

**Early New Zealand Books Project**  
The University of Auckland Library



A Personal Narrative of Two Visits to New Zealand

William Barrett Marshall

First published by James Nisbet and Co. in 1836

Digitised and made available online by the University of Auckland Libraries and Learning Services.

Epub © 2013 [Early New Zealand Books Collection](#)

ISBN 978-1-927279-18-2

## Contents

1. [\[Front Matter\]](#)
2. [\[Pages 1-49\]](#)
3. [\[Pages 50-99\]](#)
4. [\[Pages 100-145\]](#)
5. [\[Second Visit: Pages 146-199\]](#)
6. [\[Second Visit: Pages 200-249\]](#)
7. [\[Second Visit: Pages 250-301\]](#)
8. [Concluding Remarks](#)
9. [\[Appendices\]](#)
10. [Publication details](#)
11. [Conditions of use](#)

# [TITLE PAGES]

Page i

A PERSONAL NARRATIVE  
OF  
TWO VISITS TO NEW ZEALAND,  
IN HIS MAJESTY'S SHIP ALLIGATOR,  
A.D. 1834.  
  
BY  
WILLIAM BARRETT MARSHALL,  
SURGEON -- ASSISTANT SURGEON, R.N.  
  
LONDON:  
JAMES NISBET AND CO. BERNERS STREET.  
MDCCCXXXVI.

Page ii

THE PROFITS (IF ANY) ARISING FROM THE SALE OF THIS VOLUME, WILL BE HANDED OVER TO THE CHURCH MISSIONARY SOCIETY FOR THE IMMEDIATE EXTENSION OF THEIR MISSION IN NEW ZEALAND TO THE THREE TRIBES AT CAPE EGMONT, WHO WERE SURRENDERERS BY THE MILITARY PROCEEDINGS DETAILED IN THE SECOND PART OF THE NARRATIVE.

SHOULD THE PERUSAL OF THE WORK INTEREST THE FRIENDS OF MISSIONS GENERALLY, IN SENDING A MESSAGE OF PEACE TO A PEOPLE WHO HAVE SUFFERED SO MUCH BY THE DESOLATION OF WAR, THEY ARE INFORMED THAT SUBSCRIPTIONS "FOR THE CAPE EGMONT MISSION" WILL BE RECEIVED AT THE CHURCH MISSION HOUSE, SALISBURY SQUARE, FLEET STREET; BY MESSRS. NISBET AND CO. BERNERS STREET; AND BY THE AUTHOR, 9, BEAUFORT ROW, CHELSEA.

J. Dennett, Printer,  
  
Union Buildings, Leather Lane.

Page iii

A PERSONAL NARRATIVE  
OF  
TWO VISITS TO NEW ZEALAND.

Page iv

THE PROFITS (IF ANY) ARISING FROM THE SALE OF THIS VOLUME, WILL BE HANDED OVER TO THE CHURCH MISSIONARY SOCIETY FOR THE IMMEDIATE EXTENSION OF THEIR MISSION IN NEW ZEALAND TO THE THREE TRIBES AT CAPE EGMONT, WHO WERE SURRENDERERS BY THE MILITARY PROCEEDINGS DETAILED IN THE SECOND PART OF THE NARRATIVE.

SHOULD THE PERUSAL OF THE WORK INTEREST THE FRIENDS OF MISSIONS GENERALLY, IN SENDING A MESSAGE OF PEACE TO A PEOPLE WHO HAVE SUFFERED SO MUCH BY THE DESOLATION OF WAR, THEY ARE INFORMED THAT SUBSCRIPTIONS "FOR THE CAPE EGMONT MISSION" WILL BE RECEIVED AT THE CHURCH MISSION HOUSE, SALISBURY SQUARE, FLEET STREET; BY MESSRS. NISBET AND CO. BERNERS STREET; AND BY THE AUTHOR, 9, BEAUFORT ROW, CHELSEA.

J. Dennett, Printer,  
  
Union Buildings, Leather Lane.

# [DEDICATION]

Page v

TO THE RIGHT HONOURABLE  
  
CHARLES, BARON GLENELG,  
  
OF GLENELG, IN THE COUNTY OF INVERNESS,  
  
HIS MAJESTY'S PRINCIPAL SECRETARY OF STATE FOR THE COLONIES.  
  
My Lord,

I HAVE the honour to submit to your Lordship's notice, A Narrative of Two Visits To New Zealand, in the year 1834, while I was serving as an assistant surgeon on

board His Majesty's Ship Alligator.

The two parts of that narrative will be found to exhibit, in remarkable contrast, the very opposite effects produced, by a Christian mission, upon the minds and morals of the natives; and, upon their welfare and prosperity, by a military expedition.

The consideration of those different effects will awaken in your Lordship the very contrary emotions of delight and of disgust; of delight, as a statesman,

in contemplating the happy progress of an infant society from the savage to the civilized state; from ignorance to knowledge; and from vice to virtue; under the mild and benignant influences of our holy religion, since its introduction into New Zealand: but of disgust, as a philanthropist, at beholding the worst features of the most savage people exhibited by men of our own name and nation, acting under the sanction, and rewarded by the publicly expressed approbation, of a local Government in one of His Majesty's Colonies.

In the good providence of the GOD of our fathers, who putteth down one and setteth up another, your Lordship has attained to honour, and greatness, and power, that, while assisting in the councils of an earthly sovereign, you might be the minister of HIS will, by whom kings reign and ministers decree justice, and who is at once the King of kings and the Lord of lords. Nevertheless, in entreating your Lordship's interference, as a minister of the crown, on behalf of the natives of New Zealand, and the Aborigines of barbarous countries generally, I would not be thought guilty of so gross an act of indecorum as that of presuming to dictate to your Lordship as to the mode of fulfilling the will of God concerning the poor outcasts of our race, who have hitherto experienced neither

justice nor mercy at our hands as a nation, however numerous and plentiful the streams of beneficence which may have flowed through their respective countries, from springs first opened in our own land by private individuals, and still kept open through the instrumentality of companies of men, whom the supineness of the Church and the indifference of the State, have compelled to form themselves into voluntary associations for the temporal and spiritual good of those who must otherwise have perished for lack of knowledge, and have died in ignorance, and sorrow, and shame.

I would fain, however, avail myself of the kindness which permits me to inscribe this unpretending volume to your Lordship, even at the risk of appearing to trespass beyond the limit of a layman's duty, for the purpose of imploring your Lordship's attention to the deplorable impotence of the law to shield the Aborigines who dwell upon our colonial borders from the outrages of British subjects; in order to the enactment of some legal provision for their future defence.

The murders, which, at almost every page, have blotted with blood the history of British Colonies, cry out against us unto the Most High God with a voice that has not always been unanswered, for national calamity to succeed national wickedness.

May He, in whose hands are all hearts, mercifully dispose your Lordship's heart to desire, graciously vouchsafe unto your Lordship the necessary wisdom to devise, and of his much goodness strengthen your Lordship's hand to accomplish the deliverance of hundreds of thousands of our fellow men, at present in the forlorn condition of savages, from the oppressions and cruelties of our fellow countrymen, whom civilisation separated from Christianity hath rendered a hundred thousand times more savage than the most degraded of the aborigines of heathen lands.

The despised New Hollanders – the small living remnant of a murdered race in Van Dieman's Land – the demoralized Indians of North America – and the "irreclaimable savages" so, slanderously, branded by the iron hand of authority, of what, was, ere it had been stolen from the native proprietors of the soil, but of what is no longer Caffre Land, as they. mingle their tears with the blood of their King, in the waters of the Keiskamma, – all, all, with uplifted hands and eyes, and hearts too full to express the universal grief, ask the protection of law at the hand of your Lordship, to interpose in all time to come, between themselves and men every way more despicable, more degraded, more immoral, and more irreclaimably savage than themselves.

Am I transgressing the bounds of even an Englishman's liberty, in following so vast a train into the presence chamber of the King's minister, with my own humble petition to add to their's, that so necessary a boon, so excellent a benefit, may with all practicable speed be conferred upon so large a multitude of miserable men; and that the hand to confer it may be the hand of one who is not unpractised in conferring benefits with a good grace; one already accustomed to do justice, and habituated to love mercy; one whose hereditary name entails upon him an hereditary obligation "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke." In short, that the name of my Lord Glenelg may be identified with a better and more humane policy towards the Aborigines not only of British Colonies, but of all lands to which British influence can possibly extend.

I have the honor to be,

My Lord,

Your Lordship's faithful, humble Servant,

WILLIAM BARRETT MARSHALL.

[Page x is blank]

## [PREFACE]

PREFACE.

IN bearing testimony to the labours and successes of the Church Missionaries in New Zealand, I have done so the more cheerfully, in as much as my testimony, being that of an individual in no wise connected with the Society which sent them there, seemed not so liable to suspicion, as if it had been borne by one of themselves, or by a member of the Church Missionary Society. To the lover of truth, whether in the Church or the world, it will not be the less welcome for being found to contradict in many particulars, the adverse testimonies previously published by other maritime visitors to New Zealand.

That it cannot be considered a work of supererogation, thus to bear witness on their behalf, will be apparent from the fact, that, when in the East Indies, I was assured by one who professed to speak of that which he knew, that one of the Clergymen in the mission was living in open violation of the seventh commandment; and upon my venturing to question the accuracy of the statement, I was threatened for my pains with the usual quietus for plain speaking; – a challenge! We afterwards met on New Zealand ground, where I was enabled

quietly to demonstrate the falsehood of the assertion, and so to force the backbiter into the altered position of one who had spoken, not what he knew, but "what he had been told! The desirableness of an impartial Visitor, relating to the public ear that which he himself has seen, heard, and known of the unobtrusive labours of men occupying so remote a portion of our Lord's vineyard, as a witness to the consciences of men, will be equally apparent upon mention of another fact: – Two vessels were becalmed on the Line, one carrying missionaries to New Zealand, the other having a miserable cargo of male convicts for New South Wales, with the usual officers naval and military, one of whom afterwards boasted of the party to which he belonged having wiled away the ennui of a calm at sea, by drinking among other toasts – damnation to the missionaries! to whom, doubtless, these enlightened gentry ascribed the continuance of the calm which annoyed them.

It has been feared by one of my friends, lest, in two or three places, I may seem to have thrown wide a door for religious controversy, upon subjects incidentally mentioned in the course of the narrative. I can only for my own part, disclaim all intention of doing so; while, in justice to the missionaries and the Society, I must acquit them of all participation in any opinions put forth by me in the body of my present work. For these, I alone am responsible; in some I know they would not agree with me, and in others perhaps but few Christians of the present day would go along with me altogether. But the strangeness of any views I may entertain on matters

either of doctrine or of discipline, will not, I confidently hope, be suffered to impede the progress of Christianity on its way to the natives of Cape Egmont, whither it is desired to send two missionaries from the body of those already labouring in the land, for which purpose the proceeds of this volume, if any, will flow into the Exchequer of the Church Missionary Society, accompanied by any subscriptions the author may be enabled to raise. His desire being that the gospel of the grace of God should be conveyed to those unhappy barbarians, he is but little concerned to know more of the men who are to preach it, than that they have themselves exercised repentance towards God, and faith towards our Lord Jesus Christ; – that they are men whose faith works by love, and who are able as well as willing to give to every one, whether savage or civilized, a reason for the hope that is in them with meekness and fear; – and that they are men whom the love of Christ, shed abroad in their hearts by the Holy Ghost, constrains to entreat others to be in Christ's stead, reconciled to God. Such, he rejoices to esteem many of the Church Missionaries in New Zealand.

In detailing the occurrences consequent upon the Alligator's second and hostile visit, I was conscious of being engaged in a task of delicacy, difficulty, and even danger. For the delicacy of the task I was prepared by a clear perception of my duty, to avoid things private and personal, and to confine myself to matters of notoriety and public importance; my difficulty has consisted chiefly in

being compelled either to censure or be silent, where censure was imperatively called for, and silence would have been criminal; to meet this I have studiously endeavoured to maintain the golden mean, "nothing to extenuate, nor ought set down in malice;" as for any risk to myself, which may result from the conscientious discharge of my own soul from blood-guiltiness, I am not at all careful about the matter; my God, whom I serve, is able to deliver me, and if not, be it known unto all whom it may concern, I fear not what any men, or set of men, whether in authority or out of authority, can do unto me – and while in the performance of what I know to be my duty, neither deprecate the wrath nor covet the favour of any, seeing that they, too, like myself, are, after all, but sinful dust and ashes.

To the truth of the facts, as stated in the following pages, so far as they fell under my own observation, the publicity which I now give to them, pledges me both as an officer and a gentleman, and much more as a Christian. For the correctness of any opinions interwoven with those facts, I do not pledge myself; my readers will be competent to detect any fallacies in my reasoning, and need not yield themselves to my judgment, although they will, in justice and courtesy, rely upon my testimony until it be contradicted. If, unknown to me, inaccuracies have crept into my statements, I shall be happy to correct them, by whomsoever pointed out, in a second edition; and if, unconsciously, I have erred in judgment, thankful shall I

be to any one who will convince me thereof, that I may depart therefrom.

I conclude with an enumeration of the objects I have in view in submitting; this volume to the public. They are,

1st. To bear an open testimony to the divine power of the gospel, and to the success of their labours whose lives are spent to proclaiming it to the New Zealanders, if haply my readers may be persuaded to praise God for His goodness and mercy to the children of men.

2d. To lift up at least one voice against a partial exercise of our power, to punish the inhabitants of barbarous countries, like New Zealand, for outrages upon British subjects, while the law continues incompetent to protect the Aborigines of those countries from the malicious wickedness of our own people.

3d. To put a final stop to military intervention in such cases, and to substitute, in its stead, a humane policy towards those nations upon whom it is too much the custom to look down with contempt, as upon savages.

4th. To obtain from the Government at home, redress for the wrongs inflicted by one of the subordinate Governments abroad, upon the tribes at Cape Egmont. And,

5th. To set in my own case an example of restitution, and, so far as in me lies, to compensate those tribes for the injuries they have sustained, by contributing to the utmost of my ability, to extend to them the blessings of

Christianity, that they may cease from the practice and be saved from the consequences of war.

That the attainment of those objects may not be retarded by the way in which I have executed my labour, is my earnest desire; that it may be facilitated thereby, my fervent prayer.

W. B. M.

### OF TWO VISITS TO NEW ZEALAND

At half-past two, A.M. on the fifth day of March, 1834, the group of islands, called by their first European discoverer, the Three Kings; and constituting, in the traditionary legends of their country, the Tartarus of the New Zealanders; were first observed from his Majesty's ship Alligator, on her way to the Bay of Islands, that vessel having been detached from the squadron in the East Indies, for the purpose of visiting the Australasian colonies, and the Polynesia of the South Seas. On the following Lord's-day, the 9th, she fetched the Bay of Islands, having had to beat up from some distance to the southward of the entrance, which had been, either by mistake or accident,

overlooked and passed. The circumstance affording us a striking view of Motukokuko, or the "Perforated Rock," as the word signifies, described by that accurate observer and able navigator, Captain Cook; it is a high, bold, and in one aspect, tabular rock, the base of which opens in the centre, to form a vast natural arch, the surface being covered with verdure, while the sides present nothing but a face of entire barrenness: a needle rock, a little separated from it, is called Tiki-Tiki, by the natives, every word in whose language, it may be premised at the beginning of this narrative, is figurative, and peculiarly descriptive of the things represented.

After an ineffectual attempt to reach Kororarika Bay, the more common resort of shipping, the Alligator was brought, to an anchor, in a small cove called Ranghi-ua, the appearance of the land forming which, is exceedingly picturesque; lofty promontories rising almost perpendicularly from the sea; and their sides and summits, as these recede from it, feathered over with woods and forests, occupy either side of this cove, and a chain of hills in the back ground sweeping round, and, as it were, defending a pleasant valley, through which a small rivulet glistens as it meanders, combine to please the eye with a picture of quiet loveliness, made more lovely from the relief afforded by it to the general sameness of marine scenery, on which "they that go down to the sea in ships" have most frequently to look.

Several canoes, fancifully carved and decorated,

paddled alongside the frigate, before her anchor could be dropped, and immediately afterwards she was boarded by a number of natives, most of whom were men, the women remaining in their canoes, and exhibiting but too plainly, by the gross indelicacy of their gestures, how low a standard governed their morals: and it is to be feared, as unequivocally declaring how accustomed they are to find in their nautical visitors a race of men who, however different from them in the colour of their skin, and however superior to them in the arts of civilized life, yet testify by equal sensuality and wickedness, a common origin and a common nature, nor one whit less depraved.

The chiefs, Warepoaka and Waikato, were among the first on board, and as well as some other of their companions, shewed us faces highly and even beautifully tattooed; the former of these is the head of his tribe, and his name a barbarous compound of New Zealand and Anglo-New Zealand; Ware signifying poor, and Poaka, pig, being corrupted from our English Word pork. He is the inheritor of poor Duaterra's domains, and exercises sway over the miserable remnant of that interesting native's once populous tribe.

Our visitors were "at home" in our midst, and apparently in good humour with every body, and every thing around them. The majority were appalled in their native costume, and chiefs and slaves mingled indiscriminately together, but "Poor Pig" was habited in an English dress, which added nothing to the effect of his personal appearance,

although it evidently gave him consequence in his own esteem, and in that of his vassal throng. In some of their ears were large and heavy ear-drops, the Manatungua, or remembrancers, given them by their friends, or inherited from their fathers, and highly valued by the possessors. Some of these were a simple drop of Jade, others rudely carved and grotesque figures of men, with the tongue thrust out of the mouth, the New Zealander's least doubtful expression of contempt and scorn; and thrust through the bore in the ear of one or two, an English clay pipe showed that they know how to make the ornamental serve the purpose of the useful likewise. Others had these keepsakes hung round their necks, and, as will be seen hereafter, the presence of such ornaments on the person of any one, declares his freedom from the tapu, and fitness for communion with his kind and kin. The antiquity of such ornaments is very great, and only equalled by their universality among all nations. The first account of them occurs in the Mosaic history of Isaac, Genesis xxiv. at the 22d verse: the narrative proceeds thus: "the man (Abraham's servant,) took a golden ear-ring of half a shekel weight," &c. This was the propitiatory gift of a bridegroom to her whom he would make his bride; but the earliest notice with which I am acquainted, of such things being worn by men, is contained in the book of Judges, ch. viii; "And Gideon arose, - and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks;" in the margin it reads, the ornament like the moon: "then the men of

Israel said unto Gideon, Rule thou over us, both thou and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you: and Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey, (for they had golden ear-rings, because they were Ishmaelites.)" Upon which it may be permitted me to observe, that amongst the manatungas in my possession is one of a crescent shape, and I would submit whether, originally, the effeminate use of jewellery by men for the ornamenting their persons, was not considered a badge of disgrace, pertaining exclusively to the outcasts of the house of Ishmael, and whether the subsequent adoption of them into the dress of all nations, as ornaments to be valued and boasted of, be not a glorying in the shame which is common to all, and characteristic of all who are "without Christ," the ornament of His people, "being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and Atheist in the world," even those who are previously described as "dead in trespasses and sins," and walking therein according to the course of this world, according to the prince of the power of the air, the spirit that now worked in the children of disobedience, having their conversation in the lusts of the flesh, fulfilling the wills of the flesh and of the mind, and by nature the children of wrath. The Ishmaelites were the

children of bondage, and they were furthermore enemies to God. The practice of boring the ears among the Jews was resorted to in cases of voluntary slavery, and in the persons of those who, though entitled to their freedom, refused to be set at liberty, from the love they bore their masters and their masters' service. And truly, if the bored ear, and the large ornament therein, be indicative of slavery to sin and enmity against God, the people of New Zealand furnish it melancholy illustration of the fact; but not more so than the spectacle of Christians with their bodies profusely decorated, in direct disobedience to the divine command, with gold, and silver, and precious stones.

Behind Ranghi-ua a plain English building was visible from the ship, and Warepoaka, who speaks our language a little, pointed it out to me as the residence of Mr. King, the oldest missionary on the island, remarking, at the same time, and of his own accord, "Mitter King very good man - -very long time, here - -teach piccaniny

so high, so high, so high" gradually raising his hand from a level with his knee, to his own height, in order to convey an idea of the statures of the respective pupils of the individual he was eulogizing; "very good man indeed – very good man!" and as he spake, his countenance assumed a deepening cast of gravity. Being asked if he knew Mr. Marsden, he instantly recognized the name, and, as if solicitous to exhibit the extent of his acquaintance with that aged friend of his country, informed us of his

friend's residing at Paramatta, having a good wife and "plenty of piccaninies." The mention of Mr. Marsden's name had touched a chord which responded to the touch with a note of joy; and it was easy to perceive that the memory of New Zealand's best earthly benefactor was carefully preserved in the mind of this chief.

Page 7

While some of the officers were dining, and the quarter-deck was comparatively clear, the natives who had been admitted into the ship began dancing their country's war-dance, but were interrupted in the middle of it. From the regularity of their movements, and the uniformity of their action, in this terrific performance of their's, it is plain that, however irregular their general habits, and however little accustomed to act for any length of time, in concert with one another, they are a people not incapable of being drilled and disciplined into social and orderly behaviour.

The scenery of the Bay of Islands, from Ranghi-ua, is beautiful in the extreme. The wide extent of the Bay – the prolongation of its shores by the numerous indentations formed by many lesser bays – the undulating surface of the surrounding lands – the general wildness of the whole country – the numerous rocks and isles strewn over the ample expanse of waters, and wooing the eye of the spectator to stop and gaze upon their varied forms and tints of loveliness, all contribute to produce a picture of uncommon brightness, a picture however for which the art and labour of man have hardly done any thing; yet one, notwithstanding, which

serves to show what a paradise earth might have been but for the curse of barrenness under which it groans, and helping hope to conceive what this very earth may yet become, when, redeemed from that primeval curse, it shall again yield its increase, and "God, even our own God, shall give us his blessing."

Page 8

March 10. – Acting-Lieutenant Woore and myself landed at Tepuna, the name of the spot on which the missionary settlement is built, and interesting as the first place in New Zealand where the benevolent wish of Captain Cook, breathed on the ear of Christendom nearly half a century before, was granted, the work of an Evangelist commenced, the standard of the cross unfurled, and the glad tidings of great joy first proclaimed to the tribes and families of EAHEINOMAUI, that unto them was born "a Saviour, which is Christ the Lord."

Messrs. King, Wilson, and Henry Williams, were on the beach, attempting to launch a boat for the purpose of visiting the ship, when we landed, but desisted on seeing us approach, and became our guides to the native village, to which they led the way over a steep hill, and through the Pa', or stronghold, occupying its summit. This Pa', from the feebleness of the tribe to which it belongs, whose numbers have very considerably decreased of late years, is in comparative disuse at present, and, consequently, out of repair. It covers the whole top of the hill, and is composed of a series of circles, surrounding one another, and mutually protecting the several inclosures, which they fence in by a

high stockade, the stakes being about twelve feet from the ground. Each of these fences or stockades, requiring to be separately scaled, or the whole to be successively thrown down, before the capitol or inner circle could be gained by an enemy, who at every accessible point would be commanded by the defending party, and exposed to an increasing risk at every advance. On the other hand, however, this mountain fortress is itself commanded by the opposite heights, and must, therefore, with the introduction of artillery, prove nugatory as a place of defence. The descent into the valley which is covered by it, runs for some yards along the margin of a frightful precipice, overhanging the sea at high-water mark, from which when we looked down, being the time of ebb-tide, a sandy beach, spread over with huge fragments of black rock, and repelling the loud roaring breakers from its surface, alone met our view. This path has been purposely narrowed by scarping the land front of the rock, so that a struggle for passage, or mastery here, would, in all likelihood prove fatal to one or both of the conflicting parties. While gazing on the rocks and sands beneath, and almost at so great a depth as to make the head turn giddy at the sight, they were pointed to by one of our companions as the death bed of many a native; who, hurled from the Tarpeian rock where we were standing, by their masters, in the passion of the moment, or by their conquerors in the wrathful pride of victory, and during the first flush of triumph, have been dashed to pieces by the greatness

Page 9

of their fall. One of these cases was of a very affecting character; a little slave boy had provoked the displeasure of his owner, who caused him to be tied up in a basket, and rolled over the cliff; but first one, and then another, splinter of rock, jutting from the hill side, broke his fall, and, as if miraculously, he lighted on the sands but little injured, although, for a time, stunned. Recovering, he managed to eat through the cords that bound him, and freeing himself from the basket, set off at full speed for Tepuna, hoping to gain the missionary compound, where, only, he could expect to be safe; but his escape had not passed unnoticed, and the unrelenting savages against whom he had offended, bent upon his destruction, despatched another lad with a merai in his hand to intercept the fugitive, and murder him before he could reach the place of refuge. He was overtaken in front of the mission house, and felled to the ground, and there butchered. Amid scenes of blood like this, and surrounded by habitations of cruelty like these, the men of God have had to labour, and have laboured and not fainted, through evil report and through good report – looking to the Most High for his blessing, and confiding in him for security.

Page 10

A burial-place of the chiefs, tapu'd and inclosed, was also pointed out to us by our kindly attentive companions. It is placed immediately under the protection of the fort, On one of the highest parts of the hill, and from its situation, reminded us of a similar practice having held among our own ancestors, of which innumerable vestiges are re-

maining at this day, every one of which has its own traditionary tale. Ben na Calleach affords a remarkable instance of the kind; rising above the waters of Coriatachan, in the Isle of Skye, its head is crowned with a cairn, the chieftain's uncarved monument, the origin of which as a place of sepulture is traced to the following incident: – A Lord of the Isles had wedded the daughter of a royal Dane, and she on her death-bed implored her husband to let her bones be deposited on the summit of that mountain, that, as she was not again to set eyes on her native land, the winds which blew from Denmark might, at least, breathe upon her body when dead. Whether the New Zealanders have any such legends attached to the places of their dead, I know not, nor is it an universal practice among them to bury their dead in such places, groves and thickets being in many instances preferred, but all alike sacred against intrusion. The flesh is generally stripped off the bones, and the skeleton alone preserved, this being, placed in a sitting posture, within a hut built exclusively for its reception. From all which the question naturally arises: – whence this care for the mortal remains of the departed? Amid the thick mist of native superstitions, glimmerings of light, though dun, and faint, and transient, are here and there visible; and among other truths, the difference between soul and body seems to have been discerned among the people, before the preachers of the Gospel had instructed them – and the separate existence of the soul after death appears to have been generally acknowledged also – may it be

Page 11

inferred from the preservation of the bodies, or rather bones, of deceased persons, that either they or their fathers retained any thing like the idea of a resurrection of the body; and indulged themselves in the expectation of the departed spirits being restored to their former clay tabernacles, and in them to their personal identity?

Page 12

Having reached the valley, we soon lighted upon Warepoaka and a portion of his tribe, numbering from thirty to forty persons, none of whom seemed to have any occupation but idleness, unless, indeed, the women be excepted, every where the miserable drudges of society, except where the benign influence of Christianity has wrought out their emancipation from the galling yoke of abject servitude to the other sex. They were, for the most part, busied; some washing linen in a small pond, and others attending to the care of the pigs, which apparently constitute all the stock of a native farm. Among the group of women, the chief's wife was pointed out, dressed like her husband in English clothing, and very cleanly and neat in her appearance. In the course of the forenoon, several other females, similarly attired, were seen; and whatever doubt may be admitted as to the improvement or otherwise of the male figure when dressed up in the clothing of Europe, it cannot, I think, be questioned for a single moment, whether a plain English dress for females be not far more becoming to the eye of taste, as well as in the judgment of decency, than that commonly worn by the New Zealand women.

Page 13

Returning to the mission-house, Mr. King led us round the foot of the hill, by a narrow footpath, on either side of which the Toi-Toi, or high grass of the country, grew in great abundance; the use to which this has been often put, proves the truth of the Scripture declaration, that the habitations of men are full of cruelty. Not only is female infanticide a crime of frequent occurrence among the inhabitants of this country, but many times the unhappy mothers endeavour to procure the destruction of their offspring before they are born, and seldom fail to effect their purpose, by drinking freely of a strong decoction made of this grass; but failing in this way, they abandon not their design, and will sit exposed for hours over the hot steam of this tried and deadly poison, during the process of boiling. On surprise being expressed at the occurrence of such offences in a country where chastity is not esteemed a virtue in the unmarried female, and where also the doctrine of Malthus would, be treated with derision, every increase to the population being considered, and rightly, as an addition to the wealth of the nation; it was answered, that these are some of the many evil effects resulting from a state of society in which polygamy is sanctioned. One wife, jealous of another, and irritated, moreover, by the ill-treatment, whether supposed or actual it matters not, of her husband, works herself into a condition of frenzy, and in proof that a woman may forget her sucking child, and refuse mercy to the babe whom she carries in her womb, revenges herself

Page 14

at once upon her husband and his unborn progeny. The murder of the female infant after birth, is however often perpetrated by its own mother under a smarting sense of the indignities and suffering to which every female is exposed, long before she arrives at womanhood, and generally to the latest hour of her life. The whole creation does not furnish an example of a deeper and more abiding affection than the love of the mother for her child; it is not confined to the human race, but stands out as a very pleasing and prominent feature in the natural history of all animals: the birds of the air carry their young under their wings, and hide them in the clefts of the rocks, and among the branches of trees; the beasts of the field, even the lion and the bear, are furious with grief, when deprived of their whelps, and it is a law interwoven with the thread of woman's life, that the human mother shall not come behind the inferior animals in her love for her offspring; nor does she come behind them, but oppression may make the wise man mad, and the fortitude of woman, proof against every thing but man's neglect, may be overcome, until even natural affection cease to animate her, and the love of the mother be absorbed in the misery of the woman. A greater proof of the degraded estate of the female sex in New Zealand cannot exist, than that which their very crimes, as stated above, supply.

Several groups of natives were overtaken by us on the rood, but in only occasional instances were they armed with any weapons of war, and the

Page 15

most common of these was the merai, one of which its owner readily parted with for a pound of tobacco; it was made of the bone of a whale, the common substitute now, for the beautiful green jade of which it used to be manufactured. The numerous tribes and families into which the people of this island are divided and subdivided, have led to territorial divisions, each in itself a petty principality, and every one independent of one another; and from these causes their interests have been conflicting, and strifes have multiplied among them, until every adult male is become a warrior, and many even of the women serve as auxiliaries in the several wars by which their savage society is distracted, and their numerical population thinned. But it is greatly to be hoped, and may safely be believed, that the time is not only at hand, but already begun, when the natives of New Zealand shall study the art of war no more, at least for the purposes of intestine warfare, and, in the direct ratio of their evangelization, they may be expected to become civilized, and in proportion as they shall become civilized the risk of invasion from external foes, and the necessity of preparation for repelling such invasion, will be diminished. The general absence, of even defensive weapons among those natives whom we had seen at this our first visit, encourages the indulgence, and has led to the expression of this hope.

Having returned to the mission settlement, the high and strong stockades by which the premises are inclosed, indicated more expressively than

Page 16

words could have done, the insecurity in which the missionaries must once have lived, as well as the perils and dangers by which the first of their number, of whom Mr. King was one, were, so recently as twenty years since, surrounded and threatened. That a great, a very great change has come over the spirit of the people, is obvious; but the question obtrudes itself, – what present result has been gained by the labour of twenty years spent by Christian missionaries among the tribes at Tepuna? This question I put to Mr. King himself, asking him if there were any, and if any, what number of natives in his immediate neighbourhood of whom he might be able to affirm, that they are Christians indeed. The answer, at first, disappointed me, and, prime facie, is a discouraging one. "I know but one of whose real conversion to God not a doubt can be entertained, although there are several others of whom we have good hope that they have passed from death unto life; but these have not yet been admitted within the pale of the visible church by the rite of baptism, the administration of that sacrament being invariably postponed until the manifestation of some tolerably certain signs of a real and permanent change of heart having taken place in the candidate. In confessing my disappointment at receiving the above intelligence, I confess myself guilty of an error in judgment, and acknowledge, with shame, a deficiency in my personal charity to the souls of men, for the love of Jesus says, "rejoice with me, for I have found my sheep which was

Page 17

lost;" and in the judgment of Jesus it is meet that we should make merry and be glad, "for this our brother was dead and is alive again, and was lost and is found." "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance," and joy ought to be on earth though but one should be turned by the labour of a whole life from the error of his ways to serve the living God. There is joy in the presence of the angels of God over one sinner that repenteth, and oh! how much more ought there to be joy in the church, which is the bride of Christ, when in any land, one, though only one, is found to yield himself unto God, as of those that are alive from the dead, and no longer yielding his members as instruments of unrighteousness unto sin, but as instruments of righteousness unto God. A single individual turned from sin unto holiness, a single soul saved from sin and brought nigh unto God through the blood of his dear Son, is an achievement of the Almighty power, an exhibition of the Divine wisdom, and a manifestation of the Eternal's goodness, which those only will either despise or under-rate, who are ignorant in their own persons of the inestimable value of the soul of man, and who themselves know. not by what a costly and precious ransom it has been delivered from going down to destruction.

In the settlement, and consequently brought under the daily means of grace, there were ten girls, and ten men and boys. Mr. King superintends these, and, on the Sabbath days, visits the villages

Page 18

in the neighbourhood to impart religious instruction to the native inhabitants. His wife and daughter teach the girls.

At the table of Mr. Wilson, I partook, for the first time, of the kumera, or sweet potatoe of this country, a pleasant, enough vegetable, the flavour of which is a mixed

one, resembling that of the common potato and the parsnip. And here it is but just to mention the considerate kindness of the two missionaries, King and Wilson. It had been told them that the sick men on board stood greatly in need of a little vegetable diet, upon which they procured from the natives what they did not possess themselves, namely, six baskets of potatoes at a reasonable price, and added as gifts from their own gardens a quantity of onions, all the pumpkins they had, and a liberal supply of cabbages.

An instance of native barbarity, on the one hand, and on the other, of native ingratitude, was related by Mrs. Wilson. She had in her service a female slave belonging to the neighbouring tribe, whose redemption had only been effected the evening before an attempt was made to decoy her beyond the missionary inclosure, where an assassin lay in wait to kill her. The decoy failing, force was resorted to, and she was dragged to the very gate outside of which immediate death awaited her, when her shrieks alarmed the family, and her master gained the spot in time to save her life, by proving her right to freedom, regained possession of her, and thus ensured her preservation. She continued to live with the missionaries for some time after this; was married

in their house to a fellow servant, and, by her conduct and conversation, encouraged the belief that she was not only redeemed from slavery and death, but also from iniquity; when to the astonishment and grief of her employers, her husband and herself eloped, and returned to live among the natives, taking the precaution, however, to remove to a far-off village, and have not since been heard of. This, as the narrator feelingly remarked, is one of the trials peculiar to the missionary life, among a people like the New Zealanders. Neither is this a tale of other days, but as it were of yesterday, having occurred within the past twelvemonth.

Having returned on board at about two P.M., sail was shortly after made upon the ship, and the wind being fair, she was not long in crossing the bay to Kororarika, a safe and commodious anchorage abreast of a village once very populous, but now almost depopulated from the influx of European visitors, and the ruinous effects of prostitution and ardent spirits upon the health and lives of the natives. Kororarika is about ten miles from Tepuna, and three from Paihia, which it faces. It is agreeably situated at the base of a gradually sloping hill, on the side of which the native huts cluster together in small hives, while here and there a carefully cultivated kitchen garden, and the white front of an English cottage, indicate the residence of European settlers.

Among other persons who took a passage across the bay in the Alligator, was a Mr. Clindon, a settler and ship-owner, who has adopted New Zealand for

his country, and to whom I was entrusted with letters. He gave me a very kind and pressing invitation to his house, and expressed himself as in no small degree pleased at meeting with an officer afloat, avowedly interested in missionary operations and solicitous for the salvation of the heathen. Inquiry being made of Mr. C. as to his knowledge of the missionaries, their conduct and characters, he said, "But for them, Sir, no Europeans could live in the land! My own place has been frequently surrounded and my personal safety threatened by a host of armed natives; at such times I have only had to send a message to 'the settlement' (at Paihia) to procure the attendance of a missionary, who, upon his arrival, would speak to the principal chiefs, and by his mediation never failed to rid me of the invaders, they being ashamed to perpetrate an outrage in the presence of a missionary!" At a subsequent part of our conversation together, he added to the foregoing testimony, the following emphatic declaration. "Let even their greatest enemies say what they may, all such are equally indebted with myself to the general respect felt for the missionaries, for the safety of their lives and properties in times past." Facts like these, witnessed too by a man like this, speak volumes, and supply a text, too intelligible to require any comment. They prove the moral influence of the missionaries beyond all possibility of doubt – they prove the beneficial purposes for which that influence is employed – and they prove too, that, but for the missionaries, no settlers could have fixed themselves in New Zealand,

Commerce with it must have failed, and the trade in its produce have been abandoned.

March 12. – The anchor was weighed again this morning, and the ship removed to an inner harbour, at the confluence of the Waikadi and the Kaua-kaua rivers, it being deemed expedient to bring her broadside to bear upon the Pa of a Chief named Pomare, between whom and an English trader a dispute had arisen, the decision of which was referred by the latter to the British Resident; and the case in that gentleman's opinion being one of lawless rapine and unprovoked aggression on the part of the native, who, in all the wild spiritedness of a savage independence, laughed Mr. Busby to scorn, and set his authority at defiance, the intervention of Captain Lambert was sought, to obtain restitution of a large schooner rigged boat, which Pomare was said to withhold feloniously from its rightful owner. The crew of the Alligator were got under arms accordingly, the ship cleared for action, guns shotted, and the pinnace fitted with a small howitzer, to recover, if necessary, by force, what it was supposed had been procured by injustice. In order, however, if practicable, to avert hostilities, an application by letter, and verbally, was forwarded to the Rev. W. Williams, urging him to seek an interview with the chief, and endeavour to effect an amicable adjustment of the difference. The letter and message were no sooner delivered than complied with, and the Rev. W. Williams and W. Yate set off for The Pa, which, occupies a strong position on the top of a height at the extremity of the peninsula, whose

rocky base is laved by the twin rivers, until they unite to empty their waters into the Bay of Islands, and in that vast basin wed themselves as one river to the waves of the great Pacific Ocean. After the lapse of about half an hour, a salute of two guns, with which he has been enabled to strengthen his abode, announced the setting off of the chief. A little longer, and he strode with the air (if a monarch along the quarter-deck of the frigate, a tall and athletic young man, his eye scarcely deigning a glance at "the pomp and circumstance of war," which met him there. Being invited below, he hesitated, but it was only for a moment; the next saw him descending into the cabin, with the same undaunted air, by which his previous bearing had been marked, and he remained there in close conference for nearly two hours, at the end of which Mr. Busby came on deck, apparently much pleased, and confessedly glad to have discovered that Pomare, who by his manners had prepossessed every one in his favour, was not the aggressor, but the aggrieved. The facts of the case as now ascertained were these, he had sold to an European trader, a quantity of timber for exportation – the trader resold it before paying for it himself, and decamped in the New Zealander's debt, who, finding the timber removed, the original purchaser gone away, and the assignee of the purchase about to quit also, demanded payment of the latter, and being refused, retaliated by seizing on the schooner. An equitable adjustment has been the consequence, Pomare consenting to leave it with the missionaries to fix the amount due to him

for his timber, and promising, on payment of that amount, to give up the boat. The sum proved to be twenty pounds sterling, and the hero of the day took his departure, but not before he had stipulated for a complimentary salute similar to that with which he had greeted the British flag. The successful issue of this affair confirms the testimony of Mr. Clindon to the salutary influence possessed by the missionaries over the minds of the natives, and exhibits somewhat of the mode by which it has been acquired, viz. the due administration of justice between man and man, without respect of persons, in the cases submitted to their arbitration. And the circumstances under which Pomare consented to visit the ship when he did, illustrate very forcibly the strength of his confidence in the ministers of peace, and the greatness of his distrust in the good faith of those whom he was to meet on board: he could only be prevailed on to trust his person in the hands of the King's officers, by W. Williams offering; to make the mission families end property at Paihia, the guarantees of his safety, and placing them at the disposal of his tribe as hostages and security for the good faith he was to experience at our hands.

In the evening, escorted by his wife and several subordinate chiefs, Pomare again visited the ship, and requested permission to shew his followers round the decks,

tendering, at the same time, for the use of the cabin, several baskets of potatoes as a present. During the time the party remained on board they behaved with the utmost propriety and decorum.

And it was pleasing to observe that the Chief's wife was treated by him, she being enceinte, with the most tender preference. One of the sailors having offered to salute her with more familiarity than her husband deemed becoming, he interfered very promptly, and, thrusting the fellow aside, somewhat proudly as well as tartly reminded all present, that she was his wife. There was nothing remarkable in her appearance or attire; and certainly nothing attractive; the only mark of distinction was in her headdress, and consisted of a white feather plucked from the wing of the gannet.

Page 24

The blast of a trumpet had announced the arrival of our visitors, and the same martial sound accompanied their departure. The New Zealanders have a variety of musical instruments in use among them, including the pan-pipes, the flute, the fife, the whistle, and the trumpet. One, which was made a present to me, consisted of a large conch shell, with a mouth-piece fitted to the spiral end, and ingeniously carved. The trumpet, whose flourish was made to do honour to Pomare and his body-guard, was upwards of six feet long, formed by several pieces, curiously sewed together by threads of cane, and elaborately carved; narrow strips of cane were also wound round the shaft to the mouth-piece. Whether the New Zealanders have any native airs or any national music, I could not learn. Whether the wind instruments of which mention has been already made, are imitations of others introduced among them by their more civilized visitors, or were common to the country before its discovery by

Europeans, I had no means of ascertaining. If they have a music of their own, it is more than probable that some of them are poets, and in that case might not the search after their poetry reward the toil of searching, by leading to the discovery of some particulars in their history, and perhaps enabling the enquirer to ascertain from what family of mankind they have been broken off, to people these distant isles of the sea? Of course the poetry, if any, of a people whose language has been, until our day, an unwritten one, must necessarily be, like their history, oral and traditionary, but is the more likely, on that account, to be the depository of all that has been preserved of days gone by, and deeds well nigh forgotten. The subject is a curious one, and well deserves to be followed out. For, notwithstanding all that has hitherto been said and written concerning the sources from whence New Zealand and the other islands of the South Pacific Ocean have derived their population, and concerning the causes of their removal, and the modes of their decline into the condition of savages and cannibals, in which they have been found by us, much obscurity still involves the whole, and many more data require to be furnished us, than we at present possess, before we can pretend to solve the mystery in which all the past history of Polynesia is shrouded.

Page 25

March 13. – The Rev. W. Yate visited the ship, and persuaded me to land with him at Paihia, where, after accompanying him to the spot at which a boat waited to convey him across the Waitangi,

or "River of Tears," on his homeward way to Waimate, I spent the remainder of this and part of the following day. I had previously become acquainted with this clergyman in New South Wales, early in 1833, when he was superintending, at Sydney, the printing of the Book of Common Prayer, a collection of Hymns, and portions of the Old and New Testaments, in the New Zealand tongue, for the use of the natives, and saw enough of him at that time to interest me deeply in the Success of his labours, and in his own personal well-being. But it was necessary that we should meet in the very field of his labours, to enable me fully to appreciate the spirit in which he acts, and I pay but a deserved tribute to this dear brother in the Lord, when stating that the interest awakened by his public preaching and private conversation, during our first interview, has been ripened by our later intercourse into abiding and brotherly love.

Page 26

Returning alone to Paihia, I was greeted, on reaching that settlement, by the Rev. W. Williams, with a warm and affectionate welcome; and, as though the sweetest pleasures of memory were to be mixed up with the grateful associations which tended to make my visit at this station one of sincere delight, I found in him a college companion of another much-loved brother in Jesus, the Rev. Richard Bingham, Junior, of Gosport, from whose lips I first learned the exceeding blessedness of a preached Gospel, and from whose life, during an intimate and prolonged and never interrupted friendship, drew in wisdom as dew is drawn in

by the tender grass, and imbibed instruction in righteousness as a thirsty and barren land drinks in the refreshing showers of heavenly rain.

Page 27

At the house of my friend's friend, I had the happiness to meet no less than eight of the little missionary band, who have come forth to the help of the Lord against the mighty, even to this the antipodes of the earth. The welcome of "one" was the welcome of all, and the more cheering to me, as being vouchsafed to an individual in none-other-way known to any of them than as a very humble and far-off follower of the same Lord Jesus, whose approved and honoured servants they all are.

The monthly prayer-meeting of the mission-families was held at Paihia this evening, and numbered about twenty persons, the majority of whom were the sons and daughters of the missionaries. It was to me, from its novelty, from its sacredness, and from the place in which it was held, a peculiarly affecting and solemn meeting. The occasion, and the circumstances concomitant thereon, were equally calculated to kindle emotions of the liveliest gratitude in the bosom of any Christian, at finding himself worshipping the God of his fathers in the midst of so large a company of his own countryfolk, met in perfect peace and in assured safety, there, on the identical spot where, within a quarter of a century, the men of the land were as wild beasts, literally devouring and devoured of one another; and on an island at the uttermost end of the earth, which, within the same brief period of time, was, through the length and the breadth of

it, as literally and as truly "without hope and without God in the world."

Page 28

Besides this monthly meeting, there is also, on the evening of the last day in every week, a weekly prayer-meeting, and while these services are strictly social, family, and English services, at which, consequently, none of the natives are present, yet these imitate their teachers, and have in their own families and among themselves, similar meetings for mutual and reciprocal prayer.

The following morning, March 14, the sound of the chapel bell ringing to matins, gave notice of a service in the sanctuary, of which I was not aware before, and I only gained the spot in time to witness the assembly of the people dispersing, and to hear the last peal of the organ proclaiming the close of morning prayers, which are held daily in the chapel, the good old practice of our church being revived and adhered to in New Zealand, while neglected and forsaken in England. The first half hour of every day being wisely set apart thus for the whole church at Paihia to assemble together before the mercy-seat of the Most High, then and there, in the presence of men and angels, to acknowledge and confess their manifold sins and wickedness before God, to render thanks for the great benefits that they have received at His hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. And thus they do in that form of sound words provided for the use of

the faithful in the ritual of the English Church, which is become the language of devotion throughout New Zealand, having been translated into the dialect of the natives, and extensively circulated among them.

Page 29

On this occasion there were about a hundred natives present, of both sexes and of all ages. The greater number dispersed to their own homes immediately, leaving

the remainder, amounting to thirty-four, to muster at the adult school, which opens at half-past six, A.M., and closes at eight o'clock. This school was held in the open square which has been fenced in, in front of the chapel. The scholars formed into three classes, and stood in the same number of circles between the gate of the chapel yard and the door of the house of prayer. Of the persons present, three only were females, and two or three mere lads. The women being married, and receiving instruction in the same class with their own husbands. The number assembled was stated to be unusually small, from the absence of two boats' crews, one being away with the Rev. H. Williams on a coasting expedition to the north-ward, and the other having been borrowed by some traveller the previous evening, to take him to the head of an adjoining river. The system pursued in the school is that of circulating classes, each monitor being a baptized Christian, and a native. The necessity of insisting upon habits of industry, while inculcating the truths of Christianity, and imparting the rudiments of useful knowledge, is self-evident, and the missionaries

Page 30

acting upon this as a recognized principle, bold the adult male school in the morning, and the adult female school in the afternoon, this last meeting from two to four o'clock, P.M. and the small space of time thus allotted to instruction, by the men and women, is found enough to admit of them acquiring the first three branches of an useful education, and for this very sufficient reason, that the desire to learn is as intense in each individual as it is general throughout the whole community.

They are taught to read, write, and cypher, and those whom I had now an opportunity of hearing, read well, that is distinctly, intelligibly, and correctly; while the hand-writing (upon slates) of several, would not be deemed unworthy any seminary for boys in England. For the present, it would be obviously a work of supererogation to attempt leading on the natives in arithmetic beyond the simpler rules, seeing that their commercial existence can only be said to be in its infancy at present; and inasmuch as they have no circulating medium, no currency, and no employment for the counting house. Some of the young men have, notwithstanding, advanced as far as compound division, and the missionaries unhesitatingly declare it as their opinion, that the capacity of the New Zealander's mind is large enough to admit of any and every kind of knowledge.

The sight was truly novel, but not more novel than it was beautiful, and gratifying to behold these wide-spread circles of attentive learners, fathers and mothers as docile as children, husbands and wives,

Page 31

parents and their offspring, masters and their servants, gathered together from among a people who delight in blood and occupy themselves with cruelties under the open canopy of heaven, directly in front of the house of prayer, at the base of one of their native mountains, and within hearing of the waves that first brought to their shore the men whose feet were shod with the preparation of the gospel of peace, and in whose hands was the bread of life, to break unto those that were previously perishing for lack of knowledge. If the luxury of seeing good done be so great as that which I now experienced, how great must be the luxury of doing good!

One of the most conspicuous of the monitors in this school is Rawiri, or David, whose native appellation was Taiwangi; once a bold and warlike chief, whom William Williams, on first landing in New Zealand, found quarrelling with his wife, on account as he alleged of her provoking temper. She was lying prostrate in her own blood upon the ground, having been knocked down and wounded by her exasperated and inhuman husband. Some time after Taiwangi proposed marrying another, and younger, and in his conceit, handsomer woman as a second wife, when it was intimated to him, that, if he did so, he must bid good bye to Paihia, as the missionaries could not sanction his marrying a second wife while his first was yet alive. The haughty chieftain was highly indignant, at this interference with his domestic privileges and freedom, and expressed his determination to marry and remove to

Page 32

Kororarika. He was admonished to beware of acting rashly, and recommended to wait till the following day, before deciding. The day came, and its dawn beheld Taiwangi preparing to depart, and stowing away all his little property in the canoe that waited to convey him across to the opposite shore, where no law prevailed to forbid his marrying as many wives as he chose. He floated his canoe, and with his foot on the gunwale, was about to spring on board and shove off, when, by one of those mysterious movements of the soul which overturn all plans, set aside every previous arrangement, and suddenly decide for a man the whole course and fortune of his future life, the heart of the wanderer sunk within him, his mind misgave him that he could not be happy if he quitted the settlement: a brief pause sufficing for a moment's reflection and forethought, he decided to deny himself, and remain with the missionaries. His heart at a subsequent period melted under the continual preaching of the "good news" -- he became reconciled to God -- his character underwent an entire change, and he and his once abhorred wife live happily together. She too has become a Christian, and unites with him in adorning the gospel of God our Saviour. He no longer complains of her bad temper, and she has no more occasion to scream under the anguish inflicted by his blows. He is baptised -- a communicant -- has left off going to war -- is moreover an indefatigable teacher of others, and goes forth every Lord's day, a faithful and zealous home missionary, and dili-

Page 33

gent preacher of that gospel, which he has long experienced to be the wisdom of God, and the power of God unto the salvation of every one that believeth. What hath God wrought!

Another of the monitors, Patu, was brought up in the settlement from his childhood, until he was fifteen years of age, when the military ardour characteristic of his countrymen, found an echo in his own breast, on occasion of an expected campaign in the adjacent country. He eloped from Paihia to take part in a battle at Kororarika, and, on his return, at the close of the engagement, his lips and face were completely black with gunpowder, the effect of the zeal with which he had used his musket. He had distinguished himself very greatly in the fight, but reflection restored him to his senses, and sobered his enthusiasm. He was soon to engage in a holier warfare, and a more momentous strife; the Spirit of God striving with his spirit, reproved it of sin, of righteousness, and of judgment, and having subdued it to the obedience of faith, now witnesses with it that he is a child of God by adoption and regeneration. His Christian name is James, and his industry as a monitor is spoken of with great praise. "Thou art fairer than the children of men, grace is poured into thy lips, therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty! with thy glory and thy majesty, and in thy majesty ride prosperously because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things, thine arrows are sharp in the heart of the king's

Page 34

enemies; the people fall under thee. Thy throne, O God! is for ever and ever: the sceptre of thy kingdom is a right sceptre."

Two of the scholars also, deeply interested me by the simplicity of their manners and the modesty of their behaviour. Neither of them has yet been baptized -- though both are candidates for baptism, and, together with their child, an infant still in arms, are shortly to be received into the visible communion of the saints, having afforded satisfactory evidence that they already enjoy the fellowship of the Holy Ghost. Their heathen names are Keno and Wera. She had been one of the wretched race of native prostitutes, who earn for themselves disease, misery, and an untimely death, while letting out their bodies for hire, at the bidding of their covetous masters, who appropriate the wages acquired by the prostitution of their slaves. From so degraded a condition she was emancipated at a very tender age, by marriage. Shortly after her marriage, Wera's husband went on a far journey with his tribe to attack the possessions of another tribe with whom they were at war, and left her to pine for his return, -without venturing to hope that he would ever return. She was made wretched, moreover, by the constant anticipation of his dying. During the season of suspense and anxiety, Keno saw and loved her -- and she had added to her sorrow, a deep concern for the salvation of her soul. Her

husband fell as he had forboded, in battle, and she saw him no more. And Keno, after waiting the gradual subsidence of her grief, declared his hitherto secret

passion. They were afterwards, with the free consent of the missionaries, married: and now, living together in love, help one another, and look forward to spend the remainder of their lives with their offspring, in the free service of the Most High, and at the same time in full enjoyment of the glorious liberty of the sons of God.

