



77.D.

o.

Y.

Natural History Museum Library



000109576







47D

O  
Y





*Doct. A. Warsten.*

*Senior Professor of the Sacred Scriptures, and former  
Dean of the Episcopal Academy.*

AN ACCOUNT  
OF  
NEW ZEALAND;  
AND OF THE  
FORMATION AND PROGRESS  
OF THE  
CHURCH MISSIONARY SOCIETY'S MISSION  
IN THE NORTHERN ISLAND.

BY THE REV. WILLIAM YATE,

MISSIONARY OF THE CHURCH MISSIONARY SOCIETY.

K

SECOND EDITION.



LONDON:

R. B. SEELEY AND W. BURNSIDE.

SOLD BY HATCHARD & SON, PICCADILLY; AND L. & J. SEELEY,  
169, FLEET STREET.

—  
MDCCCXXXV.

LONDON :  
PRINTED BY RICHARD WATTS,  
Crown Court, Temple Bar.

## P R E F A C E.

---

**T**HE following pages describe so fully the plans and operations of the Church Missionary Society, in reference to the Mission established in New Zealand, that it would be superfluous to add any thing upon that subject:—yet it may be proper to state, that, as the blessing of God appears thus far so signally to have rested upon the labours of his servants in that important Mission, the Committee have greatly augmented the number of both Missionaries and Catechists in that region; whom they would earnestly commend to the prayers of every friend of this holy cause, that the Great Head of the Church may be pleased to continue and to enlarge his mercy, both towards them, and towards the objects of their Christian zeal.

The information furnished in this volume, it is further to be stated, is the result of personal observations by the Rev. W. YATE, during his

PREFACE.

residence of seven years in that part of the world. His materials, collected during that period, and carefully from time to time committed to writing, were collected together by him while he was on the passage, a space of five months, from New Zealand, in his visit to this country; and being now given to the Public in a more systematic form, will be found, the Committee are persuaded, well calculated, both to convey much new information, and to fix in the mind of every Christian reader a deeper interest in the sacred cause of Missions.

*Church Missionary House,  
August 10th, 1835.*



## CONTENTS.

---

---

### CHAP. I.

Geographical situation of New Zealand—Discovery and survey of the Islands by Captain Cook—General aspect of the Country—Mountains and hills—Caves—Hot springs—Unsound earth—Lakes—Rivers—Waterfalls—Swamps—Forests—Harbours—European Residents—Establishments for whale and seal fisheries ..... P. 1—32

### CHAP. II.

Trees—Birds—Quadrupeds—Fish—Insects—Shells—Climate—Seasons—Soil—Minerals ..... 33—79

### CHAP. III.

Customs of New Zealand—Treatment of children—Baptisms—Tapues—Medicine—Dreams—Consulting of the Oracle, or omens—General superstitions—Bewitching—Marriage—Polygamy, its effects—Infanticide—Intermarrying among Tribes beneficial—Feelings of the New Zealanders easily excited—Reception of Strangers—Departure and return of friends—Mockery of affection—Feelings with regard to foreigners—Rights of possession of their land—Resisting invasion—Punishments—Notions with respect to European

## CONTENTS.

punishments—Industry, compared with Friendly-Islanders—Food—Cooking—Methods of drying fish—Chewing Kauri-gum—Tobacco—Sports—Warlike propensities—Predatory excursions—fatal effects of them prevented, in one instance, by the interference of the Missionaries—Battle of Kororareka—Other battles—Hongi wounded—Effect of his death upon the Tribes—Slavery—Fortifications—Weapons—Canoes and war-vessels—Methods of warfare—Cannibalism—Revengeful character of the Natives—Preserving the heads of enemies—Murderous exploits—Treatment of the dead—Ceremonies at the Hahunga, or removal of Bones—the Hakari, a native feast—Belief respecting the departed—Superstitions respecting Mawe, and the origin of the Islands—Wiro, the Evil Spirit—The Priesthood—Ornaments worn as remembrances—Tattooing—Houses—Flax—Dresses—Fishing—Population ..... 80—164

## CHAP. IV.

Origination of the New-Zealand Mission—Difficulties—Rangihoua, the first Station, afterwards removed to Tepuna—Visit of Hongi and Waikato to England—Kerikeri, the second Station—Difficulties at its formation, and for the first few years—Paihia, the third Station—Official account of it—Waimate, the fourth Station—Villages, Chapels, and Schools connected with it—Kaitaia, the fifth Station—Puriri, the sixth Station—Other Stations projected..... 165—210

## CHAP. V.

Effects consequent on the introduction of the Gospel into New Zealand—illustrated in a great variety of particulars—Establishment of the observance of the Lord's Day—Religious conversations—Churches—Fixing of the language—Translation of the Scriptures and

## CONTENTS.

Liturgy—Administration of sacred Ordinances—Solemnization of Matrimony—Spreading of knowledge—Improvement of domestic character—Abolition of inhuman practices—Disuse of Tapues—Wild and wandering character exchanged for industrious habits—Religious and intelligent feelings of the Natives, as exhibited in their Letters—Obituaries of unconverted, and of pious Natives ..... 211—305

## APPENDIX.

Catalogue of Shells collected on the East Coast of New Zealand, by the Rev. W. Yate ..... 307

LIST OF PLATES.

