some with muskets others with Pattoos, and other weapons of war. A-moppa drew up his Canoes in a Line, when all his men leaped into the water, and ran like furies all Naked in close body with their Spears ready for the Attack towards the beach where the Arekees men were drawn up. After they had gone thro' their military Evolutions and war Dance, the Arekees party now went thro' the same exercises, closing their motions with the war dance. The charges now against A-moppa were publicly discussed by the leading men on both sides. Several spoke with great warmth, while each party interested in the Dispute attended to their public Speeches, which continued a length of Time. We understood that the Arekee demanded and received one Canoe, and one Slave as an atonement from A-moppa for his Crime, and thus the business was finally settled— All differences now amongst the Chiefs at the Thames were adjusted, and mutual Harmony restored. I now determined to leave the Thames on the following day, as I had given up all hopes of the Schooners arrival. E-nakkee promised to furnish me with a good Canoe, and to go along with me to the Bay of Islands. I was very happy that no differences had taken place between the Europeans, and the Natives, and I hoped that a good understanding

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would continue between them till the Corromandel sailed from the River.

After we had returned on board the Coromandel Temmaranga came to me in great agitation. I requested to know the cause. He informed me, when he was at the Thames on a former occasion, a Chief had given him a Maree, one of their War Instruments to sell for him for an Axe— This Instrument was made of the talc which they value very highly. Temmaranga got only a small Tomahawke for it which he conceived was by no means equal to its value. The Chief was very angry with Temmaranga, and had sent him a message to say if he did not procure him an Axe, he would employ one of their priests to kill him by incantation. Temmaranga assured me he should surely die if the Chief put his Threat in Execution, and requested I would give him an Axe to save his Life. I endeavoured to convince him of the absurdity of such a threat but to no purpose— he still persisted he should die, and that the priest possest that power, and began to draw the Lines of Incantation upon the Ships Deck, in order to convince me how the operation was performed— He said the Messenger was waiting in a Canoe alongside for his answer. [f] [1820 Aug 11] Finding it was of no use to argue with him, I gave him an Axe which he joyfully Received, and delivered it to the Messenger with a request that the Chief would be satisfied, and not proceed against him— In such strong Chains of Superstition does the prince of this World bind the dark minds of these poor Heathen Captives. What an infinite blessing will divine Revelation be to the inhabitants of New Zealand, when its Glorious light once breaks in upon them. At the present their minds are tormented with the most painful Fears upon the slightest occurrence, which they suppose will offend their God— and their Bodies suffer very severely from their strict observance of their Ceremonial Polutions. From the influence

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which Satan has upon their minds, they are driven to the opposite extremes of religious superstition and Crime. I have known a Native tell me that his God would kill him in consequence of my having taken a little fire from his, to light mine with, without any intention on my part to hurt his mind; and I am persuaded from his great agitation, that he believed this would be his fate while at the same time that very man would more than probable kill and Eat his fellow Creature without remorse. I have never met with one New Zealander, but who has considered God, as a vindictive Being, and at all times ready to punish them for any ceremonial neglect even with Death— Hence they labour by every mortification and self denial to avert his Anger. — A Chief I am well acquainted with burnt his home, which had been built very neat, and had much carving about it, in hopes of appeasing the anger of his God, a very short time ago, I went to pay him a visit and stayed all night with him, admired the neatness of His House when I went again there was not a vestige remaining, and on inquiring the Cause, I was told he had burnt it to pacify His God — August 12th — [Aug 12] This morning I took my leave of Captain Downie and embarked in the Coromandels Launch for the west side of the River Thames. The Thames opposite to where the Coromandel Anchored was about 15 Miles across — On the west shore another river called the Wyeroa empties itself into the Thames. This River is large. — Some small islands are situated in it, and in some of the Coves good shelter, and Anchorage may be found for Shipping. When I left the Coromandel my intention was to proceed to Magoea a Native Settlement upon the Banks of another river [in pencil - ^the tamaki] which falls into the Wyeroa — Here I purposed to take a Canoe, and immediately set off for [f] [1820 Aug 12] the Bay of Islands. On stepping into the Launch alongside the

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Coromandel I observed a Woman veiled up under a mat, and was informed she was the wife of a Chief who was gone on a war Expedition to the Southward, and had formed an attachment to my Friend Temmaranga, and was determined to accompany him to the Bay of Islands— I immediately requested Mr Anderson the 2^d Master to order this Lady out of the Launch, and informed Temmaranga no Woman of her Character could be allowed to go with me: as she was another mans wife she must be left behind, for when her husband returned from the war, and found that his wife had been taken away in his absence, he would seek revenge and probably blame the Europeans. Temmaranga made no objections to her being put out of the Boat. He said it was her own wish to go with him. The Lady was then ordered out but she would not move. The Sailors were then directed to take her out by force. She made all the resistance in her power, but was at length placed in a Canoe, and the Launch put off immediately. When we had got about two hundred yards from the Ship we observed this Lady swimming after us, and making every exertion to reach the Launch. Temmaranga was much agitated now, called out to me saying she would be drowned and wished the Launch to be put back to save her life. I told him she was a bad Character, and we could not put back for her, and that he need not be alarmed for she would return to the Ship when she saw her efforts to gain the Launch, were in vain. She soon saw herself drop astern very fast, and we observed her turn again towards the Coromandel, which relieved Temmarangas anxiety. Our passage across the Thames was very pleasant, and we anchored the same Evening at Magoea, situated between forty and fifty Miles from the Coromandel. As it was midnight when we Anchored, I remained all night on board the Launch, tho' the Air was very cold. E-

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Nakkee one of the principal Chiefs of Magoea was with us. He had been a few Days on board the Coromandel and had accompanied me with the intention of conveying me in his Canoe to the Bay of Islands –

[Aug 13] 19th Early this morning E-nakkees Son with several of the Natives came off to the Launch which lay about four miles from the Settlement when his Father went on shore. E-nakkee is a great Warrior, a very fine tall handsome man, apparently about 36 Years old [f] [1820 Aug 13] has been in many actions. Mr Anderson and I had the curiosity to count the Scars on his Body which he had received from Spear wounds, and found them to amount to fifty. One of his front Teeth had been knocked out with a Patoo Patoo, and another broke. After breakfast, Mr Anderson accompanied me to Magoea – It is a very populous Settlement and contains the finest race of People I had seen in New Zealand, and very healthy – Their Houses are superior to most I have met with. Their stores full of Potatoes containing some Thousands of Baskets, and they had some very fine Hogs. The Soil is uncommonly rich, and easily cultivated. The number of Women and Children was very great, but most of the fighting men were gone on a war expedition to the Southward. After visiting the different Chiefs, I returned on board the Launch for my Baggage, and when relanded E-nakkee provided me with a good Hut for myself and Native Companions, and supplied us with plenty of Potatoes, and such food as they had – I here met with two Chiefs from Kiperro; one of whom was a Priest of great note amongst the Natives. His name is Moodee a Kow – The name of the other Chief was A-wye – They expressed their regret that they had not seen me when I visited Kiperro, and observed a number of People had Assembled at the Village where I had stopt in hopes of seeing me, but on their arrival they found I had returned,

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by which they were much grieved and disappointed. I endeavoured to convince them that I was as much disappointed as they could be, as it was my wish to have seen them all if my time would have allowed me: but that I was compelled to return at the time I did in order to meet the Ships Launch on a certain day, or I could not have got back again to the Coromandel. I found the Priest a remarkable mild man, and so was the other Chiefs. We spent the Evening in conversation on various Subjects— The Hut I was in, was crowded with Natives: and great numbers surrounded the outside. I informed E-nakkee that I wished to sail for the Bay of Islands the next morning— He told me this would be impossible, as the Canoe would require to be put into Complete repair before he could venture to sea at this Season of the Year: and that it would take two Days before he could get her ready. This information was very mortifying to me, as I was anxious to return lest I should lose my Passage in the Schooner should she come again to y^e Dromedary. However I had no alternative, and was compelled to [f] [1820] submit to the necessity of my Situation.

[Aug 14] 14th This morning I accompanied E.Nakkee and some other Chiefs, and work men to examine the Canoe and to set about the necessary repairs. The Canoe was about 60 feet long, designed for war, and very commodious. E-nakke immediately set to work with several other men. He took all the Canoe to pieces, in order to make it as strong and complete as it was the day it was first launched. In the course of the day we were visited by different Chiefs, and some from remote parts of the Southward— Several lent their assistance in repairing the Canoe, so that by the Evening they had put a great part of her together again. The weather was wet and stormy, that if the Canoe had been ready it would not have been possible to put to Sea. I spent part of the Day in

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walking thro' the Potatoe Grounds, in which a number of Slaves were at work. Near the Settlement there is a very high Hill, which commands a very extensive prospect. Its top and sides have every appearance that it is the production of some Volcanic Eruption. On the East side the flat Land for the distance of near a mile is covered with Stones of various dimensions, very hard, of a dark grey colour, full of holes, and some of them appear very much burnt. The soil both amongst the Stones, and where there are none, is a very rich Dark brown Loam, and fit for all the purposes of vegetation – Agriculture by the Plough might be carried on here to very considerable extent, as a pair of Horses would easily work the greatest part of the ground. They have no grain of any kind – Sweet and common Potatoes with Turnips and Cabbages constitute their principal food. After I had returned from my walks, and the Natives from their Labour, the Evening was spent till a late hour, in conversing upon Agriculture Commerce, civil Government Religion &c. Subjects they shew much anxiety to become acquainted with –

[Aug 15] 15th This morning E-nakkee, and his people began to work at the Canoe, in order to complete her by the Evening. After working all the day they painted and neatly finished her, excepting a few ornaments made of feathers for the Head and stern. The weather was very stormy; and from all appearances was likely to continue so – Enakkee informed me I might not be able to put to sea for a month or more on account of the weather. This news I was not prepared to hear. I was fearful of losing my passage to Port Jackson, and besides I had only a few Days provision. I now resolved to walk to the Bay of Islands; and to leave [f] [1820 Aug 15] Magoea the following Day, and communicated my intention to E-Nakkee, and wished to know

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from him which way I could travel. All the Chiefs told me I could not make my way to the Bay of Islands on the East side of New Zealand, as the Sea Shore in many places were nothing but high Rocks which I could not pass – neither could I cross the Rivers nor head the Bays which ran into the Sea on the East side. If I was determined to go I must take my Route by Kiperro on the West side, and strike off into the interior of the Country in order to head the main Rivers or bays – My Companion Temmaranga said he would accompany me; and when we had made the western shore we could pass up a River called Wyeroa to a Settlement named Mongakaiea, which would bring us within three or four days walk of the Missionary settlement at Kiddee Kiddee. He further observed, the Road from Mongakaiea at this season of the year would be very difficult to travel, on account of heavy Rains – We should have a number of swamps to wade through, and one river which in rainy weather was both deep and rapid. The swamps I did not think any thing of, but the river which we should have to pass six times presented a Difficulty I did not know how I could overcome, as I could not swim. Temmaranga observed they could carry me across the River in a Hammock as they carried the wounded from the field of Battle. This remark removed my objections in a moment, And I resolved immediately to prepare for my Journey – As Enakkee had prepared the Canoe entirely for my Service, I thought it but just to pay him and his people for their Labour – I called them together, and delivered into Enakkees Hands the whole payment, in order that he might satisfy every man according to his ability and Rank. They were all much gratified. Enakkee said if I would only stay till the weather would allow him to put to sea, he would man the Canoe with his own people and accompany me to the Bay of Islands, and afterwards make me a present of the

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Canoe. I thanked him for His Kindness but could not accept his offer. After all matters were finally arranged we retired to rest.

[Aug 16] 16th No change in the weather this morning nor any prospect of any change – The wind blew hard attended with light Rain. As soon as Breakfast was over I collected all my Baggage opened my Sea Chest as I could not take it with me, in order to shew Enakkee every article it contained, as it was my intention to leave it with him, as he promised to bring it to the Bay of Islands, when the weather was more moderate – I left some other Articles with him which I could not put into the Chest. I had received every mark [f] [1820 Aug 16] of attention from these natives. The Chiefs assured me, if the Active or any other Vessel touched at their Settlement, they would pay every attention to them. It was this Tribe that had a contest with the Brothers and Trial two brigs from port Jackson near ~~Mercury Bay~~ Towrangha between four and five years ago; when six Europeans were killed, and as they informed me, two hundred of them were shot. The quarrel originated in some difference between the Masters of the Vessels and the Chiefs. The natives were very near cutting them both off. In this Contest one of the Head Chiefs was shot dead, and his son wounded, who stated the Circumstances to me and shewed me where he received his wound – and another has a Ball in his Arm to this day. The two Chiefs belonging to Kiperro had remained with me at Magoea to the present time. They were greatly rejoiced that I had determined to pass thro' their district in my way to the Bay of Islands – and told me they and their Servants would attend me to Kiperro – We immediately prepared for our departure, and I took my leave of these Hospitable Heathens, hoping that the period was not far distant, when their vallies would stand thick with corn, and the Voice of Joy and

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Gladness would be heard in those dreary dwellings where darkness superstition and death have taken up their constant abode— On leaving Magoea we crossed over a neck of Land to a river called Wyeteemattie up which we were to pass. I have already mentioned this river. On our arrival at the Wharf where the Chiefs had left their Canoe, we found it had been taken away. One of the Slaves was immediately dispatched to the next Village in order to procure a Canoe— In about an Hour he returned with a very fine Canoe, and some men. I immediately agreed with the owner to take us up to the Head of the River distance about 20 Miles or more. It blew very hard, and there was a very high Sea in consequence of the River being very wide, and a strong tide, which compelled us to keep in shore. We arrived at the Head of the River a few Hours after dark— It was very wet and cold— The natives kindled a fire on the Shore, as there were no Huts, where we remained till day light.

[Aug 17] 17th We prepared for our Journey at the dawn of day; and after walking for about Two Hours, sat down to Breakfast near a Stream of fresh Water. When we had taken some refreshment we proceeded on our way, and arrived at the first Village in the district of Kiperro, where I had spent a Night when I was there before. It was now about two O'Clock. The Chief pressed me to stay with him till the following day. All my companions were tired— [f] [1820 Aug 17] But I wished to go a few miles further towards Kiperro river, but it was with difficulty I could prevail upon one Chief to go with me— as they wished to remain all night in their present situation.— I left all the party excepting Aweye the Kipirro Chief— we walked very fast over the Sand Hills which extends for many miles, and in about Three Hours we came to the edge of a small fresh water Lake at the foot of a Wood, and in the corner were a few native Huts

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in which we found one young Chief his Wife and a few Slaves. They were a very fine Couple and appeared to have been newly married— Their own Hut was very clean and neat and the Floor covered with a clean mat. They were all much astonished to see me— as I believe none of them had ever seen a white person before— We determined to remain here all night. I immediately took off my Cloths, as they were very wet, and dried them, and put them on again. The name of this Chief was Apoo— He immediately had some very fine Potatoes dressed for us. Potatoes and fern root, with some wild fruit something like an olive was all the food they appeared to have— He was just beginning to clear a part of the Wood for cultivation— which is a most laborious operation, as they have not proper tools. Being much fatigued having walked hard from very early in the Morning till Evening, after taking some refreshment I lay down to rest wrapt up in my great Coat under the Guardian Care of Him who keepeth Israel. After I had been here a while my companions dropt in one after another — till they all arrived. Apoo provided an abundance of Potatoes, Fern Root and wild fruit for the whole party, who retired to rest as soon as they had taken the necessary refreshments.