Page 35

After joining the family of Mr. Williams at prayers in their own house, and breakfasting with them, I was taken to visit some invalids. One of these, a very young man, named Raupo, was a man of war from his youth up. And, on account of his bravery, and other accomplishments of the successful warrior, had been greatly admired and courted by all his tribe. But, on his ceasing to contend with man in battle, and humbling himself to wrestle with God in prayer, they as utterly derided and rejected him. In answer to an enquiry which had been made by one of ourselves, he described himself as "always thinking about Jesus;" and as not only waiting but longing for his dear Lord's time to come and fetch him away to his rest. Portions of holy writ were read to him by his own desire, and when we arose to depart, he noticed me as he thought looking at the smoke upon the roof of his neat little rush cottage, upon which he drew a comparison between the dilapidated state of his hovel, and the diseased condition of his "mortal body," both of which, he observed, were in somewhat similar circumstances, both hastening rapidly to decay, and both shortly to be taken to pieces. Spake he this in the spirit of prophecy, which occasionally visits a

man in "the hour of death?" That same afternoon, the disembodied spirit of Raupo departed to the saints' sweet rest on the bosom of a Saviour – God. There was hope in his death. What may become of his house, none need enquire – of what will become of his body, he, being dead, may yet be suffered to speak. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body; yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." Jesus, his Lord and his God! about whom he was always thinking, had not been unmindful of his servant. Jesus, the everlasting Father! and the Friend that sticketh closer than a brother! for whose return he was waiting, had not been longed for in vain, but had sent his angels to minister unto him in the dark valley and shadow of death, and to escort him to "his place" when dead. Let me die the death of the righteous – and let my latter end be like his!

Page 36

We afterwards visited David at his home, which is built of plank, and the work of his own hands, he having acquired the trade of a carpenter during the time he submitted to be taught the first principles of the truth as it is in Jesus – reputed to be "the carpenter's son." Here the chief was discharging the duties of hospitality to a stranger from the southward, who had met with an accident, by which the knee joint was a good deal injured; and whom David was lodging in his own bouse, and succouring with part of his own substance. In the

course of conversation with this stranger he was reminded that the first use he would be expected to make of his knee, when it might be restored to soundness, is to bend it in prayer and thanksgiving unto Almighty God, for his mercy and goodness; and Mr. W. asking him what were his thoughts about Christ, and whether he ever thought of him at all? he said he had such thoughts, for his whole tribe thought about the Son of God! on which David took up the conversation, and informed his guest that religion is an affair between man and his Maker, and that it must therefore be treated as a personal concern by every man; that to him it would be of no consequence, what his tribe either thought or said or did, but that, if he would be saved, he must think for himself, believe for himself, and act for himself. After this he expressed himself curious to know why I was not a missionary, and became importunately urgent for me to tarry in the land, and labour for the spread of Christianity among his people. Why does he not stay with you? Will he not stay? why will he not stay with you? were his repeated interrogatories to my companion, as though incapable of conceiving any occupation worthy of a Christian man, but that of declaring the Lord's glory among the heathen, and his marvellous works among all nations. Nearly so, also, must have thought the incomparable Milton, when his pen was inscribing these words: "There is no employment more honourable, more worthy to take up a great spirit, more requiring a generous and free nature, than to be the messenger and

Page 37

herald of heavenly truth from God to man; and, by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing his Spirit and likeness into them, to their salvation, as God did unto him; – arising, to what climate soever be turn him, like that Sun of Righteousness that sent him, with healing in his wings, and new light, to break in upon the chill and gloomy hearts of his hearers, raising out of darkness barrenness a delicious and fragrant spring of saving knowledge and good works."

Page 38

In the course of our walks through the village, we entered a small inclosure adjoining the chapel, and paid a visit to more than one of the huts which are built therein. They were all low roofed, and of small dimensions, consisting in most instances of only a single apartment. In one of these huts sat an aged grey-haired chief named Aka, a cripple by reason of length of days. This veteran has of late been very diligent in his attendance on all the services of the sanctuary, and though unable to stir of himself, is conveyed to and fro for that purpose in a small hand-cart. After a hasty salutation, he complained with some little vehemence of manner, that the leg of his horse was broken, and he no longer able to ride to church, and what was he to do, he further expostulated, seeing that he was an old man, and had not long to live, now that he could not go to hear the good word preached. Meaning neither more nor less than that the wheel of his cart had met with an accident, and unless it were repaired he would be precluded from attending

to the public ministrations of the missionaries. A promise that it should be mended, restored him at once to his good humour, when, according to the custom of his country, a custom common to all societies of men in a state of ignorance and demi-barbarism, he spent a considerable time in laughing at the stranger; and on Mr. W. smiling with him, after he had laughed himself to weariness, he expressed his surprise to be great, that while they two were making a laughing stock of me, I was not ashamed. Perhaps I might have joined in and helped to increase it, had I known who was the occasion of his innocent merriment.

Page 39

Passing from this hut into another, where two young women were manufacturing the beautiful flaxen mats worn by their countrymen, an opportunity offered of witnessing the process. They were both working at one mat, upon the same frame; one standing at one end and the other at the other, and one working left-handed and the other right-handed. Each took four threads of flax from the upper part of the frame, between two fingers, and round these passed other two taken from the side of the frame, each horizontal thread being turned alternately before and behind every two perpendicular or hanging threads, the two horizontals thus crossing each other between every four hangers, which they in this way fasten in pairs and unite together by a continuous band, through the whole breadth of the mat. They use neither mesh nor needle, judging of distances by the eye alone, and trusting to the skill at their fingers ends for preserving the

regularity of their net-work. This description, however, only applies to the plain centre of the mat, and as I did not see them at work on the border, I cannot tell how they contrive to make those beautiful vandykes and lozenge-shaped figures which so richly ornament their work; nor how they manage to introduce so many varieties of colours without the introduction of a seam in any part of it. As I have before remarked of the practice of wearing ornaments in the ears, it may here be said also of "brodered apparel," that it is a custom of high antiquity. There are numerous traces of it in Holy Writ, one of the most remarkable being the directions prescribed by the Divine Essence, for the manufacture of the high priest's garments of consecration, at the commencement of the Jewish Theocracy, Exodus, ch. xxviii. v.31. "Thou shalt make the robe of the ephod all blue, and there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent, and upon the skirts of it, thou shalt make pomegranates of blue, and

Page 40

purple, and scarlet, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate upon the hem of the robe round about." And it is expressly stated that Bezaleel was "filled with the spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship," &c. and that he and Aholiah were "filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and

Page 41

of the embroiderer, in blue, and in purple, in scarlet and in fine linen; and of the weaver, even of them that do any work and of those that devise cunning work." Exod. chap. xxxv. ver. 31 and 35. Embroidery thus anciently consecrated to the service of the temple, and wrought by men chosen for the purpose, and divinely inspired with the skill requisite for the perfection of their work, has in our own day been rendered tributary chiefly to the pomps and vanities of courts and camps, while, as if in melancholy burlesque of its former application to a sacred use, Europe in the nineteenth century has witnessed one of her kings embroidering a petticoat for a graven image! And, alas! how seldom does even the most extraordinary skill in any manner of work lead men, while admiring the triumphs of art, to ascribe the wisdom and the glory to that Being, by whom the one was bestowed and to whom alone the other is due. Neither was the sacred embroidery of the Hebrews designed for the purposes of ostentatious display, but for those of spiritual instruction by figurative representation. The Jewish dispensation being a dispensation of types and figures, and every type being designed to shadow forth Jesus, God our Saviour, and every device being intended to image out something pertaining to the will and ways of Emmanuel, God with us, the very brodered work on the priest's garments was part of a language legible to the initiated, and testified of Christ to the whole of those, and of the will of God in Christ concerning all mankind, that for us men and for our salvation he was to die; and

Page 42

that "in him we have redemption, through His blood, even the forgiveness of sins." But, as in language, words do not always represent things, so in the varied works of that wisdom with which God has filled the hearts of many a cunning workman, and skilful artificer, the things that ought to be represented by all the multifarious operations of handicraft, have come to be never once thought of. The one producing only sounds without meaning, and the other presenting only flowers without fragrance, and fruit without sweetness.

Having trespassed upon my reader's attention with the above reflections, which, though they flow out of the consideration of the object spoken of in the due order of narration, may not be thought to bear immediately upon any practice of the New Zealanders, I hope to atone, at least to my Christian readers for the fault, if any, of thus digressing, by adding a beautiful passage from President Edwards' masterly "Treatise concerning Religious Affections," as practical for the increase of us all in personal holiness, as it is illustrative of the idea I have ventured to hazard, that all the works of art in the era of Hebraism, and while the Israelites were content to be under the immediate government and teaching of an All-wise God, were vehicles of instruction and expressions of the Divine will, and ought to be so still among all who name the name of Jesus, and desire to obey the command of God by departing from iniquity. "The constant and indissoluble connection that there is between a Christian principle and profession in the true saints, and the fruit of

Page 43

holy practice in their lives, was typified of old in the frame of the golden candlestick in the temple. It is beyond doubt that that golden candlestick, with its seven branches and seven lamps, was a type of the Church of Christ. The Holy Ghost himself has been pleased to put that matter out of doubt, by representing his church by such a golden candlestick, with seven lamps, in the fourth chapter of Zechariah, and representing the seven churches of Asia by seven golden candlesticks, in the first chapter of the Revelation. That golden candlestick in the temple was every where, throughout its whole frame, made with knops and flowers," Exodus xxv. 31, to the end, and chap. xxvii. 17-24. The word translated knop, in the original signifies apple or pomegranate. There was a knop and a flower, a knop and a flower: wherever there was a flower, there was an apple or pomegranate with it; the flower and the fruit were constantly connected, without fail. "The flower contained the principles of the fruit, and a beautiful promising appearance of it; and it never was a deceitful appearance; the principle or show of fruit had evermore real fruit attending it or succeeding it. So it is in the church of Christ: there is the principle of fruit in grace in the heart; and there is an amiable profession, signified by the open flowers of the candlestick; and there is answerable fruit, in holy practice, constantly attending this principle and profession. Every branch of the golden candlestick, thus composed of golden apples and flowers, was crowned with a burning, shining lamp on the top of it. For it is

Page 44

by this means that the saints shine as lights in the world, by making a fair and good profession of religion, and having their profession evermore joined with answerable fruit in practice: agreeable to that of our Saviour. "Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." A fair and beautiful profession, and golden fruits accompanying one another, are the amiable ornaments of the true church of Christ. Therefore we find that apples and flowers were not only the ornaments of the candlestick in the temple, but of the temple itself, which is a type of the church; which the apostle tells us "is the temple of the living God." "And the cedar of the house within was carved with knops and open flowers." The ornaments and crown of the pillars, at the entrance of the temple, were of the same sort: they were lilies and pomegranates, or flowers and fruits mixed together, 1 Kings vii. 18, 19. So it is with all those that are "as pillars in the temple of God, who shall go no more out."

Much the same thing seems to be signified by the ornaments on the skirt of the ephod, the garment of Aaron the high-priest, which were golden bells and pomegranates. That these skirts of Aaron's garment represent the church, or the saints (that are, as it were, the garment of Christ) is manifest. for they are evidently so spoken of—"Behold, how good and how pleasant it is for brethren to dwell

Page 45

together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." That ephod of Aaron signified the same with the seamless coat of Christ our great High Priest. As Christ's coat had no seams, but was woven from the top throughout, so it was with the ephod, Exod. xxiv. 22. — As God took care in his providence, that Christ's coat should not be rent; so God took special care that the ephod should not be rent. Exod. xxviii. 32 and xxxix. 23. The golden bells on this ephod, by their precious matter and pleasant sound, do well represent the good profession that the saints make; and the pomegranates the fruit they bring forth. And as the hem of the ephod, bells and pomegranates, were constantly connected, as is once and again observed, there was a golden bell and a pomegranate, a golden bell and a pomegranate, Exodus xxviii. 34. xxxix. 26; so it is in the true saints, their good profession and their good fruit, do constantly accompany one another: the fruit they bring forth in life, evermore answers the pleasant sound of their profession." — pp. 543, 4, 5, 6. Glasgow Edition. 1825.

Paihia is the second in order of time of the church missionary stations in New Zealand; and, as it were, the centre of communication for the whole, and the medium of intercourse between the mission in general and the parent and auxiliary societies in England and New South Wales. At the period of my visit there were resident in the settlement between 90 and 100 natives, who assemble daily to morning prayers,

Page 46

and are instructed in their separate schools, according to sex and age. Of the adult schools for men and women, mention has been already made: there is also a very promising infant school, the average number of native children in which is 19. At the time of my inspecting it, there were 27 infants present, of whom 17 were native born, and three of these Anglo-New Zealanders, ten belonging to the missionaries. The school was yet, however, in an immature state only, from the want of translations of the Infant School lessons, and the comparative inexperience of the teacher in the somewhat difficult science of infant education. But the sight of these little ones, sheltered together from the contagion of an evil example, and learning together as members of one family, to perfect the praises of God

almost as soon as they are able to articulate sounds, was exceedingly pleasing. At present, they are merely taught in English, which they learn rapidly, and it was in that language they unitedly sang that fine morning hymn of Bishop Kenn, beginning

Awake! my soul, and with the sun  
Thy daily stage of duty run.

Having, when in England, acquainted myself with the machinery of the Infant School system, and experienced renewed pleasure by a renewal of visits to different institutions where it was adopted, I took the liberty of suggesting several alterations in the school at Paihia, and was flattered by having my recommendations attended to in every particular, and with the utmost cheerfulness, by every indi-

vidual concerned in its management; and had the happiness to procure a translation of most of the lessons, the joint labour of Mrs. W. Williams and Mrs. Brown, two of the female missionaries, who worked at their voluntary task by night and by day to get it completed in readiness for me to take to Sydney, where T. C. Harington, Esq. and other friends, enabled me to get them printed without expense to the mission; and at a subsequent visit to the Bay of Islands, it gave me great satisfaction to hear that they were in general use, and considered to be very accurate. Page 47

The infants are clothed at the cost of the Society, and through the liberality of individuals who take an especial interest in the New Zealand mission. A sister of Mrs. Williams is the teacher, and apparently anxious to render her school as efficient as possible. The introduction of this modern discovery, perhaps the greatest discovery ever made in education, among a people of predatory and unsettled habits, like the New Zealanders, forms an era in the history of the mission, and is calculated, under the divine blessing, to effect a thorough revolution of thought and feeling, throughout all the land, if not in the present, yet, certainly, in the rising and next generations of natives, and may be expected to occasion a complete change in the moral aspect of New Zealand society, every where, even although that entire renovation of heart and mind which theologians term conversion and regeneration, shall only occur as at present in individual and particular cases. But infant schools are a very curious and complex

piece of mechanism, requiring no less skill in the use than wisdom in the application. Capable of turning instrumentally an entire generation to God, they are also liable, if perverted, to degenerate into machines for the putting up with pride and presumption, a whole world. The perfection of the system is its fitness for the case of children, the aptness with which its lessons are taught, and the tendency of those lessons to inform the mind, enlighten the understanding, and improve the heart at the same tune. And in order to bring its principles to bear with all their force and energy, upon the infant race of New Zealanders, it is indispensable that some one should have the general superintendence of the infant schools in that country in charge, and in order to this it will be necessary that some one should be sent from home to undertake that charge, who, in England, may have had a practical acquaintance with all the machinery of the system, both collectively and in detail. And, if I may be permitted to throw out an additional hint as to the mode of increasing the efficiency of this interesting and prosperous mission, and preparing it to become the parent of other missions to the neighbouring Island, I would recommend the establishment of a Christian institution, similar to that at Cotta in the island of Ceylon, of which a brief account will be appended, in a note at the end of this narrative. Page 48

Besides these schools for the instruction of the natives, Paihia contains two seminaries for the children of the missionaries who have attained to a certain age; that for boys being under the care

of Mr. Chapman, while the girls are taught by Mrs. W. Williams. At present these schools embrace only the children of the missionaries, and I believe it may be doubted whether even the children of any missionaries of another communion would be admissible to a share of the instructions they afford. But I would ask in the sincerest affection, and from an earnest desire to see all the features of the mission perfect, whether in the present condition of New Zealand, with settlers from England and her colonies residing there with their families, and retarding or accelerating the progress of missionary labour among the tribes, according as they and their offspring set those tribes a good or an evil example; and whether, in the subsisting relations between the Wesleyan missionaries and the natives to the westward, and in the close affinity that exists between the doctrines and practices of the Episcopalian and the Methodist churches, it might not be practicable, without interfering with the conduct, or infringing upon the duties of the mission, to extend the benefits of these English schools to the children of the resident settlers, and of the Wesleyan missionaries, upon such terms, and under such regulations, as might tend to draw closer the bonds of mutual charity and good will, between all the three classes of Europeans in New Zealand, and to avert the consequences of any petty jealousy, and unchristian rivalry, which otherwise might arise, among those who are fellow countrymen, (and if Christians in Page 49

more than name) brethren, and fellow labourers together with Christ; and who ought therefore to love one another as dear children, even as Christ hath loved us, and given himself for us.

Page 50

With the assistance of the Christian natives at this settlement, the seven following places, removed to different distances from each other, are visited with the means of grace every Lord's-day: Otuihu, Waikare, Wangai, Pukitona, Kororarika, Tepuki, and Kawa Kawa.

The Rev. W. Williams, who had finished a medical education, before entering into holy orders, is the physician of the whole mission family, and has been instrumental of good as a surgeon, not only to the members thereof, and to the sick natives, but also to many of the resident traders, one of whom, who came off to the ship from Kororarika, had suffered amputation of the leg at his hands; exhibiting another instance of how varied and invaluable have been the services rendered by the missionaries to the Europeans as well as to the New Zealanders. The extension of the mission in different directions, renders it desirable that a reinforcement of its medical strength should be secured for it from home, and it is much to be wished, that, in the absence of any one combining in his own person the twofold qualification of the medical practitioner and the clergyman, whom the parent Society may have it in their power to send out, at least some member of the former profession may be found, like the beloved Luke, to combine

the office of evangelist and physician, for the benefit of New Zealand, and in order to the preservation in health of the missionaries and settlers.

Page 51

Before quitting the station at Paihia, I may make mention of the advantages accruing to the mission from the circumstance of several of the missionaries having wives. The domestic concerns of all the stations devolve upon them. The daily instruction of the native females, not only in reading, &c, but also in housewifery, is ably conducted by them. The superintendence of the several infant schools appertains to them also. And besides all which, to them the New Zealand woman looks for the example in her own sex of godliness with contentment being great riches. The influence of a Christian woman upon the tone and feeling of society in general, is inconceivably great; from her flow forth all the silent charities of life; our first lessons of love, and mercy, and gentleness, are received from her; during all the first years of a man's life he finds his best reward in the fond, approving smile, or fonder kiss of his mother; and amid the greater distractions occasioned by the more incessant labours of his after years, how sweet to have his domestic hearth cheered by the assiduous kindness, how precious to have his many temptations to anxiety and care removed, one by one by the patient and persevering goodness, and by the constant and unwavering friendship of his wife, the good gift of God to man, when in the judgment of that unerring God, it was pronounced "not good for man to be alone." If the influence of

the tender sex be in a civilized society great; if by the first teachings of the mother, the future character of the child is moulded; if in proportion as the women of a country are immaculate, the standard of morality in that country is high; and if example be a more powerful, because a more eloquent and intelligible persuasive to good or to evil than precept, then it will be obvious, that among tribes of savages, where the women are unchaste, and neither gentle nor kindly affectioned, owing to the miserable state of degradation to which they have been reduced, the presence of Christian females, as well as of Christian men, is necessary to raise the morality of those tribes, by rescuing their wives, and sisters, and daughters, from the twofold degradation of social inferiority and personal impurity. A consideration which is submitted with the greatest confidence and earnestness to all the friends of Protestant missions to the heathen, into the Societies for the promotion of which the spirit has been long endeavouring to insinuate itself of that Wicked One whom the Lord will destroy with the word of his mouth and the brightness of his coming, and among whose most characteristic features is written, "the forbidding to marry." To say nothing of the incalculable advantage of begetting a righteous seed to inherit the land; to say nothing of what that charity which is kind can surely never forget, the solace to a missionary under privations of which only a missionary can have any adequate conception, furnished him in a companion who may share with him her own measure of consolation, and

Page 52

divide with him his portion of sorrow; to say nothing of the influence necessary to effect a salutary change in the domestic manners of a new people, which woman, and woman alone, can exercise, how, I would ask, is the unmarried missionary to be a living epistle of Christ to the gentiles among whom he preaches, and an epistle to be read and known of all men? The law was a shadow of good things to come, but the body is of Christ; and husbands are enjoined to love their wives as Christ loved his church, and wives to obey their husbands, as the church obeys her Lord, and thus to shadow forth the beautiful but mysterious union that subsists between, a living God and a dying man, between the church which is the bride of Christ, and Christ who is head over all things to his body the church. This union may be preached, and preached so as to commend itself to the bearers, but how is it to be signified by a missionary unless he be married, and what is to represent it in the living example, after it has been recommended by the living voice, of the unmarried missionary?

Page 53

The plea, for insisting, as in many instances has been insisted upon, that missionaries should make trial of their first stations for a few years unmarried, is one of economy, the nibbling parsimony of a miserly prudence, which would deny to the missionary living, the help, and comfort, and friendship, and counsels of a wife, because it grudges to the widow of the same missionary, when he is happy enough to die at his post and in the

field, the travelling expenses requisite to restore her to her own land and to her own family; and still more sinfully grudging the widow and the orphan that portion of our Father's common bounty, to which every widow and orphan in the world have an inalienable right. Well and truly was it observed to the author, by a dear and honoured friend, on this very subject, "the poor Papist is more to be commended in this thing than the proud Protestant, for his church forbids him to marry, under the vain expectation of making him holier and fitter for the office of a priest by the prohibition; but our's have no motive for hindering us, but the love of money which is the root of all evil."<sup>1</sup>

Page 54

Mr. Busby, the British Resident, to whom I was introduced at the mission-house, returned with me to the ship. During the brief conversation I had with this functionary on the passage off, and in the subsequent intercourse between us, he exhibited the feelings and principles, as well as the manners of a gentleman. Nor was he at all backward in acknowledging how greatly he had been indebted to the missionaries' families, since his first arrival in the country, for hospitable kindness, and active friendship. Under their roof he had found a home for many months, when he had no home of his own; to their exertions the speedy completion of his present residence was chiefly owing; while almost exclusively in them had he been obliged to seek for society, from the coldness and jealousy, not to say rudeness, with which he was received from the beginning, by most of the resident traders.

Page 55

What are the instructions of the British Resident at New Zealand, I have not been able to ascertain. All that it has been in my power to learn of his

duties, has been gathered from a letter of introduction from Viscount Goderich to the Chiefs of New Zealand, of which he was the bearer. What is the character of his authority, or what the extent of his powers, I am altogether ignorant of. He receives his appointment from the Home Government, and his salary from the Colonial Treasury of New South Wales. Lord Goderich's letter, and Mr. Busby's address to the chiefs on his appointment, will be appended to this

Page 56

narrative, and found to breathe a kind and gracious spirit towards the inhabitants. Time will more fully develop, and in language of a more definite character, the nature of the Resident's duties, and the benefits reciprocated between the natives and their British and Australian visitors, in consequence of his settlement in the country. There can be no doubt, in the meanwhile, that the presence of an English gentleman of intelligence, possessing an official sanction and an independent salary, and instructed generally to afford protection equally to all classes, whether natives or foreigners; to prevent the influx into a country just emerging from the darkness of heathenism into the light of Christianity and civilization, "of men who have been guilty of crimes in their own country, and who may effect their escape from the place to which they may have been banished," and "whose duties will be to investigate all complaints which may be made to him," must, unless counteracted by local and other opposition, operate beneficially upon the general interests of New Zealand. In order, however, to the efficiency

of such a person, he must not be introduced to the chiefs by a recommendatory letter from one of his Majesty's principal Secretaries of State, and be at the same time treated with contumely by any person to whom his Majesty may confide the government of either of his Majesty's Australian colonies. It must not be enumerated among his duties in a letter from the throne, the investigation of all complaints which may be made to him, if the government of New South Wales be competent to decide upon any ex-parte statement against the natives, without reference to him at all; and without investigation of any kind, to act upon that decision, and threaten the natives with not only "the destruction of all their vessels, houses, and settlements near the coast," but in very deed to put that tyrannical threat into literal execution in three cases, with the sanguinary accompaniment of an unnecessary sacrifice of human life. Unless there be an extension of the principles of international law to all our intercourse with New Zealand, the erection of that country into a British residency is an act of inexplicable policy at best, and the appointment of a British Resident, ostensibly to "foster and maintain" a "friendly feeling between the King's subjects and the native inhabitants;" to prevent, as much as possible, the recurrence of those "misunderstandings and quarrels," as Mr. Busby minces what outspeaking truth would call robberies and murders; robberies the most barefaced! and murders the most wanton! to give a greater assurance of safety and just dealing

between both countries in their commercial intercourse with each other, is to say the least of it, perfectly useless. Unless the executive government of our Australian colonies be instructed to do justly, and to love mercy, and compelled to take counsel with Mr. Busby, and grant a hearing to the New Zealanders when complained of, as well as to the parties who complain of them, his Majesty's representative may be effectually superseded by a figure of stone or wood, set up as an effigy, to scare the vultures who would prey upon New Zealand; and the colonial treasury might transfer the amount of his income towards defraying the incidental expenses of a military expedition against the innocent as well as the guilty portion of the inhabitants.

On the 15th, accompanied by Mr. Midshipman Dayman, I proceeded to visit a third station of the church mission, at Waimate, a village about fifteen miles from Paihia, and situated in the interior of the country; the missionaries at the latter place kindly furnishing us with horses, which, however, requiring to be caught and brought in from the hills, led to our detention for at least two hours; and when at length fairly seated in our saddles, and carried by an easy gallop along the sands to a part of the river, across which it became necessary to swim the beasts, we were kept waiting an hour longer, for the appearance of the boat that was to ferry us over, but which being pulled by unconverted natives, lagged behind most lazily, and thus afforded one an opportunity of observing

a principal difficulty to be encountered in any attempt at civilizing, without previously, or at the same time, evangelizing a race of savages.

The unsettled conduct and unsteady pursuits of the savage, without the means or the necessity of constant occupation, unexposed to the exigencies of civilized modes of life, and unaccustomed to the corresponding enjoyments resulting from the orderly disposal, and regular employment of time and labour, can never be so far counteracted as to admit of his becoming staid and steady, and without this, as his industry must always be wanting in perseverance and assiduity, so his employers can never calculate with certainty upon the results of his labour: the idle and migratory, the restless and vagrant habits of the savage, can never be thoroughly subdued, or entirely vanquished, except by the substitution of new principles of action, and another set of motives upon which to act, as well as by the institution, of new modes of acting. Those motives and principles, and may I not likewise add, those modes, are nowhere provided but in Christianity. Let the savage become a Christian, and in the love of God, because God first loved him, he has implanted within him an unfailing, undying, undecaying principle of industry. Let the love of Christ be shed abroad in the heart of a man, and, be he savage, or be he civilized, it will constrain him to constancy in well doing, as well as to good works, that the God by whom he has been greatly loved, may, in his bearing much fruit, be by him, in return, greatly glorified; and thus will it become

a sufficient and abiding motive to constant and persevering labour. And let this principle and this motive be possessed by whom it may, to the possessor, be he who he will, the man Christ Jesus will be the way, the fashion, and the example perpetually before him, in yielding to the constraint laid upon him to redeem the time because the days are evil; and in obedience to the impulses of the new principle within him, to let his light so shine before men, that they seeing his good works, may glorify his Father who is in heaven.

The following candid recantation of an opposite opinion, may serve to confirm the view given above; and is the more valuable, as proceeding from a source which can hardly be suspected of any leaning to that high and holy enthusiasm which in our day has revived the work of the Lord in heathen lands. It is contained in the "Metropolitan," for August, 1831, and has a place in that work as a critical notice of Bennet and Tyerman's Journal of Voyages and Travels. "The utility of modern missions, unsupported by Christian states, and plying their voluntary and unauthorized labours among savage barbarians, has ever appeared to us uncertain, and scarcely worthy of the expense which has been lavished upon them. To the intellectual and other qualifications of the missionaries employed, we have likewise felt serious objections, and until the appearance of the present volumes, we were disposed to consider them as fanatical disturbers of the social happiness and characteristic prejudices of large communities,

whom it was impossible for them to reclaim or to benefit. We now cheerfully yield to the force of evidence. We are the friends of truth, and wish to countenance no theory at variance with its dictates. We had always imagined that civilization must precede conversion, and that Christianity, from the elevated purity of its principles, and the intellectual culture which the right understanding of them required, was placed at an infinite distance from the capacities and comprehensions of human creatures degraded below the brutes, and whose moral perceptions were obscured by the grossest ignorance and superstition. It had never occurred to us that the mysteries of an abstruse faith could be reduced to such simplicity of statement, and enforced with such irresistible sanctions, as would fix the attention and awaken the energies of the most indolent and ferocious of our species. We never dreamed that civilization could spring from such a cause: we are glad that the experiment has been made, and on so large a scale as to vanquish the most obstinate scepticism."

So much time had been lost through delays, that on gaining the opposite bank of the river, it became necessary to put the horses on their mettle, and make the best of our way to Waimate. This, in a degree, deprived us of the enjoyment we might otherwise have felt from the scenes through which we passed. For, although there is a pleasurable excitement in rapidity of motion and speedy transition, it is infinitely inferior to that calmer gratification which belongs to the traveller whose leisure

allows him to gather information by the wayside, and while gratifying his external senses, to enrich his understanding as well. A couple of natives from the settlement, one to take back the horses, and another to carry our packages, serving as guides, ran on before, even faster than the beasts would ride, and led us

through a wild but beautiful country, to which the windings and turnings of the river lent grace and beauty. A ride of a few miles brought to view a remarkable waterfall, where the waters of the Waitangi on their seaward course glide over a perpendicular cliff formed of black stone, which, glassed by those running waters, faces the traveller like a wide and outstretched mirror standing erect above the troubled surface of the boiling whirlpool below, supported on either side by the bank of the river, and smoothed and polished in readiness for the sun to contemplate therein, when he rises, his own unequalled beauty and unrivalled brightness. A circular basin beneath receives the fall, and thence transmits it in a shining stream to the end of its journey, between Paihia and the small peninsula on which the British Resident has built his dwelling.

When about, half way to Waimate, the low growl, followed by the loud bark of a number of native dogs, called our attention to a native village of considerable extent, through the middle of which the road led. It was the first we had lighted on since our departure from Paihia, and the first place where we had fallen in with any signs of either human or animal life. It was very neatly

built, as well as very beautifully situated, every hut testifying to the ingenuity and skill in handicraft of the singular people by whom they are erected. A roof, slightly curved and thatched with rush outside, and lined with palm leaves in, spreads over the walls of the building, which are made of clay, wattled and inclosed within and without by compact bundles of split cane, placed uprightly, and divided into small square compartments by the ligatures of cane, or reed, that bind every part together. The roof, projecting generally two or three yards in front and behind, and about as many feet on either side, is further supported by a rustic colonnade, and thus forms a rustic porch at the entrance, and a covered way all round, while the shrubs and wild flowers indigenous to the country twine their tendrils round the pillars, and climbing to the ridge-pole, cover the roof with verdure, and shoot forth their buds to blossom in the sun. Over each doorway there is commonly a small architrave, more or less carved, according to the taste, ability, or means of the householder or the architect. All these cottages stood in small open gardens, carefully and even handsomely fenced in; while extensive plantations of Indian corn, fully ripe, spread out on every side in rich luxuriance, waving their golden harvests to the passing breeze; an amphitheatre of gently rising hills framing in the picture, which only requires to complete it numberless groups of laughing natives, and here and there a Wata' by the way side.

The Wata' is of very varied construction, being

sometimes a mere stage, lifted up about twenty feet above the ground, upon four stanchions, and in its turn supporting the winter store of potatoes, corn &c., all carefully covered in with a matting of reed or bulrush: sometimes a rudely manufactured raft, slung from the dead or dying branches of a decayed tree, and apparently out of reach of any common thief, answering the same purpose, and certainly giving an additional touch of the picturesque to the general character of a New Zealand village.

I shall have occasion hereafter to enter into further particulars respecting the domestic architecture of the New Zealanders, and will only now observe, that in hardly any feature of society is there greater diversity exhibited than in the study of domestic comfort, and the contentment with those pleasures afforded by home, which the state and progress of this art among different nations serve to indicate. In New Holland, the native strips a tree of its bark, puts together a triangle of sticks, and spreads out a hive thereon, in which to shelter himself from the inclemency of the weather. In the country of the Bosjesman in Africa, and of the Veddahs in Ceylon, the comfortless inhabitants hide them in the rocks and caverns, or climb the branches of a tree for protection from the beasts of the field; neither of these tribes of savages can be said to have a home; the New Zealander, again, and the other islanders of the Pacific have homes, but inhabit them not, unless that can be called inhabitation, where the occupants of a house only use it to sleep in, or only resort to its covert during the

pelting of some pitiless storm. But the pains taken in the erection of their dwellings, and the property each man has in his own edifice, bespeak an advance in the progress, and add enlargement to the view of society at the stage even now occupied by them. And, as we advance in our examination of this subject, we shall find, that nations, as they rise in the scale of intelligence and civilization, who yet from their external relations, and the respect in which they are held from without, deserve more than others to be called citizens of the world, will nevertheless, when examined more closely, be found to seek their comforts within the respective circles of their own families, and for that purpose to encourage and bring to perfection every art by which those comforts can be contributed to, and to this end there is no art perhaps more tributary, than domestic architecture, even as there is no people among whom that art is more encouraged than the English, whether in the mother country, or its dependencies. The present condition of the New Zealanders, with respect to it, is calculated to awaken the hope, that New Zealand will become, in this and in other particulars, to the southern, what England is to the northern hemisphere, a pattern worthy of imitation, 'and a model deserving to be copied.

Several of the natives came out to gaze at the disturbers of their peace, but gave the intruders a much more friendly greeting than the dogs in their jealousy had done before them. And with the greater number we had to shake hands, a task of some labour, when engaged in with half a tribe of

Athletes like these, as the somewhat naive remark of my young companion, at an after stage of the journey, may serve to shew. "Come along, \*\*\*\*\*," were his words. while one of those whom we met on the road was shaking my whole frame with the heartiness of his salutation, "Come along, \*\*\*\*\*," the man doesn't seem as if he would have done shaking hands with you for the next month." They have adopted our mode of saluting in deference to our admitted superiority, but only in their intercourse with us: when our guide afterwards met one of his own friends, he rubbed noses with his countryman, the native salutation, and curious only as contrasted with our own rougher custom; for so various are the manners of men in this particular, that any deviations discoverable in barbarous countries, are less to be wondered at as deviations, than preserved as marks of a generic character, which agree in giving to all mankind a common origin. And the fact that the New Zealand mode of kissing with the nose instead of the lips, is accompanied in cases of meetings after protracted separation with weeping and crying, recalls to mind several memorable examples of the latter kind recorded in the most ancient of all records; thus, Jacob, when he first saw "Rachel the daughter of Laban, his mother's brother, kissed her, and lifted up his voice and wept." Gen. xxix. 10,11. Again, at his interview with Esau his brother, after an absence of twenty years, it is written of the latter, that "he ran to meet him, and embraced him, and fell on his neck,

and kissed him, and they wept." Gen. xxxiii. 4. In the affecting scene between the patriarch Joseph and his brethren, when he can no longer refrain from discovering himself to them, he is said to have "wept aloud," or as the original may be rendered, he "gave forth his voice in weeping." "And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him." Gen. xlv. 2, and 11,12. And afterwards, when he "made ready his chariot, and went up to meet Israel his father to Goshen; and presented himself unto him;" it is added in the history, that "he fell on his neck, and wept on his neck a good while." Gen. xlv. 29. Profane writings furnish several examples of a similar kind.

In connection with this subject, and as countenancing the belief that the natives of this country are as susceptible of the polish as of the more substantial improvements of civilization, that in short they are as capable of exercising the charity which "doth not behave itself unseemly," as that which "thinketh no evil," I may mention, that during Pomare's visit to the Alligator, one of his attendants required to shake hands with one of the officers. He stretched out for this purpose, but unwittingly, his left hand, when recollecting himself, he instantly withdrew it, and casting off the cloak from his shoulders, in order to disengage the right,

took within it that proffered by his friend.

As we passed along the village, we remarked a

man, highly tattooed, sitting solitary by the side of the road, with his head completely shaved. Whether he was "tapu," and doing the penance of one so situated, I could not learn. But it is a fact, that almost superstitious respect is paid to the hair of the head by this people, and the loss of any of it is considered a calamity requiring propitiation. Was this man excommunicated? and is tapu and excommunication one. and the same in the case of individuals? However this may be, the removal of the tapu from any one, requiring, as it does, priestly interference and ceremonial rites, inclines the enquirer to ask, from the correspondence in this custom between the New Zealanders and the ancient Israelites, and not from this custom alone, but from innumerable others, has New Zealand derived its population from any of the lost tribes of Israel? Among its traditions, accounts of the creation and of the deluge have been preserved, nearly resembling the Mosaic accounts. The native name for the mother of all living is Heva, who they assert to have been formed from the rib of a man, and while the nations around them have bowed the knee to lords many and gods many, the Atua of the New Zealanders, though an unknown, has only been ONE God. I presume not to decide upon the question, but merely propose it as worthy a fuller discussion than I am qualified to give it, whether the lost tribes of Israel are not to be found in New Zealand, and other islands of the South Pacific Ocean? only adding, that the Levitical laws of excommunication, and the rites by which

the restoration of the excommunicated was effected, will find practices analogous to them in this country.

The path on which we were, now cut through a field of Indian corn, and to prevent either men or cattle from turning aside and "treading down the corn," it is well beaten, sufficiently wide to serve for a bridle as well as a foot path, and is bounded on both sides by a dwarf wall, made of the cinders and lava, collected from a neighbouring plain strewn with those effusions of the volcano, which help, in some measure, to account for the undulating surface of the country between this and the sea.

The horses having to return to Paihia, in readiness for the labours of the ensuing day, we had been requested to dispense with their services after fording the last stream of water, and of this request the guide who was to return with them took care to remind us in time. A walk of from four to five miles over hill and dale, was now before us, in the course of which, from the summit of one of a chain of little hills, we had a distant view of a volcanic mountain, rising in the centre of a vast plain, like a cone, the inverted edge of the crater being distinctly visible, although the fire that once burned within, is either slumbering there still, or has exhausted itself. Traces of a volcanic origin are said to be discernible over the whole island, and the alleged fact that soundings may be had from its northern extremity all the way to Norfolk Island, would lead to the supposi-

tion that many of the isles by which these seas are studded, are the productions of submarine volcanos. Our time not admitting of a nearer approach, we pushed on, and came to a second village, neatly and compactly built, and highly picturesque. But the huts were lower than we had been accustomed to see, and the doors appeared too small for the owners to crawl in at, even when lying flat for that purpose. Several of the natives were gathered together, and sharing their evening meal of potatoes with one another, seated on the ground in the open air; the clear blue sky, unshadowed by a single cloud, their only canopy. They all rose to meet and salute us, and did so after the usual hearty custom of their countrymen on meeting with friendly Europeans, shaking us by the hand till our arms ached. Our guide having given one of them a small piece of tobacco, received in exchange a meal of potatoes, of which he ate with evident appetite, as he went on his way; and then, the sense of hunger allayed, threw away what remained.

A little farther on, were a couple of women boiling potatoes in an English swing pot of cast iron, a product of our own country, the sight of which, however apparently little a kail pot may have to do with patriotism, was not void of interest to one, in whose breast that healthful feeling has not yet ceased to glow, which rejoices to meet with the arts and manufactures of his own beloved native land, in all nations and countries, even to the uttermost ends of the earth. And surely the love of

one's country may be suffered to luxuriate in the pleasure afforded by so trifling an incident as that of beholding the lately savage inhabitants of a savage country, not only feeding upon a root for which they were first indebted to an Englishman, but also cooking it after the English fashion in a vessel of English manufacture. The peaceable extension of our comforts and customs, to the rude inhabitants of uncultivated countries, is one of the best conquests achieved by us as a people: and such, henceforth, be all thy conquests, O my country! and in such may thy sons rejoice, more than in the blood-bought triumphs of the sword, or in those that have been acquired, at the point of the bayonet.

The unevenness of the ground over which we travelled, frequently presented to our view beautiful and romantic glens and valleys. In one of the former I was first gratified with a sight of the fern tree, rising to a considerable height, and of a very graceful figure. The heath-fern of New Zealand attains a size hardly credible by those who have only seen that child of the desert in England, where its growth is stunted. I never before saw any so large, while its varieties, I am told, are also very many. What in England would be considered heaths, and which abound here, and are of great extent, might in New Zealand be almost styled forests of fern, were it not that the true forests of this country abound with yet larger and loftier occupants. The Palm, the Pine, and the Cowry,

with numberless other trees, some of which blossom beautifully in their seasons, mingling in different situations, and intermingling their branches, compose rich and shadowy woods, to refresh the eye of the spectator, wherever it may turn, while their leaves seem woven into a veil of many tints and hues, as if to intercept the too warm kisses of descending sunbeams, in their transit to the earth. Yet is there, so far at least as I have hitherto observed, a bleakness and barrenness notwithstanding, in much of the scenery of New Zealand, leaving the soul unsatisfied, even where the eye has not gone without gratification. But in this, and all other matters of mere taste, the critic has to take into account his own habits of thought and feeling, for those habits may, in many respects, be peculiar to himself, and for them he needs to make allowance when forming his judgment. As regards myself, the absence of animate beings, the absence of human forms and human dwellings, the absence of every thing which an Englishman is accustomed to look for when treading in the known track of human footsteps, renders mere scenery a blank to me, however crowded with other objects, seeing that man, and the operations of man's hand are needed, to spread over such scenery the joyousness of life. Which reflection, however, by forcing one back upon original principles, accounts for the dissatisfaction with which any one returns from viewing the country in the absence of its inhabitants, and transfers the blame thereof from the picture to the

spectator, by shewing that the fault is not one of real barrenness in this beautiful creation of our God, but a consequence of man's not liking to retain God in his thoughts. True it is, that the figure of man gives animation to the dullest painting of still life, and the mere shadows of a man cast over a scene in nature, startles the very dust of that scene into life. But, wherefore? – Man, when he came first from the hands of his Maker, stood erect, in the image and likeness of God; and God in the second Adam, "the brightness of his glory, and the express image of his person," commends himself to the world not only as a fountain of light, and love, and life, ever full, and ever flowing, but also as the perfection of all beauty, natural and physical, as well as moral and spiritual. During the absence of God in Christ from his own creation, the only compensation for his loss to creation, and the beholders thereof, is the presence of man, His heirs and representatives, to whom the

promise of the inheritance is given, and the task allotted of spreading abroad in every direction the knowledge of the Most High, until the redemption of the purchased possession, and the return of its Lord to reign in righteousness upon the earth. When, therefore, any place is left desolate by man, it becomes of a paradise, a waste; and of an Eden, no longer a well watered garden, but a wild and weary wilderness, until the one remaining spring be touched, which can alone connect emotions of pleasure with scenes seemingly deserted by man and by man's Maker. And where is that spring to be found unless in the

Page 74

happy frame of their minds, who, in every flower they see, in every blade of grass on which they tread, in every place when they may chance to sojourn, find, in all things find, objects of loveliness serving them as remembrancers of God! objects of delight, which are to them as so many links in one continuous chain of love, Divine love! whereby the material is connected with the immaterial, the seen with the unseen, the visible with the invisible, the temporal with the eternal, earth with heaven, and, that clod of the valley, Man, with the High and Lofty One that inhabiteth Eternity, Jehovah-God! For, when in such a frame of mind, and such ought always to be the frame and temper of that man's mind who has attained to the knowledge of God and his Son, the Christian spectator will, while he looks round upon scenes of barrenness, remember with humbleness of mind and contrition of spirit, that the barrenness by which he is surrounded, is the curse laid by a merciful but holy God, upon a world of his own making, on account of the sin of man, for whom that world was made, and to whom the dominion of that world had been given. But, from "sight so deformed and strange" it is natural to seek for relief, and he will look for it, penetrating within the veil flung over futurity, above and beyond the time of this barrenness, to that grand catastrophe of which all the prophets witness, when earth's Creator, who cursed and quitted it; shall shine forth and come again as earth's Redeemer to bless it, and abide with it, and when, having restored to it its original charter of liberty, liberty to bring

Page 75

forth its fruits in due season, "the wilderness and the solitary place shall be glad," "and the desert shall rejoice, and blossom as the rose," yea! "shall blossom abundantly, and rejoice even with joy and singing." In such a prospect, amid the musings to which it gives birth, and from the holy confidence it is calculated to inspire, that that day, which is also "the day of the manifestation of the sons of God," is not, and cannot, (on account of the gathering signs of the times,) be very far distant, he rejoices in hope of the glory to be revealed, rejoices with joy unspeakable and full of glory, the joy with which a stranger intermeddleth not, and goes on his way with a merry heart, giving thanks to his heavenly Father, for his unspeakable gift, and for his loving kindness and tender mercy to the children of men; and in the full assurance of faith, that God now accepteth his works.

The next native by whom we were met, carried a small quarto volume in his hand, and a look of peace and sober happiness in his countenance. He was a Catechist, returning to his home, after a day spent, may I not say, well spent, on the instruction of his countrymen, in the words and ways of eternal life.

It was six, P.M. before we reached Waimate, by which time the sun had gone down behind the distant hills, and every object upon which the eye gazed was steeped in the twilight grey of approaching night. As at Tepuna and Paihia, a kind and hearty welcome greeted our arrival, on the part of Mr. Clarke and his excellent wife. Yate and

Page 76

the Baron Von Hugel came in soon afterwards from a visit to the Volcanic Mountain, in climbing the sides of which, the latter had wasted all his strength, while his companion was comparatively fresh, having tarried at its base, to visit the natives from house to house, and preach to them the gospel of their salvation. Refreshments were got ready immediately, and after spending the evening in social conversation, the whole family, united in offering an evening-sacrifice of prayer and praise.

March 16th, 1834. Rose a little after day-light, and experienced the chilliness with which the days begin as well as close in this country. Between seven and eight o'clock, met Mr. Clarke's family and other inmates at family prayers, and at nine, A.M. obeyed the summons of the church bell, inviting us to join the great congregation in the house of God. In front of the mission-house we noticed a large blue flag flying, with the inscription "Rongo Pai" in white letters, signifying Good news! or, more literally, Hearken to good! and in the left-hand corner a large white cross surmounted by a dove and olive branch.

It was the first time I had joined a congregation of converted heathen, in the public worship of Almighty God, and that in the midst of which I now found myself could not consist of less than three hundred natives. The church was crowded to excess, and, for want of room within, many persons stood round the windows and doors without; it is a small building, and, although it has recently been added to, requires to be still further enlarged, on account of the increasing congregations with which

Page 77

from Sabbath to Sabbath it is constantly filled. Most of the native audience sat upon the ground with only their mats spread beneath them – and all, as with one voice, joined audibly in the responses, appearing: to do so with a fervour and zeal, which might be transferred with advantage to the devotional services of many a congregation in England.

The service commenced with a hymn in the New Zealand tongue, the composition of Mr. Yate, which was sung by every one then present, if not with all that sweetness of which it was susceptible, yet, certainly with all the harmony of which the singers were capable. I have attempted to render this into English verse, as literally as possible, and shall make no apology for its introduction in this place: –

O Jesus! in our hearts secure  
Thy words, that we may strength procure  
The Lord our God to praise,  
And, with their entrance light bestow,  
That we, His thoughts to us may know,  
And understand his ways.

Us, let thy Holy Spirit reach,  
Our spirits in thy law to teach,  
And bind us to thy will:  
Where'er the light of life hath shone  
Make thou thy righteous kingdom known,  
And with the righteous fill!

The children born again of thee,  
Are longing sore, thy face to see,  
To welcome thee, they wait!  
They wait thy coming, to make glad  
Their hearts, – oppress'd with grief, and sad,  
Because thy coming's late.

Dear Saviour! do not tarry long,  
Lest the faith faint that now is strong,  
Come, change our night to noon.  
We, thine appearance, long have sought,

Page 78

Haste Lord! to us, whom thou hast bought,  
And be thy coming – soon!

After this the Liturgy was read, and during the petitions by the natives of the sentences in the general confession, I was struck with amazement, and very very deeply affected, at the eloquent pathos of their voices, though only able to follow them by interpretation. At the words "A Kahore he ora i amatou" the difference of language was lost sound of in the unity of the sentiment expressed by the Church, and the tone in which that sentence was uttered, seem to me the very echo of my own heart's lamentation "And there is no health in us!"

The different members of the respective mission families resident at Waimate, being also in attendance, two English lessons, in addition to those the New Zealand tongue, were read for their use, during which the natives retained their seats, and preserved the utmost order among themselves, the more devout occupying their own minds in the silent perusal of the sacred scriptures which they held their hands.

After this the infant son of a native Christian was admitted to baptism, and the original of the following hymn, sung with loud and lofty chorus: –

Thy righteousness, I crave of thee,  
Lord Jesus! hear my cry,  
The load of Sin, weighs hard on me,  
And sore oppress'd am I.

Crush'd by its weight into the deep,  
The while my strength doth fail,  
I seek thy cross on Calvary's steep,  
And there, my sins I nail.

Entomb'd in Error's awful night,  
Thick clouds around me spread,  
My heart doth often lose it's light,  
I lie among the dead.  
Awake! thou Sun of Righteousness,  
And shine into my soul,  
With light of life my spirit bless  
And all my ways control.

Like harts for water-brooks, I pant  
To be, my God! with thee; –  
Dear Angel of the Covenant!  
To heaven, my leader be.  
Speak! to this trembling soul speak peace  
Smile every fear to rest!  
To thee I cling, till life shall cease; –  
I hide me in thy breast.

Give unto me, of thy Good-will,  
Great grace, Lord Jesus, give,  
And while thy names my praises fill,  
Those praises, Lord! receive!  
Thee, for thy great and glorious name,  
Thee for thy love to me,  
I'd magnify with loud acclaim,  
My praises wait on thee!

At the close of this hymn, two sermons were preached, one in New Zealand, from the words, "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." And, from the beginning to the end thereof, a more attentive congregation I had never witnessed. And

never have I beheld a whole assembly listen with more apparent eagerness to the words of mortal man, or seem to drink in with all their souls the sentiments of an earthly preacher, as though the tale he was telling them was life unto those souls, to a greater degree than that exhibited by these redeemed barbarians, many of whom, though they come from remote distances to attend the service and hear the sermon, are not numbered by the missionaries with them that believe. The other sermon was in English, from the words "All things are of God, who hath reconciled us to himself by Jesus Christ." And was divided into four parts, in the consideration of which the preacher shewed, 1st. What God is in himself: 2dly. What he hath done for us: 3dly, "What he hath wrought through His Spirit in them that believe: and 4thly, What he will bestow upon those that continue in the faith, steadfast, until the end. 1. God is love – God is light – He is the Lord, the Lord God, gracious and merciful, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and by no means clearing the guilty. 2. He has given his Son to die for us, and in him hath given unto us eternal life: he hath redeemed us with his own blood, while we were yet sinners; Christ having tasted death for every man when he died for the ungodly. 3. He hath wrought in us, who believe, a clean heart by the sprinkling of that blood which cleanseth us from all sin; and a renewed a right spirit within us, by the Spirit of Jesus vouchsafed unto us. 4. He is thoroughly

purposed to bestow upon us an inheritance, incorruptible, undefiled, and which passeth not away, eternal in the heavens.

This sermon I have thus briefly analysed, thinking I it might be considered a fair specimen of the manner and matter of those sermons which are preached to the natives, and have been owned of God in the salvation of many souls from among the people, not only from the fear of death, but also from the power and dominion of sin. And I have been at the more pains to convey a correct notion of the character of the preaching addressed to the New Zealanders, seeing that one of the slanderous writers upon New Zealand, puts into the mouth of a missionary while preaching to the natives, the monstrous and incredible lie that all men will be condemned, and then, to produce a picture, the artist sets the congregation a laughing: at the gross absurdity of what could never have been uttered by any one of the whole corps of missionaries, whether lay or clerical, either at this or any other station. According to Mr. Earle, "draughtsman to the Beagle," the subject matter of the discourse heard by him, was Hell, universal Hell!, the climax of the preacher's peroration; – the general condemnation of the whole human race! the general and unqualified damnation of all mankind!!<sup>2</sup> According to the writ-

ten sermon of Mr. Yate, attentively listened to and carefully remembered by the writer of these pages,

the topics of the missionary's discourse, were; – God, Most High, and his redeeming love – Fallen Man, and his high destinies and soul-ennobling privileges. If sinners were also exhorted with affectionate earnestness to flee from the wrath to come, and seek for refuge, in the prospects of Death – Judgment –

and Eternity, to the hope set before them in the Gospel; if the hardened, the impenitent, and the unbelieving, were admonished of their guilt, and warned of the peril they incurred while making God a liar, how, I would ask, how otherwise could the ambassador of Christ have delivered to them an entire message? Should the "draughtsman to the Beagle" come before the public a second time to bear his voluntary testimony on the subject of Christian Missions, and Christian Ministers, he is recommended to call to mind one, at least, of the instructions of his youth, and not to turn away from that voice which saith: – "Thou shalt not bear false witness against thy neighbour."