---

Portrait of Rev. S. MARSDEN . . . . .	Title
Map of New Zealand . . . . .	P. 1
Standard of New Zealand, and Signal Flags . . . . .	22
South-West View of the Waimate . . . . .	192
A Chief weeping over the preserved Head of a Friend,	133
A Stage erected for a New-Zealand Feast . . . . .	139
Kerikeri Settlement, with a Stage erected for a Feast,	172
The Mission Boat, accompanying a New-Zealand War Expedition . . . . .	184
North-East View of the Waimate . . . . .	188
A Native Village and Chapel . . . . .	195
The Missionary House, Waimate . . . . .	197





THE  
NORTHERN ISLAND OF  
NEW ZEALAND,

WITH ADDITIONS BY  
THE REV. W. YATE.

1835.

Drawn & Engraved by Jas. Hall, Cheung Cross East.

British Miles.  
0 20 40 60 80 100



Missionary Stations • PURIRI

172 173 174 Longitude 175 East from 176 Greenwich 177 178 179

35

36

37

38

39

40

41

35

36

37

38

39

40

41



## CHAPTER I.

GEOGRAPHICAL SITUATION OF NEW ZEALAND — DISCOVERY AND SURVEY OF THE ISLANDS BY CAPTAIN COOK—GENERAL ASPECT OF THE COUNTRY — MOUNTAINS AND HILLS — CAVES — HOT SPRINGS — UNSOUND EARTH—LAKES — RIVERS—WATERFALLS—SWAMPS—FORESTS—HARBOURS—EUROPEAN RESIDENTS—ESTABLISHMENTS FOR WHALE AND SEAL FISHERIES.

THE extensive and beautiful islands known by the name of New Zealand, including Stewart's Island, are three in number. They stretch from  $34^{\circ} 25'$  to  $47^{\circ} 20'$  south latitude; being nearly nine hundred miles from the North to the South Cape: and from Dusky Bay, or West Cape, to the longitude of Cape East, or Hicks's Bay, there intervene upwards of eleven degrees of east longitude; the former Cape being in  $167^{\circ}$ , and the latter in  $178^{\circ}$ , east of Greenwich. The North Cape of the northern island is nearly parallel, in latitude, with the heads of Port Jackson, and is always steered for by vessels coming from that colony to the Bay of Islands; which bay presents a fine and extensive harbour on the east coast, about ninety miles from the Cape. The first land generally made, is the "Three Kings," about forty miles distant from Cape Maria Van Dieman, a promontory, separated from Cape North by a deep bay; which, however, does not afford anchorage for vessels.

The discovery of the islands of New Zealand has generally been attributed to Tasman, the Dutch navigator, by whom they were first called Staten Land; but, at a subsequent period, they received, from the same commander, the name by which they are now known. Little notice seems to have been taken of these islands by the world at large, till a new discovery—for so it may be called—was made of them by Captain Cook; when they obtained a very prominent place in the publications of that celebrated circumnavigator of the globe.

The survey which Cook made of the coast and its various harbours, and the charts which he published, are among the most correct extant. The line of coast, and its indentations, as delineated in his charts, are, for the most part, minutely given. More recent surveys have been taken; but little improvement has been made in the general outlines. The bays and harbours have been sounded, and the rivers explored; and thus large additions have been made to the mariner's stock of knowledge. All however acknowledge, that the greatest praise is due to the memory of the British Captain, for his investigations; and for the pains which he took in giving a correct delineation and particular description of the result of his labours in this distant part of the world. A French navigator, in the following passage, copied from a publication of the Society for the Diffusion of Useful Knowledge, thus bears

testimony to the excellency of all Cook's discoveries. "I compared with care," says M. Crozet, "the chart which I had drawn of the portion which we ran along of the coast of New Zealand, which was taken by Captain Cook and his officers. I found it to possess an exactness and minuteness which astonished me beyond all expression. I doubt whether our own coasts of France have been delineated with more precision."

The descriptions given, by our English voyager, of the manners and customs of the inhabitants of New Zealand, are remarkably correct, considering the shortness of his stay there, and the disadvantages of a first visit among a strange people—of unknown language—barbarous in their habits—and the greater portion of whom had never before beheld the face of any but their own tribes and people. Many subsequent visitors, possessing superior advantages, though more diffuse in their details, are by no means more correct.