[Aug 18] 18th As soon as the Day appeared we prepared to leave this sequestered spot near which no human Habitation was to be seen for miles. Apoo and his wife prepared to accompany us— We past the beautiful little lake and ascended the rising Sand Hills which are soft and loose like Mountains of Snow. There is not a Tree, or Shrub, or any vegetation for a long distance to break the stormy blasts — so that the Sand is driven on heaps by the contending winds every day— There are no paths or tracks in any direction; for the footsteps of Travellers are immediately covered by the rolling drifts.

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As we crossed these Hills and Vallies of Sand, we had now and then, a very extensive view of the Western Ocean, on one hand, and the rivers that flow from the interior on the other – [f] [1820 Aug 18] In about two Hours we arrived at the Head of the Valley situated at the foot of one of the Sand Hills. In this Valley stood Awyes Village. He had sent a Messenger unknown to me the preceeding Evening to inform his wife of my arrival, when we arrived at the Village we found a number of People assembled together waiting our coming. Awyes wife, daughters and Slaves were full dressed. They were cloathed with their best Mats; their Heads ornamented with Feathers, and had prepared an immense quantity of Common and Sweet Potatoes, and some Tarra a root which they are very fond of, about the size of a small Turnip. A Shed had also been prepared, and covered with clean Fern for us to sit in – Here the Natives had a great feast according to their Custom – There was a portion for me, another for Temmaranga and the party who constantly attended me, dressed and placed before us in small Baskets. In this manner the whole were divided. After Breakfast was over, what provisions remained each party deposited their portion in the same baskets they had been served in as their own, in order to take it away with them. It is an invariable Custom with the New Zealanders to take away what they cannot eat when they visit each other. On my first entering the Village the Children were dreadfully terrified. They shreiked aloud and ran in all directions to hide themselves, screaming with all their might – One alarmed another. If I had come from the invisible world, they could not have been more sore afraid. The impression upon their infant minds at the first sight of a white person was so alarming as not to be removed while I remained amongst them; tho' some of them attended me with their parents for three Days

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afterwards in visiting the different Chiefs. — Whenever they caught my eye by any accident they shrieked aloud; and no attentions of mine could pacify them. I had not met with any circumstance of this kind before in New Zealand. The Children are generally very easy open and familiar at the first interview, and shew an anxiety to pay every little attention in their power to strangers. There can be no finer Children than the New Zealanders in any part of the world. Their parents are very indulgent, and they appear always happy and playful, and very active. — After stopping a few Hours with Awye and his Friends it was proposed that I should proceed to the next Village to Dinner, where two great Chiefs resided; one named A mokā (moka), and the other [f] [1820 Aug 18] Mowetta [Mawete] — The latter a great Warrior. Every party packed up what provisions remained in their Baskets, and we marched towards the Village which was two or three miles distant. Our Company consisted of more than fifty amongst the number were Apoo and his wife, the Priest and Awye. We past thro' some very rich land, but hilly. A number of Slaves were at work preparing the ground for Planting with Potatoes — When we came in sight of the Village, we were hailed with loud acclamations. The Chiefs and their friends were ready to receive us. After the common introductions and Salutations we all sat down under a Shed. I had not been long seated when a Chief presented me with a Cat suspended by a Cord, at the End of a long spear not quite dead — I understood he intended I should have this dressed as a delicate feast for Dinner: I told him the white people never eat Cats, nor Dogs — That they were Tabooed Animals, and never used as an Article of food. He immediately took the Cat away. They all seemed to think it strange. that we did not eat these Animals w^{ch} they considered such choice food. I told him we eat other Animals, which they had not seen,

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and also Hogs. Shortly after this I was presented with a very large fat Hog— Temmaranga killed it in the English mode; and his Servant dressed it in the same manner; when it was hung upon a tree as clean as if it had been killed for an English Market— The New Zealanders kill their Pigs not by bleeding but by a blow on the scull; and holding their Heads under water till they are strangled. At this Village a number of Chiefs soon assembled amongst whom was one named Moodeepanga [murupaenga]. This Chief is considered one of the greatest Warriors in New Zealand. I had often heard of the Fame of this man from Duaterra, Tooi and others. He has been the rival of Shunghee and his Tribe for almost Twenty years. Before the Boyd was cut off at Wangaroah in 1809 Shunghee went against Moodeepanga with a great force— Moodeepanga defeated him, slew two of his brothers, wounded him, killed the greatest part of his officers and men, and compelled him to save his life by flight. The Chiefs on the south side of the Bay of Islands united their Forces after this and went against Moodeepanga. As they relied upon their Muskets and not upon their ordinary weapons of war, Spears and Patooes, Moodeepanga out Generalled them. When the two contending parties met in the field of Battle, Moodeepanga knew that the Enemy was armed with Muskets. He directed his men that when the Enemy advanced, and were on the point of firing their Muskets, to lie that instant flat upon the [f] [1820 Aug 18] Ground and as soon as they had discharged their Muskets to rush upon them. This Stratagem succeeded. The Enemys shot past over his men, when they instantly rushed upon them, threw the whole into disorder killed a Number of their Chiefs, amongst whom were Weeveas Father, and King Georges. The Chiefs that escaped saved themselves by Flight, and returned home with only fifteen men, the rest were killed or

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taken prisoners. I have often heard the Chiefs who escaped in this Action speak of this Battle. My friend Temmaranga has accompanied four war expeditions against Kiperro, in two of w^{ch} he was defeated— Many of His friends were slain— amongst the number was his Grandfather who after he was killed, was roasted and eat as a mental Gratification by the Conquering party. Tho' Temmaranga has been at war with most of the Chiefs in these districts yet he was treated with great respect wherever he came. The different battles and places where they formerly fought, who conquered and who fell; were frequent subjects of conversation. And also what became of the Bodies of the Chiefs— Whether they were buried or eat. I met with no family but some branches of them had been killed in battle and afterwards eat by the Enemy. If any Chief fell into the Hands of a Tribe by the chance of war, whom he had oppressed and injured, they were sure to roast and eat him— and after devouring his flesh, would preserve his bones in the family as a momento of his fate, and convert them into Fish Hooks and whistles, and ornaments. The custom of eating their Enemies is universal. The origin of this Custom is now too ancient to be traced. It is a subject of constant conversation with the principal Families I have visited. And tho' they generally speak of it with a degree of horror and disgust, yet they expect that this will be their Fate in the end as it has been the Fate of their Forefathers and Friends. Wherever I came, and the Subject was broached, I represented to them how much their national Character suffered in the opinion of all civilized Nations from the Horrid Custom of eating one another. That the whole world looked upon them with the utmost abhorrence, as no custom of this kind was allowed in other Countries. Many of them regretted that it should be the Custom of their Country and observed when they knew better they would leave it off. That it

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was not a new thing, but had always been practised in New Zealand. If the Head of a Tribe is killed and eat the survivors consider it the greatest disgrace that can befall them: and in their turn they seize the first opportunity to retaliate in the same way. By this means their mutual contests are continually [f] [1820 Aug 18] kept alive, and war becomes their study and their trade. All these subjects were now fully discussed between me Moodeepanga and the other Chiefs— many of them are very intelligent men. Moodeepanga is a man of very quick perceptions: his mind was alive to every observation— His complexion is very dark his Eye fiery keen and penetrating— his Body of a middle stature, but very strong and active. He appeared to be about fifty years old. From the Expression in his Countenance and manly deportment he cannot fail in commanding respect amongst his Countrymen— I have heard so much said of Him for years, that I was gratified in meeting him. He told me his residence was at some distance; but that he had come to pay his his respects to me, as soon as he heard I had arrived, and hoped he should see me at his Village— I told him I was much obliged to him for his marked attention, and that I should pay him a visit the following day. We had now continued our conversation till Dinner was announced when more than Eighty arranged themselves upon the Ground according to their rank. The Slaves then placed a certain number of Baskets of Provisions before each Family — when all were satisfied each family packed up what remained into their Baskets for their future use. As soon as dinner was over we entered into conversation again upon various subjects such as civil Government Agriculture and Religion — Superstition had a wonderful influence over the minds of the people I was now with. The Trees and old stumps of Trees, and every kind of Rubbish, as well as their Fires and Huts were all

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Tabooed— They were afraid lest any part of my Provisions dressed or undressed should touch any of their Tabooed things— and assured me they would die if they did— That their God would kill them. The Chiefs and their wives were also Tabooed. They could not touch a Potatoe, or any other provisions with their own hands, which they wanted to eat. If there was no person at hand to serve them, they lay down upon the Ground, and gathered up their food with their mouth. As the principal Priest Moodeekou had attended me from the Time I first met him, at Magoea before I left the Thames and was still with me, I entered into a Conversation with him on the subject of the Tabboo, and endeavoured to point out what privations they suffered from a mistaken notion of God. I told them there was but one God, that the God who had made the white people, had made them. That He would never be angry with them for making use of their own hands to eat their provisions with. That if he had not intended that they should use them for all their purposes he would not have [f] [1820 Aug 18] made them any Hands: nor would he be angry with them for drinking water out of my Cup, or roasting a Potatoe at my fire or with them, for allowing me to roast a Potatoe at their fire. They might also Eat in their Houses without giving offence to God. I stated to them that Pomarre King of Otaheite once Tabooed every thing as they did, but had now laid aside this absurd custom, and acted in all these things as the white people did. Yet God was not angry with him, — he did not die, nor would he be angry with them if they acted in the same way— They heard me with apparent surprise, and asked a number of Questions. I stated to them what God had forbidden them to do, and what he would be angry with them for. That he would be angry with them if they stole one anothers Potatoes, Pork, or any other article. — If they seduced

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one anothers wives, murdered and eat one another: that those were the Crimes which would make God Angry. And cause him to punish them. They readily admitted that these were crimes, but our God and theirs were different. They said I might violate their Tabooes, eat in their houses or dress my provisions upon their fires, their God would not punish me, but he would kill them for my Crimes.

I asked them if they knew any thing of the God of Kiperro, if they had any communication with him, they replied that they often heard him whistle, with a low note. I asked Moodeekow if he as their priest had any communication with their God; he also said that he had heard him whistle and sounded the notes which he heard. I replied I could not credit what they all said unless I heard him myself. They all asserted what they had stated was true, and that all the Inhabitants in New Zealand knew it to be true. I still doubted, and told the priest unless I heard the Attua myself I could not believe that either he or any other person ever heard him; and that I wished to accompany him to any place where I could hear the communication between him and the Attua. He told me the Attua was in the Bush and I could not hear him— I replied I would accompany him into the Bush to him. When he came to be very close pressed, he said they had no God at Kiperro, he had heard there was a God at Shukee Hanga, but they had none, and requested I would give him one of my Gods, and he would put him in a Box, that he might have him always with him. I had never seen any idol God, nor had I ever heard before that the New Zealanders [f] [1820 Aug 18] had any idea of a material God. In answer to his request I told him there was only one true and living God who had made the World and all things therein. That if I should make him a God, he would be of wood or some other Substance which could be easily burnt

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or destroyed. They all smiled at the Idea of burning a God – and evidently saw the absurdity of a material Idol. Whether Satan is permitted to practise any oral deception in support of his spiritual Dominion (for he is the God of this world) and in maintenance of those Dark Superstitions, which universally pervade the minds of these poor Heathens, I cannot tell – I have met with no New Zealanders even the most enlightened amongst them; but who do firmly believe; that their Priests have communication with their God – and many both of their Priests and others have told me that they have heard their God. This is a subject of such a mysterious nature, that I cannot make up my own mind either to believe or to disbelieve what is so universally credited in New Zealand. I do not pretend to know how far the Agency of Satan may extend in a barbarous and uncivilized nation; where there is no human or Divine Law to check or restrain mens corrupt Passions. This I am fully convinced of, that in all regular civil Governments where wholesome Laws lays the necessary restraints upon mens turbulent Passions, that the secret Agency of Satan (that Spirit which worketh in the Hearts of the Children of Disobedience) is greatly restrained, and the force of his wicked instigations weakened and counteracted by those Laws. I have dropt the above hints as they struck me at the moment – and shall now go on with my narrative. We continued till very late in the evening discussing their Ideas of God their Tabooing and various Superstitions under which they suffer many privations. Temmaranga observed there were too great a number of Priests at New Zealand, that they tabooed and prayed the people to Death. He related circumstances that happened to himself when he accompanied me to Mercury Bay [Towrangha]; that one of the Priests on the Banks of the River Thames had told him, that he had seen his Ghost and that if he dared to go

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with me to Mercury Bay [Towrangha] the Attua had revealed to him he would kill him in four days. The Priest intreated him to return. That he was much alarmed, and stated to me what the priest had communicated to him, and that I told him to pay no attention to what the Priest said, for the God of Mercury Bay had no power to hurt him, and in consequence of my assurances he had proceeded with me, and returned safe back, which proved the falsehood of the Priest. Temmaranga argued very strongly against the Tabboo, tho' at the same [f] [1820 Aug 18] time his mind is greatly fettered with Superstition. He cannot admit the Idea that our God is their God. He would frequently say our God was good, and we had no need of the Taboo but the God of New Zealand was bad. Temmaranga explained our Customs manners and Religion to them as far as he was able. He is a very intelligent man, and at the same time a man of Great observation, and having resided with me at Parramatta for some time, he had gained considerable Knowledge – When he thought my observations pressed too hard upon the Superstitions of his Country he would observe, “when you send Missionaries to Kiperro, and the inhabitants know better they will lay aside the Taboo. After we had conversed till almost midnight to our mutual gratification we retired to rest – but the natives would not let me sleep much: one and another would be calling to me and asking me some question on the subjects we had conversed upon.