The benediction was next pronounced, and all the people knelt down to receive it. And then the assembly separated, peaceably and in good order,

the majority returning to their several homes, without farther procrastination, while the remainder gathered round the strangers with outstretched hand, and the kindly appellative, Ekero! Friend! Nor would they leave us until we had shaken hands with them. Page 84

On the way back to Mr. Clarke's, who had set off before breakfast to preach at different stations in the neighbourhood, Mr. Yate was stopped by four native preachers coming to him for instructions, before departing also to their respective fields of labour, each one having to preach at some distant village. The employment of laymen, and of converted natives, as teachers and preachers, is an important feature in the New Zealand mission, and will continue, I trust, a very prominent one. The limitation of God's ministry to men episcopally ordained, or even to men accredited by Christian congregations, is a limitation without either precedent or sanction in holy writ: and when scrupulously insisted upon, or rigorously adhered to, is an usurpation of lordship over the house, and in the temple of God, for which there is no warrant in Scripture, and to which there should be no submission in the church. The proof of God's speaking in the above classes is contained in the fact, that as large an increase of faithful men has been added to the church through the labours of the lay, as through those of the clerical members of this mission, and "Father Davies," as the honest fanner of that name is called by the New Zealanders, has

been as abundantly blessed with souls for his hire, although in his own person he combined the tasks of teaching the poor savages around him "to till the ground for their subsistence and look up to heaven for their salvation," as "Brother" Williams, "the beloved physician" and clergyman, while connecting the instruction of their souls with care for the health of their bodies, among whom he has laboured, and not in vain, in the Lord. Page 85

In the afternoon, Yate, the Baron, Everard 'Hongi, (a nephew of the famous warrior, on whom George the Fourth bestowed a steel cuirass,) Dayman, and myself, walked to Koropi, a picturesque village, about three miles distant from Waimate, the chief of which, "Hau," has built a roomy chapel at his own cost, and for the most part with his own manual labour. In it we found a congregation of upwards of a hundred persons, waiting in readiness for an evening service, and to which they attended with evident interest and pleasure. At the close of the sermon I took a walk through this exceedingly neat and beautiful village, and was returning with Yate, when the hum of voices proceeding from the chapel we had recently quitted, again drew our steps in that direction, and there, to my great delight, stood the chief in the place just vacated by the missionary; and there, in front of him, from fifty to sixty of his tribe, of both sexes and of all ages, were seated on their mats. The chief was catechising his people, and acting as the prophet, the priest, and the king of his tribe. It was the most beautiful spectacle I had ever wit-

nessed. There was in his manner something so mild, yet, withal, so dignified; in his tones such a mixture of the commanding and the persuasive; in his looks such meekness and gentleness, that I could have been content to remain gazing at and listening to him for hours. Then again, his people, the very old and the very young, emulous alike of answering correctly all his questions, and all intent upon acquiring that knowledge which is able to make men wise unto salvation; and the whole party so evidently finding in the Sabbath a delight, and esteeming it honourable; while the house in which they were met, testifying to the genuineness of its builder's faith by the excellency of the fruits it brought forth; and the spot on which they were met, having but a few years ago been reigned over by Satan, and brooded over by the clouds of ignorance and the darkness of sin, all, all conspired to make the heart faint within me from excess of joy, at the sight of the mighty works which had been accomplished in this heathen land, in the name of the Lord, and by the power of his might. It was with difficulty I could tear myself away from a scene of such perfect enchantment, and when I did so, it was with pain and regret. My heart was with these villagers, and my affections will linger about the place of their abode, while memory serves me or life lasts. Page 86

As, slowly and sadly, I moved off, 'Hau followed, and coming up with us, took the Manatungha from his ear to give me. I hesitated to receive it, but he would neither be denied, nor

would he accept aught in exchange. And his wife coming up likewise, and following her husband's example, I requested Yate to tell them, that we had all a remembrancer in heaven, the great High Priest of our profession, who ever liveth to make intercession for us, upon which they replied, "that is what we want; we want him to think of us, that he may pray for us to the Saviour, when, perhaps, we may not be praying for ourselves." Mau, the wife of this man, is described as a woman of eminent piety, and as exhibiting that one unerring sign of deep personal religion, an anxious desire for the salvation of all around her, beginning with her own family. And once, at a subsequent period; speaking of an aged relative of hers, who was suffering under the alarms of an awakened conscience, after having long resisted and opposed the truth, she used the following quaint but forcible comparison. – Religion is like tobacco; when first taken, it makes a man sick, and ill, and angry; if he goes on taking it, he thinks it still hateful and disagreeable, and spits it out of his mouth; but if he will still go on eating it, he comes at last to love it so much, that he cannot live without it – this day and that day, in this place and in that place, he is always eating it and always loving it; the more he eats the more he loves it. Page 87

Up to the present time, (March 16, 1835;) neither Hau nor his wife have been baptized, although both have been, this long time, desirous to gain, admission by baptism into the visible church, of Christ; the missionaries, solicitous above all

things to plant a pure church in New Zealand, having kept them on probation hitherto. Their conduct, however, has stood the test of time, and come through the ordeal of trial without injury, and the reality of their conversion being no longer doubtful, they are promised the baptism of water at an early date. May they receive, at the same time, the baptism of the Holy Ghost and of fire!<sup>3</sup> Page 88

The extreme caution exercised by the Church Missionaries in the above cases, and others similar to them, is not to be lightly esteemed, and must not be hastily censured. For myself, however, I profess an inability to detect in Scripture any authority for withholding this initiatory ordinance from any individual who may witness a good confession of repentance towards God, and faith towards our Lord Jesus Christ: that repentance being evidenced by an expressed willingness and desire to be turned from sin unto holiness, and from Satan unto God; and that faith being made apparent by the peace and joy infallibly attendant upon those who believe that in Christ they have redemption, through his blood, even the forgiveness of sins. Nor, indeed, am I at all satisfied that the custom of either the Eastern or Western Churches-

in primitive times, would afford its countenance to any thing like a protracted delay in the reception of professed believers in Christ, among the acknowledged members of his church, which is his body. That the sacrament of baptism may be rashly administered, cannot be doubted; that it must have been, in a multitude of instances, unworthily received, is also undeniable. But the abuse of a thing is no argument against its use, for there is nothing that has not been Page 89

abused. And, I would submit it with deference to the brethren in New Zealand, and, indeed, every where, whether the strictness as to baptism might not with advantage be transferred to the article of discipline afterwards. The restoration of a wholesome discipline, that discipline being regulated solely by the statutes of the Holy Ghost contained in the Old and New Testaments, would do much to restore to their ancient purity the elder branches of the church, and the establishment of such a system of discipline among all the infant churches now rearing in different heathen lands, as should, without the imposition of any yoke of man, be at pains to preserve the commandment of God entire, and the faith of his Son uncorrupted, would, I conceive, answer every end proposed by the present scrupulousness about administering the sacrament of baptism to professed converts, and tend, moreover, to preserve the baptized in their purity, and keep the whole body of the faithful unspotted from the world, besides deterring the vain-glorious and hypocritical from coveting to be united with those

Page 90

whose constitutions and usages, salutary though strict, would manifestly declare them to be determined neither to have fellowship with the works of darkness themselves, nor to afford any countenance, either individually or corporately, to the workers of iniquity, while they continue in their iniquity; or to the children of disobedience, while persisting in that disobedience.

The importunate petitions of many of the candidates for this privilege are very affecting in the perusal, and express eloquently and well, though in few words, how deeply they feel on the subject, and how unfeigned is their piety. In reading these "short and simple" letters of the poor New Zealanders, I have been constrained, and I think that very many of my readers will feel constrained with me, to repeat the inquiry instituted by an apostle of old, "Who shall deny water that these may be baptized?"

Through the kindness of Mr. Yate I am enabled to subjoin a few extracts from those letters, and venture to affirm that they speak, in the majority of instances, a language never spoken by hypocrisy, and exceedingly hard to be counterfeited by imposture and deceit. One of the writers is a married native, living with Mr. Kemp at the Keri-Keri, and these are the words addressed by Wahanga to the missionary: "Great is my heart towards God, because he has taken care of me all my days, and has shewn the greatest extent of love for me. It is good for me to be sanctified by him, and, by being baptized, to be let go into his holy church on

Page 91

earth, in order that, when I die, I may be taken into his church above, in the heavens. Who can bear the pain of the fire which burns for ever? I want to make haste to Jesus Christ, that I may be saved from it. As the wind digs up the waves of the sea, so the devil digs up sin in my heart: he is always, always, this day and that day, at work there. If I wake in the middle of the night, he wakes also, to contend with me, and to hold fast my soul, that it may not fly to the Saviour, or to stop my mouth, that it may not pray to him." His wife Pahuia's letter breathes a spirit of genuine humility and child-like faith. "It is true," she writes, "it is very true, that it is a good thing to tell to Jehovah all that is in the heart, whether it be good or whether it be evil. My desire is, that my soul may be saved in the day of judgment. It will not be long before Jesus Christ appears to judge all mankind, and I also shall be with them that will be judged. It is right that I should be judged, and that I should be condemned, for my heart is very wicked, and will not do one thing, not one, not one, not one, that Jesus Christ, or God, or the Holy Spirit says is good. If I am angered by them it will be just. But will not the Son of God save me? you say he will, and I believe it! You say that, bad as it is, he will wash my soul in his blood, and make it good and clean. That is what I want. I want to be admitted into his church, and to be made his child, and to be taught his lessons out of his book, and to be taken care of by him, and to be done what with, done what with, done

Page 92

what with, thou, O Lord Jesus! say what!" The Christian reader, as he peruses the two following epistles, will remember the pains and perplexities of his own early experience. The first is from Unahanga, a servant at Waimate. "My heart is desirous of being permitted to enter the church of Jesus Christ. I wish to turn altogether to our Father who is in heaven, and to cast away all the evil speaking of this world, the evil thinking, and the evil acting. I am thinking within me, what can be the reason that I have two hearts, which are always struggling one with another. The one is a very good heart, and the other altogether bad. I am wondering which will be thrown down and put undermost at last; perhaps the good one, perhaps the bad one. o how they fight! Will you baptize me? or will you not? As I have two hearts, perhaps you will not, and perhaps you will." The other is from Reo, a youth living with Mr. Kemp: – "Here I am, sitting in darkness and sitting in sin; perhaps it is sin that makes it dark. Listen, Mr Yate! \*\*\*\*\*I have a great deal of evil within me, and very little good. The devil holds fast the evil, and will not let me throw it away; he also blocks up the road, and will not let the good come in. What am I to do? I have no strength, and the devil does as is good to him. What shall I be done with? I will ask God to give me his Spirit, perhaps that is the way. I will ask you to baptize me, perhaps that is the way. I will think about Jesus Christ; dying for my sins, perhaps that is the way. I am tired and sick of sin! where and how shall I throw

Page 93

it away from me?" Anheki, a redeemed slave, living with Mr. Davis, thus expresses his desire to be set apart to the service of God: "This is my saying to you, and I say it because I wish to stand in the assembly of God's people, in his church, that we may all stand with joy before his judgment seat, and sit down together in his great kingdom. Now the love of Jesus Christ is come down, and is fixed in the earth, and therefore I say to you, set me apart to be his servant, and baptize me in the name of the Father, and of the Son, and of the Holy Ghost. Mr. Yate! it is good to be sanctified to God, and to leave behind all that is evil. The great love of our Saviour towards us, makes me love him again, and makes me wish to be his. He died, as a satisfaction for all believers, and God's anger is gone to nothing through him." Hongi, a married native, thus describes his state: "I am seeking a heart for the good things of God; I have heard with my ears his glad words, but am unable to make myself his child, because I struggle so for sin. We have all heard the glad news out of his book; they are good, and gracious, and loving words, and are signs from the Holy Spirit to guide the spirit of man. When I think upon the writings my heart is glad within me; when they are fixed in my soul, joy wakes me in the very middle of the night to think about it. How are your thoughts towards us? Are they as they were? If they, are, we have heard them. You say that our souls must feel pain for having by our sins crucified the Lord of life and glory, the Son of God, our Saviour

Page 94

Jesus Christ. I say to you, that my heart has been pained long ago, and is pained now, because I have wasted the blood of him who died for me. And now, my thoughts and my heart are very great to be made one of the church by baptism. I am very proud, and I walk in pride, and I sometimes say, ha! what are all the things of God to me, I am only a New Zealander, they will do very well for white and learned people, but not for us; this is the devil hardening and tempting me, that I may fall into his evil and burning residence." Hamo, a redeemed slave, makes the following acknowledgment of what he was, contrasted with what he is; "This is the first time that I ever wrote to you; and my writing is about the things of God, a shewing forth of tears on account of the love of God, which has been disregarded by me; now I possess a will towards Jehovah, and wish to be made his. I have been seven years living with my father, Mr. Davis, and have never thought about the soul. When I have spoken or prayed, it has not been with my heart but with my lips. Now I see, and know, and feel the love of God, my heart is very sorrowful, great is my pain for the evil which I have done, very large are my desires to be baptized. I believe that Jesus Christ is the Son of God and the Saviour of sinful men; and my crying to the Lord is, 'O Jehovah, give me thy holy Spirit, to rub out the sins of my heart with the blood of Jesus.'" The next extract is from a letter written by a very young lad, and answers two important questions that had been asked him by the minister

Page 95

to whom he is writing. "I have wished a long time to be baptized, because I love God. Do you remember asking me the other day, why I love God, and how much? I love God because he is my father, and Jesus Christ because he is my Saviour, but all my love for them is very little, just as much as one grain of sand. This is all my book. Ngeri," The writer of what follows, Kahiki, has since been baptized. "My heart is very dark and sad, and the reason is, because God is not there. God resting in the heart makes the heart glad, because where he is, there evil is driven away. My will is, to have nothing more to do with evil, but to forsake it altogether,

and live as God and Jesus Christ say we must. I wish to talk with you, and for you to talk with me. I wish to ask you how I can be brought to stand nearest to the presence of the Saviour? Perhaps by baptism I may be brought nigh: perhaps by praying for a new heart. Mr. Yate! tell me how. And let me take upon me a new name, for though the native chiefs scoff at me, I am not ashamed of saying to every body, that Jesus is my Saviour and my God!" The last quotation I shall make is from the letter of another redeemed slave, Peripi: "My heart is broken. I find I am an orphan; and though Mr. Davis has been my father, and Mother Davis has been my mother, this year, and that year, and a great many years, I am looking for another father, and that father must be God! \* \* \* With me there is nothing but evil inside and outside! but though evil is great it is not so great

as the love of God. There is one thing that is often knocking me down, that is sin, but the love of God raises me up again."

Page 96

Having returned from Koropi to Waimate, we found the tea-table spread, and a mixed party of Europeans and natives seated thereat. It being the goodly custom of Mr. Clarke's house, for the native Catechists to take their evening meal with his family every Lord's day. There were five of these Catechists, all attired in decent suits of English clothing, and all behaving with the strictest propriety and decorum; indeed, but for the difference in their language, and the darker olive of their complexion, it could not have been detected from their manners that their education in early youth had been that of savages.

At the termination of this meal, I was taken to see some some invalids in an adjoining family, and having prescribed for their respective cases, followed Mr. Yate to an evening service in the Waimate church. There were about eighty persons present, for the most part adults. A portion of the liturgy having been read, and two hymns sung with much sweetness and power, the first 21 verses of the 2d chapter of Acts were expounded to the meeting, and formed the basis of an exhortation to call upon the name of the Lord, and to ask God in faith, nothing doubting, for the gift of his Holy Spirit. In conversation with more than one of the missionaries at different times, on the prophecy of Joel, referred to by the apostle Peter in this passage, they informed me, that in many instances

of conversion among the natives, a vision, or a dream, was the mean employed by the Holy Ghost; to first turn the hearts of those individuals from the error of their way. In our own country, many and ingenious have been the attempts to account, from natural causes, for men's dreaming dreams and beholding visions, without the necessity of making any reference in such matters, to supernatural agency, or the revealed truth of God. Notwithstanding all such attempts, however, the testimony of God upon this, as upon every other point, remaineth sure, "making wise the simple," and according to Him, it is a sign of the time predicted when his Spirit should be poured forth upon all flesh, that "the old men shall dream dreams, and the young men shall see visions." Dreams and visions, in the vocabulary of sacred scripture, signify revelations and manifestations of God's will to man, and are a language of symbols, leading the wise to repentance, and guiding the blind by a way they know not. In every age of the Church, during the Christian as well as in the Jewish dispensation, God has spoken thereby to his servants the prophets, and instructed therewith his people who delight to do his will, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." Job xxxiii. 15, 16, 17. And, whatever others may think, it is to me, one of the most satisfactory, as well as striking features

Page 97

in the conversion of the New Zealanders, that these "signs and wonders" have accompanied them that believe.

Page 98

WAIMATE is the third, and, in some respects, the most important station occupied by the Church Missionaries in New Zealand. The settlement is composed of the families of Messrs. Clarke, Davis, and Hamlin: the spiritual superintendence being intrusted to Mr. Yate. In connection with it, there are eight regular preaching stations, the respective missionaries and native Catechists officiating every Lord's day; and at each of the villages forming those stations, namely, Waimate, Koropi, Kiakohi, Mawe, Tanotoka, Monghakaakaua, Taiamai and Ohaihai, there are edifices for public worship and sabbath and day schools. At Waimate there is also an infant school, which is taught by Mrs. Hamlin, and said to give very general satisfaction: at the last examination of schools at this place, there were from 800 to 1000 natives present, about 500 of whom passed a creditable examination. It may be said to be the farm of the whole mission, helping as it does to supply the other stations with wheat, and promising soon to grind corn for them all, a water mill for that purpose being in course of erection. The natives, under the direction of Mr. Davies, assisted by Mr. Clarke, having learned the use of the plough. And some idea may be formed of the extent to which agriculture is already carried, from the circumstance of two-and-twenty acres of land belonging to the missionaries having been prepared for

wheat-sowing, and eight of them sown during the present quarter, as well as twenty-seven rooted and cleared in readiness for the breaking plough by the tribe of Broughton Ripi.

Page 99

March 17th. – It having been arranged before we left the ship, that Dayman and I should return on board from, Keri Keri in the boat which brought the Captain on shore, we were obliged to take our leave of Waimate at an early hour this morning. We had paid it but a passing visit, yet such was (the kindness that had met us there, and so pleasurable the emotions awakened by every thing we had seen and heard during our short stay, that the regret with which we took our departure, is likely to be lasting.

Yate accompanied us to Keri Keri, the way thither lying in a different direction from that by which we had come, and we rode over more than ten miles of country, varying in almost every particular from the portion previously traversed by us. The valley of Waimate or "bad water," is made exceedingly rich and fertile, by the River Waitangi, which passes through, and occasionally overflows it. An extensive marsh may probably have given rise to the name. This valley lies below the settlement, and our path lay directly across it, and over a wooden bridge, of considerable span, the work of Mr. Clarke, by which the two sides of the river are united; and curious, as the first bridge ever built in New Zealand. The road beyond is an excellent one, and would not disgrace MacAdam himself; it, also, is the work of the Missionaries' hands, and was ren-

1 That loved and valued friend was the late Edward Irving, of whom the church in her degeneracy proved herself unworthy, but to whom, more, perhaps, than to any man of the present century, the world and the church are indebted for a faithful exposition of the guilt of those, whether churches or individuals, who forbid to marry; and a true portraiture of their blessedness who marry in the Lord. The rejected witness of the Lord's second advent is gone to his rest. The writer enjoyed his friendship while living, and would not be ungrateful to his memory now that his life is hid with Christ in God. The pastor of the Scots' Church was a married man. He was also the most devoted and hard working missionary of his day and generation. He was, moreover, a man less entangled with the affairs of this world than any man I ever met with in all my wanderings. A good man, full of faith and of the Holy Ghost! Wherever he went, he went preaching the Lord Jesus, and exhorting all who did so likewise, and had received the grace of God, that with purpose of heart they would cleave unto the Lord. An Israelite indeed, in whom was no guile! The uniform confession of his lips, and the consistent witness of his life and conduct, concerning his Master whom he served, his friend whom he loved, his Lord whom he honoured, and his God for whom he died, was, Rabbi! thou art the Son of God! thou art the King of Israel!

2 "I frequently conversed with George" (a native chief,) says Mr. Earle, "upon the subject of religion, and from what he told me, I found that the natives had not formed the slightest idea of there being a state of future punishment. They refuse to believe that the good Spirit intends to make them miserable after their decease. They imagine all the actions of this life are punished here, and that every one, when dead, good or bad, bondsman or free, is assembled on an island situated near the North Cape, where both the necessities and comforts of life will be found in the greatest abundance, and all will enjoy a state of uninterrupted happiness. A people of their simple habits, and possessing so little property, have but few temptations to excesses of any kind, excepting the cruelties practised by them in war, in which they fancy themselves perfectly justified, and the tyranny exercised by them over their slaves, whom they look upon as mere machines. There is in fact but little crime among them, for which reason they cannot imagine any man wicked enough to deserve eternal punishment. This opinion of their's we saw an

illustration of one Sunday, when one of the missionaries paid us a visit.

"The ceremony of all assembling to public worship astonished the natives greatly, though they always behaved with the utmost decorum when admitted into the house where the ceremony takes place. On the day in question the minister endeavoured to explain the sacred mysteries of our religion to a number of the chiefs who were present. They listened attentively to all he said, and expressed no doubts as to its truth, only remarking that, 'as all these wonderful circumstances happened only in the country of the white men, the great Spirit expected the white men only to believe them.' The missionary then begun to expatiate on the torments of hell, at which some of them seemed horrified, but others said, 'they were quite sure such a place could only be made for the white faces, for they had no men half wicked enough in New Zealand to be sent there;' but when the reverend gentleman added with vehemence that 'all men' would be condemned, the savages all burst out into a loud laugh, declaring they would have nothing to do with a God who delighted in such cruelties; and then (as a matter of right,) hoped the missionary would give them each a blanket for having taken the trouble of listening to him so patiently." – A Narrative of a Nine Months Residence in New Zealand, in 1827, &c. &c. by Augustus Earle, draughtsman, to H.M.S. "The Beagle," London: 1832. pp.153,4,5.

**3** An Engraving of Koropi, from a sketch taken on the spot by the writer of this Narrative, illustrates the Rev. William Yate's Account of New Zealand, recently published. The Chief of that village has since, with his wife, been baptized by the name of William Marshall 'Hau. There is a letter from him, written subsequent to his baptism, in the work now referred to.

dered necessary when the choice of Waimate for a mission station had been determined upon, from the inland situation of that spot, and the desirableness of facilitating land carriage between it and the sea, through the nearest station, which is that at the Keri Keri whence all supplies from external sources are procured; indeed, many years must be suffered to elapse before any thing like a road for the conveyance of goods can be made between it and Paihia. The importance of roads to a country, and to that country especially, the society of which is in its infancy, where there is any thing worthy of the name; or where it is rent and torn into "a thing of shreds and patches," by a multitude of petty tribes, wanting every bond of union, needs not a word of comment from my pen. The attention which has recently been paid in our own country to the subject generally, and the altered aspect of many a highland district since the practice of road-making has been extended to them, the increased facilities of communication between remote parts which have followed the application of modern improvements in this art, the diminution of expense in almost every necessary of life, and above all the union effected by it between every part of the same island, and the consequent interchange of mutual good offices between all the inhabitants of the same country, render it superfluous for me to say more on the subject, so far as it regards my English readers; but inasmuch as the welfare of New Zealand may be affected by it, I would just hint, to those most interested in the missions established there, at the desirableness of multi-

Page 100

plying roads in that country, more particularly between the respective stations and the friendly villages in their different vicinities; and in order to their doing so upon the best principles, which at the same time are the most economical, would suggest the expediency of adding to the libraries of the missionaries a few such treatises as that of Sir H. Parnell's – they might be perused with profit by the missionaries themselves, and now that, "the printing press" is at work in that country, it would not perhaps be altogether a needless outlay of some portion of their time to abridge, translate, and print, for the benefit of the native chiefs, the practical directions for road-making contained in such treatises. The "road" to Keri Keri, striking off from the bridge, penetrates a dense forest, in which the stately pines of the country have attained to their greatest height. As we travelled through this forest, the voices of natives were audible, but their persons concealed. They were hailed by Yate, and responded to his call, yet did not approach near enough to be seen. A few minutes served its for emerging from the thicket, and to gain, by a gentle acclivity, the top of a hill, overlooking the valley, and the woods by which it is fringed, and enabling us to take a last fond look at the mission settlement on the opposite height, and bid a long, it may be a last farewell, to that blessed, that thrice blessed spot, whence, as springs of water from a well-spring in the desert or the wilderness, the gospel of peace, and the living water of the Holy Spirit of our God, are conveyed in every

Page 101

direction by "good men," (to appropriate the language of a Scottish historian, while describing the process by which our own ancestors, when as low in morality, and as degraded among the then nations of the earth, as the New Zealanders of our day, were translated from the thick darkness of paganism into the marvellous light of the gospel of Christ,) "to whom life and the pleasures of the world were as nothing, so they could call souls to Christianity." To all and to each of the dear brethren who dwell there, the writer would address, at parting, the language in which the priests of the Most High were wont to bless the children of Israel: – "The Lord bless thee and keep thee! The Lord make his face shine upon thee, and be gracious unto thee! The Lord lift up his countenance upon thee, and give thee peace!" May they and their fellow-labourers put the name of Jehovah Jesus, Father, Son, and Holy Ghost, upon the children of New Zealand; and may he bless all the inhabitants of the land, in turning away every one of them from his iniquities!

Page 102

Proceeding on our way, it was found to sweep round the side of the hill, opening up to view a deep ravine on the right hand, and at length conducting us to an extensive heath or plain, over which the traveller may journey for miles, and, if diverted out of the broad road, and unacquainted with the native foot-tracks, lose himself at last in the wilderness of fern by which it is covered. The paucity of objects at this stage of the ride, was more than compensated for by suffering an undivided attention to be given to the conversation of our friend.

Page 103

About three miles from Keri Keri, the surface of the country, as it approaches the estuary at the head of which that settlement has been fixed, resumes its undulating appearance, and occasional glimpses of a noble waterfall at some distance to the left, adds greatly to the effect of the shifting panorama, until, occupying a small and hilly peninsula, round the base of which, like a moat dug for its defence, the river from which the settlement takes its name, twines its last fold, before taking its final leap over a causeway of rocks, to mingle its waters with the briny waves of the sea; the mission station and church of Keri Keri, or Kidi Kidi, as it is indifferently pronounced, bursts in beauty on the eye of the spectator who approaches it from the land, and is the more delighted because of the suddenness with which the picture starts up to arrest his onward progress, and command his entire admiration.

There are three missionaries settled here, one of whom was from home, itinerating among the villages at a distance, at the time of our visit. The two others were apparently humble, unpretending men; both, catechists in the church, and mechanics in the world. To their persevering industry it is owing that this settlement wears an air of so much neatness, order, and comfort, as at once to transport the imagination from New Zealand to England, in which last, more than in any land, order, and neatness, and comfort, preside over town and coun-

try alike. Besides taking part in the labours of the forge and the bench, they superintend the business of gardening and husbandry, and preach more or less every day throughout the year. Excursions are taken periodically to remote districts, and from hence the Gospel is carried to Toharangi, Tapuetahi, Takou, Matauri, and Wangaroa. From Tapuetahi and Takou the natives frequently visit this settlement, for the professed purpose of attending divine service.

Page 104

There are three schools here, as at the other stations, one for male adults, another for females, and a third for European children. Fifty-three natives reside on the spot, and attend the former, of whom seventeen are women, twenty-seven men and boys, and nine are children. The missionaries' wives, as elsewhere, instructing the women and children.

Of the spiritual state of this settlement I am not qualified to speak, none of the particulars thereof having fallen under my own observation. But of its temporal condition I may venture to affirm, that it could not have become what it is, within the brief period of time since its first formation, but by a judicious division of labour, and as wise and constant an employment of the same. For, besides a bridge admitting boats to pass to and fro under its wooden arches, roomy storehouses, and an extensive quay, pier, boat-house; and roads, the missionaries have erected three commodious dwelling-houses and a beautiful chapel; fenced-in a sheepfold and cattle pen; and raised good vegetable gardens

around them; to say nothing of whole fields redeemed from barrenness, and brought into cultivation by the plough and the spade; or yielding abundant and excellent pasturage to the flocks and herds which, from insignificantly small beginnings, have, under the Divine blessing, multiplied, in these wilds, to no inconsiderable number.

Page 105

Much of all this must have been the work of native labourers, or a perpetual miracle must have been wrought for the whole to have been accomplished by three or

four missionaries, even supposing them to have employed all their time in the work. Admitting, as I conceive it must be admitted, that very many natives have had a share in the several tasks of building, planting, &c; &c. it will be obvious that, in addition to the wholesome habits of industry inculcated by their employment in such occupations, they must have been further benefited by the acquisition of much and varied knowledge, to which they were previously strangers; knowledge too, of practical application to the improvement of their own social condition. And thus has it come to pass, that, from among the natives, stone-masons, bricklayers, carpenters, smiths, and other artisans, have been raised up through the instrumentality of these mechanic-missionaries, as they have been somewhat contemptuously designated, who, had they been disposed, as is calumniously insinuated by some of those who have brought railing accusations against them, to eat the bread of idleness, need not to have put their hand

Page 106

to any of those things, secure as they were of all the necessities, and some at least of the comforts of life, being supplied to them through the love of the church, whose invitation they had followed in giving themselves to the heathen.

Adverting to the foregoing, and such like signs of worldly prosperity, at this and other settlements, the enemies of the mission have invidiously commented upon those signs, as though it were criminal for the ministers of the Gospel and the disciples of Jesus, to be in any degree removed from circumstances of want and privation; and as though godliness possessed not the promise of the life that now is, as well as of that which is to come. But in so doing, their very envy and jealousy bear testimony in favour of the missionaries, who might appeal, and that on no less an authority than the Bible, to those signs of prosperity, in proof that their God, whom, through evil report and through good report, they have served, and still endeavour to serve, has blessed them in the city and blessed them in the field; has blessed the fruit of their body and the fruit of their ground, and the fruit of their cattle, the increase of their kine, and the flocks of their sheep; has blessed their basket and their store; and, finally, has blessed them in their incomings and in their outgoings. Although the mission has been planted these twenty years, and numbers among its members, at this date, upwards of fifty persons, including women and children, death has not approached the dwellings of the

Page 107

missionaries, nor been suffered to smite so much as one of their number. God hath blessed them, yea! and they shall be blessed!

It was nearly four, P.M. when, we set off on our return to the Alligator, her boat having landed the Captain but a little before; and I was gratified at finding, when left alone with my young messmate, that he had participated with me in much of the enjoyment I had derived from the scenes witnessed by us during our three days absence from the ship. The sail down the estuary was agreeable, and would have been more so, but for the lowness of the tide and the shallowness of the water, in consequence of which the boat took the ground repeatedly, before reaching the Bay. And it was nearly four hours before we got back to Kororarika, where the frigate had taken up her old moorings. The distance from Keri Keri to Kororarika is calculated at about sixteen miles, as the crow flies; the pull across admitted of our seeing the whole Bay; and as the sun sank behind the far off hills on the one hand, and the swell from the ocean came in upon us on the other, I could not but mentally pray for the speedy arrival of that day, when the knowledge of God and the glory of God shall enlighten the world, and cover the earth as the waters cover the great deep.

March 20th, 1835. – The British Government having determined on presenting the New Zealanders with a national flag, three different ensigns were brought hither in the Alligator, for the chiefs to select one, and to-day was fixed for the occasion.

Page 108

A considerable number of natives were met at the Residency, including about thirty of the Tangata Mauri, or heads of tribes, and the spectacle might have been rendered an imposing one, but for the attempt made to separate between the noblesse and the canaille of New Zealand, by confining the choice of the flag to the former, and excluding altogether the voice of the latter from taking part in the affair. As it was, the great body of the chiefs assembled in a large oblong-square tent, screened in on one side by canvass, and canopied by different flags; this was divided into two lesser squares by a barricade across the centre, and the Tangata Mauri were called out of the one square into the other, according to their respective ranks, and to the no small discontent of the excluded. After a speech had been read to them by Mr. Busby, explanatory of the object proposed in offering them a flag, and of the advantages to accrue to them from possessing one, the three pattern flags were displayed, and the votes of the electors taken down in writing by 'Hongi. My friend 'Hau came to me to consult as to which he should vote for, and having discovered how my taste lay, paid me the compliment of adopting it, and canvassed others for their votes also; it was the one finally chosen, a white flag, with a St. George's cross, and in the upper corner on the left hand, a blue field with a red cross, and four white stars. Twelve votes having been obtained for it, ten for the next, and six only for the third: two of the head men declined voting, apparently apprehensive

Page 109

lest under this ceremony lay hid some sinister design on our parts, and, had any thing like freedom of debate been encouraged, instead of suppressed, before proceeding with the election, I have little doubt but that the real sentiments of those present would have been elicited; and, assuredly, an opportunity might have been afforded of answering any objections as they arose, and, in that way, more completely satisfying the minds of the people as to the objects contemplated by our Government. I have in vain attempted to procure a copy of Mr. Busby's address on this occasion, and cannot, therefore speak with any certainty as to its contents.

The election over, the rejected flags were close furled, and the future ensign of New Zealand flung forth to float upon the breeze, alongside the blood-red banner of Old England; and saluted with a discharge of twenty-one guns from H.M.S. Alligator, and three hearty cheers from the crowd of Englishmen present, of whom there were more than enough, including missionaries and settlers, the officers of the Alligator and the masters and mates of several whaling vessels then at anchor in the Bay; after which all sat down to a cold collation prepared for them in the house of the Resident, while the chiefs and their attendants were regaled outside with a feast(!!!) of pigs, potatoes, and Korori, this last being only a thin paste made of flour and water. The natives divided themselves into small companies, and took up their seats in a circle, with the iron pots containing the Korori in their centre, and there

Page 110

they feasted away at their leisure, employing their fingers as forks, and drinking their flour potations out of the Cynic's cup. Twelve months ago, Mr. Busby addressed to the chiefs, words like these: – "All good Englishmen are desirous that the New Zealanders should be a rich and happy people; and it is my wish, when I shall have erected my house, that all the chiefs shall come and visit me, and be my friends. We shall then consult together by what means they can make their country a flourishing country, and their people a rich and a wise people, like the people of Great Britain." Would it not have been more in keeping with the spirit of that declaration – more conciliatory – and more condescendingly kind – had the arrangements of this meeting provided seats for the chiefs at the same table with the Resident and his "pale-faced" guests?

While, however, some were feasting, others were occupied in an opposite way. A number of these had taken their seats under the tent, without respect of persons, to listen to the disputes brought forward by individuals, according to the immemorial custom of every public assembly. And here, the scene would have been as amusing as it was novel, but for the strong workings of the fiercer passions, visible in the expressive countenances of the combatants who successively entered upon the arena of disputation; and were all, in their turns, heartily laughed at by the surrounding multitude of their countrymen, who, as they sat upon the ground, described the figure of a horse shoe in the hollow of which the disputants

Page 111

moved to and fro, now advancing – now receding; – this moment casting furtive glances at their opponents, the next turning their backs upon them in scorn, and thrusting out their tongues to express contempt, stamping angrily with their feet, and occasionally flourishing the merai or the tomahawk over their heads, as if about to avenge themselves on the spot – and keeping up all the while an incessant fire of words, now abusive, now contemptuous; now in raillery, and now in a frenzy of passion; to the reality of which the accompanying fire-flash from the rolling eye, spoke too truly. The debates, wordy as they were, and warlike as well as wordy, ended, happily, in words alone. The disputants rubbed noses at the close of their debate, and separated as friends.

At the termination of one of these discussions, it was reported that Pomare had just landed at the head of a large party, armed with muskets; and taken up a position at a short distance off, from which he refused to move, or be moved. Some apprehension of violence on his part being entertained, the Rev. William Williams was requested to go to the barbarian, and discover his intentions; on reaching the spot he espied the chief seated in the midst of from 50 to 60 of his followers, they being ranged in four parallel lines, and every individual carrying a musket; on interrogating him why his tribe had come thus armed to a peaceful assembly, he very promptly replied, "It is New Zealand custom" – then added "The Rangatira from the warship have their swords, and we ought not for shame

to 'be without our guns!" This, of course, was a reply, to which there could be no rejoinder. Upon further conversation, it was ascertained that he was indulging himself in a mood of sulkiness, deeming himself degraded by not having received an invitation to the meeting before the other chiefs, over whom he affects to feel a superiority which yet he does not venture to assert; and is at the same time a great stickler for precedence, and exceedingly ambitious of the highest place. A little soothing on the part of the missionary, soon restored him to his good humour, and nothing further occurred to interrupt the harmony of the meeting. I regret, however, to be obliged to state here, that Pomare; whose visits to the ship have been frequent of late, has sunk greatly in the general estimation by repeatedly discovering the worst propensities of the savage, covetousness and beastly sensuality.

Messrs. White and Woon, of the Wesleyan Mission at 'Hokianga, were at this meeting; and for the purpose of enjoying an evening in their company, I was glad to avail myself of Mr. Clindon's kind invitation to return with them to his house, where a few hours were profitably spent in conversation upon different topics connected with the welfare of our fellow men. In mentioning the names of the Wesleyan Missionaries, I cannot but add an expression of regret that it was not in my power to visit the settlement they have effected on the western coast; and of hope, that the separate existence of distinct missions, differing but little, if at all, in doctrinal matters, but having many

though unimportant differences in the discipline of their respective bodies, may not prove a source of disquiet to either party, nor give occasion to the enemies of the cross to blaspheme the common cause of both. The Wesleyan Methodist connexion, hitherto, both at home and abroad, has proved itself any thing but hostile to that branch of the church from which its venerable founder sprung. And a little more gentleness and a little more kindness on the part of the mother, is justly due to a child, who, notwithstanding much untender and even harsh treatment, has never withdrawn a filial affection from its parent, even after its filial obedience, which had been dutifully proffered, was contemptuously refused. Nor ought it to be forgotten that Methodism did not separate itself, but was separated. And perhaps, few bodies of Christians ever exhibited more of the meekness of wisdom, since their separation, than the Methodists, in their demeanour towards the Anglican Church, from which, had she not proved unfaithful to herself, they would never, even as they never ought to, have been cut off. And having premised thus much, in justice to that "Connection," I proceed to touch, and I would do so with all delicacy and tenderness, upon a circumstance which has given pain to more than one of its ministers out of New Zealand. The Church Missionaries have a resolution to the effect, that their pulpits are not to be occupied by strangers, if those strangers belong to another communion, the consequence of which is, that all the missionaries in the South Seas are excluded therefrom, except Church Missionaries.

Might I, as a very sincere friend to them all, as one who would on no account remove a single stone of that spiritual building which they have been privileged to erect; might I, as a brother, beseech them by a brother's love, it would be, to abrogate and for ever annul a resolution which can do no good, but may be instrumental of much harm. Christianity is not sectarian, but catholic in its spirit; and concessions timely yielded, come always with a better grace than when they have been extorted by public outcry. It is the right of all Christian men who speak as the oracles of God, to be heard by their fellow Christians, of whatever denomination or party in the general church. It is a perilous undertaking to judge of any man's fitness or unfitness for the public ministry of the gospel, by either admitting or forbidding him to preach in situations of which we may hold the trust. But the peril is increased a hundred fold, when, by a general rule, we bind ourselves and those who communicate with us, to limit, so far as we are able, that ministry to members of a particular religious communion, without at the same time having either claim or pretension to infallibility of judgment, by pointedly excluding the ministers of other communions, accredited or unaccredited, holy or unholy, from the exercise of such ministry, in all those places which belong to us, or are subjected to our controul. And, although devotedly, attached to my mother church, established in England, and bringing many sons to glory in New Zealand, I will not be partaker of her evil deeds or curse with her those whom God

hath not cursed, or bless with her those whom God hath not blessed. I believe her to be verily guilty in this matter of breaking the royal law of love, of offending the weak brethren of my Lord and Master, Jesus Christ, and doing despite to the Spirit of his grace, by quenching that Holy Spirit when he has come burning with zeal and glowing with love, in the person of a disciple of the same Lord, and a son of the same God; and by resisting that Holy Spirit of grace and truth, in refusing to send those whom he hath manifestly commanded to be sent, and in hendering those from yielding themselves unreservedly to God's free service, who were, beyond all question, inwardly moved thereto by God the Holy Ghost working in them to will and to do according to his good pleasure. And oh! how grievously has my mother suffered for this her sin. Even her own ministering sons are forbidden by her to step out of their peculiar pulpits for the purpose of winning souls to Christ, and when they have loved the souls of men too passionately to be restricted from seeking the salvation of such souls, either in a conventicle or the open air, she has – "tell it not in Gath! publish it not in the streets of Askelon! lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph!" she has, by her own act and deed, stripped them of their priest's clothing, put the seal of her interdict upon their lips, denying them to preach and prohibiting them from the public exercise of their ministry, whom she herself, on the credit of their being inwardly moved thereto by the Holy Ghost, had

first separated to that ministry and all this wrong and robbery she has perpetrated, for none other reason than their excess of charity, thereby thinning her own ranks, and swelling the hosts of her adversaries by the most fearless of her sons and the most valiant of her champions, as Saul banished David, and forced him into the cities of the Amalekites, and an alliance with the Philistines. If this most grievous yoke and intolerable burthen must still crush and grind the poor church in England, where it is established by law, let her not be brought into any such miserable bondage in New Zealand, where her only existing law is, or ought to, and may still be, the royal law of liberty and love. Yet, if the brethren suffer themselves to be betrayed into the adoption of a rule, excluding ministers not of their communion from ministering in their churches, let them not refuse the admonition, and the warning of a brother, who loves them not the less truly because he espies their infirmity and tells them of their danger. If they exclude others, they may look to be excluded themselves. If they forbid those whom God hath not forbidden, they may yet themselves be forbidden when God would not forbid. Love begets love, and, contrariwise, uncharitableness begets uncharitableness.<sup>4</sup>

I returned from Mr. Clindon's hospitable home to Paihia, where the Williams's, always kind, prepared me a lodging for the night; and many pleasing

reflections suggested themselves to one's mind; at the close of a day like this, on which the New Zealanders may be said to have received a name, and to

have been enrolled among the nations of the earth. The occasion was one well calculated to shadow forth that full period in the history of the church, when, in the sight and hearing of an assembled universe, the banner, which God hath given unto them that fear him, to be displayed because of the truth, shall wave over the ruins of empires, and form a rallying point for all the tribes of the whole earth; the elect saints and angels of the Most High be gathered together by the four winds of heaven from the four quarters of the globe; and the everlasting doors lift up their gates for the King of Glory to enter in and take possession of his everlasting inheritance, at the head of that palm-bearing multitude, who have come through great tribulation and have washed their robes and made them white in the blood of the Lamb, "the righteous nation that keepeth the truth." And when it shall be seen of all, and acknowledged of all, that the banner over us is love. And when the altar of the whole human race shall be built, and the sacrifice of an entire world's thanksgiving shall be offered up to Jehovah Jesus, as, Jehovah Nissi, THE LORD OUR BANNER.

March 23, 1835. – The ship was got under weigh this morning, from the Bay of Islands, and entered the romantic harbour of Wangaroa, in the evening. Her visit to the former place had been productive of much gratification, and furnished considerable additions to our previous stock of information respecting the Islanders. Some miscellaneous particulars have escaped record in the preceding pages, but ought not to go unnoticed altogether.

TO NEW ZEALAND. 119

By the traffic carried on between the natives and the resident and other European traders, the latter are great gainers. For although the former have acquired the art of discriminating between the comparative value of different articles of their own produce, as also of the respective goods offered them in exchange, they have but inadequate conceptions of the actual worth of either their own or other men's goods. As a natural consequence they frequently barter away what is truly valuable for that which would be utterly valueless, but for the undue price set upon its acquisition by themselves. I have before said, they have neither coin nor currency, but they have three articles in general use, and still more general estimation, which are to them, what gold, silver, and copper, are to other nations. These are, I. Tobacco; – which almost every man and woman either chews or smokes, or both – a filthy habit taught them by the numerous visits of the South Sea whalers, II. Blankets; – which from the warmth they afford, and the labour they spare, are fast coming into use, as a substitute for the elegant but more costly mat of native manufacture, and bid fair to destroy all vestiges of the picturesque in their attire, which was formerly, and in a proportion of cases still is very handsome and even elegant. Would it not be conferring a benefit upon this people, to introduce the Tartan kilt and plaid of our own highlands among them as articles of dress, equally beautiful and useful? III. Muskets, and their deadly appurtenances – powder and shot. These last are in most esteem, on account of the constant wars in

which the tribes are engaged, but, it is hoped, will cease to be in request, as those tribes learn to judge rightly respecting their true interests, and cease from war, as alike criminal and a curse.

Accustomed to distinguish between the characters of their different visitors, by judging every man according to his works, they frequently pass sentence upon them in a single word, and fasten epithets to their names, which at once betray their simplicity, and set at nought the refinements of men more civilized but not more just than themselves. Kei hea a 'Hamiora, enquired an Englishman of his native servant, "Where is Samuel?" Kua riro kite uwera ki te hoko paura! was the reply, "He is gone to the devil," meaning a reprobate settler in the neighbourhood, "to buy powder!" European devils, in the emphatic vocabulary of the natives, signifying those men, whose conduct and behaviour are a disgrace to their native land, and doubly disgraceful to the name of Christian; which they are not ashamed to bear long after every trace of the Christian character has been obliterated by sensuality and vice. From the contrast between such men's lives and those of Christian missionaries, every addition to the number of the latter, becomes immediately an object of curious and scrutinizing enquiry, on the part of the natives: who will hover about the path of a missionary for some time after his arrival, acquaint themselves with his domestic habits and private behaviour, weigh the words that fall from his lips, and cast many a searching glance at his countenance, to read in his looks the in-

telligence these furnish as to what passes in his mind; and after days, weeks, perhaps months have elapsed, and satisfied them, that there is not only a general resemblance, but also a special and particular likeness between the newly arrived missionaries, and their old and long-tried predecessors, the enquiries are started, Where do you come from? Did you know so and so before? Are you related to them? Were you born in the same family? Did you live in the same house? and fifty other such questions and cross questions to elucidate the causes of the resemblance which each missionary bears to his fellow. And failing to account for the family likeness running through the whole, by a reference to natural causes, they arrive, by the philosophy of induction, at the conclusion, that they must all be taught by one God to agree upon matters of doctrine as they do; that they must all be dwelt in by one Spirit, to live as they do the same life of righteousness in private as well as in public; and furthermore, that they must all serve one master, to be all engaged about the same work. "Hereby shall all men know that ye are my disciples, if ye have love one to another!" This declaration of our blessed Redeemer, made in Judea, has found an apt illustration in New Zealand. Would to God that the prayer of the same Lord Jesus, when he prayed not for his apostles alone, but also for them which shall believe on Him through their word, might be universally accomplished throughout the world, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that

the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me," John xvii. 20, 21, 22, 23.

Slavery, and redemption therefrom, are common usages. All prisoners of war, and their offspring, and the offspring of all captives, are slaves, liable to be bought and sold, liable to be smitten and to be slain, at their master's uncontrolled option and pleasure. Their redemption may be effected for a mere trifle, the price of a couple of blankets being esteemed the full value of any slave. Many have had their freedom purchased for them by the missionaries, and all whom the truth as it is in Jesus may have set free from the law of sin and death, have, if previously in bondage to earthly masters, been released by purchase from compulsory servitude. There is a curious custom holding in this country, which from its analogy to one prevailing among the Israelites of old, I cannot refrain from mentioning. When persons taken prisoners in battle have been condemned to die, they have occasionally sought for protection to others of the tribe, or that protection has been afforded them unsought, and their deliverance effected by the mat or garment of their redeemer being flung over them. A female belonging to New South Wales, fell into the hands of a tribe to the westward, and was about to be murdered, when one of the chiefs threw his

mat over her, claimed her for his slave, and thus redeemed her life from destruction. Whether this practice originated in the Jewish one of redeeming the widow with the inheritance of a deceased kinsman, I will not attempt to decide, but it will be conceded to me as a somewhat singular coincidence, when it is remembered that Ruth, after she had performed the office of a menial, by uncovering the feet of her kinsman, besought him to spread his skirt over her. "And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly: and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet, and he said, Who art thou? and she answered, I am Ruth thine handmaid; spread therefore thy skirt over thine handmaid; for thou art a near kinsman." Ruth iii. 7, 8, 9. And an allusion even more

direct still, and still further explanatory of the custom, is made to this practice in the history of the favour shewn to Jerusalem by the Divine Being, as recorded by Ezekiel, ch. xvi. v. 3 to 9, &c. "Thus saith the Lord God unto Jerusalem, thy birth and thy nativity is of the land of Canaan; thy father, an Amorite; and thy mother, an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee: thou wast not salted at all, nor swaddled at all; none eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast

Page 124

out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee in thy blood, Live! yea, I said unto thee in thy blood, Live! I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments; thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now, when I passed by thee, and looked upon thee, behold, thy time, the time of love! and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine!" &c. &c.

Slavery itself is a practice coeval with the existence of man ever since his expulsion from paradise. It began by being spiritual and voluntary, and has ended by becoming corporeal and compulsory. When Adam partook with his wife of the forbidden fruit, he was not deceived, we are told, as she had been, and the bondage into which he came, he and his seed in him, was chosen by him with his eyes open to the terrible consequences. He sold himself under sin, to Satan, the great antetypical slave-holder, and the first, being who traded in human flesh. The Spirit that now worketh in the children of disobedience, wrought in Cain to exercise the art and part of a master over his brother, by slaying him, and from the birth of Seth, the successor of Abel in righteousness and in the favour of God, there has been a perpetual struggle between

Page 125

man, the slave, and Satan the slave-holder, the one to recover possession of his freedom, the other to maintain inviolate his infernal mastery over, and property in the enslaved. And, his dominion would have been a righteous dominion, his claim to a property in man, a just and substantial claim, had not a ransom been provided for the whole race, had not a Redeemer been found for the entire family. That Redeemer was the Son of God, made the Son of man, that he might be man's kinsman, and therefore entitled to redeem his kinsfolk, on payment of the price forfeited; and the wages of sin being death, he "tasted death for every man," or as it reads in the original "for each particular person," that he might purchase "eternal redemption" for us, and shed his heart's blood upon the cross; his blood, because in it is the life, that in him we might have redemption, through his blood, – the forgiveness of sins. The Second Adam achieved the redemption of the first. And all right of the devil to rule the children of men, or reign over them, was then for ever destroyed when Christ died, the just for the unjust, to bring us to God. But Satan had tasted the sweets of sovereignty, and what cared he that for man there was nothing but dregs and bitterness in slavery. He had sought the ruin of our race by dividing the wife from the husband in Eden, but the love of Adam for Eve, though fallen, would not consent to the divorce, deeming death preferable to division. In their union, there was still strength, for from that union a deliverer was to spring. Disappointed of his prey, and that, too, at the moment

Page 126

when he appeared to have it in his grasp, the arch enemy still adhered to his plan of attack, only changing its object. The parents were safe, and he turned to their children, if haply he might wreak on them the vengeance he had prepared for their progenitors. As I have said, he sought to divide those whom he would conquer, and entering into the heart of Cain, set up a particular interest to destroy the general good; and maintained that interest by force and by fraud, one while by intimidation, another while by seduction, until "the earth was corrupt before God," and "filled with violence;" until "all flesh had corrupted his way upon the earth;" and the Lord said unto Noah, "Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." The controversy between Christ, and anti-christ, between the second man and the second man's adversary, seemed to be brought to a close in the waters of the deluge, and to have its termination in the destruction of all the ungodly and the salvation of only righteous Noah and his family, eight persons saved from the wreck of a world that had foundered. But the waters of the deluge had scarcely subsided from the face of the earth, before the gates of wickedness were thrown open in order to the letting in of a flood of ungodliness, again to divide the hearts, if haply it might at length succeed in destroying the glorious liberty of the Sons of God. The blessing wherewith God blessed Noah and his sons, was still audible to the ear; and the bow of promise wherewith God guaranteed the earth and

Page 127

its inhabitants freedom from fear of a second deluge by water, was still visible to the eye; when the adversary, taking occasion by Noah's drunkenness and Ham's profligacy, put it into the heart of the son, to expose the folly of the father, "and Noah awoke from his wine, and knew what his younger son had done unto him; and he said, cursed be Canaan! a servant of servants shall he be unto his brethren! and he said, Blessed be the Lord God of Shem; and Canaan shall be his servant! God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant!" The curse of Noah had not been causeless, and it fell not to the ground. The history of slavery exhibiting that curse in the light of a prophecy, by showing its exact fulfilment in every particular. It is foreign to my purpose to trace the progress of "this accursed thing." I think I have shown that the devil was its parent, Cain and his progeny those who assisted at the birth, drunkenness its cradle, disobedience its strength, and a father's curse its breath of life. And I have only further to say upon the subject generally, that as a Christian I disclaim in my own name, and in the name of my Father, the Lord God Almighty, and in the name of my elder Brother, Jesus, the alone rightful possessor of heaven and earth, and in the name of the Holy Church universal throughout the whole world, my mother and my brethren being they that hear the will of God and do it, all participation in the guilt of enslaving my fellow men. While as an Englishman, I give thanks to my heavenly Father,

Page 128

the Father of all men, that he has put it into the hearts of the people of my country, to loose at last this load of criminality from their shoulders; and honestly, honourably, righteously, and goddily, to buy back the freedom of the slave, and render equitable, though tardy justice, to the meet dignity of human nature, and the inalienable birth-right of every human being, by the positive and everlasting abolition of slavery throughout all the dominions of the British Empire.