No country in the world, perhaps, can boast of greater natural beauties than the large and magnificent islands of the Southern Hemisphere; among which, New Zealand holds no mean or secondary place. Other regions may possess greater variety of climate, or may produce a greater collection of luscious tropical fruits; but none can exceed New Zealand in the general aspect of the country—for rich and varied scenery—and for every thing which naturally strikes the eye as beautiful or sublime. In the southern

parts of the northern island, the first objects of attention are, the cloud-girt or snow-capped mountains, rising, with gigantic grandeur, above the more humble hills by which they are skirted. Some of these mountains rise more than fourteen thousand feet above the level of the sea; their sides covered with forest timber, and their whole appearance strikingly rich and grand. Such is Mount Edgcombe; and such, though not so high as this, is Hikurangi; which rises out of the valley of Waiapu, and terminates the beautiful view which is presented from the sea, looking up the valley. I saw it with all its variety of lights and shades: I gazed upon it in its loveliest forms: and, when it assumed a darker feature, the black clouds resting half way from its summit downwards, I was astonished at the solemn, silent majesty with which it seemed to bear the burden of its crown. The country is remarkably hilly and broken: the ranges of hills extend from the north to the south of the island; some of them barren, or only covered with fern; others, clothed with most noble forest-trees, of foliage variously and richly tinted. The tops and sides of some of these hills are studded with caves, deep, dark, and frightful. Putahi is one of this character: it is situated on the western border of the Lake of Mawe, about midway between Waimate and Kaikohi. I once ascended to the top of this hill, in a journey to the latter place; and examined its caves, eleven in number, on its top and sides: they are very

romantic in their appearance, nor less curious in their structure. Their openings are overgrown with brush-wood, so luxuriant as to reach from side to side, and to cover the mouths of the caves; which renders the approach to them dangerous. We burnt the brush-wood; and rolled large stones into one of the caves; which bounded from shelf to shelf, till the echo was lost in the distance, or distinguished in the last sound by the splash of a spring of water, into which they had fallen at the bottom, and which discharges itself into the lake at the base of the hill. We saw several dead bodies, deposited by the natives in some of these caves, as a place of security for burial: in others, we perceived the remains of the bodies of murdered victims, carelessly rolled down here, to save the trouble of further interment. The whole of these caverns are of precisely the same description, and terminate in the same opening to the lake. The diameter of the mouth of one which we measured—and our observation told us that they were nearly all of the same dimensions—was nearly thirty-three feet; and seemed very gradually to narrow, as far as the eye could carry you down its dreary and dark abyss. There are several hills of the same character as Putahi: one, named Poherua, is completely hollow: it has the remarkable appearance of a hill, whose apex has been removed by some violent volcanic eruption. The shell is covered with high fern, and a species of the tree named Kahikatoa (*Leptospermum scoparium*),



bearing a white blossom and a hard round berry. There can be no doubt that this hill was formerly—as was Pukenui, and several others in the immediate neighbourhood—a volcano; the large eruptions of which have covered the country, for many miles, with cinders or with lava. All the combustible matter seems, however, now to be expended; and there only remain the ravages which it has made, to tell what it has been. There is a large volcano, called the Tongariro, in active operation, midway between the Mahia or Table Cape and the opposite coast. The mountain is very lofty; and is visible, in some parts of Waikato, at an immense distance. That there are, in the bowels of the earth, abundant materials for producing heat, is evident from the numerous hot springs, and springs impregnated with sulphuric acid, which here and there bubble up within a few miles from the base of these hills. A strong fetid smell issues from some of these springs; and the ground is damp and hollow all around them: so unsound, indeed, is it, that a horse refuses to pass over it; and no efforts can force him to set his feet beyond a few yards of the edge where the ground first begins to lose its solidity, or as soon as the smell of the springs is perceptible.

In the neighbourhood of these sulphuric springs is one remarkably cold: the water appears very clear, but of a red colour, as though slightly tinged with alkali-root. When quiescent, it soon precipitates a red earth; with which the natives



paint their bodies, and dye their garments ; and which, to them, is very valuable ; nearly as valuable as a deep blue earth, called Paraekawahiawa, found in the neighbourhood of the Thames, and farther south.—This earth is probably a protoxyde of manganese.