[Aug 19] 19th As soon as Breakfast was over I prepared to return Moodeepangas visit – Several of the principal Chiefs accompanied me. In about an hour we arrived at the residence of Moodeepangas Son, whose name is Kahoo – He was much rejoiced to see us, and urged us to dine with him. As I had devoted this day merely to visiting I had no objection. Dinner was immediately prepared and clean Fern spread upon the

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Ground for us all to sit down upon. He is a very fine young man, had not been long married— His residence is in a rich valley— The soil well adapted for the growth of sweet and common potatoes, an abundance of which were now dressed for the party. When dinner was over we proceeded towards Moodeepangas in our way we past by a very fine and strongly fortified Hippah belonging to Mowetta, and thro' some rich Vallies, in one of them about two months ago a battle was fought in which one Chief fell. When I arrived at Moodeepangas he was ready to receive me. His Children were all dressed and their heads ornamented with Feathers— and his Head Wife had got her Dogskin Garment on. He had got the stump of a tree placed where he intended I should sit, and had made a Cushion of Bullrushes which was placed upon it. He expressed the great Gratification which my visit gave him, and presented me with an immense Hog, ordered provisions to be prepared for my Companions— and then we entered into a general Conversation upon different subjects— we talked over the wars between Shunghees Tribe and his. Moodee Panga said he [f] [1820 Aug 19] did not wish to be at War with any tribe: but he was compelled to fight to protect himself and people, and that a party of Shunghees Tribe was now plundering and Murdering the Inhabitants in the districts of Kiparro, and he was afraid he should be compelled to appeal to arms again. He as well as most of the Chiefs wished for some regular Government by which they could obtain protection to their Persons and Properties. Temmaranga explained to them how the Government of Port Jackson was conducted: that we had only one King which was Governor Macquarie, and he put a stop to all fighting there. King George he had heard did the same in England. But while there were so many Kings in New Zealand, there would be continual wars. he said Captain

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Downie of the Coromandel had written to King George, to send a man of war to New Zealand, and he thought when she came, the Country would be greatly benefited, as she would prevent the People from the Bay of Islands from coming to the river Thames and Kiperro to plunder and Murder the Inhabitants. Moodeepanga wished to know if the Ship would come round to the Kiperro River. I told him that would depend upon the Harbour, if the entrance was good and the Harbour safe, I had no doubt but she would. But if there was a bar across the Harbour mouth a Ship could not get in. He said there were plenty of fine spars on the banks of the river in his district if Ships could come for them, which he very much wished. He should also like some Europeans to reside with him for the benefit of his people. I told him much would depend upon the River, and Harbour, but till these were examined nothing could be done in that respect. His residence is very beautiful. In view of the river Kiperro, and the Land about him very good, tho' of a light sandy nature – completely free from Stones as far as I observed. A deal of it would grow fine wheat and barley. The Country has the remaining vestages of a great Population, but is now thinly inhabited.

[Aug 19] In the Evening I returned again to my former Lodgings. The next day being the Sabbath I wished to spend it there, and on Monday to proceed on my Journey – We arrived at Sunset, and spent the Evening in a long conversation upon the immortality of the Soul which Doctrine is universally believed amongst them; the Resurrection of the Body which they could not comprehend, tho' they did not deny the Possibility of the Resurrection of the Body. I stated to them the Happy [f] [1820 Aug 19] Death of the righteous, and told them when their God revealed to them that they were to die, they were not afraid of Death: but were happy in the prospect of being in the

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same place where their God dwelt after death. But that they knew this was not the Case with the New Zealanders, when they thought they were going to die, they were very much afraid, and did not wish to die. They said this was the Case always with their Countrymen— they were at all times afraid to die. I told them when they came to understand Gods Book which he had given to the White Men, and which the Missionaries would give unto them, and teach them to understand it, they would not be afraid to die any more than the white people who were good. They clearly comprehended the difference between one who was afraid to die, and one who was not. They said all the Souls of the New Zealanders went when they died, into a Cave at the North Cape, and from thence descended into the Sea to the next World. The privations and mortifications which those poor Heathens suffer from a sense of guilt and fear are many and great. Without a Divine Revelation is communicated to them, they can never find a remedy that can free their minds from the bondage of Superstition, under the influence of which many sicken and pine away and die. They have no idea of a God of mercy, who can do them good: but they are under the most painful fears of an invisible being, who is, according to their belief at all times ready to kill and devour them: and will kill them if they neglect the smallest Iota in any of their Superstitious Ceremonies. To drink a little water out of the same Cup with me, at the time they are Tabooed by the Priest, would be considered an Offence against their God, sufficient to induce him to put them to death. When I told them that my God was good, that I was not afraid of his anger — That He took care of me both by night and by day wherever I went; and that He always heard me when I prayed unto him: They said they had no such God. Their God only punished and killed them. When I was

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amongst those Tribes I always thought it proper to pray publicly amongst them, explaining to them before I begun, what I was going to do. The performance of this duty, tho' the Natives did not understand what I said, yet it furnished me with a Subject of Conversation, which [f] [1820 Aug 19] might tend to their edification. If they wished to know what I prayed for I told them, that I might be preserved in good Health. That my God would not suffer any accident to happen to me, while I was travelling thro' their Country, and that my God would send them some Missionaries to live with them, and give them his Book, and put an end to their Wars: and give them also plenty of Wheat and Cattle, that their Wives and Children might have plenty of Bread and Animal food to eat. They would pay great attention while I stated these things, and would add these things were very good. In the above manner we closed the week and retired to rest.

[Aug 20 Sunday] 20th This being the Sabbath, I had made it known that I should stop one day longer with Mowetta. Moodeepanga and a number more came early to spend the day with me. Tho' these poor Heathens had never heard of a Sabbath Day; yet as it was the Christian Sabbath, I was naturally lead to converse with them on the Creation of the World, and the Institution of this sacred day. It furnished a large Field for conversing upon those objects which were visible to their Senses, the Sun Moon and Stars, as well as upon other parts of the Creation, which they could comprehend. The account given by Moses is so beautiful in Simplicity and order that they found no difficulty in understanding the general outlines of His statement. The Firmament, the Heavenly Bodies; the Fouls of the Air – The Trees of the Forrest, the Grass of the Fields; the Seas, and fishes that pass thro' the great deep were objects with which they

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were daily conversant— The Order of time in which the different parts of the Creation are stated to have been arranged at the Mighty Fiat of the Supreme being, was so regular and plain in succession that the Account struck their minds with great force— "God said let there be light, and there was light" And the evening and the Morning were the first day" &c. When God had finished all his works on the Sixth Day, he rested on the Seventh, and set it apart for his own immediate worship. I found it very easy to communicate to them the institution of the Sabbath and for what purpose it was ordained. The various subjects, which the account of the Creation suggested furnished much interesting Conversation during the Day. When I found myself deficient in their Language Temmaranga acted as interpreter, by which means I was generally understood.— Moodepanga was so much [f] [1820 Aug 20] taken up with the Various topics of Conversation that he stopt with me the whole Sabbath, as well as several of the Chiefs, nor did he return home till I took my departure the next day, but remained during the night in the same Hut I lay; in which I had very little Sleep from their repeated conversations. The Hut was well filled with men Women and Children. It was pretty large, and contained more than forty.

[Aug 21] 21st This morning I prepared for my departure, and was very anxious to start early, we had about five miles to walk to the Kiperro River, where I was to embark in a Canoe: but as several Chiefs were present and wished to say something on the occasion of my visit, it was two Hours before their different speeches were ended.— Moodepanga expressed himself much gratified by my coming amongst them, and assured me if any Europeans should come to Kiperro to reside there he would protect them. And if the Harbour should be found safe for Ships he requested he might be

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furnished with Colours to hoist as a Signal when a Ship might appear. By this time the Slaves were collected who were to carry the Provisions for my party, and the men who were to man the Canoe; which consisted of about 700^{lbs} of Potatoes and 300^{lbs} of Pork, which were all ready and packed up in Baskets. I now took my leave of Mowettas residence. Moodeokow [muriakau] the priest, Awye, Apoo, and upwards of Thirty more accompanied me to the river. When we arrived the Tide was down— we had to remain upon the Banks till two Hours after Dark before there was sufficient depth of water in the Creek where the Canoe was moored to carry her into the River. We got all our provisions and Baggage on board, and embarked before high water. Moodeokow, Awye, & Apoo, as they had determined to accompany me as far as the Canoe could proceed, took an Affectionate leave of their Friends, who wept aloud, and cut themselves, according to their Custom, till the blood streamed down their faces. This is a painful sight to the civilized and enlightened mind. These poor Heathens are tormented in every possible way, that the influence of Superstition can operate. What an infinite blessing will their deliverance from their present darkness be even in a temporal view. When the Tide turned we proceeded with great rapidity down the Stream. The River was broad; but as it was dark [f] [1820] I could not ascertain the depth of the water. The night was cold— We went on shore a little before low water [at aotea Bluff], made a fire on the beach, and there remained till the return of Day.—

[Aug 22] 22^d I found in the morning the Tide to rise about 10 feet with Ten fathoms water near the Shore where we anchored the Canoe. We embarked again a little before high water; and in less than an hour arrived opposite a Village where we slept for a short time. I went on shore, and was informed that Shunghees tribe were plundering,

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and murdering the Inhabitants on the banks of the Wyeroa, a River we had to go up after we had entered the Harbour of Kiperro. I regretted much to hear this report on account of the Calamities these plundering murdering parties bring upon the Inhabitants, as many of them would be compelled to flee into the woods, where they would be exposed to every hardship that nature could bear from Hunger, Cold, and rain. After stopping about half an hour we proceeded down the River with the Tide; and about two O'Clock we arrived at a Settlement belonging to a Chief named O.Rakka [Hauraki]. His Village [Te Kauau] stands in a bite on the South Side of the River, about four miles from the mouth of the Harbour. This Village is large and very populous, I went on shore. The Chief was at Home. He received me very kindly. I told him I had come to see the River Kiperro and to examine the entrance into the Harbour, in order to see whether any Ships could come in or not. He said there would not be time to examine the mouth of the Harbour that Evening but if I would stay with him till the morning he would go with me. I told him my time was short and I could not stay till the following Day; and that if I could not see the mouth of the Harbour that Evening I should cross over the River for Wyeroa. He replied he wished me much to stay one night, but if I was determined to go I might proceed down the River towards the Entrance, and take a view of it: He immediately accompanied me into the Canoe, and two more Chiefs, and we pulled down the River. The wind blowing very fresh, and there was a very strong Tide going down— When we had put off about a Cables length from Shore I sounded the depths of the water with a line which I had ready in the Canoe, and found 15 Fathoms. The river here or Harbour is very wide. I should imagine from five to Seven Miles at least, but I [f] [1820 Aug 22] had no means to

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ascertain this accurately. We had not gone much more than a mile when we were compelled from the roughness of the Sea to go on shore. As I could not get near the mouth of the Harbour in the Canoe, I ascended an high hill, which commanded the Sea to a great extent— But from the Hill I could not see the Entrance into the River, or rather the Channel, but I observed breakers a long way out at Sea. The Chief told me there was a Channel which run to the Southward free from the breakers, and was 20 fathoms deep. But as I did not see this Channel I cannot affirm his statement to be correct. Should a Safe entrance be found into this Harbour it will be a very convenient place for Shipping Masts and Spars— There are three fine fresh water Rivers [Hoteo, makarau & Kaukapa Kapa] which run into the Harbour, upon whose banks the finest Spars are to be met with. I saw the Spars upon the Banks of two of these Rivers; the third I did not go up, but was told there were plenty of Spars on the Banks of that river also.— One of these Rivers takes its rise towards the Wyeteematta, a River already mentioned on the west side of the Thames. The second runs from the interior on the East side near Bream Head— The third runs parallel with the sea Coast for thirty or forty miles, and then turns to the Northward and Eastward— I crossed one of the branches of the first River, about seven or eight miles from the Wyeteematta, as I travelled over Land to Kiperro and observed the upper part of its Banks covered with Lofty Spars, and after my arrival at Kiperro I went down the River. On leaving the Harbour of Kiperro I went up the [words crossed out] Wyeroa. As the Harbour is enclosed with High Sand Hills, and the Banks of the large Rivers are Sand I should apprehend that there are many sand banks in the Harbour, some of which I observed, and most probable a Bar across the mouth. where [sic] the immense body of water

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which must come rolling down these Rivers in the rainy seasons, together with the strong tide will open and clear a Channel for Ships or not I am not competent to Judge; as far as I can form an opinion I am inclined to think there is a dangerous bar, from the very nature of the Sea Shores, and the banks of the Rivers. Finding that it was not possible from the strong wind and rough Sea to gain any true information relative to the Entrance into [f] [1820 Aug 22] the Harbour I made O.Rakka and his friends a trifling present for his attention, and then took our departure for the Wyeroa, with a strong tide and wind in our favour, which we entered after crossing the Harbour. The River Wyeroa appeared to be not less than eight miles wide at the Entrance as far as I could judge by the Eye from the Canoe. The wind increasing with Rain we were compelled to go on Shore a little before dark, and landed at a small village situated on the left Banks [sic] of the River containing about fifty Huts. All the Inhabitants were fled into the woods for fear of the plundering party already mentioned. As the night was very stormy cold and wet we were glad to take shelter in these deserted Huts and therefore landed all our provisions and Baggage for that purpose. Having been in the Canoe a great part of the preceding night, and had scarcely taken any rest we retired at an early hour, and remained very quiet till Morning, tho' the Rain beat and the wind roared loud.

[Aug 23] 23rd At day light we found the wind had increased to a very heavy Gale. The Surf broke upon the beach with great violence, and threatened immediate destruction to our Canoe. The Natives threw all their mats off in an instant and rushed into the Surf and dragged the Canoe thro' the Breakers, and then leaped into it. The waves tost it like a Cork. I expected every moment it would have been upset. They pulled off from

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the Breakers, and then run before the wind and Tide up the river untill they found a Sheltered Cove into which they carried her.— The Storm continued all the day so violent that the Natives could not venture out into the River— The Provisions and Baggage were conveyed along the beach to the Canoe, in order to be ready to proceed when the weather moderated. As there was no prospect of the Storm abating, they put up a Screen with Stakes and Bullrushes about seven feet high on the weather side, which shielded us from the Rain. They made a Hammock of some of the Flax Plant, and slung it under the Screen, and in this I slept during the night. It kept me from the wet ground, and the Bullrushes protected me from the wind and rain.