But the duty of the Englishman, and much more so the duty of the Christian, ends not with the abolition of slavery in the empire of Great Britain. It must be uprooted from every soil in which it grows, and the way that has succeeded in England to sway public opinion, till by it, as by a lever, the colossal fabric of our domestic and colonial slavery has been torn from its foundations, and levelled with the dust to which it chained millions and millions of our oppressed and afflicted fellow subjects; that way continues open, by which to apply the same lever with a like irresistible energy to all similar towers of pride under which the earth groans in foreign countries, and far distant lands. The knowledge of Christ and him crucified, and him raised again from the dead, as it is contained in the gospel of the grace of God, which the disciples of Jesus have it in command to preach to every creature, it is the fulcrum whereon to rest the lever of public opinion which shall move the world; it is the way by which the world is to be liberated, even as in it is contained the charter of freedom, written by the finger

Page 129

of God, and in the blood of his Son, and sealed with the Holy Spirit of God, the charter, I say, of freedom, temporal – spiritual – and eternal, not only of the great family of man as a family; but of every individual member thereof personally and particularly, no matter to what country he may belong, or in what clime he may draw his breath; no matter what the colour of his skin; or whether his hair be straight, or woolly; and no matter whether he be the dweller in a land which Christianity has enlightened, or the occupant of a territory which still lieth in the wicked one. When the curse of the first Adam's transgression was laid upon the second Adam, liberty was declared to his brethren of mankind, by the very earthquake that announced the death of the Son of God; it was written upon the forehead of the sun as that luminary looked with affright upon the bloody tragedy acted at Calvary; and in demonstration of the right of their Redeemer to unloose, and of the impotence of their enslaver to continue to bind any that are willing to be loosed, the very graves were opened when Jesus died, and "many bodies of the

saints which slept arose, and came out of the graves after his resurrection, and went into the holy city of Jerusalem and appeared unto many."

What hinders that this charter be read aloud in the universal ear of all mankind? – What hinders that this good news of salvation unto all people – that these glad tidings of great joy be preached upon the tops of the mountains, and proclaimed with trumpet tongues to all the nations of the earth, till they not only reach the ear but also move the

heart of every creature? What hinders that the birthright of the human race, restored by him who took it not away, be forthwith put into the possession of every individual of that race? What hinders that the title-deeds of man's inheritance, redeemed by the voluntary sacrifice of the innocent Lamb of God, and opened by the availing righteousness, and kept open by the prevailing intercession of the Lion of the tribe of Judah, what hinders that they be no longer withheld from any one of the multitude without number, whom they concern, and to whom they belong? Let Christians not relax their efforts for the spiritual illumination of the world, and Englishmen, whose native air is freedom, will not slacken their exertions, until the globe they inhabit be suspended in a new and pure atmosphere, which slavery shall not be able to breathe in and live, but where all shall be free from the least to the greatest; and the law of the strongest ceasing to be the law of any land, the law of liberty and love shall become in its stead, the arbiter of kings, and the protector of nations.

For New Zealand, along whose coast my readers may suppose me to be sailing during the foregoing digression, and in the sight of its hundreds of thousands of slaves, I implore from my heavenly Father with weeping eyes and outstretched hands, more of that freedom – wherewith the truth makes men free. And, from the saints and faithful in Christ Jesus, who are God's almoners for the benefit of a starved and starving world of immortal spirits I entreat more help – more schools – more mission-

aries, that the slavery of the New Zealanders' body may disappear with the slavery of the New Zealanders' soul; and that, the work of this salvation being the Lord's, and the means of its accomplishment being the means of his appointment, the, glory, and honor, and praise, and power of the achievement may all be ascribed, as is most due, to Him only, who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Before the close of this part of my narrative, I shall have occasion to make mention of a lamentable fact, which renders it imperative upon British Christians to extirpate by all lawful means the curse of slavery from New Zealand, as an act of justice as well as of mercy.

Wangaroa, 24th March, 1834. Landed in the afternoon on the right hand side of the harbour in company with two messmates, and scrambled over the rocks along shore until we came to a small village, composed of a few straggling huts, much more rudely constructed than their fellows in other parts of the island. Rounding a point beyond the scite of this village, a long sandy beach conducted our feet to a lovely bay, from the shores of which richly-wooded hills fall back on every side, to inclose a valley, well, watered by a running stream that passes through it. In the centre of this vale, there was a plantation of Indian corn, ripe and yellow; adjoining it a large and flourishing bed of melons. Near these sat half a dozen natives on a green grass plat, eating Kumera, Fern Root, and

Indian Corn. The well known words Haere-mai, and tane-rake-koe, "come hither," and "how do you do?" invited us to approach them. One old chief with a grey head and long white beard, sat in the midst; a solitary white feather, plucked from the wing of the gannet, adorned his head, and declared him to be of the aristocracy of his country. Observing a fence of green withies twisted round a circular inclosure, laid with dried grass and straw, we were curious to ascertain its use, upon which the poor old man placed his hand under his head, closed his eyes, and lay down, giving us in this way to understand, either that it was a burial-place for the dead, or a dormitory for the living.

Two of the above natives afterwards became our guides to the top of the principal hill, which, from its great altitude and a remarkable rock, not unlike a cupola, on its summit, has acquired the somewhat fanciful name of St. Peter's. The thickness of the fern to be waded through, and which frequently grew to the height of five, six, and even seven feet, rendered the ascent a task of difficulty and labour. And when at length we stood upon the top, a pitiless shower of rain came pelting down, and for some time hid in impenetrable mist the magnificent panorama, at other times visible from where we stood. But, the rain once over, and the mist gone, the toil of the climb, and the comfortlessness of garments wet through, were more than repaid by the glorious painting stretched forth on every hand "wide as the eye could reach," from the scarce visible horizon "far, far at sea," so faintly lined and

dimly seen, that it might almost seem as though this world had no boundary there, but was become one with the o'er-arching firmament! – to where the river at the head of the harbour, after winding its tortuous course through wood and dale, appears in distant perspective to contract its dimensions, until it creeps out of sight altogether under the cloak thrown over it by the broad shadows of a dark blue table mountain, behind which its waters take their rise. The intermediate space between the extremes of sea and land, being like a sea of glass strewn with islands, "glittering in their green array," and set in a frame-work of lofty hills, overlooking innumerable coves and harbours, with here and there the villages of the natives skirting the shore, and their canoes plying upon the water, and breaking its polished surface into a gentle ripple, which the beams of the setting sun gild into a transient glory, while bringing the day to a close with their own decline. A lovelier picture than that seen from the summit of St. Peter's I have rarely gazed upon in any quarter of the globe.

March 28th, and the anniversary of our Lord's crucifixion. – Paid a second and solitary visit to the shore, landing where several of the crew were employed cutting timber, on the south side of the harbour, and thence had to thread my way through a dense thicket, rendered scarcely passable by the fern and flax plants, and broken branches of trees matting the ground in every direction, and entangling the feet at every step, while the ever running, never ending Supple Jack, traversing

every tree, and tying them all together, added further opposition to one's progress. Extricating myself from this maze, I succeeded at length in reaching a height which commands a fine view of the entrance to the outer harbour, as well as of the multiplication of little bays into which the two inner harbours divaricate like the figure of a fern leaf. A few paces further on, led into a narrow foot track, running along the dorsum of a hilly peninsula, by which this inner harbour is itself subdivided. While following this track, I had an opportunity of observing the singular contrast produced by the different aspects of the surrounding country, as they look either northward or southward. The latter presenting an uniformly-smooth and lawn-like surface, having none other drapery than what is afforded them by the several varieties of the Adiantum; while the former, which struck me at the same time as inviting to the cultivation of the grape, from the striking resemblance they bear to the vine-clad hills embanking the waters of the Alto Douro in "beautiful Portugal," nourish and sustain a continuous forest of trees, from their summits to the water's edge.

The above path afterwards turning off at a right angle, descends the bill on the side opposite to that at which I had landed, and perviating another wood, conducts the feet of the pedestrian to the native town of Kai-Monga, situated very pleasantly, but somewhat stragglingly built upon the brow of a small promontory, its suburbs stretching like wings along the margins of two small bays which

that promontory comes between and separates. The chief's house, and some dozen others, occupy the loftier scite; while a multitude of detached huts lie

scattered in a valley to the right, and are surrounded with large vegetable gardens. All these huts were very small, and to judge from their exterior, as comfortless also; the merest loophole serving for an entrance, and the door to this, when shut, excluding all light.

It was about mid-day when I reached this rural scene, and therefore the time when most of the inhabitants were at home, preparing for, or actually eating, their noon-tide meal: here, as every where else that I have yet had an opportunity of seeing in New Zealand, simply consisting of a few boiled potatoes and kumeras, – these vegetables constituting the general diet of the New Zealander; flesh, whether of man or beast, being preserved for festival occasions; and even fish, with which their harbours and rivers abound, not appearing to be commonly eaten, if indeed it be generally relished. In what first originated the dreadful custom of feeding upon human bodies, which unquestionably is still prevalent among this people, I pretend not to say; it has been conjectured to have arisen from the extremity of hunger to which they must frequently have been reduced, when hunted like wild beasts from place to place by victorious and blood-thirsty enemies. And it has been thought that, afterwards, an appetite for this unnatural kind of food, which shocks, at its first mention, the very commonest feelings of humanity,

continued with those whose necessities first drove them to resort to it as an only alternative under the apprehension of horrible death, made more horrible by the prospect of starvation. However this may be, the practice, with other kindred abominations is fast ceasing, and will, it may be hoped, speedily disappear altogether, as the light of Christianity spreads over the land, and warms into life the kindlier affections and tenderer sympathies of our common nature in the persons of these poor, and blind, and miserable, and naked savages, who, however low their present estate, however degraded their present condition, however vitiated their present habits, are not below the love of Christ, that it cannot stoop to the profoundest depth of their wretchedness, to raise them up from poverty to riches, from darkness to light, from the misery of devils to the joy of angels, and from the nakedness of utter destitution to the glorious apparelling of righteousness, salvation, and praise. What has been, may be; and the following beautiful passage from the pen of an esteemed American divine, the Christian will not think out of place by being transferred to the present page; – "The love of Christ," says the eloquent Dwight, "extends through all lands and ages. It reaches persons in every condition of life. The monarch is not above – the beggar is not below it. The infant, expiring in the cradle, is not without its grasp; nor the hoary sinner tottering on the brink of the tomb. It descended like the dew of Eden, upon our first parents, speedily after their apostasy. It travelled

down through the antediluvian ages, until it entered the ark with Noah and his family, and accompanied them over the ocean of destruction to the mountains of Ararat. It wandered as a pilgrim with Abraham, and followed him from Chaldea to the land of promise. It went down with Jacob and Joseph into Egypt, and returned again with Moses through the Red Sea, and the Wilderness, to the same sequestered ground. It dwelt with the church in the Shechinah, until the Babylonish captivity. With Daniel it entered the lion's den; and to Shadrach, Meshech, and Abednego in the caverns of the burning fiery furnace, appeared with celestial splendour, in the form of the Son of God. With the apostles, it preached through the Roman world, the glad tidings of great joy which were announced to all people; and proclaimed glory to God in the highest, peace on earth, and good-will towards men. From Asia it travelled into Europe; and even in the ages of darkness and superstition, found the cottage of piety and the cell of devotion, and sanctified them for its residence amid a world of corruptions. At the Reformation it lighted the flame of virtue on a thousand hills, and awakened hymns of transport and praise in all the valleys beneath them. From Europe it crossed the Atlantic with the little flock which sought and found a refuge for piety in this immense wilderness, (America) and smiled upon every sanctuary which they built, every church which they planted, and every sacrifice of prayer and praise which they offered up to God. With the

missionaries who run to and fro to increase knowledge, it is now sailing back to Asia, again to shower its blessings upon regions long accursed with drought and sterility. In these vast regions of the globe, and during this immense progress of time, it has never failed to visit a house where it was welcomed, nor a heart in which it could find a residence. To the feeble it has regularly imparted strength, and to the doubtful, confidence. To the solitary, it has been the most delightful companion, and to the forsaken, the best of friends. The eye of despondency it has illumined with hope, and caused the heart of sorrow to sing with joy. Wherever it has appeared, life and immortality have sprung to light; and faith, repentance, and holiness, have become inmates of the breast. The heralds of salvation have proclaimed pardon, peace, and reconciliation with God; and the soul, lifting up its eyes, has, like the seer of Patmos, seen the New Jerusalem coming down from God out of heaven, prepared and adorned, as a bride for her husband." May that love of Christ, shed abroad in the hearts of all true believers, constrain us all to the good work of communicating it to every inhabitant of New Zealand, to all the isles of the sea, and to every part of the habitable globe; that men beholding this and other good works wrought by the Church of Christ, may glorify our Father, who is in heaven. Amen and Amen.

At Kai-Monga, one of the chief's wives was seen seated apart from the rest of the community, and industriously preparing the staple commodity of her

country for sale, by scraping with the edge of a muscle shell, the dried flax plant of its peel, so as to separate its fibres, and in this very simple manner is the New Zealand flax prepared.

The house originally built for the chief, whose name is Epuna, was tapu, or rendered sacred to his service alone, and about three times as large as any of the others. Three grotesque figures, rudely carved, ornamented the porch, which projects sufficiently to admit of a dozen persons sitting under its shelter. It has recently been hired by a couple of Englishmen, who have a saw-pit adjoining, and from whom I learnt that the price of native labour is so low, that a day's work may be bought for two figs of tobacco. The instability of the native character, frequently, however, it was added, rendering their labour of no value at all, and always making it, as to productiveness, precarious, and not to be depended on.

From this spot, I proceeded up a mountain which, from its situation and appearance, has been called St. Paul's. Like St. Peter's hill, already described, a huge cone of rock crowns its summit; and this, rising precipitously and almost perpendicularly to an immense height, presents to view, on all sides but one, an inaccessible cliff. On a nearer approach, the face of this time-worn rock shows many a scar, the joint effects of storm and tempest, wind and rain; and from these clefts and fissures, trees of stateliest growth have sprung up, and spread out their wide and leafy branches in fine contrast with the strong and barren ground in which their

trunks are imbedded. The earth, in one of these rents, has been disturbed by the uprooting of a gigantic tree which once occupied it, but now lies fallen, a signal trophy of the tempest's strength, and serving only to fill up in part, the fearful chasm from which it once grew, and to make the way of ascent more facile to the top; thither accordingly a man may now scramble, but not without peril of broken bones, or, perhaps, a dislocated neck.

The space on which this mighty mass of rock was based is broad, and hewn into a series of flat terraces, rising over one another, and in many places covered with the exsiccated shells of the cockle, the muscle, and other fish, demonstrative of this having been once the site of a Pa, or fortress, though neither hut nor fence remain. The Wangaroa tribes, under the chieftainship and during the lifetime of George, who avenged his own wrongs by the massacre of the crew of the Boyd, were populous and powerful. Since his death, however, they have been thinned greatly by the ravages of war, and the effects of prostitution, which their seafaring visitors have fatally encouraged among them. The banks of the rivers are nearly deserted of inhabitants, and the shores of the harbour so bare of native dwellings, as almost to woo the inhabitants of another land to locate them.

While ascending St. Paul's, the native guide exhibited the wonted indisposition of his countrymen to toil, by repeatedly reminding me that the hill was steep and

the path rugged; until, finding I was determined to proceed, he threw himself down on

a small mound, and left me to prosecute the remainder of the journey alone. On descending it again, two natives advanced to meet me, one of whom, a very old man, appearing particularly anxious that I should not lose my way, I gave myself up to his guidance, and, after about six hours' absence, reached Kai-Monga a second time, and was met by the chief, who very readily summoned a crew to take me on board, but the crew themselves seemed by no means inclined for the job. The hesitation they evinced to man their canoe, was explained by the two Englishmen to have arisen out of a transaction on some previous evening, when two of the officers hired four men to put them on board, but afterwards had some dispute about the payment, and sent the natives away extremely dissatisfied. The circumstance was subsequently explained to me by those gentlemen, but the impression remained on the minds of the natives, that they had been cheated by the strangers, and hence this distrust. One of the former, on being remonstrated with upon the injustice, as well as groundlessness of his suspicions, answered pointedly enough, "How can I tell that he is not one of the same sort." This trifling incident shows the necessity of extreme caution in every business transaction with savages, who have a strong sense of natural justice, and in general adhere strictly to the terms of any contract into which they enter.

In their canoes, which I had now an opportunity of examining at my leisure, I noticed little deserving of particular notice, unless exception be made

in favour of the carving at the sterns and prows, which, after all, is only curious as the performance of a barbarous people, possessed of few and inadequate tools. This mode of ornamenting their boats admits of great variety, and in consequence, hardly two of their boats are ornamented exactly alike. A head is the favourite device, more or less hideous, according to the taste or skill of the workman. The canoe itself is exceedingly simple, being formed of the trunk of the Cowry, hollowed out with a stone adze, and tapered off by the same tool towards the ends. A thick broad plank on each side, in some cases carved exteriorly with a bas relief of human figures, serves as a gunwhale plank, and at the same time deepens the hollow of the canoe, to the top of which, along its entire length, these planks are spliced, somewhat after the fashion of a Masoolah boat, the intermediate seam being caulked with a sort of coir rope. The interior fittings are more simple than the exterior decorations, consisting of a strong grating laid along the bottom of the canoe, and forming a place of stowage for their provisions when required to proceed on a voyage; a few cross sticks, in the better sort, carved and smoothed, serve for thwarts. But these are more commonly wanting, the paddle being plied with equal facility when those who handle it are seated at the bottom of the canoe, as when they occupy the more elevated seats, and, it may not be amiss to add, with equal dexterity by men and women; one of the latter I once observed at the end of a little boat plying her paddle with indefatigable industry,

although a mother and a nurse; her infant being occasionally transferred from the breast to a mat at her feet, and vice versa, as circumstances required.

March 31, 1834. – At daybreak, yesterday morning, the Alligator again weighed and stood out of Wangaroa Bay, bidding a present farewell to this interesting island; on leaving which, truth and humanity require that mention be made of two melancholy facts connected with its history since the visit of Captain Cook, and the account of his voyages, paved the way to its becoming a place of resort for vessels trading in the South Seas; and more particularly, since the formation of British colonies in New Holland and Van Dieman's Land, has led to a free and unrestrained intercourse between the native population and our colonial and other seamen. In the immediate neighbourhood of the Bay of Islands, where whaling and other vessels have principally resorted, the presence of young children is far from a common sight – the sterility of the women notorious and undeniable. The melancholy cause of this sterility and of this childlessness, is the frightful extent to which native prostitution is carried under the immediate sanction of the masters of ships belonging to England and her colonies. And this judgment is corroborated by the following testimony borne to a corresponding fact in a neighbouring island, by the Wesleyan Missionary Society, in their report for 1834. – "In the Island of Tonga the progress of the gospel is not without opposition. The island is a place of considerable resort for merchant and whaling ves-

sels; and in a great number of instances the character and conduct of British seamen, both visitors and residents, have proved distressing hindrances to the advancement of religion. A happy contrast to this fact has, however, been presented to the natives by the visits of several of the vessels of His Majesty's navy. The strict discipline maintained amongst the men, and the kindness, liberality, and countenance of their respective officers, have been productive of the most beneficial results." (p. 36.)

The unhappy females subject to such degradation, are, for the most part, slaves; and the miserable hire of their prostitution is given up to their masters. Occasionally the wages of their iniquity is deemed too small, and they often have to receive another kind of payment from their enraged proprietors, in blows, kicks, and even death itself.

Another deplorable circumstance in the present condition of the natives, is the great prevalence of scrophula, combined with as terrible a disease of much less doubtful origin, and wofully aggravated by the combination. I was called to attend upon several frightful cases, and, among others, one of a woman, whose chest was completely denuded of its flesh by the spreading ulceration, which had laid bare the ribs and breast bone.

The above diseases are also common in their simple and unconnected forms, and one, fatally so, along the villages by the sea-side; many infants, while hanging on their mothers' breasts, imbibing the virus with their mothers' milk, and being carried off by it, dreadful sufferers for their parents' sin!

And such were the gifts bestowed on New Zealand by their maritime visitors! such among the first beneficial results to New Zealand of its discovery by a people in Christendom, who are not also ashamed to boast of their religion, as though it were the religion of God's holy child Jesus! And such, as our intercourse with its natives shall increase, and it is increasing every day, will continue to be the effects produced by the visits of our shipping to its coasts and harbours, unless the Church of God bestir herself to do the work of her Lord, who was manifested that the works of the devil might be destroyed; and unless a timely effort be made by British Christians to counteract the pernicious influence of British seamen, by inundating the Isles of the Sea with a flood of light: the marvellous light of the glorious gospel which teaches, and effectually teaches all who believe it, that, "denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world, LOOKING FOR THAT BLESSED HOPE, THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST, WHO GAVE HIMSELF FOR US, THAT HE MIGHT REDEEM US FROM ALL INIQUITY, AND PURIFY UNTO HIMSELF A PECULIAR PEOPLE, ZEALOUS OF GOOD WORKS!"

4 "The sum of the whole matter, (says the Author of a pamphlet 'on Liberty of Ministry in the Church of Christ,' published at Madras in 1834, and republished in London, 1835,) appears to be this, if any man be unholly in life, unsound in doctrine, or wishes to be considered above what is written, both he and his claims are to be rejected, though an apostle or an angel. Whereas those, who like the apostle have their conversation in heaven, are to be received. And of this fitness or unfitness, congruity or incongruity, every man, woman, and child, to the utmost of its capacity of judging, is responsible (for its judgment.) If they commend an evil man they share his guilt; if they support a good man they share his blessings. For aught that scripture shows to the contrary, a man is not one whit the more entitled to minister, for any thing man can do, nor less for any thing he can withhold: though he would be more enabled, if there were apostles again sent us of the Lord, to communicate again those blessed gifts of the Spirit, that the church ought to mourn the absence of, as her visible glory, as much so, as the Jews who saw the second Temple, wept when they remembered the departed glory of the first. It was our Shechina, the sign of God's presence." \*\*\*\*\* I by no means deny there must be order, as in the government of every family, but that is consistent with perfect liberty when there is love, as we see in the happiest and best governed families: and the anointing the Saints have received from the Holy Ghost, will supply them with all that is needful of this wisdom, according to their varied circumstances and situations.

"I do not complain of the exercise of any Church's liberty in managing its own internal concerns, within certain limits. If one likes a form of prayer, if another none. If one would kneel when

another sits or stands; in these things I could and would be 'all things to all men,' but no Church has a right to cut me off by its regulations, from the privileges of a brother, except for some offence which cuts me off from Christ."

# [QUOTATIONS]

"If there is in the affairs of mortal men any one thing which it is proper uniformly to explode; which it is incumbent on every man, by every lawful means, to avoid, to deprecate, to oppose; that one thing is, doubtless, War. There is nothing more unnaturally wicked, more productive of misery, more extensively destructive, more obstinate in mischief, more unworthy of man as formed by nature, much more of man professing Christianity."

ERASMUS.

Page 146

"They who deem it a trifling loss and injury when the poor and the low are robbed, afflicted, banished, BURNT OUT, oppressed, or PUT TO DEATH, do in truth accuse Jesus Christ (the wisdom of the Father) of folly, for shedding his blood to save such wretches as these.

ERASMUS.

# [TITLE PAGE]

NARRATIVE

Page 147

OF

TWO VISITS TO NEW ZEALAND.

SECOND VISIT.

# [QUOTATIONS]

"If there is in the affairs of mortal men any one thing which it is proper uniformly to explode; which it is incumbent on every man, by every lawful means, to avoid, to deprecate, to oppose; that one thing is, doubtless, War. There is nothing more unnaturally wicked, more productive of misery, more extensively destructive, more obstinate in mischief, more unworthy of man as formed by nature, much more of man professing Christianity."

ERASMUS.

Page 148

"They who deem it a trifling loss and injury when the poor and the low are robbed, afflicted, banished, BURNT OUT, oppressed or PUT TO DEATH, do in truth accuse Jesus Christ (the Wisdom of the Father) of folly, for shedding his blood to save such wretches as these.

ERASMUS.

# SECOND VISIT TO NEW ZEALAND

SECOND VISIT TO NEW ZEALAND.

Page 149

In consequence of an application,<sup>5</sup> dated Government House, 23d August, 1834, from the Governor in Council of New South Wales, to Captain Lambert, requesting him to proceed with H.M.S. Alligator, to obtain the restoration of the British subjects, (nine sailors, one woman, and two children) then in the hands of the New Zealanders, and who had formed part of a crew wrecked in the Barque Harriett, on the northern part of New Zealand, near Cape Egmont, in the month of April, A.D. 1834; the remainder, it was alleged, having been murdered by the savages: at 5h. 30m. A.M., on the 31st of August, the Alligator, having on board Lieutenant Gunton and a detachment of the 50th, or Queen's Own Regiment, weighed and made sail from Port Jackson, in company with the Isabella, Colonial schooner, on board which, Captain Johnson of the same regiment and another detachment of soldiers were embarked to co-operate with Captain Lambert.

Mr. Guard, late Master of the Harriett; Mr. Battersby, appointed to act as interpreter, and a pilot named Miller, accompanied the expedition. The two last were landed on the 12th of September, under a Pa called the Numa, (sand-fly) belonging to the Natiruanui tribe; and instructed to acquaint the natives with the object of the visit paid them by His Majesty's vessels, and the anxious desire of Captain Lambert to avoid hostilities; also to express his determination not to give any ransom for the prisoners, and his readiness to employ force for their recovery, should force be required to effect that end.

Page 150

It being deemed necessary that the Interpreters should proceed by land from the Numa to the Waimate, a Pa belonging to the Taranaki tribe which held the woman and children in captivity; the Alligator and Isabella worked along shore until abreast of that and another Pa, the Ranghi-tuapeka, from which it is separated by a narrow river, the boundary line dividing the territories of the above tribes. Here the anchor was let go, and an unsuccessful attempt made to negotiate the business amicably; Guard professing to interpret between the officers in the boats, and the natives on the beach, although grossly ignorant of the New Zealand language. A survey was at the same time taken of the adjoining shore, in the hope of discovering a convenient landing place for the troops, in the event of circumstances arising to require their disembarkation. The whole of the coast thereabouts being bold and precipitous, and

the shore rocky and difficult of approach on account of a very heavy surf.

Page 151

The following day, at six, A.M., weighed, and shaped a course for Admiralty Bay, in Middle Island, but subsequently changed it, and, at 8h. 40m., P.M., came to in an open bay to the north west of Point Jackson. This bay is accessible at all times, has good anchoring ground, and is considered perfectly safe. It is situated at the northern extremity of the South or Middle Islands. From the Alligator's anchorage, the harbour point bore north-east by north, Point Jackson north-east, and the head of the bay, west. It is surrounded by a chain of steep hills, rising abruptly from the water's edge, covered with wood, and giving forth several streams of delicious water; so that Gore's Harbour, so called in honour of the Vice Admiral and Commander in Chief of His Majesty's Squadron in the East Indies, may be

recommended to vessels trading on the west coast of New Zealand, as possessing four essentially good qualities; – secure harbourage, excellent anchoring ground, abundance of wood, and plentiful supplies of good water. A few deserted huts were visible in one of the bights, but no natives came off; and the character of the soil, and general appearance of the country, were not such as to encourage the formation of a native or other settlement on any spot visible from the ship.

16th. – Made sail for Cape Egmont; and at 5h. 40m., P.M. of the 17th Inst., the preconcerted signal of two fires on the cliff having already

apprized us of the Interpreters' safety, a boat was sent on shore for them at the Numa. On their coming on board, they looked worn and woebegone, and gave the following account of themselves: – the night on which they landed, they were frightened almost out of their wits, expecting to be put to death by the natives, and under the influence of panic eloped from the Pa, as secretly, and with as much dispatch as possible, and set off for Waimate, but failed to reach the latter place, in consequence of meeting, when within a few miles thereof, with a party of natives, who aggravated their fears by the information that the Taranaki people were looking out for, and intended to kill and eat them. This induced them to retrace their steps, but being afraid to return to the Numa until the ship hove in sight, they took to the bush for shelter by day, and only ventured abroad under the cover of night; being content, in the meanwhile, to feed upon bread and water. Fear, hunger, and fatigue, at last overcame them, and when they again joined the savages they delivered another version of the message they were entrusted to carry, deeming themselves excusable in altering it from necessity, equally the plea of tyranny and cowardice, and consequently at liberty to deceive the unsuspecting savages with promises of trade, barter, and a ransom, which they knew well would never be fulfilled.<sup>6</sup>

One of these promises was, that on the delivery of their prisoners the natives were to receive a barrel of gunpowder, &c by way of ransom. And another unworthy deception practised upon the too credulous race with whom they had to do, was, that the Alligator stood in need of large quantities of whalebone, and if the New Zealanders would collect as much of that commodity as they could, they might find a ready sale for the whole on board the two vessels of war. By such means, less disgraceful to the men who employed them than to those by whom such men were themselves employed on such a mission at all, it was finally arranged that "the Woman" should be brought down to the Numa, in readiness to be given up at our next visit.

On the evening of the 18th, the ship was piloted by Guard to a second harbour on the west side of Admiralty Bay, and the anchor let go there in fifteen fathoms; the rock at the entrance of the harbour bearing north, 1 deg. west, about four miles and a half; the eastern side of the entrance, 3 deg. east; the western side, north, 6 deg. west.

This noble inlet of the sea bifurcates at a little distance from its mouth to form two lesser harbours, one of which is completely land-locked, but both easy of access; and the shores of both deeply and beautifully indented with numerous little bays or coves, whence the land, as in Gore's Harbour, rises

abruptly to form a barrier of hills between the interior of the country and the sea. These hills are also covered with wood, and give rise to a thousand purling streams of fresh water. A party of the officers having landed, discovered a native track and a solitary hut, but did not fall in with any of the inhabitants. The parties destined to act against the natives were landed here to exercise in firing at a target, &c.

20th. – Weighed, and made sail from PORT HARDY, so called for the first time out of respect to the gallant Sir Thomas Hardy, Nelson's flag captain at Trafalgar, whose services and public character well entitle him to the honour of giving an English name to one of the finest harbours in the Southern Hemisphere; although the propriety of giving arbitrary names at all to places not belonging to us, and names, too, having no manner of connection whatever with the character or circumstances of the places they are designed to represent, may be doubted. Would it not be much better, in all cases where it may be practicable, to adopt the native names of places, and translate them for our English use, a practice which would help to simplify, instead of confusing, our geographical nomenclature, and at the same time perpetuate ancient recollections in the minds of the Aborigines, who, in their simplicity, mistake all for gold that glitters in the hands of an Englishman, and are too fond of adopting all as improvements that an Englishman introduces among them. Thus the native names of places are in some instances abandoned, and the

names employed by their visitors preferred; though the former were in all, or almost all, instances, names descriptive of things; and the latter are, as frequently, mere sounds without any corresponding sense.

21st. – Arrived at MOTUROA, the Sugar Loaf Islands of Captain Cook, by which the northern extremity of Cape Egmont is terminated. They consist of a remarkable cluster of high conical rocks, running out to the westward, of primitive formation, and partially clad in a mantle of luxuriant vegetation; wild flowers in beautiful variety, notwithstanding their exposure to wind and sea, growing and blossoming on the bleak bosoms of these rocks, and recalling to mind, in connection with the past history and present condition of the inhabitants of this country, the exquisite poetry of Gray, suggested probably by some similar objects: –

Full many a gem of purest ray serene,  
The dark, unfathom'd caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

One of these rocks only, has a sugar-loaf appearance, two of the others having lost their apices; and the third, or that nearest the land, being still further worn away by the convulsions of nature and the operations of time, and storm, and tempest; probably also by the labour of man, serving, as it does, to furnish a rugged but substantial basement for a strong native fortification, made stronger by

the rock on which it stands being insulated at high water, and inaccessible at all points but one.

But the most singular, as, indeed, it is the most prominent feature of this picture, is a round and lofty promontory, rising by an almost perpendicular ascent from the main-land to the height of several hundred feet, and forming the site of another Pa, the stockading of which seemed like reeds when seen from the ship, and the inhabitants proportionately diminutive. It occasioned an almost universal exclamation of surprise from those on board, how any human being could have dreamed of building on such a spot; and captious indeed must he be who could withhold his admiration from the courage, perseverance, and laborious industry of the men who have here fixed their highland home; or who would refuse to discern in these the germs of bold heroic daring; a capacity for patient endurance; and indications, neither faint nor feeble, of that true nobility of mind which no difficulty can retard, nor danger appal.

Several lesser rocks were also stockaded in at the top, and more or less thickly peopled; exhibiting, alas! too clearly to be mistaken, the military character, and, consequently, precarious lives of a people, who, with a country possessing every advantage for commerce or for agriculture, nevertheless neglect the arts of peace, and forsake the culture of their rich arable land, to build them habitations on the tops of mountains and in the clefts of rocks, whither they may retreat from the face of their

enemies. And why? Because they are a people that "delight in war."

Page 157

Four New Zealanders, who had been provided with a passage from Sydney, were put on shore here, heavily laden with rusty muskets, flints, powder, ammunition, &c. The boat in which they landed bringing off eight seamen who had belonged to the crew of the Harriett, and formed a majority of the captives whom the Alligator was despatched to rescue. They looked exceedingly haggard and poverty stricken, having been but thinly clad, and only scantily fed, for the four previous months; but, notwithstanding, bare favourable testimony to the treatment experienced by them at the hands of the barbarians, who, so long as they were content to minister to the necessities of their own bodies, exacted neither labour nor toil from them, but shared with them whatever they themselves had to eat. Captain Lambert very kindly proposed to clothe these men from the purser's slop-room at his own cost, upon which a subscription was entered into by the officers, with but one or two exceptions, to divide the expense with the captain, and the naked were speedily clothed. But they were a base and selfish set of men, altogether unworthy such an act of private beneficence, as was some time afterwards seen in their refusal to take part in working the Isabella, where they were furnished with accommodation and food on their way home, unless paid for doing so.

Of the natives who were now landed, I had been a vigilant observer during their stay on board; and

am led to believe that they were harmless, inoffensive, and in three instances out of the four, good tempered, but, at the same time, miserly and covetous. One of them was active and industrious, invariably accompanying the men on deck when the hands were turned up, and laying hold of the main brace, or some other principal rope, along with the men stationed there. The others would sit huddled together from morning till night, scarcely furnishing any sign of life, except by the restlessness of their eyes, and at meal times. They would not taste any salted meat, and accordingly came but poorly off for provisions, save on those days when flour was served out; but they seemed very contented with their fare, only once complaining thereof, and then on very sufficient grounds: the bread which was generally served out, especially among the junior officers and seamen, during most of the Alligator's service on the New South Wales station, was abominable, worse, far worse, than is supplied to the convicts in that territory; and upon the occasion referred to, the purser's steward had put these poor fellows off with the mere bread-dust, the dust of such bread as myself and others could scarcely bring ourselves to taste! From their first coming on board I had given to each a small allowance daily of tobacco; and by the cheap kindnesses of a passing smile, and peaceful word, had won their confidence; at last it was evident a change had come over their countenances, and whenever I passed them they would gaze at me with such looks of intense anxiety as almost approached to anguish,

Page 158

for which, at first, no one seemed able to account. But the truth escaped at last: their fears had been wrought upon by some of their more civilized neighbours having assured them that, on their arrival at Moturoa, they were to be hung up in the sight of their tribe – decapitated – and eaten! One day in particular, one of these poor wretches was observed weeping, and upon being kindly spoken to, looked up with grief and sorrow in his face; drew his finger across his throat from ear to ear; sat down, and, burying his head in the lap of one of his companions, the whole party wept like children. I rejoice to add, that in this petty persecution of a few powerless barbarians, none of the officers, with the solitary exception of one youngster, took part; but, on the contrary, were all, when informed of it, at no small pains to reassure them that they were as safe while with us as they would be among their own people.

Page 159

Cruelty is the offspring and inseparable companion of pride. And cruelty and pride appear to mark those who profess themselves to be wise in all their intercourse with their fellow men, whom yet they look upon as fools. But there is in such acts as the above, when perpetrated by the inhabitants of a civilized country, a devilish wickedness, which, unhappily for the boasted dignity of our human nature, has defiled the page of universal history with such like slime and venom of that great serpent the devil, from the earliest periods and in all ages, as to give a fearful emphasis and a fearfully wide application to that awful declaration of our

Lord, in his address to some in his day: "Ye are of your father the devil, and the works of your father ye do: He was a murderer from the beginning, and a liar, and the father of lies." But if the wickedness be great of practising on the fears of the uninformed, and ignorant, and helpless, in the case of men comparatively civilized, and proud of their civilization; how infinitely aggravated does it become in the case of those who, while refusing to depart from iniquity, are not ashamed to make mention of the name of Jesus, to call him Lord! and themselves his disciples! There is no solution of the difficulty suggested by the above incident, which I have recorded, as illustrative of one of the dark phenomena of humanity as it is, not as Utopians dream it into form and symmetry, namely the delight men take in tormenting; one another, in scriptural language, their being "hateful, and hating one another!" unless the solution which scripture affords, be admitted, with all its humiliating consequences: viz., that not only is man conceived in sin and shapen in iniquity, but, also, a habitation for devils, dead unto every good word and work, dead in trespasses and sins, and walking therein "according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience." Admitting which, entails an awful responsibility upon us who "believe and are saved;" GOD, who is rich in mercy, for his great love wherewith he loved us when we were also dead in sin, having quickened us together with Christ, and created us anew in

Page 160

Christ Jesus unto good works; and lays us under peremptory obligation to take the lamp of life which has been put into our hands, and carry it abroad into all the regions of darkness which blacken the face of our globe, and throughout the whole valley of the shadow of death, in which myriads of our fellow creatures are perishing for lack of knowledge, subject to the oppressions of the proud, and suffering unnumbered wrongs at the hand of evil doers; that the way of the Lord may be known upon earth, and his saving health unto all nations; that the Lord may add to his church in every land, as many as shall be saved; and that as many as are ordained to eternal life, may believe on the name of the Son of God. "If obedience to the will of God be necessary to happiness," reasons the great moralist of England, "and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour as himself. He that voluntarily continues ignorance, is guilty of all the crimes which ignorance produces; as, to him that should extinguish the tapers of a lighthouse, might justly be imputed the calamities of shipwrecks."

Page 161

I enquired of the above natives whether they would welcome a missionary, if one should be sent to them. The answer was, "Yes, but he must stay with us, or the other tribes might kill him." At present, they seem to have but a faint impression of the value of missionary labour, and the class of persons who visit them from our Australian colonies, cannot be looked to, to prepare the way, either by

good report or good behaviour, for the introduction of such men as would of necessity diminish their unrighteous gains, by informing the native blind, and so protecting the native property. Mr. Guard, who was standing by when the above enquiry was made, at once scouted the idea of New Zealanders becoming Christians. I asked him how he would propose to effect their civilization, in the absence of Christianity – the reply, made in serious earnestness and a tone of energy and determination, at once unmasked the man, and made one's heart sick at the thought, that, upon the uncorroborated testimony of such a man, an expedition was fitted out against New Zealand, likely to be fraught with disastrous consequences. "How would I civilize them? shoot them to be sure! a musket ball for every New Zealander is the only way of civilizing their country!" When Guard quitted Moturoa, he left behind him the promise of returning for his companions, and of bringing with him a cask of powder in payment for the boat in which the Natiawa tribe assisted him to escape. And accordingly, they demanded the fulfilment of this pledge, but were refused it, as also every thing in the shape of ransom for their prisoners. Was this treachery, or was it not? If it was, on whose side does it lie? Not on the side of the New Zealander, for he fed, lodged, and protected those who had confided themselves to his keeping; but on that of his civilized neighbours, who violated their pledge, and betrayed the trust reposed in them by the savage. Pending the negotiation respecting the sailors,

Page 162

the Alligator's best bower anchor had been let go on a rocky bottom, and could not be again weighed, when the business was concluded; it had therefore to be left behind, and was, with from twenty to thirty fathoms of chain cable, lost. The value of these far exceeded the price it would have cost to redeem the enslaved, and had that price been forthcoming; there would have been no necessity for negotiation, no time need, have been lost, the anchor might still have hung from the bows, and the chain reposed quietly in its tier. Were the treasury of New South Wales taxed to defray the expenses incidental to an expedition like the present, the inhabitants of that territory would be less clamorous for invasion of the rights of a people like the New Zealanders; and the government thereof might employ a portion of the savings that would accrue, to the effectual prevention of native ferocity on the one hand, and British treachery on the other, by aiding the funds of the missions, and so helping to increase the number of the missionaries.

24th. – The landing party were collected together on board the *Isabella*, for the greater facility of disembarking. But Captain Johnson and the senior lieutenant of the Alligator, Mr. Thomas, having gone in, in the whale boat, to reconnoitre, the former considered the surf impassable, and the landing was consequently postponed. Mr. Battersby, who had gone on shore, brought off information of the female captive and one of her children being at the Pa, in readiness to be delivered up by their captors on payment of the promised ransom. A

native, of a highly intelligent countenance, and very pleasing manners, took a passage in the boat, being desirous to visit the ship. The seamen and marines returned on board from the schooner, leaving all the soldiers and Guard's sailors there. These latter had so heightened, by their respective accounts of the savages, the general excitement which before prevailed, that the utmost impatience was manifested by all parties at the successive hindrances as they arose to our landing.

28th. – The wind came round to the north-west, and with it the surf greatly subsided, thereby enabling detachments of seamen, soldiers, and marines to disembark, which they did on a beautiful beach, in face of a high cliff, when we had occasion to witness the vast superiority for a mixed service, "by sea and by land," of that valuable corps, the Royal Marines, over their comrades, the mere soldiers. While the one took their muskets in their hands, and descended the ship's side with agility, and stepped out of the boats as light almost as the sailors themselves, the unfortunate landmen had to encounter a dozen mishaps between the ship's gangway and the boat's gunwhale; a dozen stumbles and falls before they could be quietly seated in the boats at all, and at least as many risks of being completely soured before they could obtain a safe footing on shore.

While the military were falling in, two of the natives came along the sands, advancing unarmed and unattended to meet us; the heights above being crowded with others of their tribe, passive,

few carrying muskets. One of the pair announced himself as the proprietor of the woman and her child, and was recognized to be so by Guard, with whom the unsuspecting chief rubbed noses in token of amity, at the same time expressing his readiness to give up his prisoners on receiving the "payment" guaranteed him by his veracious, or rather, lest my meaning should be mistaken, by his mendacious friends, our very honest and competent interpreters. In reply, he was instantly seized upon as a prisoner of war himself, dragged into the whale boat, and despatched on board the Alligator, in custody of John Guard, and his sailors.

On his brief passage to the boat-insult followed insult; one fellow twisting his ear, by means of a small swivel which hung from it, and another pulling his long hair with spiteful violence; a third pricking him with the point of a bayonet. Thrown to the bottom of the boat, she was shoved off before he recovered himself, which he had no sooner succeeded in doing, than he jumped overboard, and attempted to swim on shore, to prevent which he was repeatedly fired upon from the boat; but not until he had been shot in the calf of the leg was he again made a prisoner of. Having been a second time secured he was lashed to a thwart, and stabbed and struck so repeatedly, that, on reaching the Alligator, he was only able to gain the deck by a strong effort, and there, after staggering a few paces aft, fainted and fell down at the foot of the capstan in a gore of blood. When I dressed his

wounds on a subsequent occasion, I found ten inflicted by the point and edge of the bayonet over his head and face, one in his left breast, which, it was at first feared, would prove what it was evidently intended to have proved, a mortal thrust; and another in the leg.

Was this treachery – blood-thirstiness – and cruelty? or, was it not? If it was, on whose side lies the guilt thereof? Assuredly not on the part of the New Zealander, who, with one only companion, and without arms or weapons of war, ventured among us with a firm step and friendly face, fearing nothing, because suspecting nothing. And, as assuredly, on the part of the British, who met his confidence with arrest, and not only not according to law, either human or divine, but contrary to all law, both divine and human, made war upon one man, we being armed and he unarmed; and seized, and smote, and wounded, and well nigh murdered that unprotected solitary man, when in the very attitude of a pacificator, and in the act itself of friendly negotiation.<sup>7</sup>

In the meanwhile, the other native was joined by two more, who came without apprehension of personal danger, to trade with their treacherous invaders; one bringing a bunch of onions in his hand, the other a bundle of fishing line; and both, like their predecessors, unarmed. One of these also was detained as our prisoner, the others fled on perceiving the boat's crew fire upon their chief; and our second captive took the earliest opportunity of making his escape likewise; which he was the better enabled to do, from the blind impetuosity with which the landing party pushed on for the Numa.

That Pa was found deserted of all its inhabitants, except a solitary pig. But the heated ovens in every direction, in which their simple dinner of potatoes was preparing, supplied abundant evidence of their having been taken by surprise; while the abandonment of their fortress, whence, had they but continued in it, they might have shot every individual of our party before we could have reached the foot of it, seemed to imply that they had no

spectators of what might happen below, only a very idea of our landing being otherwise meant than in friendship.

All hands immediately divided into two parties and commenced a chase in pursuit of the fugitives when the double alarm was raised, that a body of armed natives had been seen in the swamp below and that an attack had been made upon the boats. Both were true. The midshipman who had been left, with a few men, in charge of the boats, reported that he and the boat keepers had been fired upon from the cliff, while a strong body of New Zealanders made a rush to get possession of the boats, which they ransacked and succeeded in emptying of every transportable article, including clothes, haversacks, &c, while he, deeming resistance useless, and being unwilling to cause needless bloodshed, drew off the men, and made good a retreat, leaving the boats in quiet possession of the savages, who, could they have known that these were all we had, save one, might, very effectually, have cut us off from even the possibility of escape. The party of natives having the woman and child in custody, had escaped past us as we entered their Pa; they were instantly pursued by Lieutenant Thomas, but in vain; and on his coming up with Captain Johnson, on the height which overlooks the beach where the boats had been plundered, no trace of a single native remained. A strong picquet was planted here, to guard against future mischief; and the rest of the party returned to the Pa, where every

individual's curiosity found full occupation in examining the neat and curious huts of the poor outcast inhabitants.

There were only two entrances to the Numa Pa, and they might have been defended by a dozen resolute individuals against a company of soldiers. One of these

entrances being hardly perceptible from the outside; while the ascent to the other was facilitated by a notched stake of wood, which rested upon a perpendicular cliff, facing the beautiful running stream, whereby the triangular rock on which this Pa was built is separated from the main land to the southward. The sea-face to this rock is more precipitous than either of those overlooking the land, the escarpment being continued to the beach. The remaining face is towards the inland country, with which it is connected at its base by a narrow isthmus of sand, where the natives had excavated a small harbour, for their canoes. On this and the river side of the Pa, the height of the cliffs is lessened from about twenty to thirty feet by a broad bank of rich earth, over one half of which were seen traces of a recent conflagration, the effects of an attack made on the inhabitants of the Numa, by a hostile body of the Waikato tribes; when the latter succeeded in destroying all the huts at the base of the rock, leaving only the burnt ends of the stakes to tell of its having been occupied at all. The other half of the bank was thickly sown with the turnip and Kumera; the thick foliage of which served to cloak numerous holes, dug in the earth here, as well as on the rock, and varying

in depth from four to seven and eight feet. These pits, which, at the time of our visit, appeared to be used only as potatoe stores, were generally exposed, and being irregularly scattered over the whole surface, occasioned several accidents both to officers and men, especially after nightfall; but, happily, beyond a few bruised shins and tattered garments, no one was seriously hurt by his fall. I have since learned that each family had its own potatoe pit, and that the exclusive rights of the several proprietors to the pits and their contents were generally respected, and never with impunity invaded.

Entering the Pa by an opening in the stockade which runs along the edge of the rock on both sides overlooking the land, whence alone either invaders or assailants were to be expected, we found ourselves in an oblong area, fenced in on all sides. Within this inclosure were two Ware Mehana, warm, or dwelling-houses; and two Cautas, cook-houses, or kitchens, with several Watas, or stages, supporting baskets of seed potatoes, carefully sewed up with dried grass, and covered in with fern leaf; and, smoking over the fires in the kitchens, long strings of dried shell-fish hung in festoons. Another opening, to the right of that by which we had entered, led to an irregular shaped yard, containing a sort, of guard-bouse, open in front, and at once commanding the entrance to the Pa and the approach to this yard, from which direct communication could be held with all the principal divisions of the place.

The interior of a New Zealand Pa is too intricate to admit of a description at once particular and intelligible; and upon the one at the Numa I shall only further observe, that, while necessarily compact from the narrow limits within which it needed to be confined, the most had been made of the space allotted for building that could be made, so as to combine the advantages of a fortified town, security and defence; with the comforts of a country village, detached residence and separate garden grounds.

The entire space inclosed, was divided into fourteen lesser inclosures, each the dominion of a subordinate chief, while all were subject to the command of one superior. And in all the inhabited inclosures, patches of ground were hedged or fenced in, according to the taste of the cultivator, as culinary gardens. Over the only two sides by which it was practicable to escalate their fortress, the inmates had raised projecting stages, from the front of which an inclined plane had been carried, serving as a breast-work for the defenders, and helping materially to repel their assailants; one of the means of doing which, seems to have been by hurling huge stones, here collected in heaps as if in readiness for such employment, from these stages upon the heads of their enemies; a simple mode of warfare, but probably one that served them in good stead during the last attack made upon them; for although the fire kindled among their huts beneath, had scorched part of the stockade above in more than one place, the foe appears to have

been compelled to retreat without planting his foot within this strong hold. These stages were called Popatos, the meaning of which term I have been unable to ascertain.

The chief's house was readily distinguished by its size, ornaments, and situation. It was twice as large as any other; five grotesque figures, rudely but elaborately carved, adorned its front, which, being mistaken by the soldiery for native gods, were torn down and appropriated for fuel during the night; it was, moreover, so carefully placed as to command immediate intercourse with every part of the town; to require that each part should be separately taken before the inclosure in which it stood could be gained; and finally to admit of an easy escape through a concealed opening in the stockade immediately behind it, for the chief, when by the irretrievable loss of his fortress, he might be forced to seek for safety in flight. The way of escape in his rear leading down the almost perpendicular side of the rock, to the little boat harbour below, whence, in the event of being hard pressed, he might either take to the sea in his canoe, or flee along the beach under cover of the high cliffs which oppose themselves as a wall of defence to this part of New Zealand, from the encroachments of the sea.

In expectation of overtaking the party of natives who quitted the Pa at one end, as we entered it at the other, Mr. M'Murdo, senior mate of the Alligator, had been despatched, in charge of a few men. He returned in about two hours time

with the intelligence that he had come up with and nearly surprised a body of fugitives, but was discovered by them before he could secure any. The instant they perceived his approach they fled with the utmost precipitation, throwing away in their flight potatoes, fishing-tackle, and other articles with which they had originally attempted to make off, but of which they now sought to disencumber themselves in order to facilitate their escape.

The afternoon proved wet and comfortless, and the absence of every thing like employment left the men at liberty to explore their new territory, and provide themselves with lodgings for the night. Every half dozen persons chose a separate habitation, the door of which admitted of being easily, enlarged by the aid of adze and hatchet, and both of those tools were found under more than one roof. The interiors of their houses were such as left nothing to desire, except, indeed, freedom from vermin, which it were vain to look for in dwelling-places whose floors were strewn with dry reeds and old mats, and whose only openings were so small as scarcely to suffice for ventilation. Experience of the intensity of cold which characterizes the New Zealand nights, explained to us the reason of the natives making the doors to their sleeping-houses so small as barely to allow of one person crawling in by it; and doubtless to necessity, in all countries the same prolific mother of invention, were owing the contrivances of outlets as small as possible, doors within, even to these, hung upon hinges made of

pieces of dog's or pig's hide, the little hollowed oven in the centre of every apartment, and the tapu'd bundle of prepared sticks, suspended from every roof.

Blazing fires were kindled in two of the principal areas, and at these the roasting and eating of potatoes went on through the whole night; which passed over without, accident, a watch being set within the Pa, to prevent surprise, and the more remote picquet being periodically relieved.

At day-break, on the following morning, Sept. 29th, in consequence of a report made by John Guard, that he had fallen in with several huts at a little distance, and his conjecture that any natives who might be lingering in the neighbourhood would have sought to them for shelter from the inclemency of the weather during the night that was past, four of the officers, Lieut. Thomas, of the R.N., Messrs. Gunton, Dyke, and another, set off with a party of blue jackets and marines to reconnoitre. The morning was mild, and the day-dawn beautiful. The walk lay along the margin of a deep ravine, the river at the bottom of which wending its way seaward, gleamed like a vein of silver, on the opening eye of day; while the sides of the ravine, thickly and richly wooded, presented an infinite variety of lights and shadows, the lights becoming brighter, and the shadows being more distinctly defined as beam after beam of the ascending sun, shot athwart the sky, and lent a reflected radiance to the lovely though lowly valley, upon which we were looking down. In the far distance, but, from its stupendous-

altitude, which has been estimated at 14,000 feet, brought apparently within an hour's reach of us, Mount Egmont reared itself in all its stateliness and pride, snow-capped and veiled in mist, seeming to hold mysterious converse with a congregation of clouds, upborne from sea and land, upon the morning's towering wings, and anon gathered together into a wreath of beauty, fit garland for that white and frosty head, from which the fires of youth no longer flashed! but were quenched and buried under the snows of ages, past and gone. A more striking or magnificent object in creation than this mountain, I have never beheld, and find it difficult to conceive, unless, indeed, it be its former self, lighted up by the fire that is now slumbering or extinct within its bosom, belching forth lakes of lava on the vast plain from whence it towers in lonely grandeur, made more grand by the very solitariness of its condition, a pyramid of God's own handy work, in sight of which the pyramids of man's erection grow dwarfish, and shrinking from the comparison into insignificance, are felt to be "poor indeed." The outlines of two craters on its summit are distinctly visible; and deep fissures, proceeding at equal distances, like undulating radii from a common centre, along the plain, show how the too solid earth has been rent and torn during the agonistic throes of the once convulsed and burning mountain; and with the beds of lava, visible in all directions, serve to prove that once the fierce volcano blazed upon its summit into a beacon, to attract the adventurous mariner to this uttermost end of the earth; to chill and cheer at one and the same time, the restless native wan-

dering forth by land – and may I not be indulged the fond fancy, to win by the brightness of its glare, and the mingled lights therein of heaven and hell, the eye of the Christian philanthropist, to look on with pity, if, haply, pity might kindle into love; and love once kindled, defer not to send salvation to a land whereon the light of life had never shone; and to a people, who had never warmed themselves at the fire of divine love.

After more than an hour's march from, the Pa, we halted upon learning that a further march of at least ten miles lay between us and any of the native huts; and it was determined, therefore, to return. Before doing so, however, Mr. Dyke and myself descended to a fine flat at the bottom of the ravine, where the natives had brought into cultivation several acres of garden ground. The soil was excellent. The land seeming to have been occasionally flooded by the river that runs through it.

The existence of this and other gardens, equally extensive, in different places, and all disjoined from the haunts and habitations of men, furnished another proof of the predatory habits of the people, but combined at the same time with as pleasing an evidence of foresight and care to perpetuate the fruits of the earth for their future subsistence.

Retracing their steps, our party re-entered the Pa, just as the morning picquet returned, the officer of which announced, that the natives had been seen in considerable numbers to the southward, and Captain Johnson determined upon trying to obtain an interview with them; and accordingly, after partaking of a standing breakfast, set off for that

purpose, escorted by the interpreter, and four seamen, who were selected in preference to soldiers, lest the natives should be intimidated by the red coats of the latter.

The native foot-track led him across a small rivulet of delicious water, one of the thousand flowing streams which irrigate the country; but no appearance of the natives was visible until he came to a grove of trees, on rounding which, several stragglers hove in sight, to disarm whom of their fears, if any, the sailors were ordered under cover, and Captain Johnson, the interpreter, and myself, advanced towards them. Here we came to the margin of a large natural basin, which, although dry at the time of our visit, is not improbably overflowed by the river running through it, at those seasons when the bed of the latter is swollen by the accumulation of waters from the neighbouring mountain. The whole of this basin wore the aspect of a well-watered garden, so densely was it crowded with rich and branching woods. From the border of this Eden Mr. Battersby was sent forward to confer with a group of natives, after talking to whom for some minutes, he was seen running back towards us and away from them. Upon which I took the liberty, regardless of Captain J. 's orders to the contrary, to advance and meet the runaway, fearing lest he should be cut off by a little body of men who were at this time hastening after him. Having joined him, I found he was flying from his own fears, being alarmed at the approach of other natives besides those with whom he was con-

versing; and we returned together to resume the conference with the savages, several of whom, with their muskets in their hands, occupied a small pass through a second grove of trees, to the possession of which they seemed to attach considerable importance. A breast-work of earth had been thrown up to bar the entrance to this grove, and on the top of the bank stood a New Zealand Ajax, who, wordy as the Grecian warrior, brandished his tomahawk over his head with untiring arm, shouting and yelling like one possessed of a devil, as we drew near him, and at times thrusting forth his tongue as far as he could, in undisguised expression of the contempt he either entertained or affected to entertain for his opponents.

The arms we had with us were a brace of pistols and a sword, and we were met by two New Zealanders, who advanced with their firelocks in their hands, on seeing which, Mr. Battersby pointed his pistol at them, and gave them to understand that they must lay down their muskets before he could suffer them to come nearer his person. In reply, they called to him to look at the pistol in my belt, and signified that I ought to lay down that weapon of mine, if they were to dispose of theirs; and of course, upon being made acquainted with so reasonable a sentiment, hoping too by confidence to beget confidence, I deposited the dreaded pistol in the grass at my feet, and stepped forward with open band to salute them. At first it was not a little diverting to see the timidity, with which they were seized; only venturing sufficiently near to

touch the tips of my fingers, and immediately recoiling at the touch, as though they had encountered a beast of prey; a circumstance readily accounted for by the occurrences of the previous day, for how, after what had happened to their chief, were they to be at once assured that further treachery lurked not under the seeming welcome of our salutation? But in a minute or two after we were excellent friends, shaking hands together much more heartily than there was any need to do, and shortly entered upon the subject matter of debate between us; when they informed us that "the woman" had been removed to the Waimate; laughed at the idea of our attacking that place, as preposterous; accused us of deceiving and betraying them, and said we had behaved "badly, with exceeding badness, to O-o-hit," their wounded and captive chief, who, they declared, had been murdered by us, and was now, they doubted not, quite dead, for, the night before, they had seen his spirit pass over their heads in a falling star; and ended with an unfortunate threat of bringing down all the Natiuanui tribes, to dispossess us of the Numa, and fight us back into the sea.

Encouraged by the sight of their companion's safety, other natives now drew near, bringing with them some of the booty they had stolen from the boats. One of these, who, however, took care to keep at a very respectful distance, had on an entire suit of seaman's clothing. One of the haversacks, with its contents, was redeemed with a piece of tobacco, and trial made to recover possession

of another, but the possessor rose in his demands to so exorbitant a degree, that it was deemed wiser to let him keep it.

Failing to convince them that O-o-hit' was yet alive, they could not be persuaded that his freedom might at any time be purchased by an exchange of prisoners, and finding this impediment in the way of an amicable adjustment of differences, we were compelled to bring the conference to a close, but in doing so, my companion

again exhibited his moral unfitness for the responsible office to which he had been appointed by the Sydney Government, of Interpreter. Turning round to me, he asked, with the most perfect simplicity of manner, "Shall I bounce them?" "Bounce them!" I replied, "what do you mean by that?" "Shall I tell them a lie?" "Certainly not! but pray what lie do you propose to tell them?" "Why, that if they won't promise to deliver up the woman and children, we shall set fire to the Numa!" Alas! alas! that would have been no lie, for upon that measure the mind of him who commanded our party was already made up.

For the office of an interpreter between parties who are, or are likely to become belligerent, moral honesty, and personal and moral courage, are equally indispensable, for where these are wanting, each party is liable to misunderstand and to be misunderstood; the disagreements between both are likely to be multiplied, and the previous breach to be widened beyond the limits of forbearance. The absence of all three in the person chosen to

accompany us, was abundantly certified by the little incident now related, when coupled with what took place between him and the natives on a former occasion; and his consequent incapacity for the office which he filled, placed beyond the possibility of doubt or question. That he should have been selected for so responsible a situation will be matter of grief to all who are interested in saving the lives of their fellow creatures, and of astonishment to such as consider the duty of governments to provide fit and proper persons for all public offices, and more especially for those in which ignorance and incapacity may prove destructive to the properties and fatal to the lives of other men. It was indeed a piece of culpable negligence to entrust such an employment as that referred to here, to one so ill qualified; it was unjust to Captain Lambert, and those who acted under him, to leave them at the mercy of one who was not to be depended on, for delivering a faithful message between them and a parcel of ignorant savages; and it was little better than homicidal indifference, to suffer communications affecting the lives of those savages, to flow to and fro through a channel altogether incapable of transmitting those communications, without, at the same time, altering their tenor by an admixture of falsehood and deception.

Having furnished Captain Johnson with an account of our interview, that officer proceeded again to the Numa, for the purpose of burning it to the ground. And accordingly, immediately on his-

arrival there, fires were kindled in every dwelling, and all the stockades pulled down, and, with other combustible materials, added to the flames. In less than an hour after, nothing was discernible of the poor New Zealanders' town, but blazing ruins and burning embers – the officers and men concerned in this work of destruction returning on board as soon as it was accomplished; where we found the captive chief in a cot, suffering far less from his many wounds than had at first been anticipated, and highly gratified with the attentions he had received, as well as satisfied that none of the Alligator's Rangatira, or officers, but wholly disapproved of the brutal outrage perpetrated upon him by the master and crew of the whale boat.

In the afternoon the ship was found to be drifting towards the shore, which, and there not being a breath of wind, rendered it necessary that she should anchor; this took place at three, P.M. when the anchor was let go in fourteen fathoms. It was again weighed at six o'clock, but only to be dropped a second time in less than twenty minutes after; and it was past midnight before she was fairly at sea, and entirely safe from the peril of shipwreck, on a coast which, if not naturally inhospitable, would, in all likelihood, have proved so to us, from the character of our recent intercourse with its inhabitants. Was not the merciful interposition of Divine Providence on our behalf, designed to reprove our own unmercifulness towards others in the transactions of the two previous days?

and ought it not to have engaged our mercy on behalf of the New Zealanders in any subsequent dealings we might have with them?

September 30th. Running along shore for Waimate, in from seven to ten fathoms water; the appearance of the coast such as sailors designate iron-bound, boldness and ruggedness characterizing it the whole of the way from Moturoa to beyond the place of our present destination; the grand outline being that of an extensive cape, the sweep of which is broken by a series of shallow bays, as these are parted from one another by huge promontories. The line of country is so level as almost to run parallel with the water line throughout its entire length; subject to numerous breaks in the solid rocks, occasioned by its having been rent and torn in those places where the mountain streams had found themselves channels for the conveyance seaward of Egmont's tributary waters; and along the banks of which they have deposited as they went a rich alluvial soil, thus affording growth to an endless variety of vegetable productions, which relieve the eye at these several fissures, with the sight of woods and groves – pleasing contrasts to a continuous wall of black and brown rock.

In speaking of Mount Egmont, as a slumbering or spent volcano, I had occasion to make mention of those remarkable rents in the ground, which have widened very generally into ravines, and being well watered are covered with vegetation; and I then referred the phenomenon to volcanic agency. It may be right, however, to mention in this place, that

water probably had a share in producing them as well as fire; I suppose them to have been produced somewhat in this way. The expansion of steam within the womb of the earth, met with equal resistance at every part, except where the mountain torrents had worn away its surface into beds for the rivers which they fed with perpetual supplies, drawn from the sides and summits of the mountain. Here the resistance from without necessarily diminished as the bed of a river either widened or deepened, while the pressure from within, at such parts, as necessarily, caused the earth, elsewhere solid, to yield; and when at length the fires that had struggled for a vent, evolved at the craters, the pressure, and with it the support from within, being removed, and the weight of water, perhaps at those times mingled with streams of lava, impending without, the ground would give way under the superincumbent load; fall in, and thus occasion those, in some places fearful chasms, in others, wild but beautiful glens.

At noon the mountain bore N. by W. and we were distant about five miles from the Waimate Pa, off which the water shoals suddenly from five, to four, and three fathoms, with an uneven, rocky bottom. At 1h. 30m. P.M., out-boats, for the purpose of negotiating with the natives, who were seen in crowds upon the neighbouring heights, and swarming like bees upon, the two Pa's, and along the sea-shore. Mrs. Guard and her child were brought down to the beach, by her keepers, and was very distinctly seen from the boats, waving her hand to warn her deliverers off, the policy of the

savages being at this juncture to seduce our men to land, and then to repay treachery with treachery, and put every one that might do so to death; "Haere mai! Haere mai!" inviting them to go on shore, while a number of women in a state of nudity added enticement to those invitations, by dances of the most unequivocal character. As the boats neared the shore, a multitude of warriors commenced dancing a war dance, and, either in defence or bravado, made the welkin ring with a terrific shout, tossed their muskets in the air, or waved them over their heads, and proudly flourishing the tomahawk and battle-axe, dared us to the strife.

At three, P.M. the boats returned, having landed the native who visited us first from the Numa, and had remained on board, as fearless as at the beginning, throughout the melancholy transactions at that place; and whose quiet demeanour, apparent intelligence, and interesting manners, during his stay, had engaged the good will of both officers and men. In landing him thus freely, it was due to the confidence he had reposed in us; while the policy of the measure was obvious, in as much as he would be, able to testify to the humane treatment finally experienced by O-o-hit', and might also persuade his tribesmen that we possessed the means of spreading destruction along the coast, and of razing to the ground all their defences.

At 5h. 30m. P.M., another boat was sent in to endeavour to learn the result of his liberation, but the dashing of the surf, and the roar of the breakers, between the boat and the beach, allowed not of any

audible interchange of words between them. It was evident, notwithstanding, that some question was still under discussion, for large numbers of natives were assembled in circles, seated on the sand, or leaning against the rocks, and apparently listening with attention to a succession of orators, the expression of whose sentiments severally called forth loud demonstrations of public feeling. At last three distinct and spirited cheers came over the waters, drowning, in their loudness, the noise of winds and waves, and announcing, we knew not what, and hardly liked to conjecture. The crowd then dispersed, and as the shadows of evening now set in, nothing more was left to look at, but the ing smoke of the many fires, which, as we stood out to sea for the night, illuminated the whole heaven in our rear.

October 1, 1834. – At 10h. 30m. A.M., two boats were again dispatched to confer with the natives. In one of these was O-o-hit', whose anxiety to be released lent him strength for the occasion; while his wounds, sufficient to have killed outright any man with an European constitution, appeared to occasion him comparatively little inconvenience, beyond the weakness incidental to excessive haemorrhage. Nor was his case, I have been since told, a singular one of the rapidity with which serious and even dangerous wounds progress to a cure in the person of a New Zealander; which circumstance, altogether novel to one accustomed to the surgery of England and other civilized countries, may be accounted for by two facts in the character of the natives of

New Zealand, who have not been contaminated by intercourse with Europeans – their temperance in eating, and their almost abstinence in drinking. A depraved constitution is that which most commonly couples disease with hurts; and glutony and drunkenness tend most directly to deprave the habit of body of those who indulge therein. They whose diet consists chiefly of fruits and vegetables, whose drink is that of creation's own providing, in its simplest and purest form, water from the river or the brook,, and that drank only seldom and in small quantities, may well be expected to have constitutions that can stand up against almost any violence; and when to temperance in meats and drinks are added, moderate and only occasional exercise, freedom from the multiplied cares and anxieties of men in more civilized communities, and the total absence of all unwholesome occupations and sedentary pursuits, they may rightly be supposed also to have bodies in which one may look to find, on almost every emergency, a vis medicatrix naturae in its greatest perfection, to assist in the restorative process, and help to heal every wound. Such is one of the blessings of temperance, even when compulsory, and produced by condition rather than from principle; and how poor an exchange has been made, when this blessing has been bartered away for the tinsel gifts of mere civilization. It is one of the differences, but a very marked one it is, between the civilization which is independent of Christianity, and the civilization which is dependent upon, preceded by, and flows

out of Christianity, that while the former multiplies sensual gratifications, and varies without repressing the bias of the appetite to intemperate indulgence in every material good; the latter, at the same time that it pronounces every creature of God to be good, and to be received with thanksgiving, prescribes the necessary limit to indulgence, and applies as indispensable a curb to appetite, and so removes the savage out of his savageness, without sacrificing the one virtue of necessity which attaches to savage life. – temperance.

O-o-hit', when the boat came within hearing of his tribe on the beach, stood upon one of the thwarts, and harangued them for a few minutes, whereupon they all set up a shout of gratulation, and several waded through the surf up to their mouths in water, hoping to get near to the boat in which he was; but failing to do so, deposited their female prisoner and her infant in a canoe, launched it from the shore, and brought them off alongside the Alligator's gig. In a few minutes more they were safe on board that ship, and under the protection of His Majesty's pennant. She was dressed in native costume, being completely enveloped from head to foot in two superb mats, the largest and finest of the kind I have ever seen: they were the parting present of the tribe among whom she had been sojourning. She was, however, barefooted, and awakened, very naturally, universal sympathy by her appearance. From her own lips I gathered the following particulars of what had befallen her in the interval between her removal

from the Numa, and her release at the Waimate.

When the parties from the ship landed at the Numa, she was, as had been stated by O-o-hit', at that place, and in custody of one man alone, Wai-ari-ari, the principal chief of the tribe, who, on seeing the firing from the boat, and the rapid advance of the English, forced her out of the Pa, rolled her down the cliff, and then, with the assistance of another native who had lurked outside, dragged her along the northern bank of the river at a very hurried pace until the evening, when they reached a cluster of huts and halted thereat for the night. The following morning early, they all set off for the Ranghituapeka, and arrived thereabout five, P.M. Under the impression that O-o-hit' was killed, one of her companions snapped his musket at her, but very providentially it missed fire; he then cocked it a second time, and was about to fire, when she was endued with presence of mind enough to lay her hand upon the barrel and turn it aside, while she rushed to Wai-ari-ari and clung to him, till his repeated command not to kill the woman extorted a reluctant obedience from his more implacable subaltern, and the present danger was accordingly averted. At one time it appeared to herself a certainty, that, if O-o-hit' were really dead, her life would be forfeited in retaliation; and the native female to whose care her infant was committed, declared that, in such case, the infant being left without a mother, would be given up "for one of the rivers to drink," that is, would be

drowned. With the exception of these threats, however, they treated her as before; and of the treatment she had all along experienced at their hands, her report was extremely favourable.<sup>8</sup>

The arrival of the native with intelligence of O-o-hit's safety, and the assurance that he would be given up instantly upon her release, was welcomed with loud and long-continued acclamations, and a very general cry of – "Let the woman go! let the woman go!" was preliminary to those three rounds of applause which had been heard from the ship, but not understood.

The night before had been spent in wailings and lamentations, reproachful and recriminatory orations. "What fools we were not to cut up their boats!" was the cry of one party, while the complaint of a second was, "What fools we were not to shoot them all as they stepped on shore!" and had either of those measures been resorted to, doubtless we should have been seriously inconvenienced, even if we had not been altogether cut off from every way of escape. There were not less than six boats drawn

up upon the beach at one time, all of which might have been broken to pieces as readily as they were plundered, for all the opposition that would have been offered by the boat-keepers. While, had the New Zealanders fired upon us before we commenced marching towards the Numa, it would scarcely have been possible for the whole of our party to reach it alive. Surely there was a gracious and merciful Providence keeping watch over us on that occasion; to whose mercy and goodness alone it is owing that we are now among the living, either to praise him who preserved us, or to continue unmindful of his benefits, unthankful and unholy.

They passed the night of their tribesman's arrival in a far happier mood. Forming themselves into widening circles, circle within circle, and placing him in the

centre, they made him repeat again and again his tale of marvel, drinking in greedily all he had to say, while expatiating on the many wonders of the "war ship" – her five decks and five hundred men; the daily sword and gun exercise, with many other matters, all equally exaggerated, either by his fears or his fancy; and not allowing him the respite of a single lengthened pause, without interrupting his silence by loud vociferations of – "Tena koruru, tena koruru!" Go on, go on! talk away, talk away!

Captain Lambert had promised O-o-hi' that he was to be set at liberty upon the receipt of this woman; and notwithstanding that another prisoner yet remained to be delivered up, he judged, as I think any honest man, and much more any man of

honour, would have judged, that the promise was binding upon him, and very properly allowed the captive to go free. Yet that was looked upon by some as an act of uncalled-for leniency, and by others set down as a piece of mawkish refinement, alike inexpedient and impolitic. Such men would do well to reflect upon the noblest eulogy pronounced upon that prince of modern orators and statesmen, Edmund Burke, if indeed such men possess minds capable of understanding the excellence of any man who is, with him, "too fond of the right to think of the expedient." The right, in short, is always the expedient; and, were it not that all men have not faith, – that would never be deemed expedient to be done which, in the abstract, it would not be right to do.

Accordingly, O-o-hi' had his wounds carefully dressed for the last time, received a supply of trifling articles as farewell gifts, and was rowed to the back of the surf, where a canoe waited to carry him through it, into which he stepped, and was straightway paddled by willing hands on shore. Before quitting us, he had apparelled himself in some of his various presents, putting on first a blanket; over that, forcing on a shirt, and through both contriving to humour his arms into a jacket, this latter being so put on as to button behind instead of before; and having finished his toilette and completed his disguise by a Scot's cap drawn over his eyes, escaped from our custody as proud of his new plumage as any beau just released from the more gentle hands of some fashionable tailor. His friends

were impatient to greet him, and before he had time to be landed, they waded up to their necks in water, surrounding the canoe, to meet and rub noses with him, after which, both parties wept aloud – then sang and danced for joy.

While the boats lay upon their oars, several natives came through the surf with trifling articles for barter, and gladly exchanged as much line, as in Sydney would have cost from four to five shillings, for a fig of tobacco; and at the same rate brought out their potatoes for sale, in baskets weighing from fifteen to twenty pounds. This harmless traffic had no sooner commenced, than it was prohibited, by the officer commanding the boats, very unwisely, it being one of the most evident means of conciliating the natives, and thereby inducing them to resign in peace, their only remaining prisoner, A little while after, Mr. Battersby cautioned Lieutenant Thomas to beware of treachery, as he saw, or fancied he saw, movements among the crowd on shore indicative of hostility, upon which warning both boats returned on board, leaving a little boy still captive among the Taranaki tribe, who hesitated to give him up, because, as they alleged, his more immediate owner was at a distance; promising however to convey a message to him with our demand, and appointing the afternoon for us to receive his answer. At one, P.M. the senior lieutenant again approached the shore, but the boat in which he was, had not lain long on her oars, before a ball whizzed over his head, discharged from the musket of some one in the Waimate Pa, and he came back to the

ship to report the circumstance; which, with the wardance that accompanied it, was deemed a signal of defiance, and worthy of being summarily avenged. The drum now beat to quarters, both vessels edged towards the shore till they touched bottom, and a furious cannonading took place from both, the direful effects of which it is impossible to estimate, seeing that it continued for nearly three hours, and that most of the shots told with fearful precision, upon the canoes floating in the river on the one side of the Pa, or drawn up in the fosse on the other; and upon the roofs of the houses in the Pa itself. When the firing began, the natives hoisted a white flag – but after some minutes had elapsed, lowered it again, and then, after a second pause, re-hoisted it. Was that symbol spread out as a flag of truce? Could it be that those unhappy wretches meant, by displaying it, to deprecate our further wrath? None of us knew, few cared, and fewer still were at the pains to enquire. It seemed as though a signal, sufficient when used in the warfare of civilized nations, to command instant respect, and an immediate cessation, however temporary, of hostilities, was powerless when shown by a savage people, though to civilized enemies: or as if when a civilized power condescends to make war upon savages, it is at liberty to throw off the restraints imposed by civilized society upon nations as well as individuals, even at seasons of greatest licence, and may become as utterly and deplorably savage in its conduct as its most savage neighbour. At one time, a tall, athletic native got upon a

house-top, and held up to our view with one hand, the little captive boy, while with the other he repeatedly waved the white flag over his head. In vain! the work which had commenced in anger, was continued in sport, and it was deemed too excellent a joke to demolish their canoes and houses, by firing at them as at a mark, for aught to be suffered to interrupt the cruel play of men, who on this occasion proved themselves to be but children of a larger growth in both size and wickedness. Throughout this ostentatious and melancholy parade of the power we possessed to do mischief, the unfortunate New Zealanders displayed the utmost fearlessness, evincing no apprehension of danger beyond that of sending away their women and children, but, on the contrary, tracking with apparent eagerness the flight of the shot, and having marked where they fell, running to and fro upon the beach, exposed all the while to our fire, to pick up the balls, thinking perhaps to melt them down into bullets for their own muskets, which, as if in mockery of our attempts to dislodge them from their rocky abode, they would occasionally fire at us in their turn: but we were very far out of reach of any power possessed by them to render us back evil for evil – and, having crushed all the canoes that were in sight, weaned ourselves with shooting at a rock, and wasted a large quantity of ammunition with no beneficial result, stood out to sea once more.

The fatal bullet which had caused all the above firing, in vindication of our insulted flag, was, very probably, according to New Zealand custom, no

indication of hostility at all, but contrariwise, of friendship. It is their usage, to discharge their muskets in the air, when approaching as friends, and to reserve their fire when advancing as enemies. Had we not been strangers to this usage, or had we had any one on board who really understood their customs, we should have judged differently of the deed we were so hasty in avenging; and might have acted differently in reference to it. How superior the conduct of the New Zealand savages to that of the British Christians, if I may be allowed, for the sake of the antithesis, to desecrate that sacred title, by yielding it as a name not characteristic, but recognized and claimed by those of whom I am speaking. The former beheld their chief, kidnapped, stabbed, struck, fired upon, carried into captivity, and, for aught they knew to the contrary, murdered – but they murdered not the innocent woman and her two children in revenge – nay! they did not even ill-treat her for the injury done by her countrymen, on her behalf. We, oh! that I could spread the blush of burning shame that crimsoned upon my own cheek, over the cheeks of all that read this page, at the dishonour done my country by her children! We heard, but felt it not; saw, but were struck not by it; as a solitary musket ball whizzed over our heads, and in the pride of our indignation, poured down in reply a thunder-storm of shot, – round, grape, and canister, – upon a town which, for aught we knew, or felt, or cared, might have contained scores, nay hundreds, of women and children. Oh! shame, shame, shame.

October 2, 1834. At anchor in Port Hardy, of which acting Lieutenant Woore had now time to complete the survey, taking me with him for an amanuensis, in the absence, on other duty, of his usual helper, Mr. N. C. Phillips, the second master. He informed me upon this occasion, that at one part of the inner harbour, it is only separated from Admiralty Bay by a very narrow isthmus, which at no distant date, the natives will probably find it their interest to cut through, and in that case the united harbours will form one of the most commodious ports in the world.

October 3 and 4. – Still at anchor. Mount Egmont distinctly visible from the harbour, forming a beautiful object beyond the distant horizon, though upwards of a hundred miles off.

5th. – Weighed and made sail for Waimate.

6th. – At day-light, Mount Egmont bearing N.N.W., our longitude by chronometer was 174 deg. 02' E. At eleven o'clock, A.M., the gig was sent in to demand the child, and the officers who went in her were invited by the natives to land, but declined doing so, and came back as they went. At 1h. 30m. P.M. another unsuccessful demand was made for the child, a look-out being kept in the meanwhile for an easy landing-place, of which the New Zealanders seemed fully aware, as they brought the youngster down to the beach opposite the Pa, offering to give him up if the boats would pull towards that place, but refusing to do so after they had succeeded in drawing her away from the spot at which alone a safe landing could be effected in such boats as the Alligator's.

Oct. 7th. – The boats were again sent in at an early hour, but with no better result than before. A message, however, came off to the ship in one of them, to the effect that the holder of the child wanted to come on board with him himself, and would do so if any of the officers would go on shore in his stead, and remain there to await his safe return. One of the natives also visited us, unarmed and alone, professing to belong to the Cabiti tribe, and, after receiving a present of some tobacco and other trifling articles, was allowed to go back unmolested. But Captain Lambert declined granting the request of one of his officers to go as the chief had desired, thinking that such an undertaking, would be extremely perilous, and fearing, as he said, to incur the responsibility of allowing the individual in question to expose himself to what Captain L. thought would be certain and instant destruction.

Nothing further occurred for several hours, when upon alarm of "treachery," raised by the interpreter, the boats pulled on board again, and the ship proceeded to sea; the men in a state of excitement almost bordering on madness, and every thing appearing as if the further prosecution of the enterprise was to be abandoned; towards the evening, however, we again bore up for Waimate, and the following day, October the 8th, six officers and 112 men, including sailors, soldiers, and marines, were landed without opposition on a sandy beach, about two miles to the southward and eastward of the Waimate Pa, under a bold and lofty

cliff. A small six-pounder carronade, two boxes of ammunition, and a quantity of round shot, were taken charge of by the sailors, under the command of Mr. M'Murdo, and the first gig, carrying a flag of truce, was sent to lie off the Pa, to amuse the natives while our men were landing, if not to prevail upon them to launch from their shore the little captive who was endangering their very existence as a tribe; Lieutenant Clarke, R.N., marching off the marines and some of the military to the right, where, at the distance of about a hundred yards, the cliff terminates abruptly. It was escalated with comparative ease, the ascent being aided by a contrivance of the natives for facilitating their own passage up and down its almost perpendicular face, consisting of two plaited ropes, suspended from strong stakes, driven into crevices of the rock, and capable of bearing the weight of several persons at the same time. The gun and ammunition followed the soldiers up this height, but had not all reached the top, when some of the natives advanced to confer with us; these, to prevent embarrassment during the landing of the few remaining troops, were ordered to retire, on peril of being fired at if they refused, but they succeeded in making known, before obeying the command, their desire to settle the affair quietly, and to resign their prisoner forthwith; in consequence of which intimation all hands halted, the soldiers, &c, occupying two heights, which rose like terraces one over the other, and the sailors, with an officer and interpreter, being, very indis-

5 The letter of Major General Bourke, and the statement, on which it is grounded, of the Master of the Harriett, are inserted in the Appendix.

6 On the way back to Port Jackson, one of these men, relating how they had dealt with the natives, described himself as hardly able to contain his laughter at the way his companion "bounced" (or lied to,) the New Zealanders on this occasion.

7 I feel it impossible to avoid remarking here upon the precipitancy of an act, whereby, without explanation, though not perhaps without reason, this native was seized upon so unceremoniously, and hurried off to the ship; that, having him in our possession, a little less rashness and a little more prudence would soon have obtained for us the objects of our present pursuit, in the quiet release of his prisoners. It does not become a Christian man to extenuate cruelty, or to justify iniquity, seeing that they are equally an abomination in the sight of a holy and sin-hating GOD, who condemn the innocent and who justify the ungodly; but allowance is to be made for the weakness, when none is due to the wickedness, of human nature; and when it is remembered that the boat's crew consisted wholly of those shipwrecked men and their master, who had suffered so much among these barbarians in the first instance, one can scarcely forbear from mingling pity with indignation at the review of their conduct. The error consisted in entrusting the custody of such a prisoner to such a party.

8 In the Numa, the lodging allotted to her was discovered at, once by the size of the door, the addition of a small window, on the ledge of which was the soap she had that day used; and inside, her child's frocks and her own stays. The door had been enlarged for her accommodation – the window had been made in compliance with her request – and a singular proof of considerate kindness and deference to her supposed delicacy of feeling, was furnished in the owner having caused the entrance and window both to be secluded by a close paling set up in front of the house, which effectually screened her from observation from without.

## SECOND VISIT: PAGES 200-249

creetly, left, below to await the arrival of the promised prize.

Page 200

In a little, one New Zealander after another seemed anxious to approach us, and drew nearer and nearer by degrees, but always at a stealthy pace. To meet such, I went on in front of our men, and succeeded in getting near enough to communicate with them. One, a fine fellow, six feet high and upwards, consented to accompany me back; he had no musket in his hand, but, like several more of his countrymen, had a cartouche-box slung across his shoulder, and concealed under his mat. Subsequent events render it not improbable that his firelock was at hand, concealed, perhaps, behind some tuft of flax, in readiness for use when needed, and it was remarkable, that at the several stages of his advance towards me, he stooped lower than the ordinary stooping gait at which he and his fellows came on, as if to lay something down out of their hands. His tale corresponded with that of his fellows below, and contained an assurance that the child would be presently forthcoming, wherefore he forbade our fighting, alleging as a reason, – and was it not a sufficient reason? – that his tribe had no wish at all to fight us. While thus conversing with him, through the medium of the pilot, who very reluctantly interpreted his sentences, when he found them altogether conciliatory, at the same time that he expressed the most ferocious hatred himself to the whole race of New Zealanders, other natives acquired sufficient confidence to join us, and all

appeared anxiously solicitous to avert hostilities, corroborating the statement that the child would soon arrive, and at the same time signifying, by a variety of gestures, that the occurrent delay was occasioned by the preparations necessary for his transfer being made decently and in order.

Page 201

Suddenly the cry rose upon our ears that the child was coming, upon which my New Zealand friend drew me to the edge of the cliff, whither all feet were now bending their steps, and directed my notice to a procession of about half a dozen armed natives, headed by a very stately personage, who wore a white feather in his head, and a large and handsome mat across his back; while the captive boy appeared perfectly at his ease, seated astride the chief's shoulders. Somewhat in the rear followed our former prisoner, O-o-hit, apparelled in the dress he had taken with him from the ship; and near him our two voluntary visitants. The native who was with me hailed O-o-hit, who looked up, and recognizing me, stopped to "palaver," and was proceeding to do so with considerable volubility, and in apparently very high glee. But, impatient to have a nearer view of the young object of all this pomp and circumstance, I quitted the spot, and was hurrying along the cliff in order to descend it, when I beheld the youngster in one of the seamen's arms, and he running away with him towards the turning of the rock, as fast as his legs would carry him. In the twinkling of an eye more, a firing commenced among the sailors on the beach, and the sound

and sight thereof being eagerly caught by their companions in arms above, in another moment, it was succeeded by a fire from the soldiers on the heights, which ran like electricity along the ranks from man to man; and, in utter breach of all faith, for our flag of truce was flying at the time, and in as utter despite of all discipline, volley after volley was poured down upon the too credulous and too confiding people below, who fled along the beach with the utmost precipitation, one every now and then falling to the ground, wounded or slain; while others crouched down, and sheltered themselves behind the massive blocks of stone, which, happily for them, lay scattered along that portion of the beach, by which alone they could hope to escape from the fire of their enemies.

Page 202

While this cruel and bloody tragedy was performing, Ensign Wright, of His Majesty's 50th, or Queen's Own Regiment, an amiable young man and humane officer, hurried along the line, breathless with haste, and crying to the men at the top of his voice, to cease firing; for some time he was entirely disregarded, and not only generally disobeyed, but, in some instances, laughed at; nor, until several dead bodies were seen stretched upon the sands, could the united efforts of himself and the other officers put a stop to the frightful tide of slaughter. Shortly after, Captain Johnson joined us, evidently suffering intense anguish of mind: the firing from below had begun not only without, but contrary to and in direct disobedience of his express and positive orders that the natives were

to pass unmolested if they gave up the child. Their prisoner they had already given up. The parties to whom he was consigned were effectually covered by nearly a hundred soldiers above them. The natives who brought him down were a scanty and impotent few; their muskets, as will be hereafter seen, in all probability unloaded. Nothing on the spot had occurred to provoke this sanguinary outrage. Not one jot or tittle of our demands, whether righteous or unrighteous, remained to be ceded. Nothing can justify so foul a deed of blood. And may God of his infinite mercy and goodness to the souls of the perpetrators, grant that hereafter something else may be found to account for it besides an insatiate thirst for the lives of others. And may we all lay it to heart, while we shudder to look upon this affair in the light of that law of love which says, "Thou shalt do no murder!" and while we exceedingly quake and tremble for our fellow men, lest blood-guiltiness be chargeable against them, and their brother's blood be heard to cry out to heaven for vengeance upon them; may we all, I, whose painful task it is with unflinching fidelity to record these events, and my Christian readers, upon whom I am obliged to inflict the pain of perusing them, may we all lay it to heart, that the guilt of these men is our guilt, their sin our sin, and their shame our shame. Whoso hateth his brother, and all man kind are brethren, is a murderer, so hath Jesus Christ the righteous, who is the Wisdom of God, and our Wisdom also, judged of that man that loveth not

Page 203

his neighbour, that hateth his brother. And remembering this, let him that is without sin cast the first stone, and be first to pronounce these unhappy menslayers more criminal than other men, or even more guilty in the sight of God, a holy and heart-searching God, than our own selves, for, "as in water face answereth to face, so doth the heart of one man to another;" and the heart of man, what is it? deceitful above all things, says the Lord God, "deceitful above all things, and desperately wicked! who can know it?"

Page 204

A cessation of firing at length took place, and it was proposed to fall back on some spot whence we might, as speedily as possible, re-embark. But every circumstance only militated against the unhappy natives, one of whom, either mistaking the pause in our fire, or willing to avenge himself upon the invaders of his country, discharged the contents of his musket with so deliberate an aim, that the ball fell at our feet, whereupon every thought of allowing the business to terminate without more mischief was dismissed from the mind; and an order to "advance!" immediately given, and obeyed with only too much alacrity, the natives on the same height, whom we drove before us, maintaining an irregular fire as they retreated.

....." so violence  
Proceeded, and oppression, and sword law  
Throughout the plain, and refuse none was found."

In this skirmish some more of the natives were wounded, and carried off the field by their friends; a young

woman was also killed by a shot from one of the advanced guard. Her corpse was tracked into the bush, and found the following day by one of the soldiers. Heavy rain falling, and being drifted into our faces by a strong northerly wind, while the darkening air and overcast sky threatened a coming tempest, it was agreed to halt for the present, beside a romantic glen, where a running stream sufficed for the supply of our small camp with water; and the question was mooted, whether to advance upon the Pas, or fall back upon some spot where the men might quietly bivouac for the night, and be in readiness to take their departure in the

Page 205

morning. A majority of the officers carried it in favour of the former; and having abided the pelting of the storm, the whole party prolonged their march without meeting any further obstructions until they arrived at the edge of a deep, and seemingly impassable ravine, which yawned from beneath as if to devour them, and embedded a river at the bottom, whose waters, flowing with great rapidity, and forcing their impetuous way between large masses of rock, occasioned several falls, and added not a little to the apparent difficulty of the pass, over which it became necessary to transport, not only the troops, but also the piece of ordnance and the boxes of ammunition. Captain Johnson, when he came to the brink, and looked into the gulf before him, paused in despair of being able to effect a passage, and a last and final halt would have taken place, but for the determination and energy of Mr. M'Murdo, through whose exertions the task was

finally accomplished; and in less than an hour the whole company stood upon the opposite height, where the natives had once formed an artificial ditch, by cutting through the earth and rock beneath diagonally across to the edge of the cliff fronting the sea, so as to insulate a large triangular space, formerly the scite of a Pa, though nothing now remains to indicate its previous existence, except a number of empty potatoe-pits, and a breastwork of earth thrown up on both sides of the ditch, to impede the progress of an enemy. The native name of this place is Oberakanui, and had the natives made a stand against us here, and chosen their time for doing so, when the carronade was at the bottom of the ravine, they might have disputed our transit with success; or, if finally compelled to give way before men better armed, accoutred, and disciplined than themselves, they, in all probability, would have been able to exact blood for blood, and life for life.

From Oberakanui, the distance to the remaining Pas did not exceed an English mile. On the way to them, we passed over patches of ground appropriated to the uses of a garden, but neither railed nor fenced in; and, turning a little aside to explore a small grove of trees, found the head and stern of a canoe, very handsomely carved; and near them a new canoe itself, just built, and ready for launching. And here I may notice, that it is alike customary with the northern and the southern tribes to complete their canoes on the spot where they obtain the wood for building them, which done, they transport

them over land, with infinite pains and labour, to the nearest part of the river or coast upon which they are destined to be afterwards employed.

Arrived opposite the Waimate and Ranghituapeka, a circumstance occurred, strikingly illustrative of the thoughtlessness which characterises the mere soldier, and of the facility with which thoughtless minds may be diverted from a tragic into a comic mood. Having reached a part of the native foot-track whence both the above places are commanded, preparations were making for the carronade to commence operations, when, to the general surprise of the officers, the men ran away in a variety of directions, shouting, laughing, and hallooing, and firing as if at random, to the great danger of one another. Upon enquiry it turned out that one of them had started a pig, and that in the eagerness of their desire to hunt down the unoffending beast, they were forgetting every thing beside – gun – Pas – New Zealanders – and their own safety as well as the duty in which they were engaged. It did not, however, require much exertion to restore them to order. Meanwhile I had gone forward to join Lieutenant Gunton, who headed the advanced picquet, and upon whom a firing had just opened from the farthest Pa, supported with considerable spirit by a body of natives concealed in the brush-wood below, or thinly scattered among the flax, which in some places grew to upwards of six feet high. In the hurry of returning their fire, one of the soldiers exploded a small quantity of gunpowder, and injured the palm of his hand. The picture

from this spot was beautiful in the extreme. We stood upon the superior of two terraces, having the sea on our left hand, and Mount Egmont on the right; in front of us a deep fosse surrounding the Waimate rock, on the top of which the thickly-built town lay fully exposed to our view; beyond this a deep ravine, covered with umbrageous woods, yielded a channel for the flowing waters of a small but lovely river to wend their way to the sea-side, widening as they went, and flowing at last between the two Pas; the Ranghituapeka rising above the further bank of that river like some proud tower or citadel, and frowning "defiance proud, and lofty scorn," upon our approach: – its summit sloping towards the Waimate, which it also overlooks, afforded us a complete insight into the arrangement of the village which occupied it, a village so picturesque as a whole, and so beautiful in all its particulars, that one wish arose in almost every mind at the same time, and that wish was, to have it spared from the impending destruction.

The last person to abdicate that Pa was one, whose gallant bearing elicited commendation even from those who were most loth to bestow praise in aught pertaining either to the country or people of New Zealand. This man first fired at the strangers from the top of the Pa; then, although a dozen balls fell close to him almost immediately after, began stately and slow to descend along its many terraces, facing his antagonists the while; then stooped down, loaded his gun, and fired again. A second attempt to dislodge the single opponent of a

hundred foes was made by nearly all hands; but the smoke of their fire had no sooner blown past than he was seen continuing his seemingly reluctant descent to another point, where he a third time stopped to reload, and slightly bending his body to the task, repeated his fire; then, amid a third volley from his numerous assailants, and while grape shot and canister from the carronade rained upon his path like hail, and knocked up the very dust of his own home about his heels, pursued his downward path as if advancing to meet and brave his opponents, and, nothing daunted, fired again – and again – and again, and each time so nicely calculating his distance from us, that his every shot passed through the midst of our little band.

The chief of the Ranghituapeka was identical with the chief of the Numa, both those Pas belonging to the Natiuanui tribe. Now, Wai-ari-ari was the last to leave the latter place, as our hero, whose tale I have just told, was the last to leave the former. Was this man himself the chief now mentioned? and if so, does it pertain to the condition of chieftainship to be the last in flight? or was the noble conduct related above, ascribable only to individual heroism and loftiness of character in the person merely of the dauntless Wai-ari-ari? with whose departure, and I rejoice in being able to add that he effected his escape in safety, walking over the hill at the same steady pace as he had come down from the top of his rock, and finally disappearing altogether, the last of his tribe and the noblest of his race! it became evident that no one

remained behind to dispute with us the possession of either place; and, accordingly, the seamen crossed the fosse, and escalading the southern side of the Waimate, hoisted the English ensign there in token to the ship of the complete success of the undertaking. The signal was soon made out by those on board, and answered with a salute of two guns, which complement was returned by double that number from the shore. And, in a few minutes after, the neighbouring Pa was entered by Gunton and his party..

In quiet possession of both places, ample leisure was afforded us to examine them thoroughly, and so far as that examination furnished us with materials for reflection, to reflect upon the character and pursuits of the previous inhabitants, as indicated thereby. Waimate itself was built on an insular rock, not unlike the Numa, in its general form, but larger, loftier, and more difficult of access. It was excessively crowded with huts, these being generally disposed in squares, but occasionally so ranged also as to form long narrow streets. Of these huts there were nearly two hundred standing when we entered the Pa, varying however in their form, as it was evident they varied in their uses. In the samples they afforded of the domestic architecture of the New Zealanders, there was little remarkable when contrasted with the similar edifices of the northern tribes, except that they appeared to have been constructed with more nicety, and carefulness, and with great attention to beauty of appearance. They were divisible into four varieties.

1. The Ware Mehana; Warm, or sleeping-houses.

2. The Cautas; Cook-houses, or kitchens.
3. The Mauas; Open or store-houses. And,
4. The Watas, or Wood-houses.

The Ware Mehana consisted of a single apartment, and appear to have been used almost entirely as dormitories. They displayed a greater degree of care as well as skill in the construction, than any of the other varieties. Yet, their external appearance was rude, the walls and roof being made of mud and clay, and the former staked in, on all sides; the stakes at the sides being pointed at the top, so as to correspond in height and appearance; while those in front and behind were cut to correspond with the gable ends of the roof; over which the turnip and kumera spread out their thick foliage, forming a sort of leafy canopy over all, very refreshing to the eye, which might otherwise have tired at gazing upon the monotonous dullness of the town generally. The interior of these houses was, on the other hand, beautifully and even elegantly fitted; the walls as it were wainscoted with a row of cane running round the whole room, and divided horizontally into square compartments by ligatures of carefully twisted and plaited grass, crossing at regular distances four smoothed and polished stanchions, these again sustaining a frame-work from which four arches sprang, to support the ridge-pole at top, it being upheld also by three pillars, in the shape of which the first dawning of architectural embellishment is seen, they being handsomely formed, and decorated with comparatively chaste carving.

Rows of cane, ranged in parallel lengths, filled up the interstices between those arches. A carpet, or perhaps I ought rather to say, a bed of dried fern leaf was carefully spread over every floor. And a small hollow, scooped out of the ground mid-way between the door and the centre pillar of the room, and carefully walled in and bottomed with smooth oval stones, served for a fire-place, the fuel for which hung from one of the beams or rafters, carefully tapued by the owner of the house, for his own peculiar use. In such a room or house, as that now described, and which only requires to complete it, a hole in front large enough to creep in by, and a wooden door rendered indispensably necessary to confine the heat, all the members of a family are accustomed to sleep together, numbering sometimes ten, and even a dozen persons, and comprising men, women, and children. These repose their heads round the base of the pillar in the centre of the room, and stretch themselves out like the radii of a circle, the circumference of which they may be said to describe with their feet.

The Cautas were also detached buildings, into which none but slaves, or the meanest persons in a tribe, would choose to go; the Rangatira hardly condescending so much as to cast a glance at what might be passing within. They were readily distinguished from the lodging-houses by the difference of their external appearance, and internal fitting; the walls generally consisting of little more than wattled flax, and the roofs for the most part being merely dry-thatched with grass, the thatch pro-

jecting on both sides over the wails, and the roof at both ends being prolonged to form a rustic porch. The door-ways also were much larger, to admit of easier ingress and egress; while there were no doors to them: but the size of the stone-ovens within, if everything else had been wanting, would at once have denoted the office to which this variety of buildings was appropriated. Occasionally, one roof was found to cover in two, three, and even four such kitchens; but each, otherwise unconnected with its neighbour, and all having separate entrances; the separation of these many kitchens under one roof being rendered more distinct, by stores of wood, all the pieces cut in equal lengths, being piled up with the most perfect regularity and compactness, against the several partition walls.

In the number of these stores and the abundance of wood contained in them, no little foresight was exhibited. The wood being cut at stated seasons in a sufficient quantity to last for several months.

The Maua, or Open Houses, are so called, either from a small opening in addition to the door, or from the wall at one end only reaching half way across the building, and thereby leaving a wide entrance to the space within; beyond which there is occasionally an inner and sleeping apartment. These houses are used, for the most part, as warehouses in common, where the joint proprietors may safely deposit their implements of husbandry, and weapons of war; together with the few articles employed in their still fewer manufactures.

The wood-houses are distinct from all the others;

the most perfect specimen of the kind which fell under my own observation was one at the Ranghituapeka. It was raised upon a stage about six feet above the ground, and in its external appearance resembled a large dove-cot; the roof and three of the sides were so built as to exclude the wet, one side only being exposed to the weather; and that, serving to draw out the wood by, admitted of being shut in by a door swung upon hinges, and fastened, when shut, by a thong of hide.

As observed before at the Numa, potatoe-pits. were found in all directions, and so numerous as completely to honeycomb the whole of the ground occupied by these Pas. Here, however, they were fitted in very many instances with trap doors, which, being shut down, excluded the wet from without, and allowed even the most incautious to walk over them in perfect, security. Most of these holes were well stocked, and several of them filled with potatoes for consumption; those for seed being put up in baskets carefully covered with fern, and stowed along the ridges of different houses, or heaped upon watahs in every corner of the Pa. In some of the above pits, there were large wooden bowls full of water, in which floated the Haliotis, with its shell attached; that fish being common to the whole of this coast, and serving the natives for food, while the pearly surface on the inside of its shell, is in common use among them for ornamental and other purposes. They cut it into eyes for the monstrous heads carved by them to decorate their canoes, and the fronts of their principal

houses, and with it brighten and bait their fishhooks; the fish itself, we found in considerable numbers strung upon long lines, dried, and smoked, with the design, evidently, of preserving them for a future day, that day perhaps, one of anticipated scarcity – a prudent provision, resulting from the instinct of necessity. The openness of the coast, the violence and frequency of an impassable surf, along its shores, rendering any supply of fresh fish contingent upon the winds and weather; and, consequently, very precarious. While the absence of native animals, and the paucity of those imported, such as dogs, and pigs, occasion a dearth of flesh-meat, and force the people to feed chiefly upon vegetable diet, and if not on it altogether, to be at least provident of the fish they catch. Mention has been made, already, of their hooks; to these, which are curiously and ingeniously shaped, they attach small white feathers. The invaluable flax-plant supplies them with line, which they manufacture by rolling the yarn between the palms of their hands, and with this they make a variety of nets, of all shapes and sizes. In the innumerable streams which irrigate their country, eels are found in great plenty, and to catch these they use valvular baskets, and a sort of rake, than which it is hardly possible that any thing better adapted for the purpose should be contrived.

Their clothing is simple, and for the most part such only as appeared to be called for by the absolute necessities of their condition. A solitary mat suffices for a covering to their nakedness, and

as a cloak to keep out the wet and cold. The most common is made of the rough peeling of the flax; the finer kind wrought out of its fibres, in the manner already described,<sup>9</sup> or formed of stripes of dog-skin, sewn together so as to contrast the different colours. On the making of this last two persons are generally employed, one on one side and the other on the other, the skins being suspended from a line stretched above their heads, one passing; his thread through a hole in

front, and the other returning it through another hole behind, until the whole garment is sewed into form, which it frequently requires a fortnight to complete. The dog, from the treble purpose served by it, of a watch when living, and food and clothing when dead, is highly valued by those it serves, and its bones carefully preserved. The skeleton of one, bleaching in the sun, was found on a high pole at the Numa, with the tabu, or sacred thread, wound round it, and a tuft of white feathers fastened to its skull.

It is somewhat singular that a people so constantly involved in wars with one another, and driven in consequence to the fastnesses of rock and mountain for security and a home, should make no provision for supplying themselves with water in case of a siege, unless, indeed, the siege forms no part of New Zealand warfare, or unless the besieged consider the flow of a natural stream round the base of every Pa, which is almost in-

variably the case, as always accessible. Beyond a few gourds, which served them as water vessels, we found nothing containing that simplest and best of drinks, and, in all likelihood, the only one yet known to the simple but hardy tribes of the south. Mrs. Guard says they drink extremely little, a circumstance easily accounted for; they accustom themselves to no hard labour, they feed but sparingly upon either fish or flesh, and commonly only upon vegetables; nor will they eat salted provisions at all, of which we had a proof in the recovered haversack mentioned before; all the meat in it remained untouched, although the biscuit and its other contents had been removed.

The description given before of the Numa, may suffice to show that in their defensive architecture they display considerable skill. The introduction of musquetry among them has already modified their warfare, and from the use made by us of a single piece of ordnance, they will be taught the necessity of still greater changes in the sites occupied by their Pas, and in the construction of those Pas, in order to their being efficiently protected against the further introduction of artillery; before the occurrence, however, of any excuse for which, it is devoutly to be wished that the missionary corps may be strengthened in numbers sufficient to admit of their forming fresh settlements wherever Divine Providence may open a way before them, if, haply, the flow of blood in mortal strife may be stopped, and the deadly career of men of blood arrested.

Horrid, at best, is the art and practice of war, from its beginning to its close, and destructive alike of the property, interests, happiness, and lives of those whose feet are entangled therein; while, if sorrow may have place in the habitations of the blessed, if the angels in heaven know, what it is to weep, the sight and hearing of what passes in the camp of even a civilized people, would cause sorrow to find an entrance even there, and draw forth rivers of tears even from them. "More dreadful," said Captain Johnson to me, in the course of a conversation between us at this time, "more dreadful is the condition of that country which is the seat of war, than would be the case of a land devastated by plague, pestilence, or famine." A testimony not the less remarkable, because voluntarily borne by an officer who had served many years in the Peninsula, and shared in most of the battles fought there during the last war; nor the less valuable because confirmatory, without designing to be so, of the wisdom of David's choice, in preferring to fall into the hands of the great and terrible Jehovah, and by his almighty power to have the kingdom plagued with three days of pestilence, or exhausted by seven years of famine, rather than flee three months before the face of his enemies, while, they, pursued after him. May the choice of Judah's king be the prayer of every one whose trust is in God, and whose hope the Lord is; "Let us fall now into the hands of the Lord, FOR HIS MERCIES ARE MANY, and let me not fall into the hand of man!"