[Aug 24] 24th On the return of day the weather moderated, we put our things into the Canoe as soon as possible, and with the Wind and Tide in our favour we proceeded up the River at [f] [1820 Aug 24] a rapid rate, as we had a very fine Sail, as well as Canoe— The river was three or four miles wide. There were no Natives to be seen on the left Banks; and we observed only a few fires on the right banks as we sailed up the river. The Distance between the Sea and this river for Thirty miles, I could hear the Surf beat upon the Sea Shore as we went along. About two O'Clock we arrived at a Hippah belonging to a Chief named [o-Te-Rangi] Tetoko— a noted warrior in New Zealand. He hailed the Canoe, and urged me to go on Shore. I accepted his invitation. We all landed— He received me with much pleasure. His Hippah was crowded with men women & Children, and in a complete state of defence, according to their mode of Fortification; which would afford Protection against Spears and Clubs; but very little against fire arms. He informed me that part of Shunghees Tribe was in their district— had committed great depredations, and murdered five of his people. He said his Tribe

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was not able to meet them now in Battle, as he had no Muskets to defend himself with, while the Enemy was strongly armed. I told him I lamented much that they should live in such a continual state of warfare, and be exposed to such public Calamities: but I hoped in time an end would be put to these wars, and that they would have a regular Government which would afford them Protection. He said if any Europeans would only come and live with them, this would afford them some protection. I told him it was possible that some Missionaries might in time reside in His district, but I would not promise him but assured him that on my return to Kiddee Kiddee I would use any influence with Shunghees tribe to prevent them as far as I could from committing such Acts of Violence and Plunder. Tetoko seems very anxious to be permitted to live in Peace and cultivate his Lands. He urged me to remain till the following day; but I told him I could not do this, as I was afraid of losing my Passage to port Jackson. However he would not let me go till we had dined with him, and ordered a large quantity of fish and Potatoes to be cooked— After dinner he presented me with two fine Hogs— I told him it was not in my Power to accept his present, as we had already as much Pork as we could possibly make use of, or carry with us. I could hardly prevent him from putting them into the Canoes, till I told him to take care of them till one of the Missionaries or some other European called upon him, as I intended if I could during the Summer when the weather was fine to send some Person to examine the Harbour of Kiperro, and see whether there was a safe Passage for a Ship to come [f] [1820 Aug 24] in. Tekoko [sic] replied, he knew there was plenty of water for a Ship, and observed there was 20 fathoms. I told him if that was the case, the Inhabitants on the banks of the Rivers would derive great advantages from the Shipping; but this we should know

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when the Entrance was Examined. He promised he would take care of the Hogs for the purpose I desired. We then took our leave of him, after receiving a quantity of Fish and Potatoes, and making him a small present. There were a great number of very fine Children in this Hippah, sufficient for a very good School – We left the Hippah with a very fine breeze and proceeded up the river – which continued till the sun went down – We continued to pull up the River till dark. As the Tide was strong against us we came to Anchor, and lay in the Canoe till the tide returned, when we immediately set off again, and continued to pull up the river till near day light, when we landed on the beach, made a fire, and cooked some provisions. –

[Aug 25] 25th After we had taken some refreshment, and the day appeared we embarked again, and proceeded on our passage. We past a number of small Farms on the banks of the river, but did not see a single inhabitant till almost two O'Clock when we arrived at a small Village. The inhabitants were under great alarm in consequence of the plundering party that was ranging thro' the districts doing much mischief. The Farm and Village [Tangiteroria, Rev. Jos. Butler's native] belonged to a Chief named Toorow [Taarau] who lived higher up the river. Two Canoes put off and accompanied us to the residence of the Chief. His Hippah stands on a rising bank on the left hand going up the River. When we arrived opposite his river he invited us on Shore which invitation we accepted. He ordered his Slaves immediately to prepare dinner for us – and presented me with a basket of Potatoes to take in the Canoe for my private use. He had got one of the best Houses I had seen in New Zealand; and had built a portico in the Front 16 feet wide, where he and his friends could sit, and enjoy their Conversation sheltered from the weather. His Hippah was completely fortified, with upright Split

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Timber from 24 to 30 feet high put close together. The Party already mentioned had done him considerable damage, and had killed five of his people. All the inhabitants on the banks of the River were fled into the woods, and had relinquished their Farms. Their Crops were destroyed their Store Houses plundered and their Hogs killed: that numbers [f] [1820 Aug 25] were greatly distressed for food. Their fire arms gave them such an advantage over other Tribes, that none could now stand against them. Toorow had the appearance of a mild man. His place was neat, and his store house well put up. There were a great number of People in his Hippah. I expressed my deep Concern for their distresses, and disapprobation of Shunghees Tribe, robbing and murdering their Country men as they were doing. I promised Toorow I would speak to the principal men belonging to Shunghees Tribe on my return to the Missionary Settlement and persuaded them as far as I could to leave off that dreadful System of war. I pressed upon his mind, and upon all the Chiefs wherever I have gone the necessity of some regular Government being established in New Zealand for the General Benefit and protection of the whole; and that till something of this nature was established, the powerful would always murder and oppress the weak. The Body of the Chiefs that I have seen would be glad to live in peace and cultivate their Grounds, if it was possible for them: but this is impossible in the present state of their Country. After dinner we prepared to depart. Toorow wished us to stop all the following day. I told him the reason why I could not with which he was satisfied. He said he would recommend me not to attempt to proceed any higher up the river Monyakaiea in consequence of the heavy rains. I should find great difficulty in getting up the Rapids, and as the Tide did not flow much higher than we were, we should have the whole stream of the river to

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pull against. He further added, that a few days ago three Canoes had been broke to pieces by the violence of the Current driving them against the Rocks. Besides I should find great difficulty in crossing a large river [Awaroa] at this rainy season which I should have to pass several times in walking across the Country to Kiddee Kiddee. He also said if the men I had in the Canoe pulled very hard I should be three days before I got to the place where I intended to land. I was a little stunned at these difficulties and wished to know if there was no other way which I could go across the Country to the East side of New Zealand to a Settlement called Wangaree not far from Bream head, where I could get a Canoe to take me down the Coast. That the Road to [f] [1820 Aug 25] Wangaree was pretty good, and no rivers to cross, and not much more than one days journey. I consulted with my Friend Temmaranga who approved of us taking the route by Wangaree, as he had many friends lived there whom he wished to see. I now took my leave of Toorow, and his Friends, and we proceeded up the River a short distance when we entered a River that run to the right at the head of which we were to take our departure for Wangaree. We got up as far as the Canoe could go to the foot of a fall, a little after dark when we went on shore, and made a fire, where we remained till day light. The night was wet and Cold, but the thick Trees afforded us some shelter. [Aug 26] 26th This morning I was to take leave of my kind Kiperro Friends Moodeekow, Apoo, and Aweye as they intended to return home in the Canoe. We had been five days from the time I left Mowettas Village. My Baggage was packed up, and they appointed three of their Slaves to accompany me to the Bay of Islands to assist Temmarangas Servant to carry our Baggage. I made them a few presents of such articles as I had remaining, and we parted with mutual esteem. I had received every

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mark of attention from these poor Heathens from the time I met them at Magoea to the present period. I could not have expected more kindness, if I had been travelling thro' the most civilized nation in Europe.

The morning was stormy and rainy and the road very wet and dirty. We had several runs of water and swamps to wade thro'. After we had walked about four Hours I saw Moodeekow and his Son a very fine Boy coming after us. When he came up, he said he would accompany me to the Bay of Islands. I was happy that he had formed this resolution: as he would see something of civil life, and civil Society which might be of Service to him, and perhaps to the Mission hereafter. I could not think when we parted of asking him to go with me, as I thought it would be too great a Task for him. He was very happy that He had joined us again. We past a very large Hippah on our right in ruins. It had been a very strong place, and apparently well peopled at no distant period, since Temmaranga informed me the Tribe was now nearly extinct: They had been cut of principally by war— In a short time we came to a small Village on the Plain, the Land very good— but all the inhabitants recently [f] [1820 Aug 26] fled. They had left some few articles behind them in their Huts. We stopt here and dined in one of the sheds for the rain fell very heavy. The Village is situated in the edge of a wood, thro' which we had to pass. Temmaranga in looking about the skirts of the wood found the place where these poor people had secreted their Store of Potatoes when they fled from their Huts. After we had taken some refreshment we pushed on in order to reach another village which Temmaranga knew was a few miles ahead— we pushed on as fast as we could tho' it rained and blew hard, and arrived just as the sun went down. We found all the inhabitants fled from this Village also. A small miserable Hut

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remained and also a Shed; into these we crept for the night. As we were very wet and weary – I took off my cloaths, but it was with some difficulty we could procure a fire to dry them, from friction, on account of the wood being wet, but at length we succeeded. If we had not, we should have had a much more miserable night.

[Aug 27] 27th We proceeded on our Journey early this Morning, and after walking some time we came to another Village that had been lately all burnt. The Land about it was very rich and capable of growing wheat, or any other grain in abundance. This Village was also situated in the Skirt of a wood, and appeared to possess every local advantage in timber water and soil, to enrich the proprietor, could he enjoy the Fruits of His industry. But in such a state of Society there is no security either for persons or property. I could not but lament to see the dreadful effects of mans fall. That man for the sake of a few Potatoes should murder his fellow – burn his habitations; drive his wife and Children into the woods to perish with hunger if they escaped the murderers Hand. Temmaranga made many judicious observations as we past those scenes of devastation, and expressed an ardent desire that the time might soon come when his country would possess the means to put a stop to such wanton cruelties and acts of injustice. He thought when the man of war came out, which Captain Downie had written for, his Country men would be checked, and deterred in some degree from committing such murders as they do at present. When we had past this Village about a mile Temmaranga and the Slaves began to tire; and sat down to rest. I was very wet with wading thro' the swamps, and also warm with walking that I was afraid to sit down lest [f] [1820 Aug 27] I should check perspiration, and by that means catch cold, I therefore walked gently on, and Moodeekow close behind me. In less than half an

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hour we ascended some rising Ground, and on the opposite Hill I observed a body of about fifty Natives upon the look out. I was aware that they either belonged to the party who were committing such dreadful outrages amongst the inhabitants, or else an opposite Tribe upon their Guard against them. Moodeekow when he saw them, turned back immediately to Temmaranga, and seemed much alarmed. I sat upon the Hill. The Natives saw me immediately. Two of them left the party instantly, one of them was completely naked, had a long Spear in his Hand with a Bayonet fixed at the point. The other had a Carpenters Axe with a long handle to it. They bounded across the intervening Valley as swift as their strength would allow them, attended by their faithful dog. When they approached I observed the Dog had got one of his Eyes knocked out, and a cut above the other. The man who had no Cloaths on I observed had received three spear wounds, but they were all healed. When they came up they appeared much astonished to meet a white man in their Forest, and took a silent view of me. They were both Strangers to me, and I was equally strange to them, or more so. I told them my name, with which they were well acquainted. This information explained the singular Circumstance of meeting a white man in such an unexpected place, and they now gave me a very cordial reception and called out to their Companions informing them who I was. I told them Temmaranga was on the road, and would soon be up. They were much rejoiced to hear this News: when he arrived I found that these two men were Temmarangas particular Friends; and had been officers under him in his war Expedition against the people of ~~Mercury Bay~~ Towrangha about January last; and the man who had been speared was the first man wounded in the action fought at that time. They were mutually rejoiced at this unexpected meeting.

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They now begun to inform Temmaranga of some of the dreadful murders committed by the Naypoois [Ngapuhi]— amongst others they had killed ten belonging to Wangaree in the number were a Chief and his Uncle, and a niece of Temmaranga. These three they had Eat. Temmaranga was greatly afflicted at this information. The Spirit of retaliation fired every nerve, and he seemed eager for vengeance. When the warmth of his indignation cooled a little, he said he did not wish to go to war; but he was afraid he should be driven to take up arms [f] [1820 Aug 27] as an act of common justice, to his relatives and friends if they continued their Cruelties. I told them on my return I would accompany him to some of the Chiefs of Shunghees Tribe, and hear what they said, and what they intended to do. He was pacified with this proposition, and said he would overlook all that they had done if they would abstain from such murders and Robberies in future. We now proceeded to join the party on the opposite Hill, who returned with us to Wangaree, where we arrived about Thre O'Clock in the Afternoon. Temmaranga had now got amongst his own friends who both wept and rejoiced. Several of them were much afflicted for the Murder of their relatives, and the plunder of their Farms, and were also under Apprehensions lest the Napoies should attack them. Wangaree is situated at the head of a small harbour that runs up several miles in land, into which a fresh water river falls— Up this River there are very fine spars; but I doubt whether there is sufficient shelter and depth of water in any part for shipping of large dimensions. Small Vessels may Anchor in several places. The Harbour is situated about Ten Miles to the Northward of Bream Head. We remained all night at Wangaree a great part of which Temmaranga and his friends talked over their troubles. —

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[Aug 28] 28th This morning we prepared for our departure – The Chief furnished us with a Canoe well manned, and we proceeded down the Harbour. The morning was very threatening. After we had been about an Hour in the Canoe it began to blow and rain very heavy which compelled us to put into a small Village situated on the left side of the Harbour – We remained here about two hours when the storm moderated, and we proceeded but were afterwards forced on shore again, lower down the Harbour from the Tempestuous weather, where we kindled a fire on the beach and sheltered ourselves as well as we could from the storm, as there was no prospect that we should be able to quit our present situation tho' an uncomfortable one till the following day.

[Aug 29] 29th This morning as the Storm had abated, we embarked in the Canoe about two hours before day light, and arrived before the Sun rose at the residence of the Head Chief [afterwards there Haveunt aubrey was R.M.] whose name is Weyee ^Weyee [Wehi] a near relative of Temmarangas. Weyee Weyee is an old man, very tall, stout, and upright; [f] [1820 Aug 29] and has a venerable appearance. He was greatly rejoiced to see Temmaranga, informed him how all his people had been driven from their farms in the interior by the Napoies, and their Potatoes and Pork destroyed or carried away. He expressed an earnest desire that some Europeans would come and reside amongst them. I told him I was not sure whether their Harbour was safe for Ships to Anchor in or not. If hereafter the Harbour was found to be safe this would be a strong inducement for Ships at least to visit them, especially for whalers; and that it was very probable that a Vessel would soon be sent from port Jackson to examine the Harbour. He told me a Brig called the Venus had Anchored there. This vessel had been piratically taken by the Convicts of Port Jackson some years back. Weyee Weyee

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ordered some breakfast to be provided for us. He pressed us to stay with him till the next day. I told him my time would not allow me, for I was fearful of losing my Passage. After Breakfast he ordered us a larger Canoe. I told Temmaranga I would walk on the Beach to the Mouth of the Harbour, which was about two miles off, and requested him to follow me as soon as the Canoe was ready, and I would wait till he came, which he promised to do. I then took my leave of Weyee Weyee. When I got round the left head of the Mouth of the Harbour, I came to a very large populous Village. Some of the people I had seen at the Bay of Islands. They were greatly rejoiced when I entered the Village: I sat down amongst them and remained two or three Hours expecting the Canoe every moment: but as it did not arrive I returned again to learn the cause; when I found Temmaranga sitting with Weyee Weyee and some more Chiefs in close conversation, I asked him why he had not followed me according to his promise. Weyee Weyee replied Temmarangas talk was so good and sweet to him he could not part with him. If I had not returned no Canoe would have come after me that Day. After some persuasion Weyee Weyee was prevailed upon to let us go, and we sailed out of the Harbour about three O'Clock with a fine Breeze in our favour – When we had got about Eight Miles down the Coast, the wind blew very fresh with a high Sea, which obliged us to go on Shore for the night. The Coast here for some miles consists of very high hard perpendicular Rocks, and there are few places where a Canoe can venture near the Shore from the continual Surff –

[Aug 30] 30th This morning the weather was fine, but the wind against us: we put to sea as soon as it was light. The men pulled very hard. We kept as close to the Shore as the [f] [1820 Aug 30] breakers would permit us, and went round the Coves, not being able

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to cross them, from the adverse wind and Sea. At Dusk in the Evening we reached the Hippah where Moyanger resides; a Chief who accompanied Dr Savage to England about Twelve years ago. The name of the Hippah is Pie-anakka. It stands upon the summit of a very high conical Hill; and is surrounded with water or nearly so at the time of high water. It appeared inaccessible on every side, with the exception of one narrow pass. As soon as the natives observed the Canoe at the foot of the Hippah, they rushed down the pass with their Spears in their hand, as if they were going to meet an enemy. We informed them who we were. They directed us to go round to the opposite side of the Hippah where we could land, and invited us to spend the night with them. This invitation we cheerfully complied with, for we were both hungry cold and weary. As soon as we landed I was conducted up the narrow pass; which I could not ascend without assistance; the path was so steep and narrow. When I had reached the top, I found a number of Men women and Children sitting round their fires roasting Snappers, Crawfish and Fern Root. It was now quite dark – The roaring of the Sea at the foot of the Hippah, as the waves rolled into the deep Caverns beneath – The high precipice upon which we stood, whose top and sides were covered with huts, and the groups of Natives conversing round their fires, all tended to excite strange and new ideas for reflection. Tho' God has made of one Blood all nations that dwell upon the face of the Earth, and fixed the bounds of their Habitations, yet how widely different is their Situation. It would be difficult to draw a Comparison between the Comforts and enjoyments, mental and bodily which those partake of who live in a polished Christian Society, and the privations and miseries which those suffer who live in savage life. With such reflections as these I contemplated the state of my present Society and sat

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down amongst them. A woman immediately handed me a Snapper ready roasted, others prepared me some fern root, and being very hungry I relished my supper much, notwithstanding the manner in which it was cooked & served. Moyanger was not at home. I did not know one of the Natives; there was an Officer in Charge of the Hippah who was very kind as well as all the Inhabitants. They accommodated us with one of their [f] [1820 Aug 30] best Huts in which we lay till the Morning. Temmaranga amused them till a late hour with an Account of our Tour, and the Incidents that had occurred on our Journey.

[Aug 31] 31st Early in the morning we prepared to leave this romantic spot. The sides next the Sea has the appearance of an old Abbey in Ruins; and the broken Rocks are like massy Columns which time had wasted and corroded. On our departure the Chief presented me with a Hog for which I made him a small present. This Hippah is situated at the bottom of a Cove [Pataua]— On the North side there appeared to be pretty good Shelter for a Ship, where she may Anchor in five or six Fathoms with a soft bottom. The Chief told me there was only one small Rock in the Cove, and this is above water. He shewed me the spot where a Whaler had Anchored some time back. In a short time we past the Head of the Cove and stood along Shore till we came opposite a small Harbour called Tootoo Kakka [Tutu Kaka]. I was in this Harbour about six years ago— It is only fit for small Vessels. The entrance is narrow, and the Harbour small within. The Schooner Prince Regent Anchored in it one night since the Dromedary has been at the bay of Islands— There is plenty of fine spars in the Neighbourhood of the Harbour and some good Land. After we had past the Harbour of Tootookakka the wind began to blow fresh and the Sea to rise, which forced us in a short time to run

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into a Cove for Safety. Here we made a fire dressed our Hog and took our breakfast. This Cove belonged to Temmaranga [Te morenga] and the Land for a considerable extent along the Coast and in the interior. The Ground here is exceedingly good – but no Inhabitants upon it, at present – There was an extensive settlement ten or twelve miles further along the Coast called Winna-nakkee. As there was no prospect from the appearance of the weather that we should be able to leave the Cove for some time, I resolved to travel by Land to Winna-nakkee [Whananaki]. Temmaranga told me the road would be very difficult, and too fatiguing for him, but if I was determined to go his Servant should go with me as a guide. We immediately set off on our Journey. I was in hopes we should be able to reach Winna-nakkee in the Evening. The Servant told me we could not, but must lodge in the woods all night, for the distance was too great. However we pushed forward as fast as we could, and after walking for a few Hours up and down precipices and Rocks, and wading thro' the Water at the Head of the Coves which we could ford, we had the pleasure to observe the Smoak of the Settlement, about five or six Miles off, and that we had got over the worst part [f] [1820 Aug 31] of the Road. This inspired us with fresh confidence, and caused us to exert all our efforts; and reached the Village before it was quite dark – very wet and weary. I had known the Chief of this Settlement and his wife formerly. When I arrived they were overjoyed. It rained heavy, and my Cloaths, were all wet. The Servant had fortunately brought my Blanket: I took off all my Cloaths, and wrapt myself up in my Blanket till they were dry. The Chiefs wife did all she could to administer to my present wants. Had a good fire made with which my Cloaths were soon dried, gave me their own Hut for my Lodgings which was very warm; and spread some good Mats

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upon the Floor for me to lie down upon. I enjoyed my Hut very much after so laborious a Journey, and felt grateful for my accommodations amongst these poor Heathens. The Chiefs wife expressed much concern, that she had no provision which she thought I could eat. They had no Pork, for all their Hogs had been destroyed by war; as well as their Potatoes. She had some Cockles, and Fern root but she thought I could not eat them. She had also some Koomeras or sweet Potatoes, and two Pumpkins, which she could dress for me, and observed, if I could not eat the Koomeras, I should like the Pumpkins for they would be very sweet— While this anxious woman was racking her mind to find out some provisions which she thought I could eat, her husband had sent out to purchase a Basket of potatoes. Her anxiety was relieved. My arrival soon spread thro' the Settlement, and though the rain fell heavy numbers crouded round the Hut. Tingangha (for that was the name of the Chief) wished to know where I had been, and what had brought me to Winnanakkee, as he was much astonished as well as gratified to see me there. I gave him the particulars of my Tour with which he was surprised, particularly that I had walked so far. I informed him Temmaranga had been with me and where I had left him, waiting for the weather to moderate, and that if he did not arrive soon I should proceed without him to the Bay of Islands by Land. Tingangha said the road was bad, and that it would take me four days to reach Wye-Kaddee. And that I must go in a Canoe if I could. After conversing with him and others that were present I retired to rest and felt myself safe from the stormy Blast. [f] [1820 Sep. 1]

Sep 1— I was sorry to find no change in the weather this morning. Tingangha said Temmaranga would not be able to put to sea. I expressed my wish to leave him, he and

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his wife urged me to spend the day with them, and if Temmaranga did not come by the following morning I should have his own war Canoe well manned to carry me to an Harbour called Wangadoodoo and then I should be within a short days walk of the Bay of Islands. I told them my provisions were done, and I was afraid of losing my Passage also; but if I was sure of his Canoe, I would wait till the following morning. Mrs Tingangha observed she had some small Chickens under an Hen, and she would kill them for me to eat, and would send a man into the wood to get some Pigeons, for she was very much concerned lest I should suffer from Hunger. I would not allow her to kill her Chickens, as they had only one Hen; and assured her I should never suffer from hunger while I had plenty of Potatoes to eat. She wanted to know how I rested in the night and observed as I had made up my mind to stay with them another night, she would set to work and clear out the House completely, and then she was sure I should sleep well. She was as good as her promise, and made a very clean comfortable place for me in which I rested very well— I spent the day in visiting the inhabitants, till dinner, and in the Evening went up a fresh water river, in a Canoe, which runs from the interior— There is plenty of fine Timber upon its banks; but there is no Harbour at Winnanakkee for Ships. All the day was stormy attended with Showers, so that we had no hopes of Temmarangas arrival. The Land is very good about Winnanakkee, and a fine race of People exceeding kind and civil. They are much in want of Tools of Agriculture, and urged me much to procure them a little wheat, which I promised to do, and also promised to send them some fruit Trees. —

[Sep 2] 2^d— As Temmaranga did not arrive this morning Tingangha launched his Canoe, and manned her at an early hour— in order to take me to Wangadoodoo— His

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wife said she would accompany me there. Before I took my leave of the Chief, he introduced his two Children a Son and Daughter, which he informed me were named after two of my Children— The Boy after my son Charles, and the Girl after my Eldest Daughter. He wept much when we parted, and wished he could come to see me at Parramatta, and begged they might have some European to reside with them. I told them if they [sic] were less wars in New Zealand Europeans might be induced to come and live amongst them, but at present they were afraid. We now stepped into [f] [1820 Sep 2] the Canoe and proceeded down the harbour, and at the mouth we met Temmaranga. However as I had got so fine a Canoe [I said] I would go on, and if he did not choose to go with me, he could follow me to Wangadoodoo. He said he wished to see Tingannga, and when he had taken some refreshment, he would follow me, and then proceeded up the Harbour, and we pulled towards the sea. In less than half an hour the wind and Sea rose again, and compelled us to return. When we landed I took a guide with me and set off by Land. We found the Road very bad, as it lays along the Sea Coast. We had continually to strike off into the woods in order to cross the high necks of land which run out into the Sea and then to descend again down to the Beach. Several swamps and runs of water we met with on our road thro' which we had to wade. In the Evening we arrived at a small native Village; when it came on to blow and rain very heavy. The natives received us kindly and accommodated us with an Hut, and plenty of Potatoes. The night was wet and cold. [#] I did not get much rest. Here Temmaranga and our whole party joined us. I understood there was no Chief in this Village. There were a number of poor people who were clearing Ground and preparing it for planting with Potatoes.

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[Sep 3] 3rd We rose at the dawn of day this morning, and prepared for our Journey – After we had walked about half an Hour I observed a war Canoe coming after us which soon made a Signal, and pulled towards Shore. [in pencil - Look here at my manuscript p 236] I saw it was Tinganghas – When the weather moderated he had sent it after us, to take us up in any part of the Coast, where it might overtake us. I considered this an act of great attention and kindness, as it saved me a severe and laborious Journey. As soon as the Canoe reached the Shore, we were all soon comfortably seated in it – and with a fair wind we passed along towards Wangadoodoo and reached the Harbour about midday. Wangadoodoo appears to me as if it was capable of affording good Shelter for Shipping. There are a number of Natives in the Harbour. We called upon the Chief who received us with the Discharge of two muskets. I stopt and eat some Fish for my Dinner. The Harbour is extensive, a pretty large Island is situated in the middle of it or thereabouts. This Island is a considerable distance up the Harbour, and that part above it is shut in from the Sea. The depth of water I could not ascertain, but from the Account the Natives gave me there is water [f] [1820 Sep 3] sufficient for large Ships near the Island, with a soft Bottom. The Harbour runs up several miles, a fresh water Creek falls into it at the Head where there is a small Settlement, at which we Landed in the Evening and remained during the night. I now felt myself happy in having got within one short days Journey of the Bay of Islands, after an absence of three Months, and particularly in having got clear of the Sea where we had experienced such a succession of stormy weather. I was also thankful that I had not met with any accident in my Journey either by land or water; nor had I suffered any material injury, from cold, and wet, and want

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of my proper rest, tho' I had laid down in my Cloaths for the last three weeks in boisterous weather, in whatever situation the night overtook me. A kind and watchful providence had attended my going out and my coming in; and had given me Favour amongst the Heathens with whom I had sojourned.

[Sep 4] 24th This morning I called my companions up as soon as the day appeared. The night had been extremely Cold and more Ice than I had ever seen at New Zealand. The Grass, Shrubs and Trees were as white as snow with the Hoar Frost. Temmaranga was unwilling to move till the Sun got up. He said he had no Shoes, and it was too cold for him to walk thro the Grass and brush till the Frost was off. At length we proceeded on our way, and in about an Hour came to a small native Village, situated in a valley, so retired, and secret, that I should not have expected to have met with any human beings in such a situation. The Children were alarmed when they saw me, and run crying away. We stopt here and Breakfasted. The people had got abundance of dried fish and Potatoes which they liberally gave us; and as many as the Servants could well carry when we came away. I now walked on and left the whole party excepting Moodeekow, the Priest, and arrived in the district of Parroa about Three O'Clock in the Afternoon opposite to where the Whalers were lying. I got into a Canoe to go on board the Catharine, and fell in with Captain Graham in his Whale Boat and went on board with him, where I once more entered into civil life: and felt it much sweeter than at any former period of time. The Food the Conversation, the rest were all sweet. I put a much greater estimate on the blessings I had always enjoyed in civil and religious Society than I had ever done before; for I was able now from experience to form a true Judgement of savage life. I had not been more [f] [1820 Sep 4] than an Hour on board

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the Catharine when the Prince Regent a Government Schooner belonging to Port Jackson, arrived in the Bay of Islands, and brought me Letters from my family and from many of my friends in England which added to my present Comfort. The Communion of Saints is sweet, and that communion I am inclined to think is mutually promoted by the mutual Correspondence of Christian Friends. The Master of the Prince Regent informed me he should sail in a day or two for Wangaroa where the Dromedary was taking in her Cargo of Timber, and in a few days afterwards would proceed to Port Jackson. As my leave of absence was now expired I determined to return in the Schooner to New South Wales, and with that view immediately set about arranging the affairs of the Mission; when this was done I walked over to Wangaroa in order to join the Prince Regent – [Sep 17] As soon as she had taken in her Spars and was ready for Sea, I embarked and we sailed on the 17th of Sep^t. Our little Schooner was very deeply laden with Spars – her decks were completely covered, and not more than five inches from the Water edge – Before we reached the North Cape of New Zealand, a very heavy gale came on with a very high Sea breaking over our little Bark from one end to the other with heavy rain.

I was now very sick from close confinement below, as the hatches were all buttoned down, and every thing made close to keep out the Sea. The Schooner soon began to make much Water & the Cap^t after the 5th day [Sep 22] did not think it prudent to continue at Sea, returned into the Bay of Islands, I now felt myself extremely ill from Wet, Sea sickness and want of rest, and [f] [1820 Sep] determined to leave the Schooner, and wait for the return of the Dromedary. The Master landed the greatest part of his Spars and sailed again for Port Jackson – after refreshing myself for

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a few days at the Bay of Islands I went to Wangaroa and joined the Dromedary again – Finding the Dromedary would not complete her Cargo for 6 weeks I determined to visit the different Tribes of Inhabitants again on the east and west side of New Zealand and immediately prepared for another Tour, as I thought I could not spend my time more to the advantage of the Mission than by paying another visit to the Tribes I had seen and to visit others I had not seen, with this view I once more left the Dromedary, where I had always received the kindest [attention] from Cap^t Skinner and all the Officers both Military and Naval and which I shall ever retain a grateful remembrance of. On leaving the Dromedary I proceeded to Kiddee Kiddee where the Rev^d J. Butler agreed to accompany me on my intended Tour. [f] [1820]

October 28th About noon this day I left Kiddee Kiddee in company with the Rev^d J. Butler & Mr Shepherd for Ranghee Hoo in the Whale Boat – and in the evening arrived at Mr W^m Hall's where we slept for the night.