Extremes, as it has been proverbially expressed, meet. And in the art of war, and the military ardour to which military glory gives birth, we have the proverb wofully illustrated. The two extremes of society, its savage and its civilized states, meet at this one point – the military profession is the most honoured, and military success best rewarded, in both:

"Might, only, being admired,  
And – valour, and – heroic virtue, call'd;  
To overcome in battle, and subdue  
Nations, and bring home spoils with infinite  
Man-slaughter, being held the highest pitch  
Of human glory, and for glory done  
Of triumph, to be styled great conquerors,  
Patrons of mankind, gods, and sons of God,  
Destroyers rightlier called, and plagues of men.  
Fame being thus achiev'd, renown on earth,  
And what most merits fame in silence hid."

Paradise Lost, Book XI., line 689.

For, while the ancients decreed a civic crown to him who had merely saved the life of a citizen, the "triumph" was reserved for him who returned flushed with conquest, though the victories he gained might have cost the commonwealth thousands of lives. And, in our own days, a parliamentary grant, barely sufficient for defraying the expenses entailed upon its discoverer by the ardour with which he pursued his investigations, was deemed reward enough for the saviour, I mean, of course, instrumentally only, of thousands and tens of thousands of human beings, not in one country only, but in all lands; and the biographers

of JENNER, in recording the fact, speak, not in irony, but in sober seriousness, of the grant as a grateful country's reward; while wealth and honours, the highest rank, and almost kingly power, are awarded by acclamation to the hero of a battle field; and not only himself, but his heirs and successors, enriched and ennobled by the larger gratitude of the same country, expressed too, at a time when the tears were still visible to the eye, and the groans still audible to the ear, of hundreds, perhaps thousands of widows and orphans, weeping and lamenting for their slain, and refusing to be comforted, because they were not. These instances are cited from the histories of the two most civilized nations in the world, pagan Rome and Christian Britain. And in what do they differ from the habit and custom of those extremely savage barbarians, the cannibals of New Zealand, or the more despised, only because more impotent, natives of New Holland? In both these latter the arts of peace are esteemed but woman's work, at best, and he who would advance in honour, and power, and glory, above his fellows, must excel in war, the murderous game of low ambition, whether in the savage or the civilized party, the reproach of kings, and the perpetual shame of Christian men.

"O what are these,  
Death's ministers! not men! who thus deal death  
Inhumanly to men, and multiply  
Ten thousand fold the sin of him who slew  
His brother: for of whom such massacre  
Make they but of their brethren, men of men?"

Paradise Lost, Book XI., line 675.

To return. Before the evening had closed, we were visited by Lieut. Thomas and Mr. Dayman, Midshipman, but the place chosen by them to land at was such, that in doing so the boat stove, and they and the crew had to remain on shore. Several fires were lighted in different quarters of the Pa for cooking, to the no small risk of all our lives; and accordingly, while the officers were conversing together in one of the huts, an alarm of fire was heard, and on looking out, flames were seen issuing from more than one of the houses, and in a little, upwards of a dozen caught the blaze, and threatened speedy destruction to all adjoining; providentially, most providentially! the wind blew from the quarter most favourable for the preservation of the greater number of houses. An occasional explosion told of the destruction of small quantities of gunpowder, but the arms and ammunition generally were saved from the devouring element, of whose ravages we all stood in fearful anticipation for some hours: nor was it without cause that we thus feared; bad the wind varied never so little, the flames must have fed upon the houses of straw to windward, and in that case the escape of every one in the Pa would have been but little short of a miracle. The whole ground being strewn with combustibles, would have become heated like the bed of a furnace; and being every where undermined by a countless number of pits, must have given way beneath our feet, and might have buried us in the hot ashes of the burning town. Or to avoid this peril, we must have withdrawn from the Pa, but how was a retreat

Page 222

to be effected? A great gulph yawned on every side; two only paths offered, by which to descend the precipice, on either hand one; this led, in the one instance, along a narrow ledge of rock with a smooth perpendicular crag several feet high, above and below; a false step in descending either must have led to the fall of him whose foot so erred, and where must such an one have fallen? Where he must inevitably have been dashed to pieces, upon the rocky bottom at the base of this Pa. And the avoidance of such a step could scarcely have been looked for on the part of every one, seeing that, up to this time, but few of our feet had explored both paths. As it was, however, the mischief spread not beyond the destruction of a few huts; while no accident occurred to ourselves besides the loss of a couple of fire-locks and a few boxes of cartridges. Thus mercifully did our gracious God preserve us from destruction by fire, ever, at the very moment when the orders which had come ashore in the gig, to burn both PAs, was the subject of conversation, as if to entreat us, in the stead of hundreds of our outcast fellow creatures, including men, women, and children, young and old, aged and infirm, to spare them a lodging, and not devote them to utter ruin and starvation, by the consumption of all their stores of provisions, &c. But the lesson was read to us in vain. And, the danger once over, our deliverance, though manifest, might almost seem to have passed unheeded, for the song of merriment mingled again with the execrations of folly, and the filthy conversation of the wicked. The night passed over

Page 223

and the morning dawned, with hardly a perceptible change in the current of men's thoughts. "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united; for in their anger they slew, not one man but many, and in their self-will, they broke down a wall. CURSED BE THEIR ANGER, FOR IT WAS FIERCE; AND THEIR WRATH, FOR IT WAS CRUEL."

October 9. – This morning many an anxious eye was turned to the sea, but the surf along the shore was too high to admit of the troops being embarked; and here again we saw the peculiar advantage possessed by the corps of marines over any other body of troops, in the possession of a pair of sea-legs, by which expression any sailor will understand me to mean legs accustomed to stand equally sure upon the rocking sea, as upon the solid land. The blue jackets and marines of our party, would have seen no difficulty in the breaking billows outside but what might easily be surmounted; the soldiers, on the other hand, would have fallen, arms and all, into the sea, in their clumsy attempts to gain the boats, and nothing, therefore, remained for us but to wait the ocean's leisure, before we could look to depart in peace from a shore on which we had landed only to make war.

Having retired from the crowd to commune with my own heart, I seated myself on the brow of a rock overhanging the sea: there, while wrapt in meditation, I could see the Alligator miss stays on the very edge of a shoal, which runs out to a considerable distance, and for some minutes feared lest she had

Page 224

run aground; but she wore off, and a second time escaped being wrecked on this coast. As she again stood off to sea, I descended from my observatory, and visited the Ranghituapeka Pa, in which Gunton and his detachment had passed the night.

This Pa was the strongest of the three that had fallen into our hands, being built at the extremity of a peninsula, commanding the Waimate and all the neighbouring country; but, on account of its great inclination towards the point at which it terminates, commanded in its turn by both. Like its fellows, it occupies a high, rocky, and triangular-shaped position, having a perpendicular face to the sea, and two very precipitous land faces. It appeared to be of more recent date than the others, and was certainly far more beautiful. If its fortifications were not so elaborately constructed as those at the Numa, the advantages it derived from natural causes were much greater. The space occupied by it was detached from the high land adjoining by the manual labour of the natives, who had hewed off the solid rock at a part where it was narrowest, to the depth of several feet, and scarped it away on the land side to a still greater depth, and smoothed and edged the ridge at top so as to form a saddle between the country and the town, which none but a madman would attempt to cross. The slope from the top of the Pa to where it faces Waimate, is considerable; but this only served to call forth the ingenuity of the natives, whose several inclosures, divided from one another by various kinds of fence, occupy as many terraces, the effect of which from

Page 225

without was singularly pleasing; and a visitor to the interior could not fail of deriving gratification from the freshness of the objects surrounding him, and the ingenuity they betokened on the part of the inhabitants.

Before returning to the Waimate, I stopped by the side of the river which separates them, and washes a good part of the base of that I had just quitted, and thought, when preparing to bathe therein, that I should have enjoyed the immersion, but a swarm of sand-flies fastening on my body, effectually disappointed me of every thing like enjoyment from the bath, stinging where they fastened, and drawing blood from every part. Numa means sand-fly, and this insect, petty, yet powerful to annoy, abounds at that place; whence, perhaps, its name.

In the afternoon, the preserved head of some ill-fated European was taken out of the water which partially fills the trench at the back of the Waimate, where it was supposed to have been thrown by the barbarians in their flight. The complexion was changed, but the features and hair remained unaltered. This discovery formed a melancholy confirmation of part of Mr. Guard's tale of shipwreck and slaughter, and led to the belief that, however signal and severe their chastisement, it had not been altogether unmerited. But, strange to say, neither Guard nor his wife, nor any of the crew, could recognize the face as that of one of their former companions, although free enough with their conjectures as to its identity. A skull and several

Page 226

bones, had been, brought to me by one of the seamen the day before, but, from the acuteness of the facial angle, and the prominence of the jaws, I was satisfied that the former belonged to a native, and was probably the skull of a woman. The existence of these bones argue nothing against the humanity, of the people by whom they are preserved, one of their modes of sepulture being to deposit the skeleton of a deceased person in a tapu'd house.

The sight of the above head again stirred up their worst passions in some of the soldiers, and in the course of the day one of them, who had straggled without leave and against orders, brought in the head of a New Zealander, which he had detached from the trunk to which it belonged, being that of a chief, whose corpse had been left on the beach where he was shot; boasting, at the same time, of the manner in which he had mangled what remained of the lifeless carcass. One of the

marines buried this, but it was dug up again by others, kicked to and fro like a foot-ball, and finally precipitated over a cliff among the rocks below, whence Lieutenants Clarke and Gunton and myself removed it to another place, where we buried it under a large rock, and heaped over it a cairn of stones. The dead warrior had been found stretched across the beach, with his head to the rocks, his feet to the sea, his back to the ground, and his face to the sky; a musket, that was neither loaded nor had been fired, clenched so firmly in his hand, that the ruffian mentioned above had to cutoff the thumb of that hand before he could release the firelock from

his grasp. From a little bag hung round his neck a brooch was taken, which, it is feared, identifies him with the chief by whom the child had been adopted, and treated with every imaginable kindness in his limited power to bestow! In this case, which was the traitor, and which the betrayed? Page 227

In the following Elegy I have taken a poetical licence, in supposing the unfortunate chief to have been alive when the knife of his butcher was applied to his throat; and have endeavoured to embody his dying thoughts in English verse. My readers, of course, will not identify the sentiments put into his mouth, with those of the writer, who assumes no authority, and claims no right, to sit in Judgment on his fellow-men.

1.

The Warrior-chief hath laid him down  
Upon the beach to die;  
His brow assumes not anger's frown,  
No ire-flash lights his eye.

2.

A smile is on the hero's cheek,  
His face is turn'd to heaven!  
For vengeance doth his spirit seek? –  
That smile proclaims it given!

3.

This shore shall yet with wrecks be strewed,  
And shipwreck'd crews lament  
The hands to-day with blood imbru'd –  
The feet on slaughter bent-

4.

"I came in confidence, to woo  
"The friendship of the brave;  
"I met a wild and lawless crew,  
"And am denied – a grave.

5.

"What, though – befitting well my hand –  
"I grasp'd my faithful gun,  
"Arm'd like myself was all the band  
"By whom we are undone.

6.

"Say! would yon Soldier-chief be seen  
"Without his battle-blade?  
"If not – why me for warrior-mien  
And warlike show upbraid?

7.

"Behold! Thou Man of blood! whose knife  
"Thou'rt whetting at my throat,  
"The musket, in this hand – If, strife  
"Or treach'ry, it denote:

8.

"Behold! ye Chiefs! whose reeking fires  
"Devour a nation's home!  
"The child our friendly care attires; –  
"The slave for whom ye come:

9.

"We took him from his mother's knee: –  
"We fed and nurs'd him too!  
"That woman's now with you, and free  
"To tell if this be true:

10.

"We meant to make a chief of him,

"Though but a serf before;  
"When, mov'd by thirst of blood, or whim,  
"You visited our shore.

11.

"I speak not of each flatt'ring word  
"By which we were deceiv'd;  
"The white men's God their lies hath heard!  
"The white men's chief was griev'd!

12.

"I speak not of the stabs and blows  
"Inflicted on our friend;  
"Such were the acts of servile foes,  
"Such, you would not defend.

13.

"My speech, is of a darker deed,  
"And blacker guilt than theirs,  
"At which a savage heart might bleed,  
"And savage eyes shed tears.

14.

"Of murder! – rapine – famine – fire!  
"I speak, to Heaven and you,  
"Not in the impotence of ire,  
"Which would, but can't pursue.

15.

"Ye men of many murders! Lo!  
"My blood lies at your door; –  
"Ye charter'd robbers! Hear! and know,  
"My curse shall make you poor!

16.

"Ye wantons on unequal'd woe!  
"Who burn up all our store; –  
"Famine still follow where you go!  
"And reach your children's door.

17.

"O pitiless and cruel foes!  
"The tribes ye houseless make,  
"And with their little ones expose  
"Where storm and tempest break.

18.

"They've heard that you profess to serve  
"A just and righteous God,  
"Whose purpose, fix'd, no power can swerve; -  
"No arm avert his rod!

19.

"From you to HIM they cry aloud,  
"Nor causeless is their cry,  
"Your homes be desolate, a shroud  
"Meet every husband's eye!

20.

"Your homes be desolate! A grave  
"Swallow the forms you love!  
"Your young – your beautiful – your brave –  
"All, outcasts may they rove!

21.

"Whom murder murders not – a band  
"Of robbers, legaliz'd  
"Shall waste and plunder! and your land  
"By famine be surpris'd!

22.

"What sanction'd rapine hath not seiz'd,  
 "Nor famine's maw consumed,  
 "The names shall feed upon, well pleas'd!  
 "Ye're doom'd – as ye have doom'd.

23.

"For me – profane my corpse who may,  
 "My free born soul is free  
 "Among its kindred stars to stray,  
 "And thence look down on ye.

24.

"On ye, O men of pride! I cast  
 "Defiance, while I gaze;  
 "And smile, while life breathes out its last,  
 "Proud scorn on all your ways!

25.

"But you, my countrymen! may you  
 "Rich blessings from on high,  
 "Of light and love, imbibe as dew!  
 "I faint – ah me! I die!"

Oct. 10. – Detained on shore still by the surf. Having strolled along the beach for the purpose of sketching the ravine where we had passed it, from the fall below, I found reason when there to be thankful that so few lives had been sacrificed; for the path from the beach at this spot had attracted the notice of an officer while disembarking, who pointed it out as a likely road to the native towns; but this suggestion was unheeded at the time, and hence the subsequently slow, and often impeded progress of

the whole party. Had we detoured to the left instead of the right, and made for this pass instead of for the cliff, much time and no little labour would have been saved, but many more lives might, and in all probability would, have been lost. For it is scarcely to be supposed that, within the span which might have sufficed to conduct us to the height commanding both Pas, they would have been so entirely deserted as they afterwards were. The firing might have commenced as well there as on the beach, without orders; and not only commenced but been continued without orders, and contrary to orders. Six persons are thought to have been slain in the case as it did happen; six score might have fallen in the case thus mercifully prevented.

The English meaning of Waimate is, "bad water," which reminds me that several of the soldiers were attacked while on shore with bowel complaints; these they ascribed to too plentiful libations of a stagnant pool, which in part fills up the trench behind the Pa, the other part of that trench being in some degree choked by accumulations of black iron sand. It is to be feared that gluttony had quite as large a share in the production of the above complaint as bad water. And no mention would have been made of the fact, but for the appositeness of the name attaching to the place here mentioned. A feature in the local geognomy of New Zealand, not, indeed, peculiar to it; but, so far interesting, as it is illustrative of the language of the people, at present a language of simple ideas. My own opportunities of making

notes upon the peculiarities of their language have been few, nor has advantage been always taken of those few: but, in addition to the above, I have already remarked, that Numa is characteristic of a pest infecting that part of the coast; and may further notice, that Motukokoko, the Motugogogo of Cook, signifying "a perforated rock," is exactly descriptive of the rock so called, which stands at the entrance to the Bay of Islands. Nothing can exceed the poetical beauty of some of these native names – such as the Waters of the Rainbow, and the River of murmuring Waters.

October 11th. – The signal was this morning made to the Alligator, that the boats might approach the shore with safety, and they were accordingly sent in to convey the party off to their respective vessels – but before quitting the shore, the flames were kindled in both Pas, and every house having been separately fired, the whole were speedily consumed. The embarkation took up some time, but was effected, happily, without an accident. A party of marines occupying the height above the beach, covered the boats, and except a solitary straggler, visible here and there, in the distance, none of the natives came in sight to witness our departure. Three seamen having loitered behind to fetch away some baskets of potatoes from the foot of the Waimate, surprised a like number of the New Zealanders, who, deeming their enemy gone, had returned to survey the blazing ruins of their former home. One of the sailors fired at them, which so terrified the wretched creatures, that they

leaped from a height of nearly twenty feet into the neighbouring ditch, and made their escape.

In the preceding narrative, I have endeavoured to relate events in the exact order of their occurrence; leaving facts to speak for themselves, and principally solicitous of putting facts on record – for all facts are not true, seeing that some things are said to be facts that never had an existence at all, except in the imagination of the narrator, or in the credulity of the retailer. And some facts are so stated, as to be what Dr. Cullen calls false facts, either by the omission of something that happened, which, if added, would alter their character; or by the addition of something that never happened, which from being added to that which did happen, changes truth into falsehood; the one producing the effect of wrong perspective – the other of faulty colouring, or distortive caricature. In reviewing the whole affair, it is impossible, however, to close one's eye upon the errors of judgment which attended our expedition, any more than upon the complete success by which its operations were rewarded.

The first question which obtrudes itself, is obviously this. Why was His Majesty's Ship Alligator, assisted by a detachment, of soldiers, sent to New Zealand to act at all against the natives, without reference to, or the counsel of His Majesty's accredited representative in that country? And this too in the teeth of the Secretary of State's official letter to the Chiefs, introducing Mr. Busby, con-

cerning whom Lord Goderich writes thus: – "In order to afford better protection to all classes, both natives of the Islands of New Zealand, and British subjects who may proceed or be already established there for purposes of trade, the King has sent the bearer of this letter, James Busby, Esq., to reside amongst you as His Majesty's Resident, whose duties will be to investigate all complaints which may be made to him, &c. &c."

Again, it cannot fail to be matter of deep surprise, as it ought ever to be a subject of sincere regret, that the expedition, when sent, was so inadequately provided with interpreters, Mr. Battersby's only knowledge of the tongue in which he was appointed to communicate on a question of life and death, had been acquired on Kororarika Beach, while his qualifications for the delicate office of an interpreter, both moral and literary, had been obtained while filling the somewhat different situation of a retail spirit-seller and a marker of billiards at the same place!!

Thirdly – Having a resident in their country – having provided the people with a flag – having paid national honours to that flag as the standard of an independent nation, albeit a nation of savages: – Ought we not in our national capacity to have had respect to the laws and usages of the New Zealanders, for they are indisputably, not without laws of their own, and usages of which they exact the observance among themselves? and prior to making a peremptory demand for the release of their, it might be, lawful prisoners, and that too

without the ransom they affirmed themselves entitled to, a demand becoming well our power, but of very doubtful propriety if taken in connection with our right to make it, and to make it too at the point of the bayonet; – ought not some negotiation to have been entered into – some enquiry to have been made – as to the right of those natives, agreeably to their own laws, to demand such ransom, even when too weak to enforce its payment. "'Tis well to have the giants power, but tyrannous to use it like a giant."

The British Resident ought to have been applied to, to become the organ of communication between the Government of New South Wales and the New Zealanders at Cape Egmont. A competent interpreter of unimpeachable veracity might have been obtained, either from Mr. Busby's own immediate neighbourhood, Paihia, or from the settlement of the Wesleyan Mission at Hokianga; and, if not for the ungracious, undutiful, and hardly loyal purpose of acting under the King's authority, in direct contradiction of the King's word, pledged to the chiefs of New Zealand, a purpose which I am far from attributing to the Colonial Government of New South Wales, it is difficult to understand why there was nothing like enquiry or preliminary negotiation, unless the ex parte statement of John Guard be enquiry, respecting the particulars attending the loss of the Harriett, seeing that such enquiry might have elicited some truth necessary to be known, and that such negotiation might have placed any ulterior proceedings, however severe, upon the sure basis

of justice and moderation. In Lord Goderich's letter, before cited, the natives are led to expect as much: – why their right to it, founded upon the promise contained in that letter, should have been so recklessly thrown out of sight altogether, let the local government answer to God and their own conscience: to their King and the country at large they are responsible for involving the national faith in suspicion, and bringing distrust upon the royal word, by a proceeding utterly at variance with a declaration like this: "The King is sorry for the injuries which you (the native chiefs) inform him that the people of New Zealand have suffered from some of his subjects. But he will do all in his power to prevent the recurrence of such outrages, and to punish the perpetrators of them according to the laws of their country, whenever they can be apprehended and brought to trial; and the King hopes that mutual good-will and confidence will exist between the people of both countries."

Of the errors committed in the execution of the affair, I have occasionally made mention in the course of my narrative. They consisted mainly in exacting too much from the Natives, and yielding too little. In acting rather according to momentary impulses, than upon a set of fixed principles. In treating the New Zealanders as savages, and forgetting that they were notwithstanding, men. In inflicting wrong upon them, and making no reparation; while suffering neither actual nor imaginary wrong from them, without inflicting summary vengeance, In hazarding which opinion, I put out of the

question altogether, the private, unofficial, and unaccredited, though grievous injuries done to O-o-hit' at the Numa; to the natives when the firing first commenced; and to the dead body of the chief whose head was so inhumanly converted into a tennis ball, for the sport of private soldiers; and refer only to the public acts of public men, acting in a public capacity, which are and ought always to be public property. Looking to those acts, it is impossible not to censure the breach of faith at Moturoa, the refusing to give the natives what they had been promised, for a very essential benefit conferred. To the forcible seizure of O-o-hit', and the imprudence of committing him to the custody of bitter, personal enemies. To the savage cannonading of two villages, crowded with a mixed multitude of men, women, and children. And to the gratuitous and crowning cruelty of burning the habitations – destroying the defences – and consuming the provisions and fuel, laid by in store for many coming months, of upwards of a thousand miserable wretches, and that, in the case of the two last towns that were burnt, after resistance had ceased, and forsooth! because, merely, resistance had been offered at all, by an independent people, to an unwarranted attack upon their lives and properties! and moreover, after every object proposed by the expedition in the New South Wales Council itself, had been fully accomplished, and without injury of any sort to us, and almost without accident of any kind already effected! What effect the operations previously detailed;

may have upon the subsequent relations of the two tribes so severely punished, or upon the future intercourse of Europeans with the coast on which we made such hostile descents; whether the tribes in the neighbourhood of the Taranaki and Natiuanui people will come down upon them in their crippled and houseless condition, war with, and enslave, or destroy them altogether; or whether they may be able to strengthen their weakness, by a defensive alliance with some of their neighbours, time alone can discover, and time will certainly tell. It is greatly to be feared that the former will be the case, for they possess powerful and hitherto implacable enemies in the Cabiti and Waikato tribes, whose aggressions in times past they have hardly been able to repel, and by whom they are in present peril of being cut off, unless, indeed, they should find time, before the return of their ancient foes, to reconstruct their overthrown fortresses and rebuild their demolished towns; when it is thought they may be able to recruit their numbers by a junction with the Natihawa tribe, who have recently sustained an assault from the Waikato natives. As regards their future visitors from the Australian colonies, woe to the crew of any vessel hereafter to be shipwrecked on their coast! Even fools are taught by experience, and however ignorant the New Zealanders may be, they are certainly no fools. The experience they have acquired by our recent visit, may teach them that if Europeans fall into their hands, it is not consistent with their own safety, that any should escape alive to com-

plain of ill usage, and bring down upon them an aimed force, compounded of naval and military men, from New South Wales. It remains to be seen whether they will be content to wait till the winds and waves convey victims to their shore for slaughter, or whether they will not rather choose to wreak speedy vengeance upon the crew of the first vessel that may venture near to trade with them. The massacre of the Boyd is sufficient to show that the eyes of a barbarian's vengeance may seem to be shut, at the very moment when his hand may be uplifted to strike a deadly blow. How devoutly is it to be wished, that a Christian mission may be speedily established on this coast, along which, though there be few temptations to commerce, and no harbour to encourage the habitual resort of shipping, there is abundance of wood, plentiful supplies of water, a rich and productive soil; added to which, and above all which, there are many thousands of miserable savages, perishing for lack of knowledge, without God, and without hope in the world! And, to adopt the language of the eloquent Erasmus, "OUR LORD JESUS CHRIST SHED HIS BLOOD FOR THE REDEMPTION OF THESE MEN, DESPISED AS THEY ARE, NO LESS THAN FOR THE REDEMPTION OF KINGS. AND WHEN WE SHALL STAND BEFORE THE JUDGMENT-SEAT OF CHRIST, WHERE THE MOST POWERFUL LORDS OF THIS WORLD MUST SHORTLY STAND, THAT IMPARTIAL JUDGE WILL REQUIRE A NO LESS STRICT ACCOUNT TO BE GIVEN OF

THOSE POOR AND DESPISED ONES, THAN OF DESPOTS AND GRANDEES."

October 12th, 1834. – Having yesterday received every one on board, sail was made upon the ship, and a course steered for Entry Island, where we came to an anchor at 8h. 30m. A.M. to-day, in fifteen fathoms. The extremes of the island run from N.N.E. to S.S.W. 1/2W., but the atmosphere was too hazy to admit of our discerning its general characters with distinctness. A low tongue of land runs out a considerable way, forming a natural pier. On this a native village has been built; and, hauled up on the beach, were numerous Wa-kanue, or large canoes. The opposite shore was literally covered with canoes and huts, thereby warranting the belief, that the tribe to which it belongs must be exceedingly numerous. Several of the natives came off to the vessels, and among others, Ropera, the principal chief, who expressed himself well pleased, when told of what we had done to the natives elsewhere; but at the same time disappointed that the number of killed was so small. He took care, likewise, to enquire why none of the dead bodies had been brought down for him to eat; and announced his intention to pay the Taranaki tribe a speedy visit, for the purpose of fighting them. His appearance, conduct, and character, were altogether those of a complete savage; but his treatment of Europeans is described as uniformly good, and such as to encourage the resort of shipping to his

Page 242

place of abode. An Englishman has resided on the island for several years past as the agent of a mercantile house in Sydney, and his report of the usage experienced by him at the hands of Ropera is satisfactory. Covetousness appears to be that chief's besetting sin, and the indulgence of it, his aim in all he does. If any one accosted him while on board, he immediately made a demand for muskets, blankets, pipes, and if denied all these, tobacco. He is said to be both a warrior, and a conqueror, and to have made repeated and successful attacks upon the inhabitants of Middle Island, multitudes of whom he has subjected to his yoke.

Some of the natives wore convict clothing, such as is used at the penal settlement at Norfolk Island, whence, on various occasions, the felons confined there have managed to escape in open boats. Have these men escaped hither, and if so, what has now become of them? According to a law of Huahine, a runaway felon from our colonies is nothing bettered in his condition by landing there; care being taken to treat him as a felon still, until opportunity offers of restoring him to the land from which he may have fled. Might it not be advisable to encourage the chiefs of New Zealand to frame a similar enactment, by empowering the British Resident to give them small rewards for the apprehension and delivery of such runaways, and to authorize their being employed in compulsory labour, until they can be shipped off from the island.....

October 22. – The winds have been variable, and the weather unsettled, since we quitted Entry

Page 243

Island, where we only remained a few hours. In the meanwhile, we have passed several places mentioned by Cook, and through the strait called by his name. This evening we stood in to Bream Bay, hove to there, and expected to have anchored. It is an extensive and noble harbour, but beyond this I am unable to say more respecting it. In a little sandy bay, about two miles to the westward of the Peak, a large boat was seen drawn up on the beach, and on the verge of a wood, behind, a tent; a white flag with a plain red cross along the centre, hoisted near the boat, pointed it out as the neighbourhood of a missionary. And, accordingly, in a short space of time, Messrs. Wilson and Preece came alongside, on their way from the Bay of Islands, to the River Thames, who, while coasting it in an open boat, put in occasionally to such places as promise them not only a rest for the night, but also an audience of natives by day, whom they may persuade to seek the rest that remaineth for the people of God.

October 25th, 1834. – Arrived in the Bay of Islands this morning, and came to, off Kororarika. Every nook and corner, bay and islet, rock and promontory, of this vast harbour, seemed to welcome us with their smile; and were truly, welcomed by us. But the pleasure of being once more at anchor at a place fondly familiar to us all, after a most weary cruise, was not a little embittered by the uncertainty attending the Isabella's fate, that schooner having parted company from us in a gale of wind, two nights since, when both vessels were

Page 244

on a lee-shore, and only darkness brooded over the deep.

In the afternoon the Rev. H. Williams came off to fetch me from the ship, and I returned to Paihia in his boat. As we drew near my heart burnt within me while I contemplated the progressive cultivation of the land on the hill side, behind the missionary settlement, like a garden planted in a waste, and by little and little, converting that waste into its own similitude; so apt a figure of the parallel process in moral cultivation, and affording the delightful persuasion, that even then was proceeding with sure and certain steps, from every missionary's residence, the improvement of the native mind, eradicating error and wickedness therefrom, like rank weeds and fruitless brambles from a soil deteriorated by their existence in it. On landing, we were met by Dr. Ross, and Messrs. Chapman and Baker, the latter two, missionaries, the former a physician, who had come to New Zealand, as a settler, but was soon stripped of all he possessed by the natives, and glad to accept of shelter, and a small salary from the missionaries in lieu of his professional services, when those might be needed for any of the mission families. The reception I met with was a warm and hearty one, and the season chanced to be such as my jaded spirits stood greatly in need of. The weekly prayer-meeting being held in the evening, at which however, there were only a few persons present, owing to the absence of some, by reason of sickness, and of others, upon duty elsewhere. The hymn of

Page 245

praise, the voice of social prayer, from the hearing of which I had been so long shut out, was as the music of the spheres, not to my outward sense alone, but to my inmost soul as well, and moved me as the wind moves the waters, until my whole heart joined in the melody made unto God, while the Spirit of grace and supplication filled my very sighs and groans with prayer.

Lodgings being provided for me at Mr. Chapman's I went home with him afterwards. The natives employed about the house were all curious to see the pakia or stranger, and gathered round the door, laughing and talking in a way that shewed how entirely they retain their native simplicity, though in many particulars conformed to the manners and customs of Europeans. My friend and I sat up to see the Lord's day in, closing the last day of one week, and commencing the first of another, with hearty thanksgiving and humble prayer to Almighty God in the name of the Lord Jesus, and then retired to rest.

Oct. 26th. Die Domini. – The pattering of the rain upon the roof of my chamber, awoke me a little after the day dawn, and I arose refreshed in body and mind, to enjoy what for many, many months, I had scarce a single opportunity of enjoying apart, from the society of men otherwise-minded, communion and fellowship with God the Holy Ghost; where there was no eye but His to behold me, no ear but His to intercept my cry. It was a morning of blessedness, and a time of joy, with which those who are strangers to the covenant of promise can-

Page 246

not intermeddle, and of which, alas! only those can have any conception, who are born again of water and the Holy Ghost, and re-begotten unto a lively hope by the resurrection of Jesus Christ from the dead.

We met round the breakfast table a large and happy family, consisting of, Mr. and Mrs. Chapman, and several of the missionaries' sons, whose education has been entrusted to Mr. Chapman, and who are boarded in his house. Besides these, there were two who interested me very greatly; one, a little girl, the grandchild of the warrior 'Hongi, who is become, in a manner, missionary property, and, rescued from degradation of the lowest possible kind, perhaps, too, from murder, is now training up among Christians, will be instructed in wisdom and true knowledge, and by the divine grace and benediction, may yet adorn the gospel of God her Saviour. The other child was a boy, the son of a New Zealand mother, but having a profligate Englishman for his father, by whom he was deserted. Him, Mr.

Chapman had adopted for his own, in the fond hope of being enabled to save him from the demoralizing contagion of native habits, and, at the same time, to ensure to him the privileges of a Christian education. After we had breakfasted, the custom of the family was followed, one of the Psalms being expounded to the boys every Lord's Day morning. During the meal-time the conversation had been such as might attract the attention of those young persons, and give them a desire to follow on to know the

Lord. Family prayer succeeded this exposition, and at nine o'clock the village bell invited us to go up together to the house of prayer, and mingle with the great congregation.

Page 247

The chapel at Paihia is extremely neat, I had almost said beautiful. It stands back from the road, in an inclosed square, within the fence on all sides of which the sweet brier forms an impervious hedge, and mixes its perfume with the breeze, thus scenting the pure atmosphere breathed by those who assemble on this spot to worship God; and seeing that Christians are said to be the trees of God's planting, excites the hope that every Christian in this land may raise around the place of his abiding a moral atmosphere both pure and perfumed, and be himself a sweet savour of Christ unto God, a savour of life unto life in them that are saved, and of death unto death in them that are lost. The only defect in this chapel is that it is too small to accommodate the united congregation of Europeans and natives. It has a well-toned hand-organ, which New Zealanders, as well as English, accompanied with their singing, and, as its swelling notes came pealing on the ear, bringing with them the music of the "human voice divine," in loud and lofty bursts of praise to the High and Lofty One that inhabiteth eternity, and whose name is Holy, it was difficult, notwithstanding the tattooed faces before me, to realize, the fact that this was taking place on an island of cannibals, and that by far the greater number of the throng whose voices conspired to raise those

songs of high religious joy, had been themselves, and that but a very few years before, all savages, and all man-eaters.

Page 248

The same devotional manner, the same appearance of fixed and deep attention, marked the native congregation here, as I had formerly observed at Waimate. And the mode of conducting the service did not very greatly differ, being conducted, for the most part, in the New Zealand tongue. One English lesson was read, and an English sermon also preached. These were rendered necessary by the many Europeans present, comprising the settlers with their families, and the families of the resident missionaries. It was pleasing to hear that Mr. Busby, by constant and unremitting attendance in his place in the church on every successive Lord's Day, lends his official sanction to the sacred observance thereof; nor is it less pleasing to believe that all the really respectable settlers in the neighbourhood gladly avail themselves of the public means of grace which the English services at the mission-chapel afford them, especially as some of them come from a considerable distance, and have an arm of the sea to cross on their way. My prayer for all such is, that to the means of grace thus valued by them, may be added the hope of glory, which God vouchsafes to every one sincerely in search of him, and of his great salvation. The English discourse was on these words, "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the

midst of the paradise of God." Rev. ii. 7. It was a calm, yet earnest – an affectionate, yet faithful address to the hearts and consciences of all present; and in it the preacher considered, first, Who are the parties called upon to hear; 2dly, Who the Spirit to be hearkened unto; 3dly, What the subject matter declared, this last including a description of character, "Him that overcometh," and a concomitant promise. In enlarging upon these several particulars, he carefully distinguished between the use and the abuse of the Christian privilege of hearing the words of God, explained what was meant by the Scripture expression of having an ear to hear, and pointed out by what means that ear could be made to hearken to the voice of the Lord the Spirit. He then exhibited the character, office, and person of the Holy Ghost, as the reprover of the world, the comforter of the church, and the guide into all truth of as many as trust themselves to his teaching; shewed what has to be overcome, that it is sin, the world, and the devil; and how to overcome it, viz. by a lively faith in Christ maintained unto the end, steadfast and immovable. And, finally, directed attention to the promised blessing as one that is beyond price, and in no degree admitting of comparison with any of the things of time or sense. In dismissing each separate head of discourse, a personal and practical application of the same was made to us who heard. During the delivery the natives kept their seats, engaged, for the most part, in silent perusal of the words of eternal life in their own tongue.

Page 249

## SECOND VISIT: PAGES 250-301

This service over, I went home with the Rev. H. Williams, and partook of a hasty dinner at his house, it being his wish that I should accompany him to the head of the Kaua Kaua, where there is a promising body of natives, who receive with meekness the engrafted word. The wind and tide were both in our favour, but some delay occurred through one of the natives refusing to go in the boat, although previously warned that he would be wanted to make up a crew. He was one of the many unbaptized persons who are suffered to remain in the missionary compound, and to avail themselves of the advantages of education to be obtained there, while they are willing to maintain a moral exterior, and careful not to infringe the rules observed by the missionaries. They are found employment, and receive wages; but old inveterate habits, unsubdued by the working of new principles, refuse at times the restraints of mere law; and that stubbornness of their disposition which is the natural consequence of vicious indulgence in infancy, proves, on such occasions as the present, both a trial to the temper and a hindrance to the labours of the missionary. The man was soon made ashamed of his conduct, and then evinced not a little chagrin at finding that his place was to be occupied by another.

Page 250

The sail up the river was very pleasant, and carried us past the Pa of Pomare, of whom I regret to say, that every successive account becomes increasingly sad; his habits are grown so besotted, and his mode of living is so wretched, that his

health and vigour of body are very sensibly impaired, and the powers of his mind so diluted by a course of incessant debauchery, as to leave him the merest tool in the hands of the designing men by whom he is surrounded. His Pa is frequently visited, sometimes by a missionary, at other times by the native preachers; on these occasions the inhabitants are again and again entreated to turn from sin unto holiness, and from Satan unto God. But Pomare's ear can rarely be gained: surrounded by a set of the lowest and most debased Englishmen, they effectually deter him from taking any heed to the things that belong to his everlasting peace.

Page 251

Near this we overtook a small canoe, conveying a New Zealand Christian to the head of another and lesser river, which branches off to the right of the Kaua Kaua: this native was going thither to preach the Gospel to a number of his countrymen, and exchanged salutations with us. Our boat's crew, three out of the five being baptized Christians, and the other two catechumens, employed themselves in the bow of the boat, in alternately reading the Scriptures to one another, and in chaunting their native hymns. Having desired Mr. W. to express to them my regret at being unable to speak to them in their own tongue of the love wherewith they are beloved of God, they replied, "Let him talk, and do you interpret;" which led afterwards to the enquiry, whether a missionary, while studying the language, might hope to preach; and be of use to the natives through an interpreter, and it was

admitted that much good might by this means be accomplished, since many of the native converts are tolerably well acquainted with colloquial English.

Page 252

The banks of the river over whose surface we were gliding, present nothing remarkable in scenery for the first few miles; but at that distance from the mouth they become very lovely, the land on either side of the narrowing and tortuous stream sloping gradually upwards from the water's edge to the bases of lofty and well-wooded hills, of a great variety of shapes and forms. Nearer to its source, the river winds so very much as to render its navigation somewhat difficult, meandering through an extensive valley, the soil of which is richer, and its vegetable productions of a more striking character than any thing I had before seen in New Zealand. Several hillocks break the level of this valley, and on almost every one of these, the natives of different tribes have built their respective villages. After a sail of about twelve miles, the boat was made fast in a small creek, and left there, while we proceeded on foot to the end of the journey, about three miles off, the walk lying through a natural garden of wild flowers, among which a lofty variety of scented myrtle in full blossom, and the beautiful flower of the wild turnip, which grows upwards of six feet from the ground, were most conspicuous. About midway from the landing-place to the village where Mr. Williams had to preach, we came to a village densely populated, but the inhabitants of which continue in the darkness of ignorance, notwith-

standing the changes taking place in every direction around them. Here a couple of Englishmen have a saw-pit and reside; these are beginning, it maybe hoped, to seek their own salvation; and that beginning displays itself in civility to the missionaries, of whom they now enquire why, in their visits to the villages beyond them, they never stop at the house of those of their own country.

Page 253

We arrived, in a short time, at the hut of a poor fellow, who is in the last stage of consumption, "waiting," to use his own words, "to fall asleep in Jesus, in the hope of being raised again from the dead by Him." As Mr. Williams meant to have this day received him into the visible church by the sacrament of baptism, an examination of this invalid took place, in the course of which he gave satisfactory reason for the hope that was in him. He believed himself to be a sinner, he said, and that the whole of his past life must have been abominable in the sight of God; but nevertheless, he trusted in Christ that he was freely and fully forgiven all his sins, and would not be cast into the outer darkness – "because of what the Bible told him about the death of Christ." If he lived, he hoped to spend all the rest of his days in the service of God; and if he died, he expected to have part in the first resurrection. But, at the same time that he expressed his desire for baptism to be strong, he thought it would be proper to delay it yet longer, lest he should recover strength, and with the recovery be drawn aside to forget God, and so bring reproach upon the cause of his Redeemer, His

fear of backsliding had been excited by the consideration of some cases of apostacy among his neighbours, many of whom have been turned aside by a false prophet that has risen up in the neighbourhood of Ranghiua; a native, who sets himself up as a teacher sent from God, and is suffered to deceive multitudes. His followers observe the last day of the week as holy, and desecrate the first. They profess, also, to approve of the sacred books, while they boldly avow their entire rejection of the missionaries' interpretations. He declares himself to have been formerly one with Christ, but at the same time confesses to have been among the numbers of those by whom Christ was crucified. He promises peculiar privileges, both in time and for eternity, to those whom he succeeds in deceiving; yet admits his power to be limited, and that there are those who believe in the Saviour through the preaching of the missionaries, over whom he will not be able to exercise any power, but who will die as they are living, in the faith and hope of the gospel. His sayings and doings have staggered many, and, being a ventriloquist, he has deceived some and terrified others into the belief and confession of a lie by practising that art, and speaking to them in two voices, one of which he tells them is the voice of Atua, taking especial care at those times to make its oracular saying confirm his own previous declarations.

Page 254

The rise of this impostor forms a new and awful era in the history of the New Zealand mission, and subjects both the pastors and their flocks

to a new trial of faith and patience. The appearance of false teachers is not, however, to be wondered at, and only calls upon the church of the living God to send more help over to the heathen that none of all those that shall be saved may be any longer exposed to the cunning craftiness of men who lie in wait to deceive. It is pleasing through the darkness of the picture which imposture holds up before us, to perceive the light still shining upon those whose light is Christ: while many are staggered, waver, and are in doubt; while some too, alas! alas! are snared, and taken, and destroyed; the majority of the baptized are only driven by their very fears nearer and nearer unto their risen Lord, for mercy and grace, and wisdom and understanding. In the course of our walk we came across one of the deluded. He was very busily engaged in planting the kumera, and kept on with his work all the while Mr. Williams talked, neither venturing to look up, nor

Page 255

condescending to answer, except by sullen monosyllables. The sight of this poor infatuated man was extremely afflicting, given up as he evidently was to strong delusion to believe a lie, while others of his neighbours were as evidently walking in the truth, and by the truth set free, from sin, its curse, and consequences. Coming upon the river at one of its turns, where it became necessary for us to ford it, several of the natives vied with one another for the task of carrying us across; wishing to thank the one who landed me dry shod, I enquired for New Zealand words to address him in, and was answered that the language

of the country affords no expressions for gratitude to speak by. "Kapai! Good!" being the only vocable by which satisfaction at the receipt of kindness is communicable. A circumstance strikingly illustrative of the moral debasement of a people, and of the state of utter degradation to which their minds must have been reduced – for where there are no words to describe the actings of an affection of the mind, the most necessary to the good of society – and which, in every civilized community, it is rightly considered a matter of reproach for any individual to be devoid of, the inference is obvious, that the affection itself must have been stifled not only in individual instances, but generally, throughout the whole of the inhabitants. In confirmation of this, it is not a little remarkable, that at the native baptisms, the heathen priests are in the habit of praying on behalf of the child, especially if a boy, that he may be such an adept in lying as to be able to deceive every body, such a monster of cruelty as to be the terror of the whole land, and that he may be dyed with the blood and fed upon the flesh of his enemies. The whole system of training keeps those ends steadily in view – and the success is proportioned to the efforts that are made for the erasure of every lineament of truth and mercy from the mind. The little boy who had been rescued from the savages at Waimate, exhibited a good deal of that headstrong vehemence of temper which is encouraged among their boys, being looked upon as the germ of a martial spirit, and the source of military prowess. Every thing he

Page 256

saw, he coveted; every thing he coveted he put in his claim to; and if aught were withheld from him, he stamped, screamed, thrust out his tongue, clenched his fists, and persevered in such like noisy demonstrations of his impotent wrath, until he had either tired others into compliance with his wishes, or was himself exhausted by the violence of his own anger. When it is considered that this youngster was not five years old; that he was the complete pet of the tribe in which he had been reared for six months before, on account of this very impetuosity of temper; – and that similar passion to his is universally esteemed an accomplishment, it will be evident at once how greatly a Christian mission in a country like New Zealand needs to be strengthened by the addition of schools in every direction for the instruction of the very young; and the introduction of the infant school system, and its general use will, it is hoped, lighten the labours of the missionaries to whose lot it may fall to teach the words of eternal life to the next generation of New Zealanders.<sup>10</sup>

Page 257

There is another set of words wanting to this people in their own tongue, as strongly indicative of improvidence and want of forethought. Time

Page 258

and its divisions had no representative words in New Zealand, until the missionaries added such to the language; and perhaps no fact could more strikingly exhibit the utter idleness of their habits, than this, that they manifestly took no note of time, no, not even by its loss. If the missionaries had done the natives no better service than to teach them the value of time – and communicate to them the sense of gratitude, their labour would not have been in vain in the Lord.<sup>11</sup>

Page 259

We had now entered a populous village, remarkably clean and very neatly built, swarms of the inhabitants being in waiting to welcome us. These came forward with the outstretched hand; and, Ekero! Ekero! from a hundred voices at once, plainly declared that we were looked upon, in the light of "Friends!"

A congregation was speedily gathered in a small square space, formed by three neighbouring huts, a large block of wood serving the missionary to sit

upon, while to the right of him, some old, white-haired chiefs, spread out their mats and sat cross-legged upon them; the inferior persons of the tribe, with the women and children ranging themselves in front and on his left hand, at the same time that a few individuals sat apart within the large porch of an adjoining bouse, and a very few were engaged at a little distance from the assembly, but within hearing, in cooking the eve-tide meal. They listened with mute attention to Mr. W.'s discourse, for upwards of three quarters of an hour, when he was at length interrupted by several voices, some relating what they had been told by the followers of the false prophet; others making mention of the Scriptures which contradict his prophecies. One, a chief, and, better still, – a Christian, stated that part of their unbelief consists in denying the possibility of ascending up into heaven – and proceeded to exemplify a part of the doctrine taught by them in this way: – taking two pieces of dried grass – one piece he set upright, and disposed the other in lesser pieces around it, so as to give to each of these the appearance of an inclined plane, and to all of them different degrees of inclination. Such being said to resemble the different ways men take to get to heaven; some walking along level ground go very fast, till they arrive at the perpendicular ascent, but no sooner attempt to climb it, than they lose their footing and fall into a pit below, analagous to hell – others are a greater or less time in reaching the turning point, but none are able to get beyond, except a few whom nothing can separate from

Page 260

Christ; but even these get not to heaven, and only sleep an eternal sleep; while those who believe the impostor's lies are introduced to an Elysium, the delights of which are altogether carnal, sensual, and devilish. Mr. Williams having answered the several questions put to him, and apparently satisfied the enquirers, resumed his discourse, and was listened to with quietness till the end.

Page 261

After the exhortation, several sick persons sought to him for advice for themselves, and the friends of others besought him that he would visit their bedridden. Some of the latter were cases of scrofula in a very aggravated form; and some of low fever. It is scarcely possible to imagine circumstances of more complete wretchedness and discomfort than those in which their sicknesses had overtaken them: without a coverlid for their bodies, a log of wood served them for a pillow; and the bare ground, covered only by a thin mat, for their miserable bed; and so, with but scanty and careless attendance on the part of their neighbours, they pine away in weariness and misery, looking to death as a relief; yet, in many cases, tenacious of life and fearful to lose it, although embittered by sorrow and suffering. The missionaries, and such of the native Christians as happen to be in improved circumstances, are the only contributors of their few comforts in bodily sickness, even as they alone attempt to convince them of the sickness of their souls, when nothing seems to ail their bodies.

Would it be practicable to introduce local hospi-

tals at the several mission stations for the reception of the very sick, and their more comfortable maintenance during so sad a period of their lives? Practical beneficence is and ought to be an inseparable attendant of the religion of Jesus, who ever combined the ministrations of a physician with those of a teacher sent from God, and illustrated his glad tidings of God's benevolence by the activity of his own personal beneficence. An apartment or two fitted up with beds, and provided with necessities for the sick, within the walls of the native churches, so as to bring them under the public means of grace, while providing for them the more private blessings of mercy and loving kindness, would be a happy addition to, and improvement upon, those religious edifices; and could be raised with little additional labour, and at a small increase only of expense, while the good they might be the means of leading to, both temporal and spiritual, would be great, "incalculably great."

Page 262

At this village I was much struck with the countenance of a very beautiful little girl, the daughter of a New Zealand woman by an Englishman. who formerly lived in concubinage with the mother and aunt of his child, sisters; one of whom is now married to a Christian native, and gives reason to hope that she is herself under

the influence of Divine truth.

On asking if the congregation just dispersed had been composed of Christians, I was informed that many of them were, but that, a greater number still were not, nor could even be deemed to be enquirers, although constant in attendance, willing to listen, and well-behaved towards the missionaries.

Page 263

Having turned aside at this place to examine a singular shaped, and very elaborately carved habitation, elevated several feet above the ground by a stage supported on four pillars, also decorated with a variety of grotesque figures; the natives, on seeing that my attention was attracted towards it, came forward in a body, all seemingly solicitous to disclaim for themselves having had any part in the adornment of this edifice, alleging it to have been the workmanship of their forefathers, and formerly "their book" the meaning of which expression, as applied to a mass of carved wood, I in vain attempted to ascertain. Was the carving of the New Zealanders hieroglyphical? or did those persons, when they called the specimen before us "their book," mean to signify that, formerly, it served them for amusement and recreation; as now "the book of life" furnishes them with delight and enjoyment?

Taking our leave of these interesting villagers, we walked to another and more numerous cluster of huts, at some distance off, several of the natives going along with us. Part of the way led along the bank of the river, the tranquil repose of whose waters was undisturbed by any passing breath of wind; while on its surface, smooth as the silvered glass, earth and sky met together, as it were to confront one another with looks of peculiar loveliness. A few light and graceful canoes lay floating in readi-

ness for their owners in the clear stream, but lay so lightly there that they seemed rather to grow out of the crystal beneath them, than to be altogether foreign and distinct bodies. The sky was almost cloudless, the air serene and calm, every part of the picture in perfect keeping, and the whole scene as though inanimate nature both heard and obeyed the command which saith – Remember the Sabbath-day to keep it holy.

Page 264

As we struck off from the side of the river, the tolling of a distant bell came tinkling across the valley, and announced the assembling of a body of natives to evening prayers at the village to which we were hastening. We had not much farther to go; but every turn of the path pleased the eye with a change of prospect, while it enabled us to perceive how dense the population is compared with that of the Bay of Islands.

This being spring-time with the New Zealanders, we passed several plantations of the kumera. The earth is prepared to receive this vegetable by a very simple process: the surface is broken up, and the mould collected into hummocks, in which holes are then made for the kumera, and that covered in, the whole work is completed. The appearance of the plantations was rather curious, from the regular irregularity, if the phrase may be allowed, with which those hummocks are arranged. Formerly, none of these vegetable gardens could be approached, either at the season of planting, or during the growth of the plants, on account of the tapu, every one being thereby rendered sacred against intru-

sion; but now very little of this superstitious observance remains, even among tribes who most resolutely persist in their refusal to be taught the religion of Jesus. The number of inclosures, and the care with which every village appears to have been subdivided into separate spaces; for solitary houses in some instances, and in others for small groups of two or three, and but seldom exceeding four, suffice to show how distinctly individual rights must have been recognized in particular properties; but that these were, and are still, made to succumb upon occasions to the law of the strongest, is unquestionable. How desirable, how greatly desirable is it, that the royal law of liberty and love by which The Kingdom of our God is governed, should speedily be proclaimed in every corner of the globe, and recommended by the walk and conversation of true Christians in every country, until every tribe submit itself to the righteous sovereignty of the King of kings; and his commands become the common law of every land, and his favour encompass the habitation of every dweller upon earth as with a shield. For a consummation so devoutly to be wished, it is the duty of every Christian fervently to pray; and what Christian, who calmly deliberates upon the past, the present, and the future, as they affect those who know not God, but will contribute out of his abundance, or according to his ability, that more labourers may be sent forth into this part of the field, ripe unto harvest with precious perishing souls; the wheat of God only waiting to be gathered into the garner of the Lord.