29th Performed Divine Service at Ranghee Hoo in the morning and administered the Holy Sacrament. Mr Butler preached in the Evening.

30th Rose at 3 OClock this morning in order to prepare for my intended Journey to Kiperro, and we proceeded down the Harbour about 4 OClock, and reached Cape Bret about 7. The Morning was very calm & the water very smooth which rendered our Passage to the Sea very pleasant and agreeable – The weather continued fine all the day and in the evening we reached the mouth of the Harbour of Wannakkee – I wished to wait here in order to see Temmaranga whom I wished to accompany us – We landed on the Beach and prepared to dress some Provisions when a fishing Canoe came to us & informed Temmaranga was not there but a little further down the Coast

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in a small Harbour which I had visited on a former occasion — I now determined not to call at the Settlement of Wannanakkee lest we should be detained we therefore took up our Lodgings for the night upon the Beach —

[Oct 31] 31st As soon as the day appeared we proceeded on our Voyage and about 8 OClock arrived at Teko Rangha Temmaranga[']s Settlement, we found him busy amongst his People on the Beach upon which were a great number of fine Fish lying, having been just landed from the fishing Canoes. Temmaranga was very pleased with our Visit and supplied us with whatever [f] Fish we could conveniently take with us. I informed him where we were going and invited him to accompany us — He replied it was a busy time with him he was planting his Potatoes and Cumeras — and if he should leave his place, his Slaves would lie down & sleep instead of cultivating his Ground and on that account he did not wish to leave them till his necessary work was done — He informed us there was a Chief and his Son with him from Kiperoo who would go along with us if we would allow them — To this proposal we readily agreed Teko Rangha is a very good place for a Missionary Station — The Inhabitants on both sides are numerous along the Coast and very friendly — Fish could be procured in the greatest abundance — the Land is good and well supplied with Timber and water, in the Cove, a small Vessel may lay pretty secure — A Mission here would be conveniently situated for keeping up a communication with other Parts of the Islands as Canoes are constantly passing up & down the Coast — After we had breakfasted with Temmaranga we proceeded on our Voyage, and arrived at Wangaree just after dark — This Harbour is situated ten or twelve miles to the Northward of Bream Head — I have already mentioned this Place — the Chief Weyee Weyee and his People

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received us kindly – He presented us with an Hog – we hung our Hammocks under the Trees on the Beach where we remained at night. It was my intention to have left the Whale Boat here and [f] [1820 Oct 31] to have crossed the Country over to the River Wyeroo and proceeded down that River in a Canoe into the Kiperoo but here we learned that all the Inhabitants belonging to the Wyeroo had fled for Safety from the Napooes, some to Kiperoo and others to Wangaree – and that it would be of no use to proceed any further in that direction, as there was not a Canoe upon the River – From this information I was fully convinced that we could never reach Kiperro by the Wyeroo and was therefore compelled to relinquish my first intention –

[Nov 1] Nov 1st This morning I was at a loss what Rout to pursue. I had no alternative, but either to go by the River Thames or to strike off from Bream Head to a River called Kottamatta which falls into the Harbour of Kiperro – I had seen the mouth of this River when I visited Kiperro before – In order to gain correct information relative to the practicability of making our way to the Kiperro by the River Kotamatta. I crossed the Harbour of Wangaree to consult with a number of natives who were carrying Fish on the opposite Beach – They informed me I could not get down the Kotamatta, as there were no Canoes – The whole of the Inhabitants had fled in consequence of the present War – We had no Choice, but to proceed to the Thames and immediately directed our course to Bream Head – The Inhabitants at Wangaree are very numerous at present – The Harbour abounds [f] with the finest Fish of various kinds which were hung up in all directions upon the Shores – Some the natives appeared to be drying for future use – They were all in a state of alarm on account of the fighting parties who were out ranging the Country in different directions – The principal People here were

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very urgent for some Europeans to reside amongst them. I hope in time their wishes will be gratified and that the Gospel of God our Saviour will relieve them from their present ~~state~~ of Bondage to Sin & Satan— and lessen their mutual Jealousies and Contests— After quitting the Harbour of Wangaree, we found the wind against us, and it was not till evening we reached Bream Head— we turned round the South Head, into a small Harbour into which a River runs from the Interior— The Harbour is well sheltered but only fit for small vessels drawing nine or ten feet water, as the Entrance is narrow and difficult and a bar across its mouth— This River runs very near the Kattamattua, which affords any easy communication with Kipperro. The Natives at the Bay of Islands when they made war upon the Inhabitants of Kiperro [went] with their Canoes across the narrow neck of Land that separates the Komatta from this River— when the Country is better known it is more than probable that by the means of these two Rivers an easy communication may be opened between the Western and Eastern Shores of New Zealand— We had not time to examine the River into the Interior, as we only [f] [1820] remained one night in the Harbour—

[Nov 2] 2nd This Morning we put to sea at an early hour and were favoured with a fair wind along the Coast between Bream Head to Point Rodney— The Shore between these two Points form a long Bay in which there appeared no Shelter, before we reached Point Rodney the Breeze became very strong & the sea rose pretty high we sailed at a great rate and entered the mouth of the Thames about the middle of the day, when we made for one of the Islands in the River not considering it safe to remain at Sea when the wind moderated we landed in a Cove about 2 O'Clock where we dined and in the evening proceeded to the next Island situated on the West side of the River

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on reaching which we went on Shore for the night. I felt a grateful mind to the God of the Seas and the dry land who had conducted us in safety thus far, while on the bosom of the great deep, and before we retired to rest we united in offering up our Evening Sacrifice of Praise & Thanksgiving to Him who holdeth the Waters in the hollow of His Hand— and whose presence fills Heaven & Earth.

3rd This morning the wind was moderate, we left the Island at an early hour, and steered our course for Mayoera a populous Settlement situated on the Main on the West side of the Thames, I had visited this Settlement three times [f] before when I came in the Coromandel— we had to pass several Islands in our course up the River Wyeroa which falls into the Thames— while we were in this River which is several Miles wide, the wind blew fresh, and the Tide running strong made a high Sea— In consequence of which we were very near upsetting our Boat [in] a narrow shallow channel between two Islands where the surf broke with much violence, we were not aware of our danger till it was too late to return, and were therefore compelled to risque the dashing of the Boat to pieces against the Rocks in order to reach the Shore, which we were fortunate enough to do in safety— After we had got clear of the Breakers, and under the shelter of the Land between the two Islands we found there was not sufficient water in the Channel to take the Boat through— Here we met with about fifty Natives, who dragged the Boat thro' the Passage into deep water— we were now about 10 or 12 miles from Mayoera— As the Wind was fair tho' strong we hoisted our Sail, and very soon crossed the Wyeroa and entered the mouth of the River on whose Banks the Settlement is formed— In the Evening we landed to the great Joy of the Inhabitants. Here I found most of my former acquaintances— Enakkee and Totnaee the two

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principal Chiefs were both at Home. I was very happy to find Rupee the Son of Enakke also a youth about 14 Years old, safe at home, when I left the [f] [1820 Nov 3] Thames in August last I was compelled to leave my sea Chest with Inakkee, as I could not take it with me by land, when the Government Schooner Prince Regent arrived at Mayoea afterwards, Inakkee sent his Son Rupee, and one Servant down to the Bay of Islands with my Chest, when the Schooner returned to the Dromedary – Rupee wished to visit Port Jackson – and had embarked with that intent on board the Schooner, when the Schooner sailed from Wangaroa with Dispatches for Governor Macquarie from the commanders of the Coromandell & Dromedary – I embarked along with Rupee intending to Return Home in Her – but when the Prince Regent put into the Bay of Islands from stress of Weather I determined to remain till the Dromedary Returned to Port Jackson, and take my passage in that Ship – Rupee had been so sick while on board the Prince Regent that he also determined to leave her and return to the Thames with the Chief who had the care of him – He procured a small Canoe at the Bay of Islands for the purpose of going down to the Thames – I conceived he would be in great danger [in pencil - Here see & follow on my M.S.S. p 238] if he ventured in her, and requested him to remain at the Bay of Islands till a better opportunity offered for his Return home, but he would not be prevailed upon to stop – I felt much concerned for the Boy, lest any accident should happen to him as [f] he had come on my account – Rupee was greatly rejoiced to see me – informed me what dangers & Hardships he had suffered on his Passage Home that the Canoe was upset and lost at sea in a storm – near the Barrier Islands at the mouth of the Thames – that he had been nearly drowned as well as the Chief Manu who was with him – that with great

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difficulty they swam to the Shore after the Canoe was lost, where they remained five days before they were taken off the Island and had suffered much in consequence of which he had been very Ill— In consequence of Rupee's deliverance of the dangers of the Sea, and his restoration to Health, his Father Enakkee had Tabooed almost every thing around them— and the People had cut themselves in the manner they do when they mourn for the Dead —Enakkee asked me if I should have been concerned had his Son been drowned— I replied I should have been much distressed, and particularly as he had come to the Bay of Islands on my Account— Enakkee replied that I should have had no occasion to have been afraid on account of his Son's Death, as he would not have ~~been~~ blamed me for it in any way— I was much pleased with his observations upon this subject, as he seemed anxious to convince me that whatever might have happened to his Son, would not have altered his regard for me— nor attached any blame to me in [f] [1820 Nov 3] any way whatever— we spent the evening very pleasantly with Enakkee and his people— I have [sic] met with a Awarra [Te Waru] Chief of ~~Mercury Bay~~ Towrangha, already mentioned in my Journal to that Settlement— who made Peace with Temmaranga— He was much pleased with our accidental meeting— and informed {me} that he had set his People to work to make Mats, agreeable to the arrangements I had made with him when at ~~Mercury Bay~~ Towrangha. There were also several Chiefs from other distant Parts. Enakkee cleared one of his Store {houses} for our accommodation in which we slept for the night— The Rev^d M^r Butler was much gratified with these People; and their settlement at large— He had seen nothing so much like civil life as this Settlement where there is a very ~~enlivened~~ extensive cultivation carried on, and where the Inhabitants have such an

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abundance of Provisions, and appear so healthy and happy. Enakkee was very pressing for some Europeans to reside with them— Should any Missionaries hereafter be sent out I pointed out to them the Ground where I wished their Houses to be built School &c to [which] he readily agreed — I need not notice the Soil and other local advantages of this Settlement, in this Place, as I have mentioned it in a former Journal. After singing an Hymn and offering our united Addresses to the Father of Mercies we retired to rest. [f] [1820 Nov 4]

Nov 4th We left Mogoëa early this morning in order to visit the Coromandel which lay on the East side of the Thames in a very safe Harbour more than 40 Miles distant— Enakkee & Rupee accompanied us, after we had entered the Wyeroa the Wind blew very strong with an high Sea which compelled us to run to the nearest Island [Brown's Island - Motukorako] for Shelter & Safety, here we lay wind-bound all the Day. On this Island there is some very rich Land, part of it in Cultivation— A few Natives reside upon it for the purpose of raising Potatoes, for which the Soil appears well adapted. The whole Island has the appearance of a Volcanic Eruption. In the middle of it the Land is high I went to its summit where I found the Mouth of a Volcano in the shape of an Egg when cut in two, the Mouth may be about a quarter of a mile in circumference, and I estimated its ~~bottom~~ depth at 300 feet as I went to the very bottom— The level Land at the foot of the Hill is very rich— It is all covered with porous stones which apparently have been burnt— On this Island we remained all the night waiting for the Weather to moderate. —

[Nov] 5th This morning the weather appeared more settled— we left the Island early and proceeded down the River [f] [1820 Nov 5] towards the Thames, which we entered

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about five O'Clock in the Evening— the Thames was about 12 Miles across where we had to cross it in order to reach the Coromandel— We had a moderate Breeze and fair— The Thames was smoother than I had ever found it before when I crossed it. In general there is a very great swell and very often a very rough Sea— we got over the River very well, and arrived on Board the Coromandel about 8 O'Clock in the evening— where I found Capt. Downie well and his Ship's Company, I was happy to learn that there had been no differences between the Europeans and Natives and that Capt. Downie had the prospect of accomplishing the object of his Voyage— Capt Downie and his Officers treated us very kindly, we remained with them two nights & one day [Nov 5&6] — when we took our departure early in the morning of the 7th [Nov 7] as the Weather was very favourable for our returning across the Thames— About 8 O'Clock we arrived on the west side of the Thames where we went on shore to breakfast— After breakfast we proceeded up the Wyeroa, but the Wind blew so strong against us with an high Sea that we were compelled to bear away for the first Island [Waiheke] we could reach, and landed upon one of the largest in the River where we took up our [f] Lodgings for the night on the Beach— This island appeared to be as large as the Isle of Wight and contained much good Land, would answer well for Cattle or Goats, as there is plenty of Grass & Water— Hogs also might be reared upon it to much advantage— Hogs in N. Zealand get very fat on the Fern Root alone— They require no grass to feed them, and their meat is of the best quality—

[Nov] 8th This morning the Weather was stormy— we were wind bound all the day— the sea ran high in the Wyeroa so that we could not venture from our Shelter— tho' very anxious to proceed on our Rout— the Cove we were in would be a fine Harbour

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for Ships as there appeared a sufficient depth of Water— Wood & & Water easily procured for Vessels in the Cove— [Manganui]

[Nov] 9th This Morning the Weather moderated and about 4 OClock we left the Island for Magoea where we arrived about 12 the middle of the day— It was our intention to leave the Boat here till our Return from Kiperro, and to proceed up the Wyteematta in a Canoe— I met several Chiefs from Kiperro amongst whom was Moodeepanga one Chief from Tippoorari a Settlement about 20 miles from ~~Mercury Bay~~ Towrangha above the Head of the River Thames— I had dined with this Chief when I was in that part of the Country— His Hippah is situated about [f] [1820 Nov 9] 150 Miles from Mayoea when I was at Mayoea before I went to the Top of a very high conical Hill near the Settlement. From its summit may be seen both the Western & Eastern Shores of New Zealand. I also observed several Rivers & large sheets of Water— One River which ran into the Western Ocean seemed to join the Wytematta and the Moyea Rivers as I could not observe any Land that separated them— On enquiry I learnt from the Natives that one River [Waiuku] which I saw run towards the Wyekoto and the other was called Manukou which fell into the Sea on the west side— wishing to ascertain w[h]ether the River Manukou did unite with either the Mayoea River or the Wyteematta I determined to proceed immediately to Manukou to satisfy myself on this Head— Having hauled up the Boat and lodged such Articles with the Chief as we should not want till our Return from Kiperro, we engaged some of the Natives as Guides and to carry our Baggage to Manukou and proceeded immediately on our Journey— Our way laid for four or five miles through ~~Sand~~ [a Wood [sote of present Eprom]]— Afterwards we passed thro' very stony ground, the Stones were very

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porous and the whole surface of the Land was broken into irregular [f] Hills by some Volcanic Eruptions— we reached Manakou in the Evening— The estimated distance across the neck of Land we travelled over between Mayoea and Manukou was about 3 Leagues— when we arrived at the Settlement we found an extensive Harbour, and saw the Heads ~~about~~ at the distance of about 5 leagues— At Manukou three Brother Chiefs reside named Kowhow, Koroeearua, Tettawaugh they carry on an extensive cultivation of Potatoes and possess large Tracts of Land on the Wyeteematta, Wyekotta and Kiperro. Kowhow I was acquainted with, as he had accompanied me from Moyea to Kiperro when I visited that district the first time. Kowhow was very attentive to me at that Time, furnished me with a Canoe & Servants, and attended the whole time till I returned again to the River Thames and joined the Coromandel. I made him a few presents of Edge Tools which he highly valued, and promised in return he would send me Mats to the Bay of Islands as soon as he could procure any— I did not consider him indebted to me, but rather I was indebted to him, and therefore had no Reason to place any Confidence in his promise— When we first arrived Kowhow was at his Farm two or three miles distant— A messenger was sent to him immediately— on his [f] [1820 Nov 9] Arrival he expressed his Satisfaction at our visit— told me he had got some Mats ready for me and produced a Basket neatly tied up containing some Mats with which he presented me in Payment for the Articles I had before given him— This was much more than I expected— I told him we wanted an Hog or two— these he also supplied us— I informed him that the object of our Visit was to examine the Harbour of Manukou, and that we wished to go down to the Heads in order to see if there was an entrance for Ships— He told me he would furnish a Canoe in the Morning for the

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purposes I wished – I then asked him to let us have a large empty Building about 80 feet long by 16 which was near the Beach for the accommodation of ourselves and People who had attended us from Mayoera which he readily granted, and in this we took up our Lodgings for the Night –

[Nov 10] 10th As soon as the Tide answered we prepared to visit the Heads of the Manukow River – This River has two main Branches one [Otahuhu] runs up towards Mayoera, and is separated from it by a very narrow Neck of Land, over which the Natives take [f] their Canoes from one River to another. The other branch [Waiuku] runs to the Southward towards Wyekotta and forms a very large Sheet of Water beyond which the Eye can reach – This Branch nearly joins the Wyekotta River, and is only separated by a narrow neck over which the natives took their Canoes and pass from on[e] Settlement to another. The Manukou also about 10 or 12 miles from the Heads nearly joins the Wyeteematta River [at Te Whau.] – Though the communication between the Western and Eastern Seas ~~sides~~ is not entirely complete yet it is very nearly so, both into the Mayoera and Wyeteematta Rivers – In the Manukou there are very extensive Shoals & Sand Banks but there appeared to be a Channel of deep water, but which we were unable to examine in the Canoe from the Strength of the Tide occasioned too a great a sea to venture into with safety – The entrance into the Harbour is also narrow and it is probable a Bar may [be] found on the outside – but tho' [this] we could not ascertain as it would not be safe to go to Sea in a small Canoe where the Swell is so great within the Heads we had ten fathoms Water – There is abundant of fine Timber in the Neighbourhood of this River should it hereafter be found a safe Harbour [f] [1820 Nov 10] for Ships – After making all the

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observations our means enabled us we returned to the Settlement where we arrived about midnight and retired to rest—

[Nov] 11th Early this Morning we settled with the Natives of Mayoea, and they returned Home and prepared for prosecuting our Journey to Kiperro— [they] agreed to accompany us and to furnish us with Servants to carry our Baggage— As soon as we were ready we took our departure from Manukou. A few Missionaries are much wanted at this Settlement— The Land is good about it and a very considerable population— After leaving Manukou we walked over Land to the Banks of the Wyeteematta a distance of about 8 or 10 miles— [close to Ponsonby] Our Road lay over the summit of a very high round Hill called Wyedakka [Wai-o-raka, Mount Albert] from the Summit of which there is the most extensive prospect— The Western & Eastern [shores] are in view several Rivers, Forests & mountains are also to be seen— with Point Rodney and cape Colvill, at the entrance of the Thames— on descending the Hill Kowhow called us on one side to see a deep Cavern which had the appearance of the mouth of a Volcano— He told [f] us the cavern was very deep— the whole Hill appeared to be a volcanic ~~eruption~~ Production and the stones around the bottom had a ~~singular~~ similar appearance— On our arrival on the banks of the Wyeteematta Kowhow had provided a Canoe to take us up the River where we were to land in order to cross the Country to Kiperro— The distance we had to go by water was from 16 to 20 miles. In the afternoon the Tide was against [us] by which we were compelled to go on shore for the night—

[Nov 12] 12th This morning we embarked in our Canoe and proceeded up the River with the Tide— the Canoe was very leaky and required two men to bail out the water

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to keep her from sinking— About 11 O'Clock we landed and walked about six miles when we sat down upon the Banks of a fresh Water stream [Kumeu] where we dined— This Stream is the head of one of the branches of Kiperro after dinner we pursued our Journey and in the evening arrived in a small Wood about 3 miles from the Sea— The Inhabitants of this Wood appeared much astonished at us— They would not have seen any white People before— The Chiefs had fled to this Sequestered spot from the present war— They were related to Kowhow. On our arrival the Chief said [f] [1820 Nov 12] he had seen us in a Dream when he was in a sleep in the night— We remained in the Wood all night— They had not a single Hut built but lay down in the Brush and Fern— They had plenty of Fish and Sweet Potatoes and we observed some Hogs also amongst them. After we had taken some Refreshment and prayed to God for his Goodness and returned thanks to him for the many Favours enjoyed we retired to rest— When I looked upon the surrounding Scene, viewed the Inhabitants of the Woods and the neighbouring Seas, considered myself at the very ends of the Earth, and that the Voice of Joy and gladness of Praise and thanksgiving had never before been heard since the Foundations of the World in these glowing [sic] Regions of darkness, and human misery, I could not but anticipate the Time was at Hand for the fulfilment of that precious Promise "all the Ends of [the] World shall remember and be turned unto the Lord— I after thought of the Words which the Lord spake unto Elijah, when he was on Mount Horeb— The Lord came unto him, and said unto him, what doest thou here Elijah—" a similar question I often put to myself when I viewed the distant Land from whence I came the way in which Divine Providence had conducted me, I have been wont to ask what was my [f] Business in this and in the other

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extraordinary Situation[s] I have been called to visit— K[n]own unto God are all his Work from the beginning, and he carries on his Plans according to the counsel of his own Will— The Mysteries of His Providence are great and past Mans finding out— as well as the Mysteries of His Grace— In the morning of the Resurrection of the Just when the Sea and the Earth shall give up their dead perhaps the deep Volume of the Divine ~~Providence~~ Counsels may be laid open to our View or our Capacities enlarged to comprehend them.

[Nov 18] 18th As soon as we breakfasted this morning we proceeded to the Sea side about four Miles distant— from the Banks of the Wyeteematta where we landed to the sea is almost twenty miles— the Sea coast here is as straight as a line as far as the Eye can reach and the Beach [Rangatira beach] as level as the Sea in a Calm— where the Sea beats heavy upon the Land when the Tide is in, it is very firm & smooth to walk upon and very pleasant travelling when the Tide is out. The Coast is entirely high drift sand Hills, generally three or four hundred feet high or more— These Sand Hills in many places are several miles broad— under the sand there are beds of dead Timber of Immense size, as black as Coal from four to 16 feet thick. [f] [1820 Nov 13] These Beds have very much the appearance of Coal Beds— but upon close examination I found them to be composed of large Bodies of Timber— How they came into their present Situation, three or four hundred feet between [sic] the Surface of the Hills I cannot ascertain— I can only state the fact, but shall leave others to account for it— The appearance of this Timber extends for more than 20 Miles along the Beach — and some Roots of Trees are to be seen of immense Bulk when the Tide is down, level with the sand upon the Beach as black as Coal, as if they had been all burnt off close to the

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Ground, some of them are more than thirty feet in diameter,— It is probable that originally two or more Trees sprang from one Root, but the Roots appear now as if they had had only one Tree to support— Our days Journey lay along the Beach— we walked very hard till towards evening when we turned into the Land behind the Sand Hills— and took up our Residence for the night near a fresh water Pond— we had seen no Persons on our way, nor any Huts or signs of Inhabitants— our Guides told us we were not far from the Settlement of a Chief named Teeternana [Te Tinana]. Kowhow sent a Messenger to this Chief to inform [f] him of our arrival— In about two hours we were Visited by four young Men from the Settlement who remained with us during the Night.

[Nov 14] 14th We rose early this Morning, and prepared to visit Teetennana as our Road to the Kiperro laid in the direction of his Hippah, we arrived about 8 O'Clock, and were welcomed by this old Chief— Teetenana is the largest Man I had seen in any part of N. Zealand— appeared to be about 70 Years old, but in full health— He had four Sons very Stout men— His Hippah was full of people we counted 40 Persons in one place beating Fern Root for Breakfast— The name of this Settlement is Koopooa [Kopua] — We informed the Chief and his Tribe what our object was in visiting Kiperro— we wanted to examine the River, the Harbour, and the Entrance into the Harbour in order to ascertain w[h]ether Ships might safely come to Kiperro or not— The Chief was very anxious for some Europeans to live amongst them— He said it gave them Peace and Security— we requested him to furnish us with a Canoe to go down the River he said he would provide us with one, if we would only stay with him one Day to this we consented. I told him it was my Intention to return by Land [f]

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[1820, Nov 14] by way of Hokianger [Hokianga] and requested he would furnish me with three Servants to carry Mr Shepherd's Baggage and my own. He replied he was much afraid to do that, lest we should meet any Party of the Enemy, for in that case his People would be cut off, and he had been informed that one Party was coming along the Sea Coast, and another down the Wyeroa – After much conversation, he consented that three Servants should accompany us with his Son and Nephew. I was very glad when this arrangement was made for I was now persuaded I could make my way over Land to Wangaroa – He now furnished us with a couple of Hogs one we intended to take with us, and the other to remain till Mr Butler returned, as he intended to go back again by Sea – We spent the day pleasantly with this Venerable Chief and his Friends, in the evening he said, he wished us to sleep near him that he might see us during the night – when the day closed we performed our usual devotions and retired to Rest.

[Nov] 15th This morning we prepared at an early hour to proceed down the River – The Chief's Son Poro took an affectionate leave of his Friends – many Tears were shed the old Chief wept much he was afraid his Son would be killed by the Enemy – [f] He instructed him to behave well, some of the Women cut themselves very much to shew their Affection for Poro, and the old Chief continued to pray and weep while we remained in sight. After leaving the Settlement which stands on a small Creek, we soon entered the Main River, and arrived about the middle of the day at Takowhow [Te Kawau] a Village about four miles from the Harbour mouth – A Chief named Matouee lives here, whose daughter Poro was married to _____. I had visited Matouee when at Kiperro before and had promised him I would come or send Mr Puckey in about three Moons to examine the Harbour – Matouee was very glad to see us. Poro informed his

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Wife where he was going— She immediately said she would accompany him, and another Chief offered his Services. I now felt confident that we should be able to return by Land which I was very anxious to do. It was our intention to have examined the Entrance into the Harbour this day but the Wind was too strong, and the Sea too high that no Native would venture upon the Water in a Canoe. We were therefore obliged to remain in the Village— I observed upon the Beach one large War Canoe 75 Feet long [f] [1820 Nov 15] and on enquiring where it came from was informed that it formerly belonged to Shunghee, That Shunghee had made war upon them some Years back and in order to carry it on more effectually he had taken his Canoes up this River near Bream Head and conveyed them from the Head of that River over a neck of Land into the Wyeroa, that in the Engagement with Shunghee at that time, they took from him 13 War Canoes, killed three Hundred of his Men amongst whom were many of his Officers, and wounded Shunghee, and compelled him to save his Life by Flight and that the two principal Chiefs Kou Kou [Koikoi] and Ariva who are now at war with them both lost their Fathers in the Engagement with Shunghee and one of them also lost his Brothers, besides many Friends— They added that they were now in much alarm—, as Shunghee's Tribe were well armed with Muskets and Powder while they had none to defend themselves against their Enemies— Motoree requested I would prevail upon my God to kill Kou Kou the Chief they are most afraid of—

[Nov 16] 16th After breakfast we prepared to examine the Harbour, and went down towards the Heads. [f] The Weather was fine, and the water smooth when we set off— but before we reached the Heads it began to blow fresh and the Tide running out we were afraid of being driven out to Sea, and therefore returned— The Entrance

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appeared to be about two Miles wide and there are three Channels where we observed no Breakers, and in which the Natives informed [us] was plenty of deep water – The Sand Banks extend a considerable distance out at Sea. We went upon the highest Hills in order to examine more correctly the outside of the Harbour – Mr W^m Puckey was of opinion that a Ship might come in with safety, but this can never be fully ascertained till the Entrance can be properly surveyed – Mr Puckey observed the latitude and made the Entrance in 36 and a half. There are Three Large Rivers whose Waters meet in this Harbour – The Kiperro which takes its Rise towards the Wyeteematta, The Kotamattua, [Otamatea] from ~~the River~~ from near Bream Head – and the Wyeroa which runs pararel [sic] with the Sea Coast for a long way, and then turns into the Interior of the Country. In the Harbour there are some extensive Sand Banks formed I apprehend by the Tide and the Junction of the Rivers – But there can be little [f] [1820 Nov 16] doubt but there is plenty of water for any Ship in all the Rivers – After entering the Mouth of the Kotamattau the Natives informed me there was a fine Harbour [Okaro] on the left Hand which runs behind a neck of Land completely shut in from the Sea. But this I had not time to examine – Three Canoes came over this Morning from the opposite Shore, and informed Matoru that the Enemy was on the Wyeroa, which greatly alarmed them. – Poro now informed me he was afraid to go lest he and his People should fall into their Hands. This Information was very unpleasant to me as I had determined to go by land if possible – After much conversation on the subject it was once more finally arranged for the Natives to accompany me and [they] now set to work in order to prepare a New Canoe for taking us across the Kiperro and up the Wyeroa to the place where they are wont to cross the

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Land to the sea side— It was determined that we should all set off the following morning— The Rev^d Mr Butler for the River Thames with his Party, and Mr Shepherd and me by land— We therefore made every necessary preparation before we retired to rest.— [f]