Page 265

Having at last reached the expectant congregation, I was gratified to find it a large one. Upwards of three hundred persons were there, not, indeed, in a house made with hands, but in a large open space, in the centre of a widespread village, with the everlasting hills behind them, and the clear blue sky above, the green-sward for their seat, and the homes of their fathers before and on either side of them, to remind of days gone by; and perhaps to tell of obscene rites and unclean superstitions, soon, it may be hoped, to be forgotten for ever, in the universal substitution of a reasonable faith, – a true and spiritual worship. The most profound attention, and the utmost decency, propriety, and order, prevailed throughout the whole of the service; the responses were audible, distinct, and deeply solemn. The chorus of singers clear, well-timed, and harmonious. The ear of every individual seemed bent for hearing, as though to him alone the message was addressed. Just before the close of the sermon, some of the hearers submitted a few questions to the preacher, but evidently with very great deference, and, as I was afterwards assured, for the sole purpose of getting the difficulties explained which occurred to their own minds, or arose out of the subject-matter of discourse. After the sermon, a native Christian offered up an extempore prayer, the whole assembly kneeling, and the most, complete silence prevailing. The benediction was then pronounced, which having received, these warm-hearted islanders flocked round their friend and me, to greet us with the customary

Page 266

shake of the hand before we left them. We afterwards visited some sick, and made for the boat, parties of the natives accompanying us, till they reached successively the various bye-paths leading to their own homes, before turning into which, they all approached to bid us good bye. The now familiar word, Ekero! friend, with the proffered hand, open as charity, which grasped that held out by us in our turn, spoke volumes to the heart of one whose heart was too full of thoughts, of thoughts themselves too big for utterance, to admit of his more than looking them a long and fond farewell. I have contented myself in barely relating a part of what I saw and heard at this time, for I dare not attempt any thing like a description of my emotions throughout the whole afternoon and evening. While witnessing the artless devotions of these poor, half clad savages, I felt abashed and humbled. While hearing them pray, and sing, and give thanks unto Jehovah Jesus, my Lord and my God, the heart within me fainted, and I could only murmur to my mind's ear: – Of what has been done, by the grace of God, for New Zealand, through the instrumentality of his servants the missionaries, the half had not been told me. And to those by whom these pages may be perused, I can only say, that the writer has not told them the half of what he saw, remarked, and felt, while in that far-off isle of the sea.

Page 267

Night had set in before we gained the boat, and the moon nothing visible, darkness lay upon our homeward track over the waters. The wind in our

teeth and a slack tide, compelled the boat's crew to pull the whole way to Paihia, where they landed us about ten o'clock. As they were pulling down the Kaua Kaua, a bullet passed over our heads, supposed to have been discharged from the musket of some one returning to Pomare's Pa; and as the boat rounded the point which opens the entrance to the Bay, the flash and sound of a gun from the Alligator, replied to by the bright glare of a burning-blue light from some other vessel, announced the good news of the Isabella's arrival.

Page 268

Making the best of my way to Mr. Chapman's, I found him sitting up for me, but dispirited and distressed by the coldness of the reception he had met with upon

the occasion of his visit to the tribes at the head of the Waikadi, whither he had gone to preach in the afternoon. For some time past he has visited them, regularly on the Lord's Day, meeting with a varied welcome, according to their humour at the period of his visits. To-day he has been deeply pained and greatly discouraged. The natives told him it was useless for him to come among them, for his visits had done them no good: that whereas before he visited them, and before they listened to him, they had all good health, many of them are now sick and ill; thus charging their diseases upon his ministrations. Another reason they assigned for urging him to discontinue his visits was, that such of their females as went to live at the mission settlement, had, in several instances, died there shortly afterwards; a fact explained by him, and accounted for in a way that makes the

Page 269

heart sick to think of, and bitterly sad as well as sick, from an entire conviction of its truth. The native women who become members of the settlement, go there, for the most part, from the shipping in the harbour, under a foreboding of disease, or in a state of actual suffering, their sicknesses being the melancholy sequela of the worse than brutal excesses into which they have been forced by their heartless paramours on board. Occasionally an awakened conscience, and emotions of disgust and horror, cause them to look about for some way of escape from the perils and miseries of their condition; when, with that instinctive dread of death, which, shuddering, shrinks from its approach at every premonition of disease, they hie them away to Paihia, there, in some few instances, to undergo that thorough change of heart and mind in the course of which the fear of death is destroyed, and in its stead is brought in the blessed hope of everlasting life; but in other and more numerous instances, they are in so low and lost a state at the time of their arrival, that all in the power of the missionaries to do, is to spread beneath these wretched sacrifices to native cupidity and European lust, a bed whereon they may die with greater ease of body; and, so far as that may be permitted them of God, to comfort the spirits while they minister to the bodies of the dying.

From the above it would appear, that among the other hindrances to the success of Christian missionaries, whose field of labour is fixed in the neighbourhood of places resorted to by the shipping

Page 270

of our country and her colonies, must be enumerated not only the contradiction of sinners of their own country and kind, but the very effects of those men's vices upon the bodies of the unhappy natives. Yet principalities and powers are leagued together to shut out the marvellous light of the gospel of Christ from the mind of the sailor, who is thereby rendered almost as destitute of the means of grace as any tribe of savages in New Zealand; even as he in his turn, but ignorantly, in unbelief, busies himself, wherever he may be, in bringing reproach upon the sacred name of Christian, whereby he is called, by criminal indulgence and bestial excess in two of the most deadly vices by which fallen humanity is disgraced – uncleanness and drunkenness.<sup>12</sup>

Page 271

Oct. 27. – Requested to visit Mrs. Baker, who was confined to her room by sickness.

From a conversation with her husband I derived much gratification, on account of certain particulars stated by him respecting Kororarika, where a moral transformation is going on among the native population, of the most promising character. Since the date of the Alligator's first visit to New Zealand, the extension of missionary labour to other and more remote districts, have occasioned several alterations to be made in the respective places of residence of some of the missionaries, one of whom, the Rev. W. Williams, having removed to the southward from Paihia, Mr. Baker was directed to quit the Keri Keri, and occupy the place left vacant at Paihia. Or his first arrival in the country, he had laboured at Kororarika: his compassion for the people there, revived with his return

Page 272

to the opposite shore, and, his brethren consenting to the measure, he determined to renew his work among them. Accordingly, one Lord's Day, between three and four months ago, he crossed the Bay for the purpose of preaching the gospel to them. From 100 to 150 natives soon gathered round, attracted by curiosity to see him, but without any apparent desire to hear what he might have to say to them. At first they refused to let him preach, and a chief, one of three brothers, rose, and ordered him to leave the beach, which of course he declined doing. "I have crossed the Bay to preach to you, and preach to you I will!" The chief then raised his merai, and threatened him with personal violence, if he did not go away instantly; to this the persevering missionary's only reply was, "I shall not go away, and am sure," addressing himself to the man by whom he was opposed, "and am sure you love me too well to hurt me; and am sure," turning round to the rest, "you all love me too well to let him hurt me." They rejoined, that, that was very fine talk, but where was his love for them, when he forsook them formerly, and went away to live with the people at the Keri Keri? "And therefore, as you can have no love for us, you had better go about your business, back with you to Keri Keri! for the people of Kororarika can do without you, and all they want is, that, having once gone away, you should always keep away." He answered, that he was originally forced to leave them, but adduced it in proof of his love having never

Page 273

diminished, that now he was ordered back to live in their neighbourhood, he had revisited them, and intended, with the divine blessing, to do so every succeeding Lord's Day. A brother of the chief who had practised intimidation to get rid of him, exclaimed, "Well, really, you are a very pressing man, and it would be a pity not to hear you talk, now you are come so far, and it would be a pity to let you go off without having talked first." The rest of the party appearing to coincide with him, preparations were made for assembling the other natives to church, when another difficulty was started. The missionary had brought no bell with him, and how they were to have church without a bell, seemed to pose the wisest heads among them. He remarked that it was of no consequence, and suggested, as a very good substitute, that a piece of old tin, which lay on the beach, if hung up and hammered with a stick, would make noise enough to warn the people; but they were very unwilling to adopt the proposed expedient, and when at last they had done so, reproached him with being but a sorry fellow after all, to come from home for the purpose of preaching, and forget to bring a bell with him.<sup>13</sup>

Page 274

When this grave question, Bell versus No Bell, had been disposed of, the people were soon congregated, and the service commenced and was concluded in peace. They listened with their usual attention, and with evident pleasure consented to receive Mr. Baker's future visits. From that day they have been constantly ministered unto by him; and a marked change is said to be visible already in their outward deportment. So much so, that they have proposed to build a watch-house on the beach; to apprehend every individual, native or other, who may be found on shore in a state of intoxication; and to imprison all such till they become sober.

That permanent good is likely to accrue to Ko-

Page 275

rorarika from the renewal of Mr. Baker's labours on that spot, may be inferred from the fact, that a church is shortly to be built for the joint accommodation of the English settlers there, and the native inhabitants of the village; some of the former having made an especial request to that effect, and entered into a liberal subscription towards defraying the expense of its erection; one of the chiefs also having offered a piece of ground every way eligible for a site. A similar offer has also been made by one of the settlers, a Hebrew by birth and profession, who proposes to make a legal surrender of the ground to the missionaries as sole trustees, and declares his intention to attend regularly at the seasons of public worship, whenever the church may be opened. "Although," are his words, "I am not, as you must know, of your persuasion, yet I have heard many good sermons, and consider a good sermon an excellent thing; besides, I like to see a church near my house, and to have one to go to, though no Christian myself." Another settler, of the Roman Catholic profession, has contributed liberally to further the object in view, and promises also for himself that his attendance shall not be withholden from the services. In giving in his name as a subscriber of five pounds towards the building, he declared his contribution to be made in gratitude for the many obligations under which he lay on account of the friendly and successful interference of the

missionaries, when his house has been surrounded and his property endangered by the natives.

Instances of liberality like the above are very encouraging, and form an important kind of evidence, from witnesses altogether unexceptionable, to the moral influence possessed by the missionaries, and to their right employment of a power, which neither by force nor fraud could they have acquired; and which, by no other means could be retained than that of patient continuance in well-doing, whereby they are enabled still to commend their cause not only to the hearts of the ignorant and simple-minded savages, but also to the consciences of unbelieving Jew and misbelieving Roman, as the cause of truth, and the cause of God.

Page 276

From Mr. Baker's I was called out to dispense medicines for the sick persons who had been visited the day before. The dispensary is at Mr. William Williams's residence, and well supplied; it has proved a blessing to hundreds. A native having come down to Paihia to fetch the articles prescribed for his neighbours, led me to see how great inconvenience, and even danger to the lives of the sick, is occasioned for want of the means required to make a more enlarged provision for supplying them with medicines, when deemed to be necessary, without risking the delay of a day and night before they can be administered. A hundred pounds per annum, additional to that already expended upon the New Zealand mission, would enable the missionaries to attach a chest, containing medicines and medical comforts, to every church built by the natives, for at least some few years to come, with the lapse of which it may reasonably be supposed that much of

Page 277

the expense of medicines will be diminished by the increased facilities of trading, even should the natural productions of the island not be found to furnish, which however I suspect they will, a tolerable materia medica at the New Zealander's own door. The mission, as I have before remarked, would be greatly benefited also, if the missionary corps could be increased by a few additions of men similarly qualified as the Rev. William Williams, who had completed a medical education before he entered upon his studies for holy orders, and whose medical services have been invaluable to the European families when visited with sickness, as well as to the natives.

Having finished the light labour of love to which I had been called, I left the house to rejoin my friend, and found him engaged with Mr. Busby, Captain Lambert, and the master of a whaling-vessel belonging to Sydney, who were come to enquire after a New Zealand sailor that had deserted from the latter. On the Rev. H. Williams pledging himself for the safety of the individual while on the mission premises, he ventured forth from his hiding-place elsewhere, and confronted his master, whom he accused of having struck and otherwise ill-treated him, declaring, at the same time, his determination not to return to the ship or service from which he had fled. The master, a "respectable" person in the vocabulary of New South Wales, though cognizant of the terms on which the man had come forth to the conference, proposed, notwithstanding, that he should be seized on the spot,

Page 278

put into the boat, and sent on board. Such a proceeding, however, Mr. Williams at once interdicted, and was instantly charged with protecting the natives in their evil practices! "Not so," was the mild reply to this railing accusation. "This man came hither, confiding in my word – that word cannot be broken to him. Without pledging it, I had no power to make him appear before you; and but for my doing so, you could not have had the interview with him which you desired. I shall not, therefore, allow him to be touched while he remains on these premises; let him return to whence my promise of safety brought him, and you may catch him. if you can, and do with him what you please." The master yielded with indifferent grace, to a species of reasoning that admitted of no appeal, and made a merit of necessity; but, afterwards, inveighed against Mr. Busby for not calling in the assistance of the Alligator to force the natives to give up their tribesman, as well as to compel Pomare to make restitution for a boat which he had seized; and expressed his intention to make the Sydney public (!!!) acquainted with the whole affair. Upon which His Majesty's Resident very politely tendered him his hand, and in good time put an end to the argument, now that it assumed so insolent a tone, by quietly walking away.

The afternoon was spent chiefly in the sick chamber of Mrs. W. Williams, who has been an invalid for several months; the Rev. Mr. Brown, who had returned only a few hours previously, and was one of the very few missionaries whom I had not pre-

Page 279

viously met with, joined the family party here. He, had been the day before at the Keri Keri settlement to administer the sacrament of the Lord's Supper to two congregations, one native, the other English. In the conversation which took place, he interested me a good deal by his account of a recent excursion made by him, in company with William Williams, to the Waikato and Tauranga districts, for the purpose of fixing upon the fittest situations for new settlements. Being enabled to correct my memory by a copy of his journal, kept during the said tour, I shall add here a brief narrative thereof, illustrating as it does afresh, what I have over and over had occasion to remark before – the moral influence possessed by the missionaries wherever their character is known; and the beneficial use to which they put it; and at the same time exhibiting a preparation of mind on the part of the natives for the reception of the gospel, which is highly encouraging to those whose efforts are directed towards supplying them with "more missionaries".

A Waikato chief, named Kati, accompanied Messrs. Williams and Brown on their voyage, part of which lay up the river Thames, the natives of which are occasionally at war with the Waikato tribes; even as these are hostile to those of Nati-hawa and Taranaki. The wind having compelled the captain of their vessel to put into Mahurangi, a harbour at the entrance of the Frith, a canoe came alongside with the intelligence that a party from Waipa (a branch of the Waikato river upon which

Page 280

they hoped to form one of their new settlements) had, a few days before, made an attack upon a Pa in the Thames called Wakatiwai; – killed twenty of the Thames people, wounded several others, and carried off about thirty prisoners. It was by this place that "Kati" and his party proposed passing on their way to Waikato; and, with the missionaries, he naturally became alarmed for his own safety and that of his native companions. It, very Providentially, happened, however, that "Warekaua" a chief belonging to Wakatiwai, and several other natives, were at Mahurangi, having come down to Mr. Gordon Browne's to acquaint him with the particulars of the battle. The missionaries, upon hearing this, went on shore to meet them, and obtained their guarantee of, safety for Kati and his friends, who were prohibited, however, from returning by the road that Kauae and the Waikato natives had come over to make their attack, it having been tapu'd in consequence.

On the arrival of the party a few days afterwards, at Wakatiwai, having landed their, baggage, &c, they found a large body of natives assembled – the Pa in a state of defence; and numbers of canoes crossing to the opposite side of the Frith, to deposit their women and children in a place of safety, lest they should have to sustain a second attack. Kati and the other natives going on shore after the missionaries had been there some time, went direct to the Pa, where "a great crying" was immediately commenced between him and such of the natives whom he met there, as were his relatives;

Page 281

during which, a party outside rifled the canoes of all his property, consisting of forty muskets, four casks of powder, blankets, tobacco, axes, &c. With this, the chiefs expressed themselves satisfied, having exacted it as "payment" for the injuries previously done to them by his tribe. "All that a man bath, will he give for his life." This scripture was strikingly exemplified in the case of Kati; when speaking of his loss the same evening, he remarked with the most perfect composure, "What are the Ngapuhi things to me, as long as my neck is whole?"

When they had approached within a mile of the Pa which held his friends, he and his party greased their heads, and made themselves "fine" in readiness for an

interview with the former. They were met by a canoe from which several guns were fired, after which the natives in it pulled back to the Pa, and presently a dozen canoes, with upwards of two hundred people in them, advanced rapidly towards the missionaries, "making the hills reverberate with the whizzing of bullets." Having arrived opposite the Pa, an old priest, covered with grease and red-ochre, come off to them, whereupon Kati and his male friends landed, pulled off their garments, and took out their ear and neck ornaments, and sat them down upon the ground, "huddled together," while the priest karakiad over them; of which ceremony, the missionaries could obtain no further explanation than that, in consequence of those who were now returned home having been stopped at Wakatiwai, they were tapu, but

that the tapu was removed by this karakia.<sup>14</sup> On entering the Pa, a loud cry was set up by the natives, and joined in by Kati and his friends – this lasted a long time, and was followed by speech-making on the part of different individuals, which lasted a still longer time.

Page 282

The following, being the Lord's-day, the missionaries paid them a visit, and found most of the people at work about a variety of jobs, but, upon Mr. Brown going among them and reminding them of the day, and telling them that it ought to be kept sacred, they discontinued their labours, and assembled themselves together to have the gospel preached unto them. They are said to have been very attentive while Mr. W. Williams addressed them. Nearly five hundred persons in three parties, many of them for the first time, thus heard the gospel of the grace of God.

One evening a splendid meteor was seen, upon which Mr. Brown observes, "the natives, who, like

the men of Athens, are in all things too superstitious, said it was a sign of the death of some great chief amongst their enemies."

Page 283

Continuing their course up the river Waipa, they were met by Kauae, the chief who had conducted the assault upon Wakatiwai, and whose reputed character is that of a reckless desperado. On his being told of some of the Ngapuhi chiefs who believe the gospel and rejoice in Christ Jesus, his remark was: – "They have missionaries – Can I believe through the trees?" "Alas" was the comment of the missionary, while mentioning that remark, "how many in this land have no other teachers; but how shall they believe in Him of whom they have not beard, and how are they to hear without a preacher?"

At a place called Mangapouri, situated in that part of the Waipa where another river, the Puriru, branches off, it was deemed expedient to fix the site of a mission settlement. The names of the tribe located there, is Natiata; that of their chief Awarahi, who, though a man of war from his youth upwards, is much pleased at the prospect of a messenger of peace sitting down for a permanence with his people. The place is described as "very lovely," and as presenting "many advantages for a missionary station;" great numbers of the natives being within a convenient distance; the land seems good, and is well watered – the back ground supplying plenty of firewood, while, from a range of high hills (Pirongia) in front; good timber may be procured for building. On the first Lord's-day,

(August 24th, 1834), spent by them at this place, the weather was so unfavourable as to confine them to their tent. Twice, however, on that day, a cessation of the rain and hail enabled them to assemble the natives for divine service, at the tent door. Adopting Mr. Brown's own language, "May the poor natives flock as doves to the window, around the standard now set up in this place!"

Page 284

Leaving Mangapouri, they halted farther on at Otawao, the Pa of Natiriru, and were there visited by some chiefs, who expressed themselves as disappointed at the new station not having been fixed with their tribe, in which they number four hundred fighting men. These, however, with their families, may all be visited with ease from the spot already selected.

After prayers with the natives, they pushed on to a place called Orakaa, which they reached in about two hours, and tarried there for a short time, before continuing their route to Maunga Tautari, at which latter place they preached thrice to about two hundred and fifty inhabitants. The natives there, are in connection with Waharoa, a very powerful chief, but seem to be a wild and turbulent set.

After two days further travelling, some miles of which lay through a singularly romantic valley, whose shelving sides, "rising 100 feet above their heads, were so steep and even as to resemble a succession of well-formed ramparts; while at one part they were lined with basaltic pillars placed with equal regularity," they arrived at Mata Mata, and were very graciously received by Waharoa; he

presenting his nose for the missionaries to rub against their's. From his subsequent conversation it became evident that he would be very much disappointed, unless a missionary could be set down amongst his people, to instruct them. He said he had not got up to battle since their previous visit, ten months ago, although other of the Waikato tribes had done so, because he had put by their talk to him on that occasion, and remembered that they had told him it was not good to make war, and that ever since he had waited for and been expecting his missionary, till he was well nigh tired out with waiting so long. At his request, they went with him, the following morning, to a plantation in the woods, near the Pa, where not less than 600 natives were assembled; the men engaged at planting potatoes, while a number of aged chiefs sat together under the trees, and groups of little children pursued their play together. The planting over, Waharoa proposed that they should return to the fence of the Pa, in order that his people might assemble there, "to hear the talk of the missionaries." After sitting a short time, the people rushed from the plantation towards the Pa, in the style of their country, and began dancing and making speeches, the principal features of which were in strange contrast, being war! and missionaries! Waharoa said, that his residence was at a cross path, and that, while sitting there, he should see a white man coming towards him, whom he should find to be a missionary from Tauranga, passing through his place on a visit to the mission-

Page 285

aries at Waipa, that afterwards, he should see another white man coming along, who would prove to be a missionary from Waipa going to Tauranga, or else to the Thames station, and that, when they passed by him and saw that there was no teacher living with him, they would be "bad with exceeding shame!" When the natives had finished their speeches, William Williams addressed them, and throughout his address they were all very attentive. After evening prayers, one of the natives from the Bay of Islands, gathered together a group of people belonging to the Pa, and taught them part of the Church catechism by rote.

Page 286

Leaving Mata Mata, and its chief, so encouragingly solicitous for a doer of good to abide with him, they proceeded on their journey, and, three days after, arrived at Otumoetai, the principal of the Tauranga Pas. The morning after their arrival there, several of the chiefs came in to pay their respects to them, but these were all very taciturn, and seemed as though they were altogether indifferent to the establishment of a missionary station in their midst. One of the chiefs, Tupaia by name, said, it would be very good, if they, (the missionaries,) could make the Rarawa sit still and not allow them to come and fight against Tauranga. A proposal to hold divine service being agreed to, upwards of five hundred persons assembled for the purpose, paying considerable attention to both the prayers and the preaching. In the afternoon of the same day, the lads accompanying the mission, taught the catechism by rote to different little as-

semblages of natives whom they had gathered round them for the purpose: and who met together in the evening for public worship to the number of about three hundred.

Page 287

But, although the missionaries officiated repeatedly among the tribes in this neighbourhood, the chiefs of those tribes appeared to care but little about the

proposed settlement, until a spot had been selected for it between Otumoetai and Maunga Papa, at a place called the Papa, the central situation of which constituted its principal recommendation, the neighbourhood surrounding it being destitute of timber, fencing, and fire-wood. One chief objected to the missionaries residing there, alleging that the tribe to whom it belonged, was a very tutu one, although afterwards constrained to admit, that it was the most convenient place from which to visit all the natives by whom the circumjacent country is inhabited. The tribe, in whom was vested the light of property to the nearest timber, threatened to withhold it from the use of the mission, if the Papa should be finally chosen. Another chief remarked, that his people would not attend at the Papa to be instructed. While at Otumoetai it had been reported concerning some, that they had said if the tribe at the Papa went into their woods to obtain wood for building the mission-houses with, they, the Otumoetai people, would "strip" the missionaries for payment. Their chiefs, however, denied that any such threats proceeded from them. Yet, all circumstances being considered, the call of Divine Providence seemed by no means so direct

Page 288

upon the missionaries to station themselves here, as it was at the Waipa and at Mata Mata. Nevertheless, they staked out dimensions for two Raupo Houses, and resolved upon remaining there with the standard of the Cross in their hands.

I have thought the above account of the extension of the Church Missionaries' operations in New Zealand, although merely an abridgment of the verbal and written statements of one of themselves, calculated to awaken renewed interest in all that concerns the progress of Divine Truth in that island, and feel satisfied, that the insertion of it, along with the narrative of what fell under my own observation, will need neither excuse nor apology. In the contemplation of those preparations for lengthening the cords, and strengthening the stakes, and enlarging the place of the Church's tent in that country, the heart of every one who is jealous for the honour of the true God, and cherishes a burning zeal for the eternal good of mankind, will join the writer in his desire and prayer, that the desolate cities of this heathen land may yet be inhabited, and that a righteous seed may be raised up to inherit these poor gentiles, among whom we have seen our missionary brethren stretching forth "the curtains of their habitations."

Oct. 28 and 29. – On board, and engaged principally in transcribing an unfinished grammar of the New Zealand tongue, by the Rev. William Williams; which, as it proceeds no farther than nouns substantive and adjective, does not furnish me with the means of analyzing the language; in

Page 289

reducing which to grammatical rules, and in assigning to it representative characters, the missionaries have chosen to follow the orthoepy of the continental nations in Europe, and to adopt an orthography of their own, retaining the Roman character for the letters. From the very small proportion of consonants to the number of the vowels, the latter being five in number, while the former are only nine; and from the multitude of diphthongs, of which there are not less than nineteen, the language is uncommonly soft and flowing. It may not be amiss to remark here, that a very close analogy subsists between all the languages spoken on the respective clusters of islands which stud the South Pacific Ocean. A missionary from New Zealand visiting Tonga, was able, after a few weeks residence, to render himself perfectly intelligible to the natives of the latter island; and vice versa. The missionaries from Tahiti, going to the Sandwich Islands, were able to make themselves understood by the inhabitants, and preached the gospel to them effectually. It is much to be regretted that so favourable an opportunity has been lost of making a joint effort towards producing uniformity of language among these several islands of the south. But the missionaries have laboured under many disadvantages; besides being men of different degrees of literary cultivation, they have been ministers of different Christian denominations, and missionaries in connection with different societies. They have therefore had but little or no correspondence with one another, and that little was

Page 290

likely, in the very nature of the case, to be limited to topics of loftier import and more overpowering interest, than the construction of a mere form of sound words. But is it too late, even now, to do something towards so desirable, and certainly not unimportant an end, as that of rendering the languages of the south generally intelligible to all the inhabitants thereof? For the purposes of trade and commerce, for the more universal diffusion of religious and other knowledge, for the greater efficiency of future missionary labours, it is equally requisite. The vocabulary of those languages is, in its native state, extremely limited, corresponding to the limited number of ideas, and the very limited range of thought which must characterize every race of savages, and especially every such race, when insulated, as these islanders were up to the end of the last century. The additions that have been made to that vocabulary hitherto, have been a heterogeneous jumble of Hebrew, Greek, Latin, French, Spanish, and nobody knows how many other languages, and these differing in different islands; such additions having been made from time to time, according as the intercourse of the islanders with foreigners and foreign objects added to their original stock of ideas, and multiplied materials for thinking. Similar additions are every day making to their respective collections of words, and, since all their teachers are Englishmen, or men whose vernacular tongue is English, every missionary in the South Seas being either American or English, would it not be a task worthy

Page 291

even of Christian missionaries, to collate the languages of the several islands, to compare and revise, so as to assimilate the grammars of those languages, to determine upon the words hereafter to be introduced, so that they may be the same everywhere, or, where they vary, that they may do so only as the words of one dialect vary from another, and to compile unitedly a dictionary for use in all the islands? I am sure such a measure is practicable; that it would be ultimately economical cannot be doubted; that it might, and most likely would be productive of mutual benefit to the teachers and the taught, to missionaries and people, is an inference fairly deducible from the consideration that the former might acquire a greater familiarity with the language he would want to teach, and wider scope in it for the development of his own ideas, and more facilities of communicating those ideas to others. But upon speculations like these, this, perhaps; is not the place to enter, yet I cannot refrain from making mention of one more advantage which occurs as likely to accrue from the adoption of some such step as that now recommended. Although different, as respects acquirements, denominations, and religious connexions, the missionaries, I hope and trust, feel that their employment is the same, and labour in that employment under the constraining influence of one common motive, and in the desire and expectation of one only result. Their employment, to turn sinners to God; their motive, the love of Christ shed abroad in their

Page 292

hearts; and the result they anticipate, the glory of the Most High in the salvation of men. The different Societies by whom the expences of their missions are borne, have sometimes to defray the additional expences incidental to the removal home of sick missionaries and their wives, frequently of both these, where one only has any ailment, whereas, the good to be derived from change of climate might be obtained by a shorter and less expensive voyage to some neighbouring set of islands, and yet that lesser expence be productive of substantial and additional good, by producing an occasional exchange between the labourers of their respective fields of labour; a consequent expansion of their own faculties; and the diffusion of an excellent spirit of emulation among them, without any base mixture of rivalry.

October 30th. – There was a meeting of chiefs this day, in front of the Resident's house; their object being to deliberate upon the measures necessary to be adopted for the punishment of a petty chief, who had made an attack upon the Residency, stolen some of the furniture, and endangered the lives of the inmates. Several months had elapsed without any clue being obtained to a discovery of the guilty parties, and, from the general belief that no native is capable of keeping a secret, the affair was involved in considerable mystery, and unhappily served as an occasion of disagreement between the Resident and the settlers, these latter having addressed to that functionary a proffer of their

Page 293

united assistance and, counsel, couched, however, in no very courteous terms, and coupled with a most uncourteous expression of what their opinion of him would be if he declined availing himself of their services; to which his reply was such as might have been looked for – a simple declaration, that the tone of

their communication rendered it impossible for him to notice it further.<sup>15</sup>

A domestic quarrel between the chief and his wife led at last to the discovery. He had beaten her, and she upbraided him with possessing a stolen rug, which, on being produced, proved to be part of Mr. B.'s lost property. On the chief being interrogated as to how it came into his possession, he boldly replied that he had stolen it from Dr. Ross, a gentleman whose house was near the residency, and had been stripped of all it contained. But that gentleman disclaimed being the owner of the rug in question, upon which the accomplished thief, persisting in his first story, observed, "Perhaps Dr. Ross stole it from Mr. Busby!" but was at last brought to make confession of his own guilt, without which confession the neighbouring chiefs declared themselves incompetent to punish him. After a good many speeches had been made, some proposing one thing, some another, and one that he should be brought out in front of the house, and shot upon the spot; it was at last suggested and agreed upon, that he should be deprived of his land, and, with all his tribe, banished the country; the

land to be forfeited to the King of England; and proposals to that effect were sent to the Governor of New South Wales for his sanction.

Page 294

The equity of the above decision cannot be doubted, the condemned person having, on his own showing, been guilty of two daring burglaries, restitution was imperatively called for. Having added an attempt upon the lives of the English families whom he succeeded in plundering; and one of those families being necessarily, because officially, his neighbours, the removal of so dangerous a character from the place was rendered absolutely necessary; to have removed him without at the same time sending away his vassal tribe would, in all probability, have contributed nothing to the safety of either persons or property for the future. Besides escheating his land, there was, perhaps, no other way of obtaining restitution; and, unless his death had been made the forfeit, no adequate mode of making his case a precedent of terror to evildoers like himself could be discovered, but that of passing upon him, and upon all that were subject to him, a sentence of perpetual banishment. One satisfactory result of the proceedings is the distinctness with which the fact has been established, that the attack upon Mr. Busby's house was one of burglary alone, such as might have been made in New South Wales by a party of bush-rangers, and had nothing whatever to do with political dissatisfaction on the part of the natives with the British Resident, either in his official capacity, or as a private individual. Why, in such a case, the

escheatment of the burglar's land should have been in favour of the King of Great Britain, a national concession in compensation for a private wrong, it might puzzle a lawyer to conjecture. If the possession of that small patch of land should hereafter be made to furnish the government of New South Wales with a pretext for quartering a detachment of soldiery on the country, the heedlessness and folly of the measure will be apparent. It is already too evident that there are many in our colonies who covet, with an evil covetousness, the inheritance of the New Zealanders. The soil of the land is better than that of New Holland. Its harbours more numerous. It is not a dry and parched up territory like that of New South Wales, but, in comparison with it, a fruitful and well-watered garden. Its flax has proved a fortune to several, even when obtained at second hand only; its lofty woods tempt with the promise of inexhaustible riches; its harbours are so numerous and so excellent, as almost to invite the public robber to enter and take possession of them, under the plausible excuse of benefiting all-greedy commerce. Hitherto, the personal courage of the New Zealander has compelled every individual adventurer to conciliate the lords of the soil, and to make, at least, a show of fair play, in order to enjoy the advantages of free trade. If once, however, the colonial government can be induced so far to yield to public clamour as to make New Zealand a military cantonment, farewell! a long farewell to all its independence! it were next to impossible that it should be able, divided as

Page 295

it is among many tribes, to make more than a feeble resistance, or to prolong beyond a very short period of time, any thing like resistance at all to the greater power, and better armed and disciplined forces of their opponents.

Page 296

At the meeting, out of which the foregoing reflections have arisen, the chief Tetori, was conspicuous. He has gained the honourable appellation of peace-maker, from natives and Europeans, both on account of the frequency and success with which he has repeatedly mediated between contending bodies of his own countrymen. His ambition appears to be to excel in riches, and he lately sent his merai to the King of England, with an expression of his desire that a schooner might be sent to him from His Majesty. In lieu of which, the dangerous gift of arms and armour has been vouchsafed him. When I first saw him, it was some time before the hour appointed for assembling, and being meal-time with the natives, furnished me with another opportunity of observing their domestic manners, now rapidly vanishing before the improvements consequent upon their intercourse with Europeans, and their growing desire to be conformed to European usages. The women and children were the companions of their husbands and fathers; and the predominance of heathenism was apparent in the presence of more than one man, having two wives. At their meal, all the members of a family sat together, a basket of potatoes and kumeras in their midst, the household mat spread beneath them, and their household fare shared in common, every

one dipping his hand into the same dish, i. e. a basket, which at the close of the meal is thrown away, a new one being prepared for each day; a cleanly custom, but not peculiar to this island, being common also to India, where the Hindus prepare for their daily meal of rice, a platter of plaited palm leaves, which once defiled by use, is thenceforth cast off as useless. Whole baskets of potatoes had been brought from their different homes by the several families, according to a rule among them, never to go beyond the limits of their own tribes, without carrying a store of provisions, proportioned to the probable length of their journey, and absence. Most of the chiefs, with their retainers, who had arrived at Waitangi on the present occasion, came in large and handsome canoes; some of them upwards of forty feet in length, and all gaily decorated with tufts of white feathers at the prow and stern, and placed at equal distances along the sides. In one of these there were fourteen thwarts, and a shifting deck, or grating, very neatly put together, under which the provisions were stowed as in a hold. Large unoccupied spaces, one in the centre, and one at either end, are left for the accommodation of the principal persons of the tribe, who stand there and encourage the paddlers; and thence harangue their foes, practising upon their fears by wordy war before closing with them in actual fight.

Page 297

Crossing from Waitangi to Paihia in a boat belonging to the Keri Keri settlement, I was struck with the very clean and neat appearance of the

boat's crew, all natives, and only one of them, and he but slightly, tattooed. Their apparel was uniform, they being rigged out, as a sailor would say, in red shirts and white trowsers, with black glazed hats: and their countenances wore an air of happiness and comfort altogether novel in New Zealand – and, indeed, rarely to be met with out of England. Two of the four were baptized Christians, the other two candidates for baptism. On expressing to these last the happiness I felt in acknowledging them as dear brethren in Christ Jesus, one of the baptized replied, "It would be well if they were my brethren indeed" – upon which, the other remarked: – "The day of judgment will make that manifest, whether we are such or no!" After we had landed, and while walking along the beach, one of them expressed his surprise to Mr. Kemp at my belonging to a ship-of-war, and going about as I did. On being told that the grace of God was not confined to place, any more than it could be said to have respect to persons, and that love to the souls of men might constrain a Christian to go every where, and would enable him to abide any where, he was silent for a minute or two, then rejoined – "Yes, it is all love! it was love in God that sent his Son into the world to save sinners – it was love in the Lord Jesus that brought him down from heaven to earth to die for poor sinners – and it was love in the Spirit to tell the missionaries to go and teach us who were heathen as well as sinners."

Page 298

The Alligator and schooner having got under weigh, it became necessary for those of the officers

Page 299

who were on shore to hasten their return. Before my doing so, however, I found leisure to bid all the dear friends and very kind brethren at the settlement a long, but not a last farewell – we shall all meet again before the judgment seat of Christ, and if, as our hope is, we be all children of the resurrection, we shall all meet before then, at His coming, in His kingdom, and around His throne. May we all have crowns to cast at His feet, who with the Father and the Holy Ghost, one God, liveth and reigneth for ever and ever.

Brown and Chapman accompanied me back to the ship. As the boat pulled alongside, I felt myself shuddering as with a prophetic feeling which said or seemed to say, until time shall be no more, we shall meet no more. It was indeed the pang of parting, felt only and therefore only to be appreciated by kindred souls, who have known what it is to be knit and bound together by a common charity, the very bond of perfectness and peace. But the pang had no sooner been experienced than it was removed – for I felt, and these, my brethren, also felt, that with God, and in Christ, we are all one body, though members in particular, therefore always united, and never in reality separated, time to the Christian being already no more, seeing that his eternal life has even now begun, and distance having no place in the church which is the body of Christ, forasmuch as in Him dwelleth all the fulness of the Godhead bodily, even as He dwelleth in us and we in Him. The commencement of my intercourse with the

Church Missionaries in New Zealand, was characterized by an act of generous hospitality, on the part of one of their number; the close of our second visit to the Bay of Islands was marked by a piece of considerate kindness on the part of another, which, as it was not of a private character, I may take permission to add to this unpretending record of occurrences in New Zealand; and in doing so, Mr. Chapman shall speak for himself.

"My Dear Friend,

"I send you a small portion of our Father's common bounty, and pray you to accept it, believing it is what I have to give, rather than what I should wish to give. With respect to the leeks, I have rather the ship's company in my mind, knowing they have soup; the celery I thought would perhaps flavour your pea-soup, and make it, for a few times, more agreeable.

"As you make up King Arthur's round table, I send you a turkey for the top, and a turkey for the bottom, and a ham for the middle, particularly wishing, that they, (the turkeys,) may both be dressed the same day, as then you may perhaps more conveniently spare a plate or two for the very sick," &c. &c. &c.  
(Signed) "T. CHAPMAN."

The night closed upon the Alligator's departure from New Zealand, and with the morning's dawn, we were far beyond sight or hearing of all that had interested us there. One reason assigned for sailing

so hurriedly, was the existence of mutiny among the soldiers of the 50th regiment, who had procured a quantity of spirits from the dealers at Kororarika, where one of them knocked down a Midshipman of the Alligator who was on duty. Some of the men were afterwards brought to a Court Martial at Sydney, but the result had not transpired before we sailed thence. The men who formed that detachment, were certainly as ill disciplined a body as I had ever done duty with, but much may be said in extenuation of this, most of them had arrived in small separate parties, within the current year, from England, and only a few had been any time in the army, fewer still with their regiment at home. The whole company had hardly been completed at Sydney, when ordered on the expedition to Cape Egmont; and were just landed there; when summoned to re-embark. On board the schooner, it would have required talents for command of the first order to subject them to strict discipline, and, after two months at sea, during which they were subject to many privations, it can be no matter of surprise, however much of regret, that they fell before temptation, and, under the maddening effects of strong drink, forgot they were soldiers, having previously forgotten, that they were men.

10 While correcting the present sheet, a "Sketch of the Proceedings of the Anniversary Meeting of the Prayer Book and Homily Society, held at Exeter Hall, May 7, 183-5," has been put into my hands, and contains the following confirmation of the above fact, in a report of the speech made by Mr. Yate on that occasion, which I take the liberty of transcribing. "Every infant at five days old, is delivered into the hands of some self-constituted priest, who carries it to a brook, dips it, and then offers up prayers to this effect: – That some evil spirit may enter into this child, to make him a murderer, adulterer, and every thing that is bad; and that a stone may grow in his bosom, instead of a heart; that, instead of receiving good impressions, he may sin without remorse of conscience, and eventually become a very cruel man." Mr. Yate then calls upon his audience to contrast that ceremony with the baptismal rite of the Anglican church – and wonderful indeed is the contrast, and worthy to be weighed well by all who have come under the obligations imposed by the latter. Which obligations, as they are imperative upon all her members, at all times, and in all places, I shall make no apology for bringing before my readers on this occasion: – they are, that we "should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh – that we should believe all the articles of the Christian Faith – and that we should keep God's holy will and commandments and walk in the same all the days of our life." This is what every catechumen is taught to call "a state of salvation" into which he has been called of our heavenly Father by Jesus Christ our Saviour; for which he is to be thankful; and in order to his continuance therein, to pray that he may receive Divine Grace. Oh! that, such a spirit of filial obedience were in the hearts of all the professing members of Christ's church upon earth, as that which inspired Hannibal to remember the vow his father Hamilcar had made him swear at one of his country's altars, when yet a very little child, of eternal enmity to Rome! Then should our vows, laid upon the altars of our country and our God, be ever before us, urging us to perpetual warfare with the Prince of the powers of darkness; and by the solemnity of an oath, once made and never to be annulled, reminding us of the cross on which the Captain of our salvation suffered; leading us to confess and not be ashamed of the faith of Christ crucified; marshalling us to a manful fight under HIS banner against sin, the world, and the Devil; and continuing as HIS soldiers and servants unto the end of our lives.

11 Christianity has conferred an equal benefit upon the language of a more civilized, people than the New Zealanders. To instance one only, the Romans had no such habit of mind as humility, if we may judge by the silence of their language upon the subject, until they were taught it by Christians; the Latin which now stands for that, having widely different meanings in its ancient and in its modern use. Next to GRATITUDE there is no feeling, perhaps, more genial to man than HUMILITY. And with no external advantage can either for a moment be compared, if not with time. For such, and similar gifts, Pagan Rome, and savage New Zealand, are indebted to the grace of God which brought salvation to both their shores.

12 Lest any of my readers doubt the assertion, let the following copy of a circular issued from the office of the Lord High Admiral in 1827, and still in operation in His Majesty's Navy, suffice to prove it.

"Admiralty, 28th May, 1827.

"His Royal Highness the Lord High Admiral having appointed the Rev. Samuel Cole, D.D., the Senior Chaplain of Greenwich Hospital, to superintend the issue of religious books to the fleet, and to correspond with the several Chaplains of His Majesty's Ships on the subject of their clerical duties, it is His Royal Highness's direction to the Captains and Commanding Officers of His Majesty's Ships, that they do not suffer any tracts or religious books to be received on board the ships of the fleet, except such as shall have been approved and pointed out by Dr. Cole; and that they order their respective Chaplains to correspond with Dr. Cole on all matters relating to the religious instruction given by them to the Ships' Companies, and generally regarding their sacred duties.

"By command of His Royal Highness,  
"J.W. CROKER.

"To the respective Flag Officers, Captains, Commanders, Commanding Officers, and Chaplains, of His Majesty's Ships and Vessels."

Whether it be consistent with the avowed principles of Civil and Religious Liberty, upon which the members of the present ministry profess to act, to perpetuate so unrighteous an interdict, it is for themselves to judge.

13 This incident will probably provoke a smile at the ignorance of the New Zealand savages, in insisting upon "tintinnabulary clatter" as a necessary prelude to public preaching. Ought it not to

force a tear at the recollection that our two Establishments in England and Scotland, insist much more upon such like "sounding brass and tinkling cymbals," as qualifications for a public ministry, than upon the possession, by candidates for orders, of the manifold gifts of the Holy Ghost, a sure and steadfast hope, and a lively charity to all men. In England the canons of our church give us greater liberty, but the bishops of our church usurp an authority which they derive not either from our Lord or from his apostles, of demanding University credentials, preparatory to the separation of men for the ministry of the word and sacraments of God our Saviour. Have you received the Holy Ghost since you believed? is never asked; the communication of spiritual grace with the words, "Receive ye the Holy Ghost," is rarely attempted; but without proof given of a man's having waded through the filthy common sewers of Greek and Roman literature, he may go elsewhere for orders, our bishops will not confer them, and the Presbyteries of our Scot's sister will even more assuredly refuse them, Methinks the difference is but small between the customs of men in this matter, whether in Now Zealand or in Great Britain. The New Zealanders want a bell to ring, and we cry out for lack of Latin.

**14** Is the Karakia of the New Zealanders derived from the levitical law of ceremonial purifications? In every instance that came to my knowledge in New Zealand, whether of trespass, or blood-shedding, or other defilement occurring among the natives in their aboriginal condition, the Karakia was resorted to for the satisfaction of justice, or the purification of the offender. Possibly, the rite remained long after the thing signified by the rite that had been lost sight of – the shadow continuing subsequently to the disappearance of the substance, and becoming itself in the lapse of time a less and less strict Interpreter of the truth; a more and more indefinite representative of that for which it originally stood,

**15** See Appendix.

## CONCLUDING REMARKS

### CONCLUDING REMARKS.

Page 302

From the contents of the foregoing pages, I think a general argument is fairly deducible, in favour of the ancient practice of the Church of Christ revived by different denominations of His followers in modern times, viz. – that of proclaiming the gospel in all lands and to every creature, as the wisdom of God and the power of God unto the salvation of every one that believeth it. Whether the civilizing effect of the simple truth as it is in Jesus upon those who believe it with the heart, however low, ignorant, and savage their previous characters, be not an evidence likewise of the Divine origin of that truth, is a question for which the Christian philosopher has a ready answer in his own faith and practice; but it is one which the sceptic to whom the preaching of the cross is foolishness, would do well, in the secrecy of his own chamber, to examine in all its bearings; with all candour, humility, and fairness, to discuss fully; and with all resolution and honesty, as becometh one who seeks the truth in the pure love of it, to decide manfully, and finally. To my own mind, the argument for the Christian Religion supplied me in the wilds, and by the sight and hearing of the converted cannibals of New Zealand is irresistible. What the natives of that country were, what mul-

Page 303

titudes of those now living, still are, admits not of a doubt. The two leading features of their national character, are features which moral philosophy excludes from all part in her definition of a civilized people. By the Son of God, and the Saviour of men, they are used to pourtray the prince of darkness and the author of evil, even Satan, who was a murderer from the beginning, a liar and the father of lies. Falsehood and murder were the distinguishing features of the New Zealanders generally, I had almost said, universally, when SAMUEL MARSDEN, whom I shall be excused for styling the first Bishop of New Zealand, first planned and carried into effect, a scheme for elevating their moral by the previous exaltation of their social character. For this purpose, in 1814, he succeeded in introducing into the country some Christian mechanics as missionaries, with the double view of teaching the inhabitants the arts of peace, and the truths of Christianity. Year followed year, and no healing appeared to drop from the wings of the Sun of Righteousness, upon the sin-sick race whom it was sought to benefit. They applied themselves to, and became adepts in the useful arts, but if they heard at all, it was obvious they could only be hearing with indifference, the truth by which a moral renovation of their characters was to be brought about; a moral revolution of all their habits in thought, and speech, and action, to be achieved; while those habits and that character remained unchanged: or else, that the truth by which this national miracle was expected to be wrought, was

Page 304

inefficient to produce so great a result, and not what it purported to be, the wisdom of God. and the power of God, and therefore not of God at all, but a cunningly devised fable. The faith of the church was tried, but tried only to be strengthened by the trial; the patience of the church was taxed, but no taxation could exhaust its powers of endurance, until it had had its perfect work. In the meanwhile, navigation, and commerce, and trade, brought other influences into operation, and were trying a rival experiment upon the native mind. To the astonishment of those who were for civilization to be the forerunner of evangelization, navigation did no more for New Zealand, than it had done for all the world beside, namely, make known its situation and extent, to the civilized nations of the earth, and open the way for commerce to improve upon the discovery. Commerce was not slow to follow in the way thus opened to her, and the spacious harbours of New Zealand enabled her shipping to prosecute the pursuit of wealth with a widening prospect of success, by enabling them to make more strenuous efforts, and to continue them longer, in seas. so remote from Europe. But, beyond thinning the forests of its stately inhabitants and propagating among the natives a filthy and terrible disease, commerce, while returning enriched herself from the ports of New Zealand, left the country unimproved by her visitations, and its aboriginal tenantry, not a little injured by her importations.

If navigation only ascertained for these islands their geographical positions, the utmost that com-

Page 305

merce can be said to have done, is the discovery of their value, and the partial development of their resources, with a display of which to invite trade to add to her inventory the productions of the soil of New Zealand. Trade, never indolent when wealth was the sure reward of industry, landed with her wares among a people of savages – she brought them muskets and gunpowder, because they delighted in war – she sold them tobacco and gin; because from the use made of these articles by their visitors, they esteemed them luxuries, and partook of them till they became necessities. For the former she received in exchange the heads of murdered men! for the latter she obtained lands and forests, and flax; the last, an article of considerable value everywhere but in New Zealand. But trade was too busily employed in taking care of herself to care for the natives by whose property she flourished, and on whose vitals she fed – her footsteps in the land left indeed their stamp behind them: but for that stamp her presence might be unsuspected – a thinning of the tribes, the almost depopulated shores of New Zealand, leave room enough for the most cursory observation to detect the impressions of her feet. Misery, disease, and death, remain where she trafficked. I say not that the natives were not previously subject to these accidents of our human nature, for they are evils to which all flesh is heir, but facts, undeniable facts, bear me out in affirming that misery unheard of before; diseases unknown before; and deaths made fearfully more numerous than, and of a kind

Page 306

unthought of before, have been introduced with the introduction of trade among a people, who owe no debt of gratitude whatever to trade, however she may have increased in value and in bulk the contents of her warehouses, and the sales in her markets, by the productions of a foreign soil, sometimes forcibly, at other times fraudulently and by surreptitious means, obtained from the rightful owner, although I am free also and glad to confess, frequently procured by fair and equitable dealings. Trade, and commerce, and navigation have succeeded and combined with one another upon New Zealand ground – they have improved by the adventure, and benefited themselves and their promoters, but New Zealand they have neither directly benefited nor improved; what advantages may yet accrue to it from the indirect tendencies of all the three, it is not my affair to enquire, nor need we be curious to learn: that He who causeth all things to work together for good to them that love Him, to them that are the called according to His purpose; and identifying His own glory with their good, will overrule every thing for His own glory, the Christian believes and is sure; and beyond this no Christian requires to be informed. As poison in the prescription of a wise physician is calculated to contribute to the recovery of the patient, so the blight that has withered the speculations of political economists, as to the wisest way of raising the tribes of the heathen from their moral and social degradation, into the ranks of civilized beings, and to a place among the nations of the

Page 307

earth, may serve to exhibit in more perfect contrast, how superior is the foolishness of God to the wisdom of man – how infinitely superior the most insignificant means of his employment, to the most complex, artfully contrived, ingenious, and costly devices of any creature, although that creature, considered as a spiritual intelligence, be himself none other than one made after the image and in the likeness of God, the alone wise!

The enquiry naturally follows, what has been the result of the experiment made by missionaries entrusted with the twofold task of instructing in civilization and Christianity? As long as it was attempted to better their outward condition as a preparative to their reception of the Christian faith, the result was as decided a failure as in the cases stated before. It was not God's way, and it had not God's blessing. But as soon as the plan of the mission was altered, and fresh labourers added to those already employed, and religion put first, and civilization regarded only in its place as a sequence of it, the change commenced. That change, at first individual, is becoming general, and will go on, it may be safely predicted, – until it become a national one, and the whole land be subjugated to the easy yoke, and brought under the light burthen of the meek and lowly Jesus.

What has Christianity done for the New Zealanders? just what Christianity did for the barbarous inhabitants of ancient Britain, including in that title England, Scotland, and Wales. In the words of one, to the witchery of whose words

the inhabitants of modern Britain may be said to have rendered an almost universal tribute – "Over a wild people, inhabiting a country as savage as themselves, the Sun of Righteousness arose with healing under his wings. Good men, on whom the name of saint has been justly bestowed, to whom life and the pleasures of the world were as nothing, so they could call souls to Christianity, undertook and succeeded in, the perilous task of enlightening these savages. Religion, although it did not at first change the manners of nations waxed old in barbarism, failed not to introduce those institutions on which rest the dignity and happiness of social life. The law of marriage was established among them, and all the brutalizing evils of polygamy gave place to the consequences of a union which tends, most directly, to separate the human from the brute species. The abolition of idolatrous ceremonies took away many brutalizing practices, and the gospel, like the grain of mustard-seed, grew and flourished, in noiseless increase, insinuating into men's hearts the blessings inseparable from its influence." And of a truth, all this and much more has been effected in New Zealand by the simple enunciation of the gospel from week to week, and from day to day, by men unarmed – apparently defenceless – often in peril of being murdered; in the sight of murders frequently perpetrated; and of debaucheries constantly practised; in the hearing of filthy conversation, by which their souls were vexed every hour of their lives: by men neither distinguished for learning nor

for science, unknown or at most but little known in their own country – in the estimation of the wise, fools) in the judgment of sobriety, mad! in the opinion of sages, fanatical! but in the mind of the church, good men, full of faith and not without a measure of the Holy Ghost. Did the church err, or were the wise, the prudent, and the learned in error? The church's judgment was a just one, but the work was not of man but of God; and the church's confidence was not in man, but in her Lord and her God, a confidence never misplaced, and then surest when most trusting.

What has Christianity done for New Zealand? It has substituted there, righteousness for unrighteousness, marriage for fornication, goodness for wickedness, generosity for covetousness, for maliciousness – loving-kindness. Instead of envy, it has brought in love, and given life in lieu of murder. Angry and unprofitable debate it has turned into gracious and edifying conversation. The wiles of deceit it has caused to make way for the simplicity of truth, and scattered the seeds of mercy over the grave of malignity. Those who once whispered away the lives of others, waiting only till the backs of their neighbours were turned, to bite like serpents, and destroy whom they slandered, the gospel has converted into men of candour and uprightness. The haters of God, and of every thing good, it has transformed into his likeness, and enriched with his love. The spiteful it has made tender hearted; pride and boasting it has excluded, bringing in, in their stead, humility and diffidence.

Inventors of evil things it has turned into promoters of good. Under its frown disobedience to parents has disappeared, and beneath its smile filial piety has grown up and flourished. Those who were void of understanding it has enlightened with wisdom and true knowledge. Those who were covenant-breakers it has bound to their contracts by a moral obligation stronger than the fear of death. The selfish, under its genial influence, have been warmed into sociability; the implacable have been taught the, to them, most difficult art of forgiveness, and the unmerciful instructed how to show mercy. These are the achievements of Christianity in New Zealand! these the benefits conferred by the gospel upon the spirits of the New Zealanders! But, has the Christian religion only ameliorated their spiritual condition? It has done more. While it has brought in a better hope than any they before possessed, and paved their way in Time to the enjoyments of Eternity; it has fitted them, as intelligent beings, for conversing with their kind upon terms of equality, as men gifted with all that distinguishes man from the brute creation, and wearied from all the puerilities of savage life, whereby they were scarcely distinguishable from children long after they had attained unto man's estate. In early infancy, soon as the tongue exercises itself to speak, the New Zealand child is taken and placed in the careful "fold" of an infant school, where its lips learn to perfect praise, even the praise of Jehovah. From that time the powers of its mind, as they gradually unfold themselves, are

watched over with parental solicitude, until the character be formed, and the future employment determined; when the grown-up native is accustomed to habits of industry, and taught the arts of civilization. Christianity has not only saved the souls of the New Zealanders from sin, it has informed their minds with useful learning, and instructed their hands to handle the spade or guide the plough. The sight is now to be seen of numbers engaged in agriculture, who once knew only to point the musket or wield the slaughter-weapon. The nobler sight is common in numberless villages, of numbers submitting themselves to be instructed in the arts of reading and writing, the simplest, but at the same time most potent of all arts, and becoming, when taught themselves, the voluntary and unpaid teachers of others. But the spectacle of greatest sublimity and most affecting interest, is also to be seen, week after week, of whole multitudes met together to make known their wants and their weaknesses unto the God of the whole earth, and "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings," desiring and drinking in the unadulterated milk of the word of life, that they may thereby grow in grace daily, and in the knowledge of Him whom to know is life eternal!

Let navigation, seated on the circle of the earth, and surrounded in her turn by the circle of her sister sciences, point to the territorial divisions of both hemispheres, and boast of the perfection of her knowledge of lands and seas, and the facility with

which she can make the ends of the world to meet. Let commerce, while she unloads her navies, freighted with the produce of all countries, plume herself upon the broadness of her way, and the greatness of her wealth, and vaunt that the balance of power is with the nation to which she allies herself most closely. Let trade, as she wearies herself in the variety of her wares and the riches of her merchandize, and paves her streets with gold, and roofs her home with cedar, talk of the seas she has traversed, and the lands she has rendered tributary. Christianity alone can look man in the face, and say unto him, in the land of the savage, or the realm of the civilized, Thee, when hungry, I have fed; to thee, when athirst, have I given drink; thee, when a stranger, I have been careful to entertain; clothed thee when naked; when thou wast sick I ministered to thy necessities; when the slave of sin and the prisoner of Satan, I visited thee in mercy, and brought thee out of thy wretched captivity into the glorious liberty of the sons of God.

These effects have, it is undeniable, been produced by the introduction of Christianity among the savages of New Zealand. The effects and the cause are matters of history. Is the cause detached from supernatural agency? or, to speak the language of faith, rather than the jargon of philosophy, falsely so called, is the gospel preached to the New Zealanders sufficient to account for the change in their character, and the improvement of their condition, which has actually taken place

in every instance in which that gospel has been duly preached to and faithfully received by them? Alone, unblest by the influences of the Holy Ghost, and considered as a device of man, and not in very deed the truth of God, is it possible that words, mere words, could have wrought what that gospel has wrought? On the supposition that that gospel is after all but a cunningly devised fable, – and if it be not a revelation from the Most High, a fable it must be, – even the most inveterate sceptic will, I think, agree that it requires a greater credulity to admit that any fable, however specious, – any lie, however plausible, could work such and so thorough a reformation in the hearts and lives of a multitude of wild and desperately wicked men, as has been wrought through the gospel; than to believe that the Creator of the human race has made a revelation of his will to that race, – acknowledged that revelation to be his by signs, and wonders, and miracles, such as he only both could and would work, – confirms it still in the happy experience of every one who believes it, by causing the faith it begets to work by love, – and seals the same by the continued gift of the Holy Ghost, as the earnest of that promised future inheritance, which it declares to be incorruptible, undefiled, and that

fade not away, but is reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed in the last time! And that revelation from heaven is the gospel which we preach.

According to the Christian scheme, the pheno-

menon of a regenerated race, regenerated by simple belief of a plain testimony so far as man can see, is intelligible and easily accounted for. According to it, the gospel is the message of God to the spirits of men; according to it, the gospel is a divinely appointed mean for the recovery of fallen man from a state of sin and misery, and his restoration to holiness and happiness; according to it, whenever the gospel is preached the wisdom and power of God are both put forth on behalf of those who hear; according to it, the soul of the believer becomes the shrine of God's own Spirit, even the Spirit of wisdom, and understanding, and a right mind; and according to it, those who remain steadfast in the faith of the Son of God, who is the object of that revelation, of that gospel, work out their own salvation with fear and trembling, because it is God that worketh in them to will and to do according to his good pleasure. And in this way, the most unlearned Christian can account for and explain so striking and marvellous a phenomenon as that exhibited in the altered lives and conduct of the New Zealanders, when it can in no other way be accounted for or explained by all the philosophy of the whole world.

But if the foregoing narrative of events in New Zealand supplies the freethinker with an argument in favour of the divine origin of our holy religion – an argument, which I am fain to believe, however weakly stated by me, would in abler hands prove unassailable by all the shafts of the most ingenious sophistry, or the most wily infidelity. How strong

an argument does the consideration of the actual triumphs of divine truth in a country like New Zealand, present to all who profess and call themselves Christians, in favour of renewed and vigorous exertions to spread abroad the knowledge of that truth, which, accompanied by the almighty influence of its Divine Author, is thus demonstrated to be able to make men wise unto salvation; until the gospel of the Kingdom, which God hath ordained in the hands of a mediator, shall have been preached for a witness unto all nations: – until the gospel of the grace of God, bringing salvation, shall have been proclaimed in the hearing of every creature: – until it be no longer necessary for a man to say to his neighbour, know the Lord, because all shall know him, from the least even unto the greatest: – and until the knowledge of God covers the earth as the waters cover the great deep, and the whole earth be filled with his glory!

I have previously spoken of navigation, of commerce, and of trade, in terms which their respective votaries may deem harsh, and with a severity which to such persons may appear both unmeasured and unmerited. That which I have believed I have spoken – and that which I believe, I must continue to speak. And my speech is now addressed to my fellow-Christians, to "the holy Church Universal throughout the whole world."

Although science contributed nothing to the civilization of the islands of the Pacific Ocean, science sent out her missionaries at a very early period to those uttermost ends of the earth; not indeed to

make glad the moral wilderness and the solitary place, solitary because without hope and without God; nor to cause the spiritual deserts to rejoice and blossom like the rose; but the missionaries of science did circumnavigate the globe, and that too at a time when the cost, and labour, and peril of doing so, was much, very much greater than at present, and for what purpose? to accomplish what end? Why, the first memorable voyage of the celebrated Cook was undertaken for the purpose of observing, not the length and the breadth of human misery in order to remove it, but to observe the transit of Venus! To solve a geographical problem at one time, an astronomical one at another; to satisfy the cravings of philosophical curiosity on the one hand, the hungerings and thirstings of literary research on the other, scientific bodies have expended money, and time, and talent lavishly, liberally, and in a way which the church would do well to take example from.

To increase the wealth of nations and even to add to the riches of individuals, lofty enterprises have been undertaken, severe toils undergone, and extreme perils and dangers encountered. In all, the principles of faith and hope were severally exercised. But the faith of the men of science was founded upon the accuracy of their calculations and the legitimacy of their reasoning; and the hope of the men of business became operative only after they had long and carefully marked the trepidations of the balance between the profit and loss likely to result from the employment of their capital in new

and previously untried channels; and could pronounce with comparative certainty upon the success of their venture. During the trial of their respective experiments, they had to wait for months, and even for years, before receiving any return; however, their perseverance, I speak it to their credit, surmounted every difficulty, and their patience was more than enough to preserve their tranquillity till the end of their undertakings could be satisfactorily ascertained.

Shall a society of astronomers, or a company of merchants, whose pursuits, however exalted or however praiseworthy, cannot for a moment be compared to the work of an Evangelist, shall these be able, and the Church which is the body of Christ, unable to compass the entire surface of the habitable globe! Shall the astronomer send forth men to the antipodes, to plant a telescope on a spot the most suitable for observing the motions of the stars, and shall Christians, with the promise to those who turn many to righteousness, of shining as stars in the firmament of heaven themselves, shall Christians not send forth men to all the isles of the sea, and into every corner of the earth, to point the eye of the benighted savage to the root and offspring of David, the bright and morning star! in His transit from a throne of glory to a cross of shame, for us men, and for our salvation; to his occultation in the valley and shadow of death, who died for our offences; and to his rise and ascension from the depths of hell, and the fastnesses of the grave, – who rose again because of our justification, invested

with power, and crowned with great glory! Shall the merchant freight his fleets with riches, and man those fleets with wise and skilful mariners, to open a communication between the farthest east, and the extremest west; and shall the poles of the earth be drawn together by them for the purpose of establishing a reciprocity of trade – and can we, whose treasure is in heaven, whose Father is the possessor of heaven and earth, to whose Lord alone belongs the silver and the gold, and to whose God pertain the ability and the will to save unto the uttermost all that come unto him! Can we, children and heirs of God, and joint heirs with Christ, hold back our silver, our gold, our young men, our wise and our brave, our sons and our daughters, the servants and the handmaidens of the Lord, from exhibiting the heathen of all lands, the way of access opened for them as well as for us into the presence of God; and from bringing within the embrace of an expansive and universal and reciprocal charity, all the tribes and families of the whole earth!

God has delegated to the Church the performance of his will and the completion of his work. To ensure both, He has entrusted to her his Wisdom, and fortified her with his Power. While one nation remains to whom the Gospel of the Kingdom has not been preached for a witness, while one individual lives to whom the gospel of the grace of God has not brought salvation, either prophetically or possessively, the will of the Lord God Almighty is left undone, and the work of the Majesty of hea-

ven, requires to be finished. The success of Christian missions to the heathen, is a matter of conjecture no longer. The mission in New Zealand furnishes proof enough, even if America and Greenland had not long before established the point, as one that may no longer be mooted. The Church believes it, and the

world cannot gainsay it, the word of the Lord has never returned to him void from any part of the earth, but has every where accomplished that for which he sent it. What then hinders that word that it should not henceforth and for ever have free course and be glorified in all places whatsoever, into which the feet of man have been led? Let those answer for themselves, who have never yet bestirred them so much as to think of the miserable condition of the heathen, far less stretched forth their arms to help, or opened their hands to relieve the spiritually poor, wretched, miserable, blind, and naked, of their fellow-creatures. Those who have already assisted to forward this good work, with a single eye to the glory of God, and a sincere desire for the salvation of men, need no encouragement from my pen to perseverance in well doing, seeing that they are encouraged of God himself by the mouth of his holy apostle Paul.

"THEREFORE, MY BELOVED BRETHREN, BE YE STEDFAST, UNMOVEABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT YOUR LABOUR IS NOT IN VAIN IN THE LORD."

To those who have perused the previous narrative, and whom it may have interested in the future progress and prospects of society in New Zealand, where civilization may truly be said to be but in its infancy, and Christianity only beginning to dawn in glorious day, I would say, come over and help us, to perfect the mission in New Zealand. If the half of what the Lord has enabled his servants in that country to do for the people, has not been told you, neither has the hundredth part been laid before you of what remains to be, done, for its many tribes who cannot, if faith come by hearing, and hearing by the word of God – who cannot believe, because they have not a preacher. For the tribes over whose dwelling's the shadows of Mount Egmont are cast, for the poor tribes whose towns have been burnt to the ground, whose whole store of provisions have been mercilessly destroyed, and whose blood in which is the precious life, has been shed without pity, and without remorse, I ask of the Church of Christ, an apostle to lay a good foundation, whereupon others may build; a PROPHET to exhort the people to repent and believe the gospel, to edify such as shall be saved, and to comfort them that mourn; an EVANGELIST, to preach Christ crucified, and contend earnestly for the faith once delivered unto the saints; a PASTOR, to feed the flock of God, and a TEACHER to carry the lambs of that flock in his bosom; and lead them beside quiet waters, to lie down in pleasant pastures; until as many of those tribes and families as are ordained unto eternal life, though now "without

Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," shall be "brought nigh by the blood of Jesus," and ceasing to be "strangers and foreigners," shall become "fellow-citizens with the saints and of the household of God," and be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner, in whom all the building fitly framed together groweth unto an holy temple in the Lord."

For the southern tribes of New Zealand, and especially for the Natiawa, Natiruanui, and Taranaki tribes, I ask of the church of the living God as a body, and of all her members in particular, an Apostle, a Prophet, an Evangelist, and a Pastor and Teacher, for the perfecting to the saints, for the work of the ministry, for the edifying of the body of Christ, till God's elect who may now be hidden among those tribes be gathered together with ourselves in one, in Christ Jesus; and we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things who is the head, CHRIST, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the

effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love!" And to whom, "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the Light which no man can approach unto; whom no man hath seen, nor can see, be honour and power everlasting. Amen.

## APPENDICES

APPENDIX.

Page 323

[page 324 is blank]

Page 1 Page 325

APPENDIX I

APPENDIX I.

Referred to at page 48.

CHRISTIAN INSTITUTION AT COTTA.

"At Cotta a Christian Institution has been formed, the object of which is to communicate to a few of the native youths, of good promise both for piety and capacity, such an education as, by the blessing of God, may render them useful schoolmasters, Catechists, and assistant missionaries. These youths are, for the most part, selected from the central schools of the four stations; but the Institution is open to others who possess the requisite qualifications, and are willing to comply with the regulations of the establishment."<sup>16</sup> p.2.

"There are at this station also a Boys' Sunday-school, containing about 140 scholars, and a Girls' Sunday-school, containing about 80; \*\*\*\* The youths of the Christian Institution are employed as teachers in both these Sunday-schools." p.13.

Twenty one youths have been admitted into this Institution since its commencement in 1828, of these >sixteen now remain (A.D. 1833); and of the five others, three are

employed under the mission, one as a schoolmaster, and two as probationary Catechists. \* \* \* \* \*

Page 326

The following statement will shew the course of study pursued, and the progress already made by the students.

Hebrew. – Three boys have read twelve chapters in Genesis, and learned a little of the grammar.

Greek. – Eleven boys have read through the Delectus, part of St. John's Gospel, and half of the Acts of the Apostles.

Latin. – First Class. – Seven boys have finished the Delectus, and the first two books of Caesar.

Second Class. – Six boys have gone nearly through the Delectus. Both Classes repeat some of the grammar every Saturday, and have lately begun to write Ellis's exercises twice a week.

Pali – Some of the boys have made a little progress in the Pali, Negundo.

English. – All the students learn English Grammar, write from dictation, and read English and Church History, and books on General Knowledge.

Geography and Chronology are learned by all.

Geometry, Algebra, Trigonometry. – Seven of the students have gone a second time through a compendium of the Elements of Geometry. They have also gone a second time through a small Treatise on Algebra, and have solved many equations from other books. They are now, (1833) studying Trigonometry, Three have begun the same Compendium of Geometry, and five have begun Algebra.

Arithmetic. – The first seven boys have gone through a Treatise of Arithmetic, and are only examined in it occasionally. The rest are going through it. The general conduct and moral character of all the boys in the Institution are very satisfactory, and afford ground to hope that they will all become useful members of society, showing the excellency of Christian principles in the

honesty of their lives, and by their endeavours to promote the moral and religious improvement of their countrymen, – p. 13,14.

Page 327

"RULES AND REGULATIONS OF THE CHRISTIAN INSTITUTION, adopted at the Meeting of the Church Missionaries at Cotta, September, 1827.

I. The general rule for the admission of boys into the Christian Institution is, that they be chosen from among the Singhalese and Tamulians.

II. That the preference be given to boys in the Central Schools of the Church Missionary Society at Cotta, Baddagama, Kandy, and Nellore.<sup>17</sup>

III. That the age at which the boys be admitted into the Christian Institution be between 12 and 20.

IV. That the qualifications for admission be, that the boys be able to read and write their own language, and write and construe the English into their own tongue, and understand the first four rules of Arithmetic; and also that they be of good natural parts, and indicate a Favourable disposition to the reception of Christianity.

V. That the time of their continuance in the Institution be understood to be six years, subject to modification, according to the views of the missionaries who have the superintendence of the Institution." – p. 22,23.

THE FIRST PUBLIC EXAMINATION of the youths in the Institution took place on Saturday, December 17th, 1831, in presence of the Rt. Hon. the Governor, Lady Wilmot Horton, and a number of the Civil and Military Gentlemen of Colombo.

Extract from the "CEYLON GAZETTE," December 21st, 1831.

Page 328

"The examination commenced with reading the English Bible. Archdeacon Glenie selected for this part of the examination the seventh chapter of the Acts of the Apostles, part of which they read; and he afterwards asked several questions on the Old Testament History, Geography, and Chronology, to which that chapter has

reference. The answers given were quite satisfactory. In mathematical and physical Geography all the questions proposed were correctly answered. In Geometry, five or six theorems, some requiring direct and others indirect proofs, were clearly and fully demonstrated. In Algebra, various equations, both simple and quadratic, were solved with correctness; some boys choosing one method of solution, and some another, but each obtaining the same answer. In the Latin Delectus the Governor and others chose several passages, which the youths read and construed with tolerable accuracy. In the Greek Testament they read and construed the former part of the third chapter of St. John's Gospel, parsing several of the words, and answering a few syntactical questions that were proposed by some of the gentlemen present.

"His Excellency, at the conclusion, expressed the pleasure and gratification that had been afforded him by an exhibition of so much talent and industry, which did equal honour to those that taught and to those who had received tuition. He expressed his anxiety to promote the objects of the Institution by every encouragement within the Colony. He should also feel it his duty to report to the Secretary of State the proficiency he had just witnessed. His Excellency expressed his intention of being present at the future annual examinations of the youths of the Institution, and the pleasure he felt at finding the missionaries of different societies in the Island concurring together in such unqualified union in the promotion of the great and impor-

tant objects of education, He could not express his own opinion more clearly, thin by referring to a passage which had just been construed in the Latin class, 'Nullum munus reipublicae affere majus meliusve possumus, quant si doceamus atque erudiamus juventutem.'"

The Writer visited the above Institution on the 13th of March, 1835, and examined the youths, then 22 in number. The result was highly creditable to the students and their instructors, and, gratifying beyond description to himself. During his brief sojourn under the hospitable roof of his very kind friend, the Rev. Joseph Bailey, opportunities were afforded him of not only hearing and asking those youths questions, but also of witnessing them at their meals, and at their devotions; and of acquainting himself with many particulars respecting them, both in their private and their public conduct. The impression remaining on his mind up to the present hour, as produced by the above visit, is one of unmixed pleasure, and he has no hesitation in avowing that, judging from what fell under his own observation then, the Christian Institution at Cotta might be proposed as a model for any public school in Great Britain.

null

## APPENDIX II

### APPENDIX.

#### II.

See pages 56,57,58.

### LETTER OF THE RIGHT HONOURABLE LORD VISCOUNT GODERICH, AND ADDRESS OF JAMES BUSBY, ESQ., BRITISH RESIDENT, TO THE CHIEFS OF NEW ZEALAND.

#### LETTER.

|                                                                                                                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                    |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Lord Viscount GODERICH, one of the Principal Secretaries of State to HIS MAJESTY THE KING OF GREAT BRITAIN --                                                                                                                                                                                                                                                                                                 | Na te Rangatira nui, na Waikautā KORERIHA, ko ia nei te tahi o nga tino kai tuhituhi a te KINGI O INGARANI --                                                                                                                                                                                                                                      |
| To the Chiefs of New Zealand.                                                                                                                                                                                                                                                                                                                                                                                 | Ki nga Rangatira o Nu Tirani.                                                                                                                                                                                                                                                                                                                      |
| FRIENDS,                                                                                                                                                                                                                                                                                                                                                                                                      | E HOA MA,                                                                                                                                                                                                                                                                                                                                          |
| I AM commanded by THE KING to acknowledge the receipt of the letter which you addressed to HIS MAJESTY, and which you intrusted to Mr. WILLIAM YATE, to forward to England.                                                                                                                                                                                                                                   | KUA mea mai TE KINGI ki hau, kia korero atu ki a koutou, kua tae mai nei ki TE KINGI to koutou pukapuka, i ho atu e koutou ki a TE IETI kia kawea ki Ingarani.                                                                                                                                                                                     |
| THE KING is much gratified to find that the cause for alarm, which appears to have existed at the time when your letter was written, has entirely passed away; and he trusts that no circumstances may occur in future, to interrupt the internal tranquillity of New Zealand, which is so necessary to the maintenance of a close commercial intercourse between its inhabitants and those of Great Britain, | E hari ana te Kingi no to mea kua pahure ke atu te mea i matakū ai koutou, i te tuhituhinga o to koutou pukapuka, (ara ko te tangohanga o to koutou kainga e te iwi o Mareau), a e hiahia ana ia kia kaua e poka ke a mua atu te tahi mea, hei wakarururu i to koutou kainga, hei wakamutua hoki te hokohoko o ana tangata o Ingarani ki a koutou. |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                              |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| THE KING is sorry for the injuries which you inform him that the people of New Zealand have suffered from some of his subjects. But, He will do all in His power to prevent the recurrence of such outrages, and to punish the perpetrators of them according to the laws of their country, whenever they can be apprehended and brought to trial; <u>1</u> and THE KING hopes, that mutual good will and confidence will exist between the people of both countries. | E kino ana TE KINGI ki nga mahi kino o ana tangata ki te hunga o Nu Tirani, kua tuhituhia mai nei e koutou. Penei ka tohe nga tangata ki aua kino a mua, ma te Kingi e riri, mana ano e utu aua tangata kino, ki te tikanga o nga ture o to ratou kainga, ua hopukina, ua wakawakia ratou. A e mea ana TE KINGI kia pai marie nga wakaro o koutou katoa ko ana tangata, a te tahi o te tahi. |
| In order to afford better protection to all classes, both Natives of the Islands of New Zealand, and British subjects who may proceed, or be already established there for purposes of trade, THE KING has sent the bearer of this letter, JAMES BUSBY, Esquire, to reside amongst you as HIS MAJESTY'S RESIDENT, whose duties will be to investigate all complaints which may be made to him.                                                                        | A kua tonoa e TE KINGI te tangata i tenei pukapuka a TE PUHIPI, kia noho ki to koutou kainga; he tangata hoki no TE KINGI, hei kai wakarite i nga mea o te tangata maori o Nu Tirani, o nga tangata hoki o KINGI WIREMU e noho ana i a koutou, hei kai hoko. Mana ano e wakawa nga mea kino, katoa, e wakapuaki ai koutou ki a ia.                                                           |
| It will also be his endeavour to prevent the arrival                                                                                                                                                                                                                                                                                                                                                                                                                  | Mana hoki e mea, kia kaua e haere atu ki to koutou                                                                                                                                                                                                                                                                                                                                           |

1 Was his Lordship ignorant, at the time of using THE KING's name for such an assurance, that there is no law in the whole British code, for punishing even a murderer, though a British, subject, whose crime may have been perpetrated in any country without the limits of the Empire? It has been so decided by English Judges, both at the Cape of Good Hope and in New South Wales.

#### APPENDIX.

|                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                   |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| among you of men who have been guilty of crimes in their own country, and who may effect their escape from the place to which they may have been banished, as likewise to apprehend such persons of this description as may be found at present at large.                                                                                                                                                                        | kainga nga tangata i mahi kino i to ratou kainga, a kua oma i te kainga i herehere ai ratou; mana hoki e hopu aua tangata e haere noa nei i to koutou a kainga.                                                                                                                                                   |
| In return for the anxious desire which will be manifested by the British Resident, to afford his protection to the inhabitants of New Zealand, against any acts of outrage which may be attempted against them by British subjects, it is confidently expected by HIS MAJESTY, that on your parts you will render to the RESIDENT that assistance and support, which is calculated to promote the object of his appointment, and | Na! ka wakaro te tangata o TE KINGI ki te tiaki i nga tangata o Nu Tirani i nga mahi kino o nga tangata o Ingarani, waihoki e mea ana TE KINGI, kia utua tenei wakaro e koutou, ara kia meinga koutou hei hoa, hei kai tiaki i tona tangata, kia puta ai te mea e noho ai ia ki a koutou, a kia wiwi ai koutou ki |

|                                                                                                                                                                                          |                                                                                                                                                        |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|
| to extend to your country all the benefits which it is capable of receiving from its friendship and alliance with Great Britain, <a href="#">2</a><br>I am,<br>Your friend,<br>GODERICH. | nga pai katoa e riro ki a koutou, no te mea ka meinga koutou hei hoa mo te KINGI O INGARANI.<br>Na to koutou hoa,<br>Na te KORERIHA.<br>Hune 14, 1832. |
| Colonial Office, Downing Street, 14th June, 1832.                                                                                                                                        |                                                                                                                                                        |

[2](#) The recent decision of the chiefs, on occasion of the attack made upon Mr. Busby's house, (see p.293 of the Narrative,) proves their willingness to render that "assistance and support" which His Majesty "confidently expected" at their hands. But what beyond an "anxious desire" "to afford his protection to the inhabitants of New Zealand, against any acts of outrage which may be attempted against them by British subjects," has the BRITISH RESIDENT authority or power to render to the chiefs of New Zealand? "Desires," however benevolent, or however "anxious," if they be not carried into effect, are like the mirage of the desert, but a cruel mockery after all.

APPENDIX.

Page 333

ADDRESS.

|                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                                                                          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| JAMES BUSBY, Esquire, the British Resident –                                                                                                                                                                                                                                                                                                                                                                 | Na te PUHIPI, te Tangata o TE KINGI o INGARANI –                                                                                                                                                                                                                                                                                                                         |
| To the Chiefs and People of New Zealand.                                                                                                                                                                                                                                                                                                                                                                     | Ki nga Rangatira me nga Tangata o Nu Tirani.                                                                                                                                                                                                                                                                                                                             |
| MY FRIENDS,<br>You will perceive by the letter which I have been honoured with the commands of THE KING OF GREAT BRITAIN to deliver to you, that it is HIS MAJESTY'S anxious wish that the most friendly feeling should subsist between his own subjects and yourselves: and how much He regrets that you should have had reason to complain of the conduct of any of HIS subjects.                          | E HOA MA,<br>Kua rongo nei koutou ki te pukapuka o TE KINGI o INGARANI, i kawea mai nei e hau. E hiahia ana ia kia wakahoatia koutou ki a ia. Ko tana mea kino te mahi kino o te pakeha ki a koutou.                                                                                                                                                                     |
| To foster and maintain this friendly feeling – to prevent as much as possible the recurrence of those misunderstandings and quarrels which have unfortunately taken place – and to give a greater assurance of safety and just dealings both to His own subjects, and the people of New Zealand, in their commercial intercourse, with each other – these are the purposes for which HIS MAJESTY has sent me | Ko a hau tenei kua tonoa mai e ia kia meinga ai koutou hei hoa pumau ki a ia. A kia kore ai e tutu nga tangata o TE KINGI o INGARANI ki a koutou. A kia tika ai te hokohoko a te pakeha ki te tangata maori, a te tangata maori ra nei ki te pakeha. Hei a muri nei ki te tutu e tahi tangata kia koutou, hei reira koutou kite ai, ko a hau te hoa mo te tangata maori. |

Page 334

APPENDIX.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| to reside amongst you. And, I hope and trust, when any opportunities of doing a service to the people of this country shall arise, I shall be able to prove to you how much it is my own desire to be the friend of those among whom I am come to reside.                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| It is the custom of HIS MAJESTY, THE KING OF GREAT BRITAIN, to send one or more of His servants to reside as His Representatives in all those countries of Europe and America, with which he is on terms of friendship; and in sending one of His servants to reside among the Chiefs of New Zealand, they ought to be sensible not only of the advantages which will result to the people of New Zealand, by extending their commercial intercourse with the people of England, but of the honor THE KING of a great and powerful nation like Great Britain, has done their country in adopting it into the number of those countries with which He is in friendship and alliance. | No tua iho ano tenei ritenga o TE KINGI O INGARANI kia tonoa e tahi o ona tangata ki nga kainga tawiti o Uropi, o Amerika, o hea, o hea, nga kainga hoki e wakahoatia ana ki a ia. A ka tonoa mai nei a hau e TE KINGI kia noho ki to koutou kainga. Kia mahara koutou, e nga Rangatira o te tangata maori, hei pai tenei mo koutou; ma konei hoki ka hono ai to koutou hokohoko ki a matou, ki nga tangata o Ingarani: kia mahara ano hoki koutou, he wakarangatiratanga tenei na TE KINGI o te iwi nui o Ingarani, ta te mea hoki ka wakahoatia koutou ki a ia. |
| I am, however, commanded to inform you that in every country to which HIS MAJESTY sends his servants to reside as His Representatives, their persons and families, and all that belongs to them are consi-                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Tenei ake ano tenei korero; ka tonoa nga tangata o TE KINGI kia noho kihea kihea, nona pu hoki ia tangata. E kore rawa e ahatia aua tangata, o ratou tamariki ra nei, o ratou taonga ra nei e te kainga e noho ai                                                                                                                                                                                                                                                                                                                                                 |

Page 335

APPENDIX.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                                                                     |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| dered sacred. Their duty, is the cultivation of peace, and friendship, and goodwill; and not only THE KING OF GREAT BRITAIN, but the whole civilized world would resent any violence which his Representatives might suffer in any of those countries to which they are sent to reside in His name. I have heard that the Chiefs and people of New Zealand have proved the faithful friends of those who have come among them to do them good, and I therefore trust myself to their protection and friendship with confidence. | ratou. E noho ana hoki ratou hei hunga mo te pai, mo te atawai, mo te maunga rongo. Ki te mea e ahatia nga tangata o te KINGI, ka riri ia me nga pakeha katoa. Oti ra kua rongo a hau, he hunga pai nga rangatira me nga tangata o Nu Tirani, ki nga pakeha e noho ana ki a ratou mo te pai, koia hoki a hau te matakau ai kia noho, ko taku ko tahi anake ano ki to koutou kainga. |
| All good Englishmen are desirous that the New Zealanders should be a rich and happy people; and it is my wish, when I shall have erected my house, that all the Chiefs shall come and visit me, and be my friends. We shall then consult together by what means they can make their country a flourishing country, and their people a rich and a wise people, like the people of Great Britain.                                                                                                                                 | E mea ana nga tangata wakarou katoa o Ingarani, kia noho pai te tangata maori, kia wiwi ano ki nga taonga o te pakeha. A e mea ana a hau, ka oti te tahi ware moku te hanga, kia haere mai nga rangatira maori katoa kia kite i hau, kia wakahoatia ano ki hau. A kia wakarou ano hoki koutou he pai mo to koutou kainga, kia wakarite ai koutou ki nga tangata e Ingarani.         |
| At one time Great Britain differed very little from what New Zealand is now. The people had no large houses, nor good clothing, nor good food. They painted their bodies, and clothed themselves with the                                                                                                                                                                                                                                                                                                                       | Inamata riro ko te ritenga o Ingarani kei te ritenga o Nu Tirani. Kahore o ratou ware pai, kahore he kahu pai, kahore he kai pai. He mea pani o ratou hiako ki te ta, ko o ratou kakahu he huruhuru kararehe. A e                                                                                                                                                                   |

Page 336

APPENDIX.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| skins of wild beasts. Every Chief went to war with his neighbour, and the people perished in the wars of their Chiefs, even as the people of New Zealand do now. But after God had sent HIS SON into the world to teach mankind that all the tribes of the earth are brethren, and that they ought not to hate and destroy, but to love and do good to one another; and when the people of England learned HIS words of wisdom, they ceased to go to war with each other, and all the tribes became one people. | wawai ana tenei kainga ki tera atu: a ngaro iho nga tangata i te parekura ma koutou ka ngaro nei. Oti ra ka tonoa e te ATUA tana TAMAITI ki te ao, hei ako i te tangata, he teina, he tuakana nga tauwi katoa i te ao: a he mea he te wawai, te hae; ko te pai ia kei te aroha, kei te atawai. Na! Wakarongo ana nga tangata o Ingarani ki ana kupu pai, mutu wakarere te wawai o ratou ki a ratou ano, ka wakakotahitia ka huihua taua iwi katoa. |
| The peaceful inhabitants of the country began to build large houses, because there was no enemy to pull them down. They cultivated their land and had abundance of bread, because no hostile tribe entered into their fields to destroy the fruits of their labours. They increased the numbers of their cattle because no one came to drive them away. They also became industrious and rich, and had all good things they desired.                                                                            | Ko te hunga mo te pai kei te hanga i e tahi ware nunui mo ratou, kahore hoki he tangata hei wawahi; ka ngakia te wenua, ka hua te kai, kahore hoki he hoa riri hei takahi: ka tini haere nga kararehe, kahore hoki he tangata e wiua ketia ai, e tangohia ai. A ka mahi ano ka wiwi ki te taonga.                                                                                                                                                  |
| Do you, then, o Chiefs and Tribes of New Zealand, desire to become like the people of England?                                                                                                                                                                                                                                                                                                                                                                                                                  | E mara ma, E nga Rangatira, e nga Tangata o Nu Tirani, peratia koutou me te hunga                                                                                                                                                                                                                                                                                                                                                                  |

## APPENDIX.

Page 337

MISSIONARIES, to come here to teach you. Learn that it is the will of God that you should all love each other as brethren, and when wars shall cease among you, then shall your country flourish. Instead of the roots of the fern, you shall eat bread, because the land shall be tilled without fear, and its fruits shall be eaten in peace. When there is abundance of bread, men shall labour to preserve flax, and timber, and provisions for the ships that come to trade; and the ships which come to trade, shall bring clothing, and all other things which you desire. Thus shall you become rich. For there are no riches without labour, and men will not labour unless there is peace, that they may enjoy the fruits of their labour.

JAMES BUSBY.

Kia rongo koutou ko te hiahia o te ATUA kia aroha koutou katoa ki akoutou ano, kia wakateina, kia wakatuakana koutou katoa. A ka wakamutua te wawai, ko reira kake haere ai to koutou kainga, ka pai ano. Ka mutu te kai i te aruhe, kei te taro anake; ka ngakia katoatia te wenua, ka kainga marietia nga kai. Ka nui hoki te kai, ko reira hoki mahia ai he Muka, he Rakau, he Kai ra nei, hei hokohoko mo te kaupuke. A ka riro mai mo koutou he kakahu me nga mea katoa e pai ai koutou. Makonei ka wai taonga ai koutou. Ki te kahore hoki he mahi, kahore he taonga, tena ko te mahi, ma te rangimarie anake, ma te ata noho ka puta ai, kia kite ai te tangata i tana mea i mahi ai ia.

Na te PUHIPI.

Bay of Islands,  
17th May 1833.  
Paihia,  
Mai 17, 1833.

## APPENDIX III

## APPENDIX.

Page 338

## III.

## NEW ZEALAND HYMN.

See page 77.

1.

Wakapona mai e Ihu,  
Au korero ki te ngakau  
Kia kaha ai matou  
Te waka pai ki te Atua;  
Kia hei ai hoki te matau  
Ki tona wakaro.

2.

Ma tou Wairua Tapu matou  
E wakaako ki au ture;  
Mana ano hoki  
E tino wakaatu mai ra  
Tou rangatiratanga pai  
Ki to hunga tika.

3.

Ehiahia ana ki a koe  
Nga tamariki kua wanau  
I te kupu tapu  
E tatari ana ratou  
Ki tou haerengatanga mai  
Hei kai wakahari.

4.

E Ihu, aua e wakaroa  
Te puta mai ki te ao nei,  
Kei hemo te ngakau  
Hohoro, e te Araki,  
Hohoro ki a matou ra,  
Au hunga i hokoa

## APPENDIX.

Page 339

Literal Translation, by the Rev. W. Yate.

1. O Jesus, cause thy words to be secured in our hearts, that we may be strengthened to praise God, and may be able also to know or understand his thoughts to us.
2. Let thine Holy Spirit teach us thy law; let him also make known thy kingdom of righteousness to the people that are righteous.
3. All the children who are born of thy sacred word are longing after thee, they are waiting for thy coming to gladden, or as the gladdener of their hearts.
4. O Jesus, do not be long in making thy appearance in this world, lest we faint in our spirit. Hasten, O Lord, hasten unto us, the people whom thou hast bought.

## ANOTHER.

See Page 78.

1.

Homai ra pea, e Ihu,  
He tikanga ki hau,  
Me wakarongo hoki  
Ki taku korero.  
Ka pikau hau e Ihu,  
I aku hara nei  
Ka pehia hau ki raro  
E ana taimaha.

2.

E mau ra pea, e Ihu,  
Ki aku kinonga  
Ki runga ki tou rakau,  
Ki reira titi ai.  
Ka pouri toku ngakau  
Kua ngaro i te he;  
Mau e wakamarama,  
Kia tino tika ai.

#### APPENDIX.

Page 340

3.

Metono tou karere  
Hei arahi i hau,  
Ki runga ki te rangi,  
Kia noho marie ai,  
Ano ka tae ki reira,  
Ki tou uma ano,  
Ka awi pu ki a koe,  
Ka okioki ai.

4.

A ake tonu atu  
E tino Wakapai,  
Mo tou kororia hoki,  
Mo tou aroha mai.  
Ho mai ra pea e Ihu  
I ou mea pai ki hau  
Wakarongo mai ra koe  
Ki tinei waiata.

Literal Translation, by the Rev. W. Yate.

1. Give unto me, O Jesus, a righteousness, and listen to my calling. I carry upon my back my sins, O Lord, and am pressed down into the depths by their weight.
2. But, O Lord, I carry all my sins to thy cross, and there I nail them. My heart is often darkened, being buried in errors, do thou enlighten it that all may be perfectly right.
3. Send down to me an angel of thine as my leader to heaven, where I shall sit in perfect peace; and when I arrive there, even into thy bosom, then will I cling closely to thee and for ever be at rest.
4. Without ceasing will I praise thee for thy glory and for thy great love towards me. Give unto me, if it be thy will, o Jesus, of thy good things, and do thou listen to this singing.

null

Page 4

#### APPENDIX IV

#### APPENDIX.

Page 341

IV.

See page 109.

A List of the Ships which have visited the Bay of Islands, New Zealand, during the year 1833.

#### SUMMARY.

One British ship of war..... 1

One ditto Government store-ship.. 1

Two Colonial Government brigs... 2

British whaling ships..... 23

- British merchant ships..... 6

New South Wales whaling ships... 16

Van Dieman's Land whaling ships . 4

New South Wales trading vessels.. 19

Total British and British Colonial vessels 72

American whaling ships.....11

American trading ships.....4

Tahitian trading vessels..... 2

17

Total number of ships, 89.

N.B. The same vessels visiting the Bay of Islands more than once within the year, are numbered as distinct vessels on each visit.

JAMES BUSBY,

British Resident at New Zealand.

Bay of Islands,

Feb.26, 1834.

Having omitted to insert the above in the body of my narrative, I may remark here, that as many or more ships and vessels are said to visit the harbours to the southward; and whether, considering the increasing commerce of New Zealand, the influx of foreign vices with foreign seamen

APPENDIX.

Page 342

into their country, and the fact that at one of the visits paid by H.M.S. Alligator to the Bay of Islands, there were, inclusive of her crew, not less than a thousand sailors dispersed among the shipping then at anchor, I would enquire whether it might not be practicable for the missionaries to direct a little attention to the spiritual welfare of the seamen afloat, as well as to that of the natives on shore; or, if not, whether it would be advisable to institute a mission to sailors expressly. One missionary at Kororarika, one at Cloudy Bay, one in the River Thames, and one as a reserve for either of those places, or for any other where shipping might be attracted, would meet all the exigencies of the case, and prove valuable auxiliaries to those who have more exclusively given themselves to the heathen, five hundred pounds per annum would defray the entire expense of such a mission, from the hour of the four missionaries first landing in the country.

null

APPENDIX V

V.

See page 149.

COPY OF A LETTER FROM THE GOVERNOR OF NEW SOUTH WALES TO THE CAPTAIN OF HIS MAJESTY'S SHIP ALLIGATOR, REQUESTING THE LATTER TO PROCEED IN THAT SHIP "TO OBTAIN THE RESTORATION OF THE BRITISH SUBJECTS THEN IN THE HANDS OF THE NEW ZEALANDERS."

(Copy.)

SIR, Government House, 23d August, 1834.

I have the honour to submit for your consideration the narrative of Mr. Guard, who was master of the barque "Harriet," when that vessel was wrecked on the northern island of New Zealand, near Cape Egmont, in the month of April last. In the history of occurrences, in that island

APPENDIX.

Page 343

subsequent to his shipwreck, you will peruse with indignation and regret, the account which Mr. Guard gives of the atrocious conduct of the natives towards the crew, and will perceive that, having lost twelve of his men by the weapons of the savages, Mr. Guard has been obliged to leave nine sailors, one woman, and two children in their hands.

Having brought these transactions under the notice of the Executive Council of this Colony, they have advised, and I fully concur with them in opinion, that an application should be made to you, Sir, to proceed with His Majesty's Ship Alligator, to obtain the restoration of the British subjects now in the hands of the New Zealanders.

Considering the existing relations of Great Britain and this Colony with New Zealand, and the number of British residents on the northern part of the north island, the Council are of opinion that it will be advisable to abstain from any act of immediate retaliation against the guilty tribe at Cape Egmont, LEST IT SHOULD EXCITE a spirit of revenge or hostility in those tribes situated to the northward, amongst whom the British residents being placed, their lives and property are in a great degree at the mercy of the natives. It will therefore be proper to endeavour to obtain the restoration of the captives by amicable means, and to represent to the tribe concerned in these outrages, that a recurrence of such conduct will lead to the destruction of all their vessels, houses, and settlements near the coast.

If the restoration of the prisoners should not be accomplished by amicable means, the Council recommend that force should be employed to effect it, and if it shall appear to you desirable, I will direct a military party to embark on board the Alligator, to assist you in this proceeding.

Having thus stated the course which the Governor and Council consider most proper to be pursued under the circumstances detailed in Mr. Guard's narrative, I have to request of you to adopt the measure they recommend, by

proceeding on the proposed service at your earliest convenience.

I have the honour to be, Sir,

Your most obedient humble servant,

(Signed,) RICHARD BOURKE.

To G.R. Lambert, Esq., R.N.,

Captain of H.M.S. Alligator.

NARRATIVE OF MR. GUARD, REFERRED TO IN MAJOR GENERAL BOURKE'S LETTER TO CAPTAIN G.R. LAMBERT, R.N.

(Copy.)

NEW SOUTH WALES.

Examination of Mr. John Guard, Master of the Barque "Harriet," before the Executive Council, 22nd August, 1834.

In proceeding from Port Jackson to Cloudy Bay, New Zealand, the "Harriet" was wrecked on the 29th of April last, near Cape Egmont on the Northern Island. The crew, consisting of twenty-eight men, all escaped on shore, as also one woman and two children. About thirty or forty natives came the third day after we were wrecked. We had made tents on shore of our sails. The crew were at that time armed with ten muskets saved from the wreck. The natives began plundering the wreck, and also what we brought on shore. They shewed no violence at this time, the principal number not having yet appeared. We endeavoured to prevent their taking our things by shoving them from the tents, but offered no violence to them. They must have seen our muskets.

On the 7th of May about two hundred more natives came down, and they told us directly they came, that they had come purposely to kill us. They did nothing that

APPENDIX.

Page 345

day, but on the following day they came all naked, and at least one hundred and fifty with muskets, and the rest with tomahawks and spears. There were not above three or four females with them. They had come purposely for mischief. One of the crew, who had been trading with the New Zealanders for nearly six years, and had lived on shore about thirty or forty miles from whence these natives came, understood their language perfectly; I also understood it partly myself, and they told us plainly that they came to kill us. They did not attack us until the 10th. At night they remained on the opposite side of a river in tents, and we continued under arms expecting an attack. About eight o'clock on the morning of the 10th they again made their appearance in a body under arms, and they struck one of the crew on the head with a tomahawk, and then cut him right in two. Another, named Thomas White, they cut down, and then cut his legs off by the joints of the knees and hips. We immediately then opened fire, seeing that it was their intention to kill us, which they returned. We engaged them nearly an hour, and we lost altogether twelve men. We understood there were twenty or thirty of the New Zealanders shot, but some say there were less. The New Zealanders latterly dug holes in the ground and fired from behind them, leaving only their heads exposed. They closed upon us, and we were obliged to retreat. They got possession of my wife and two children. They cut her down twice with a tomahawk, and she only was saved by her comb. We were making our retreat to a place named Mataroa, about forty miles to the northward, firing as we went. We met another tribe consisting of about one hundred coming up to the wreck. They stopped us, and stripped us of our clothing. We gave ourselves up, having expended all our ammunition. They kept us on the spot for three or four hours, and then permitted us to proceed to Mataroa, sending a guide with us. They put us into a fenced place

APPENDIX.

Page 346

which they call a "Par," a sort of stockade. There they kept us three days naked as we were. They gave us some potatoes. The party on the third and fourth days returned from the wreck, and in the morning they took us out from the "Par," each man who had taken off our clothes claiming the man he had stripped as his slave. We went to our several masters, and some of them gave back a shirt, and some a pair of trousers, wearing the rest of the clothes themselves. They several times offered us some of our own people's flesh to eat, which they had brought from the wreck in baskets. About a fortnight after, they told us that one boat remained at the place where the "Harriet" was wrecked, the others had been burnt with the dead. I proposed to them to allow us to go in the boat, promising to return with a cask of powder in payment for it. They went for the boat to the wreck, and brought it to Mataroa. They consented to allow me and five more men to go away in the boat, but detained my brother and eight men as hostages. We repaired the boat as well as we could, and departed on the 20th of June, accompanied by three native chiefs, and another of the crew who escaped to us. We were two days and two nights at sea, and fetched into Blind Bay, in Cook's Straits. We could not proceed further at that time in consequence of the wind, we remained there one night. We were visited by another party of natives there, and robbed of our potatoes, and the only pocket knife we had; they also took two of our oars: only for knowing these natives they would have taken the boat altogether. They belonged to Entry Island, called by the natives "Cabitty." We were eight days making Cloudy Bay, having reached it on the 28th June. We found Captain Sinclair, of the Barque "Mary Anne" there, who lent me a boat. I procured some things from Captain Sinclair with the view of returning to Mataroa to ransom my family and the other prisoners. In Port Nicholson we met in with the Schooner, "Joseph Weller,"

APPENDIX.

Page 347

and the Master (Morris) took us on board, agreeing to call at Mataroa on his way to Port Jackson, to land at the former place the three chiefs and the ransom, and to take away the prisoners. The wind would not allow us to make Mataroa, and we were obliged to bear up for Sydney, whither we brought the three chiefs, having arrived here on Tuesday last.

It is my opinion that the object of attack of the natives was to obtain plunder, and to devour those whom they might kill. They alleged no cause, either on the part of the crew or any other white men, for inducing them to act hostilely. There are not at present any Europeans settled in that part of the Island, except a man named Oliver, who lives at Mataroa. The chiefs did not object to being brought to Port Jackson, but they would, I think have preferred being landed at Mataroa. I think that the nine men would easily be obtained from Mataroa, but that the women and children could only be obtained by paying a ransom, which could be done through the Mataroa tribe. The name of the other tribe is "Hatteranui." — I believe if a ship of war were to go there, and a few soldiers landed, they could be got without ransom. The woman is about forty miles to the south of Mataroa. With a northerly wind, a ship might go nearer than that.

A blanket, a canister of powder, some fish-hooks, and other trifling articles would be sufficient ransom for each man; but more would be required for the woman

and children.

I think that by keeping the three chiefs on board until the whole of the Prisoners were returned would be the means of getting them back, but not without a ransom. I will not rest here if a force is not sent down to intimidate them. – Some years ago a boat belonging to Mr. Jones was taken and the crew murdered, and I recollect having often heard the natives boast that nothing had been done in con-

APPENDIX,

Page 348

sequence. They have got a notion that their outrages will not be avenged.

There are only about one hundred natives in all at Materoa. The tribes could not raise above three hundred men in the whole, and about two hundred muskets. If a ship of war were to go down and threaten to destroy their huts, I think that they might be induced to give up the prisoners. Their "Pars" could be easily destroyed by fire. I have been trading with the New Zealanders since 1823, and have lived a great deal amongst them, and it is my opinion that if once they received a check they never would attack a white person again.

Examination on 23rd August.

I am the only person of those who were wrecked, who came to Sydney; the rest remained at Cloudy Bay.

Before we were attacked by the natives, two of the crew deserted to them, taking with them some slop clothing and five canisters of gunpowder. I am positive they supplied the natives with the powder with which they attacked us – but I do not think that they instigated them to the attack. These two men accompanied the tribe on their return to Materoa from the wreck and were allotted out as slaves in the same way as ourselves. They remained there when we left, and formed part of the nine that I mentioned as detained there.

(A true copy,)

C. DEAS. THOMSON,  
Clerk Colonies.

null

APPENDIX VI

APPENDIX.

Page 349

VI.

See page 293.

Bay of Islands, May 6, 1834.

TO J.S. BUSBY, ESQ. BRITISH RESIDENT.

SIR, – We whose signatures are hereto subscribed, being resident traders in the Bay of Islands, New Zealand, feel ourselves called upon, for the future safety of our families and our properties, and the property of others entrusted to our care, as well as for the support of the office you come here to fill, to call upon you to take advantage of the present opportunity, to bring the natives of this country to a proper sense of the treatment to be observed to the representative of the British Government, in a foreign country, domiciled for the protection of British lives and properties from violent or unjustifiable oppression, and by so doing, to show them the necessity of paying a proper regard to the alliance or protection sought by them, as well as to afford that protection to those persons who have come to reside among them.

And we feel called to express our opinion, that that desirable end cannot be obtained without, in this early stage of the connexion between the Aborigines and our Government, firmly demanding satisfaction for the affront offered to the government, and the fulfilment of a punishment justly due to the crime committed. We cannot help stating that the repeated attacks made upon individual residents, appears to us on the increase, and should this last attempt upon your premises be suffered to pass without the fullest determination being manifested to enforce satisfaction, that the persons and properties of persons residing in this country, will be left to the arbitrary caprice of every savage's horde.

For these reasons, we call upon you to support the character of your office, and if you deem it also necessary to

APPENDIX,

Page 350

call the aid of every respectable resident, by their personal attendance to a meeting, to be made acquainted with every particular, and to express their several opinions as to the best mode of redress, as well as to concert such measures as may be deemed proper for future protection from outrage. And we further beg to state it as our opinion, that you will be deceiving both us and the body of natives you have congregated in meetings, and declining from the character of the station you have occupied, should you be either unwilling or neglect to insist upon redress, and draw into your support the countenance of the residents for the same end, and that you will cause us to doubt the intention of our government in appointing you, as stated in your address, for the protection of British subjects, as well as natives. We have the honour to be,

Sir,

Your most obedient Servants,

(Signed)

W. POWDITCH. JOHN RICHIE. R. O'CONNOR. GILBERT MAN. SAMUEL STEVENSON. J. R. CLENDON. ROBERT ROGERS. GEORGE GREENWAY. J.S.

POLACK. JOHN WRIGHT.

British Residency, Bay of Islands,

9th May, 1834.

COPY OF MR. BUSBY'S REPLY.

GENTLEMEN, – The extraordinary character of your letter of the 6th instant which has just been delivered to me renders it impossible for me to take any further

notice of

APPENDIX.

Page 351

it, than to observe, in justice to the chiefs of the surrounding districts, that on the present occasion they have shewn no want of a proper sense of the treatment to be observed to the "representative of the British government," domiciled in their country – but have hastened almost with one accord, to express to me their abhorrence of the late attack upon my house, and attempt upon my life – and to assure me that they would use every means to search out and bring to punishment the guilty parties.

I am Gentlemen,

Your obedient servant,

(Signed) JAMES BUSBY,

British Resident.

To (names as above,) resident traders at the Bay of Islands, New Zealand.

null

[16](#) Statement of the Ceylon Mission of the Church Missionary Society, for the year MDCCCXXXII. by the Rev. J. Bailey, Secretary of the Mission, Ceylon: Cotta Church Mission Press. 1833.

[17](#) "There is at each station a central school or seminary, where a number of boys are taught English, reading, writing, arithmetic, grammar, geography, and the elements of algebra and geometry. – p.1.

## Conditions of Use

By their use of these ebooks, texts and images, users agree to follow these conditions of use:

- These ebooks, texts and images may not be used for any commercial purpose without permission from the University of Auckland Library.
- These ebooks, texts and images may not be re-published in print or electronic form without permission from the University of Auckland Library. However, educators are welcome to print out items and hand them to their students.
- Users are not permitted to download our ebooks, texts, and images in order to mount them on their own servers for public use or for use by a set of subscribers. Individuals and institutions can, of course, make a link to the copies at ENZB, subject to our conditions of use. It is not in our interest or that of our users to have uncontrolled subsets of our holdings available elsewhere on the Internet. We make corrections, add tags, add images, etc. on a continual basis, and we want the most current text to be the only one generally available to all Internet users.
- These texts can potentially be used as the basis for additional TEI tagging or for some other etext or ebook project, but we ask that you let us know before you start, so that we can coordinate work on that text and make sure that we are not working on it simultaneously. We would like a copy of the improved text for our collections.

[Request for permission form](#)