17th As soon as the day appeared we rose in order to take our Departure. Mr Butler soon embarked and proceeded up the Kiperro with a strong Tide, our Canoe was not completed. About nine O'Clock she was ready to launch, and we got her into the Water, and soon afterwards embarked, but were compelled to put in again from the high Sea and strong wind— we stopt a few hours till the Weather moderated— and then proceeded down the River towards the mouth of the Harbour— Here we met Tettoko the head Chief of the Wyeroa with three Canoes in which there was about 20 fine Hogs. He had landed a number of his People on the south side of the Kiperro to prevent them falling into the hands of the Enemy— He pressed me to except a couple of Hogs, but I was afraid as the Sea was high they would endanger the Canoe in crossing the River— He selected one very large Hog and put it into the Canoe— These People told us we should not be able to cross the River from the roughness of the Sea. Tettoko said we should be able we therefore took our leave and proceeded on our Voyage, and in about two Hours we got safely [f] [1820 Nov 17] over and under the shelter of the land in the Wyeroa— Tetoko is considered the greatest Warrior in the West side of New Zealand — he had the principal command when Shunghee was defeated with the loss of so many of his Tribe— Ariva [Rewa] who commands now in Shunghee's absence told me he would not [rest] till he had got the Head of Tettoko observing at the same time that his Heart swelled very big when he thought of his

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Father and two Brothers who were killed in that engagement, and he felt great pain and could not rest till he had killed Tettoko [at the battle of Moremoneui (one of Hongi's reasons for going to Eng^d for muskets.)] At the Time I left Kiddee Kiddee for Kiperro Areva was there preparing for an expedition against these People, and intended to set off in a few days – we now heard he was upon the upper part of the River Wyeroa – After we had crossed the mouth of the Harbour, we proceeded up the River till near dark, when we landed and remained all night on the Beach. –

18th About five O'Clock this morning we proceeded up the River with the Tide, and [f] 18th arrived about nine at the Place where the Road turns off to the Sea Shore, we rested, as it was the Sabbath and remained all the day at the landing place the Inhabitants on both sides the River appeared to have fled, for we did not see an Individual as we went up the River, nor a single Canoe –

19th We rose early this morning and killed the Hog Tettoko had given me before we sett off on our Journey – after our Hog was dressed I gave a quarter of it to the ~~Canoe~~ Men belonging to the Canoe – and paid them for their trouble in bringing us up the River – sent a present to the Chief Matouee – They [sic] Presents they received for themselves and Chief made them very happy. We now packed up our Baggage and Provisions and sett off for the Sea shore which we reached in about two hours – The Road is pretty good and the distance about 6 Miles. The Morning was very fine when we reached the sea side and the Water smooth. As soon as we came down to the Beach we saw an Hill called Monganuee which lies about half way between Shokeehanga and Kiperro – and is [f] [1820 Nov 19] very high and extends further out to Sea than any other part of the Coast and may be seen at sea at the distance of 30 Leagues or more.

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When I last saw it It appeared to be about 8 or 10 Leagues off at the most and I thought we should reach it that day or very nearly as the Land is very level, hard, and good to walk upon. [Ripiro beach] We pressed forwards as fast as we could but when evening came we appeared to have made little progress, it still seemed at a distance of 7 leagues— Been [sic] very weary having only slept a short time to dress provisions— we rested on the beach all night.

20th As soon as the Morning light appeared we began our March— the weather was very fine and our walk pleasant along the Shore— The Battle between Shunghee's Tribe and the People of Kiperro was fought upon the Beach we walked over today— The Chief Poro said he would not mention the spot where so many Men were killed if I were afraid of the Ghosts of those who were slain. I replied that I was not afraid. When we came to the place he shew'd us [f] the particular Spots where the great Men fell in Battle and mentioned the particular Deeds of Valour that Tettoko had performed that day after receiving several wounds [himself] and observed that the present War was begun in order to obtain satisfaction for the Chiefs who were slain in the above Action— Passing the memorable Spot we continued our March untill evening and reached Monganuee within about half [a] mile when we took up our Rest for the Night— The Coast for the last two days was quite straight and the sand Hills very high and similar. When the Wind blows hard from the southward and westward there must be a very heavy Surff for 40 Miles along the Beach between Kiperro and Monganuee there is not a single Cove or Inlet during the above distance, the Shores are all sand with the exception of the Timber I have mentioned at the foot of the Sand Hills lying in Beds like Coal, and the Breakers extend a considerable distance in the Sea.

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21st This Morning we began to ascend Manganuee the Base of this Hill is solid Rock; the middle appears to be Iron Stone. In some places the Rock [f] [1820 Nov 21] is perpendicular next the Sea, and from its height [right] makes every nerve tremble to look down. The native path is here and there near the edge. I was not able to walk in some parts but crept along on my hands and knees, we got over in about four hours, but with great fatigue— This Hill may be known at sea by a high Point that stands out at the Top like a Horn and over hangs the sea. Its latitude I think will be found to be nearly 36⁰— But it is not possible to mistake it— It is covered with small Trees, and on that account differs with the other Hills upon the Coast which are composed of white Sand— Having crossed Manganuee we sat down to Breakfast and then pursued our Journey, in passing along, our party were much alarmed for fear of falling in with any of the Enemy— On one occasion they observed two Men upon a distant Hill which agitated their minds very much; the Chief urged us to press forward as fast as possible which we did— A few miles further they saw some Men upon the Beach and immediately [f] squatted down under the Bushes and begged us to do the same, till they reconitred the Party. They [sic] Chief threw off his Mats took his Maree or stone and his Patoo Patoo, put his [sic] on his War Mat and girded his Loins very tight with a Cord, they then all crept along the ground thro' the Fern & Bushes in order to get a nearer view of them— Poro told me if they were Enemies he and his Party must run off into the Bush and leave us to do the best we could— I requested him to run no risk on our account for I was not afraid and we could take care of ourselves, after lying for some time till they were not able to satisfy themselves whom or what they were, and therefore determined to take a circuit behind the Hills where we could not be

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discerned by them, and come into the public path beyond them on the side next Shokee Hanga where they thought they could examine them with less risk of being seen— after we had done this and reached the [Public] Road. They reconoitered them again and found that there were no Enemies they then went up to them to learn the News and was informed that A Riva [Rewa] [f] [1820 Nov 21] and Koe Koe [Koi Koi] were on the Wyeroa with three Hundred Men— Their minds were now once more at [ease], and we pushed on as fast as we could and in the evening got about five miles of the Heads of Shokee Hanga where we took up our nights Lodgings with a Chief belonging [to] Terranakka who had gone to pay a visit to Mowenna [Mowhenga]. This Chief was very much Tatoed and had a very thick head of Hair not curly but long— Terranakka is a Settlement [In pencil - See my manu=script p.255] on the west side of the Islands a long distance from Shokee Hanga—

[Nov] 22nd We rose early this morning for Shokee Hanga where we shortly arrived, when I last visited Shokee Hanga, the Head Chiefs Son, his Brother Son and some other Men of consequence were gone to the Southward upon a war expedition along with another Chief named Patuonee [Patuone] who was the head of the expedition. He had now returned and informed me that they had crossed Cooke's Straits and landed on the Middle Island— In this Expedition Mowenna and his Brother had both their Sons killed— On my Arrival I was first conducted to two of the Chief Women who were in deep distress— One was Mowenna's daughter [f] who[se husband] had been killed and eat in Terunakkee in an Engagement with the People of that Settlement, and the other was her late Husband's Sister— They were under a Shed alone together making loud lamentations, and weeping bitterly. One had a mourning Cap on made of

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red bunting fringed round the edges with white dogs Hair about three Inches long which hung over her Face and concealed it in a great measure from view – The Cap was also bound round with a Ribbon made of India print, Her Sister in Law was dressed in a similar manner only her Cap was made of Otaheitan Cloth they appeared objects of the greatest distress, and recalled to my recollection St Paul's observation They sorrowed as Men without Hope – They made signs for me to sit down by them which I did, as soon as they were able to speak, they told me the melancholy cause of their grief – The daughter of Mowenna said she would die with sorrow – He had two or three children by her and one fine Girl about 14 Years of age who was greatly affected apparently with several Ulcers in her Joints – I had no doubt but this Disease had been communicated to her [f] [1820 Nov 22] by some Europeans since the vessels had been at N. Zealand – her distressed Mother looked upon [her] daughter shewed me the state she was in, and asked if my God had not thus afflicted her daughter for she could not account for her miserable state – On this occasion I felt much pain in beholding the sad effects of sin, and that man born in a Christian Country in stead of mitigating should increase the miseries of the poor ignorant Heathens, I am fully convinced if the Gospel is introduced into New Zealand which is the only remedy for the Evils that Sin hath introduced amongst Men into the world – The prevailing vices of the civilized world will find their way at the same time, and greatly add to the Calamities which the Heathens labour under – This is a painful Reflection what an awful Scene will be opened when God shall bring to light the hidden things of darkness, and render to every Man according to his works, yet that day will surely come – The scene before me called forth many reflections. On enquiry after Mowenna

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I was informed he would be with me in a short time. When he arrived he was much gratified with my visit to him again his [f] His two Brothers soon came also full dressed— They seemed also much ~~distressed~~ interested in the War commenced against Kiperro— Gave the People who had come with me all the information they could. I met with [a] young Chief a relative of Shunghee's who had lately married Mowenna's daughter, and told me it would not be safe for the people who had come with me to proceed to Kiddee Kiddee, as they might fall in with some of the Party who were engaged in the War, and be cut off— They also informed me that they were afraid to venture to Kiddee Kiddee, but they would go to Wangaroa where they would be safe, If I would go with them and take them with me in the Dromedary when she went round to the Bay of Islands, as by that means they would return on the east side Home and escape the Enemy— I felt myself bound to protect them and therefore relieved their minds by promising them I would accompany them to Wangaroa and take them with me in the Dromedary— While we were set conversing on this subject a Person on lookout at the Top of the Hippah called [f] [1820 Nov 22] out there was a large strange Canoe full of People. Mowenna had his Shell hung upon his Arm which he immediately sounded when his People flew to Arms in all directions and those who came with me girded up their Loins and prepared for War or flight as circumstances might dictate. All remained in this agitation for some time till the Canoe approached near enough to ascertain who were in it and from whence it came, when they landed they were found to be Friends who had come two days Journey to mourn with and comfort those who had lost their Friends in the late expedition to the Southward— The women now put on their mourning dress sat down on the Place where I was

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conducted to them on my Arrival, their friends who had come to visit them, assembled round and began their lamentation and tears— They all cried aloud, the greatest part of the afternoon, and seemed to be equally distressed with the real Mourners— This Circumstance brought to mind the Death of Lazarus, and the mourning of Mary and Martha, with the Jews who came from Jerusalem to comfort them concerning their Brother— the Custom seems to be very similar.— After this Bustle was a little over I informed Mowenna I wanted a Canoe to take me [f] and the People with me up the River about 40 Miles— He told me I should have one in the morning. I spent the remaining Evening very pleasantly with these kind and affectionate People, and hung my Hammock in the Hut which he had lent me for our accommodation when I first visited this Settlement and where he and his Brothers remained with me all night.

[Nov 23] 23rd This Morning I prepared very early to take my departure— Mowenna ordered the Canoe to be got ready, and he accompanied us up the River to see me safe landed where I wished in order to make my way to Wangaroa— He called at one of his Farms to get some Potatoes, and fresh Fish for us, and we proceeded up the River, when we had got about 20 miles we landed at Moodey's settlement, to wait for the return of Tide, Moodey was at home— **As** soon as he learned I was in the Canoe, he fired eight musket shots as a salute and invited us on shore— I landed and was received with much affection by Moodey . There were several Chiefs with him whom I had not seen— and some I had met before— one of them a very sensible Man— he told me he had never gone to War since I advised him against it, nor did he ever intend to go again— They pressed me to send some Europeans to [live] at Shokee Hanga— Mowenna was afraid he should die before that day came. [f] [1820 Nov 23] When the

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Tide turned I requested to depart, Moodey [Muri] urged me to stay till the following day, but I told him I was afraid the Ship would leave Wangaroa before I arrived, which would distress me very much— I used many Arguments before they would consent for me to leave them— At length we embarked, and proceeded up the River, and about 12 O'Clock arrived at the Place I wished to land— when I took my final Leave of Mowenna after recompensing him for his Trouble, he returned with the Tide down the River— we were now left in the Forests of New Zealand without a Guide as none of us knew the Way— when we landed we took up our Lodgings for the remaining part of the Night on the Beach—

[Nov 24] 24th When the day returned we went into the Wood to see if we could fall in with the Path which leads to Kiddee Kiddee and soon found it. After walking for some hours in the Wood, and crossing the River several times we met with the Wife of Patuoney [Patuone], whom I had formerly seen upon the Banks of the River— she was much rejoiced to see me, I enquired where her Husband was in order to procure a Guide to Wangaroa she directed us to follow her and would so bring us to him— After walking about an hour we came to a Farm where he was collecting Fern Root in the midst of his People.— [f] He was very much rejoiced to see me, ordered me an Hog which was immediately killed and a quantity of Potatoes— He informed me he had been on the middle Island across Cookes Straites— that on his Way his party were attacked at Terannakkee and some of them killed, amongst whom was Mowenna's Son and two more Chiefs belonging to him— That he had retaliated upon the Enemy killed some and taken many Prisoners amongst whom were a number of Children— and that at length he had made Peace with them, returned their Children, when redeemed by

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Instruments of War made of the Green talc and some mats – He had left Ten of his own Men there who had got married and had brought a number away with him some of whom were [sic] then present – That he and the people of Terranakkee were now completely reconciled, and united in Friendship. He presented me with a Mat, wished me to stop all night with him – but I informed him I had not time – After taking some Refreshment, I requested he would give us a Guide to direct us through the Woods – When he sent his Son – About three O'Clock in the Evening [sic] we came within Ten Miles of Kiddee Kiddee – Mr Shepherd and I now parted, he proceeded to the Missionary [f] [1820 Nov 24] Settlement, and I struck off for Wangeroa, we walked as fast as we were able till dark when we rested – The Natives were now greatly alarmed as we had to cross Shunghee's District, lest they should meet any of Shunghee's People, however we were fortunate enough to see none of them.

[Nov 25] 25th We began our Journey early this morning in hopes of reaching the Dromedary before night. Our Road lay in the thick Woods nearly the whole way, we had to pass through deep Ravines, and over very high Hills, which made the Journey extremely fatiguing. The small River which falls into Wangaroa Harbour runs through the Ravines at the foot of the Hills. We crossed it several times that Day – about two O'Clock we had the happiness to arrive at the village of Wangaroa. Here all my native Companions rested, they were completely tired, only one accompanied me to the Dromedary which we reached in the Evening – I had been absent from the Ship five Weeks and one day, during which Period I travelled by Land and Water about 600 Miles by estimation and in some of the worst Roads that can be [f] conceived. This must naturally be expected, as the Country in this respect is in an aboriginal State – No

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Swamps drained no Bridges over Rivers or Creeks no Rubbish cleared from the Paths— A New Zealander finds no difficulty in crossing the deep Marshes or deep Rivers— through the one he wades, and through the other swims at his Ease.

Parramatta

February 5th 1821

I have the Honor to be

Rev^d Sir

Your most obedient

humble Servant

Samuel Marsden

Rev^d J. Pratt

Secretary to the

C. M. Society