New Zealand has several large and noble lakes. Those at Rotorua are extensive, from twelve to fifteen miles across ; and the springs, by which they are supplied, are always warm : so high, indeed, is their temperature, that, in the depths of winter, the natives who reside near them are in the constant habit of sitting for hours immersed in the water, to keep themselves warm, and to shelter themselves from the inclemency of the weather\*. There is a very beautiful lake of pure water, lying about midway between the Bay of Islands and Hokianga, which covers many thousand acres of land : it is nearly eight miles across at the widest, and not less than six in the narrowest part. It forms pretty nearly a circle, and adds a beau-

\* Some of the springs on the margin of Rotorua are as high as boiling heat ; and most of them of a sufficient temperature to cook any kind of native food. A bituminous and sulphuric matter floats on the surface of these springs ; and the water is all more or less tainted with it. There is one spring of a very remarkable quality : it is, to the touch, soft as oil ; and, without the use of soap, or any alkali, except what the water itself contains, will cleanse the dirtiest garments, removing every particle of grease, however sullied they may be with it. The lake itself is quite cool ; and in the middle of it is a rapid stream.

tiful variety to the splendid scenery which bursts upon the view, from the heights of Pukenui or Putahi. In this lake are large quantities of conger-eels; which are much sought after and highly prized by the natives, as a most delicious article of food. I am not aware that it produces fish of any other description. From this lake proceeds the stream called Waitangi; a narrow rapid rivulet, running through several deep valleys, till it empties itself, over a beautiful fall of about twenty feet perpendicular, into the waters of the Bay of Islands.

With respect to the rivers—I mean the fresh-water rivers—there are none, north of the Thames, which at all deserve the name. To call them rivulets or brooks, would be a sufficient acknowledgment of their importance; as they are only serviceable for the irrigation of the country, and for supplying the inhabitants with that most necessary article of life, water. No fresh-water stream, that I am acquainted with, where not under the influence of the tide, is navigable, even for a boat or canoe. The Kerikeri is a fine brawling stream; in places, very beautiful, and romantic from its situation: here, cutting its way through an extensive plain; there, rushing through deep and umbrageous valleys; now, passing on with a silent, sluggish motion; and now rushing down steep declivities, or among rocks and stones, or tumbling its limpid waters over precipices ninety or a hundred feet in height, and

dashing itself into foam upon the rocks beneath. The Mangakahia, the Punaketere, the Otaua, the Waima, the Waikari, the Kawakawa, and, indeed, all the other streams of this part of the island, partake much of the same character: and are supplied by many little rills, with which New Zealand is so astonishingly intersected. The river Thames, the mouth of which lies about a hundred miles from the head of the Bay of Islands, is a splendid run of water, which, from Aotea, or Barrier Islands, as far as Kopu—a native fortification, just within the narrows—is navigable for vessels of one hundred and thirty tons burden. In approaching the narrow part of the river, there are many mud-banks to be avoided; but which are dry at low water, and may, consequently, be laid down in a chart with the greatest precision. The lowland at the termination of the wide parts or frith of the Thames partakes much, in its scenery, of the character of Tonga and the Friendly Islands; though perfectly distinct in climate and vegetation. The cocoa-nut tree, which abounds in the Friendly Islands, appears, in the distance, much like the mangroves, and the kahikatea, or white fir, of New Zealand; and the extensive flat, which ranges from the banks, or rather the boundary of the Thames, and upon which the kahikatea and the mangrove flourish undisturbed, very forcibly strikes the beholder with its remarkable similarity to distant views of the Friendly Islands. But the scenery is most lovely on the fresh-water banks of this

river: the only drawback to its enjoyment, is the difficulty of landing, except at high water, on account of the depth of mud deposited on its banks. It is true, that, for fifty or sixty miles, there is a great sameness in the views, being confined by hills on one side, and an immense flat forest on the other; yet the whole is so peaceful, so well suited for meditation, and fitted to calm the ruffled passions of the soul, that hearts, even the most insensible to the beauties of nature, must feel its influence. The copse-wood and flax, with reeds and rushes of every description, flourish most luxuriantly on the banks of this noble river: ducks, and other water-fowl, sail proudly and undisturbedly on its placid bosom; and are so remarkably tame, as to come fearlessly within reach of the paddles, with which our boats are rowed. Nor does the fragrance exhaled from the flowers and shrubs fail to increase the pleasure derived from an excursion on this stream. Indeed, the whole atmosphere seems impregnated with perfumes; sweets are borne upon the wings of every gale; and every breath inhaled stimulates the system, and strengthens man for the labour which may lie before him.

There are other rivers, more to the southward, which attract attention, and deserve our particular notice: such as, the Waikato, on the western coast; and, on the eastern, the Waiapu, which empties itself into the ocean, about two hundred and fifty miles s. e. of the mouth of the Thames: it

is, in itself, a poor and insignificant stream, only worthy of notice on account of the mountains and hills which bound the beautiful valley through which it runs. In the winter, it covers an immense bed; which, in the summer, is perfectly dry, and is composed of small round pebbles or gravel, and sand, of the nature and quality of the finest sand on the sea-shore. Floods are very common in this river; as it is supplied by many mountain-torrents; which soon discharge themselves, and, like the tide, suddenly deluge the country, and as suddenly retire. The Hokianga is a valuable river, as far as it is under the influence of the tide; but, higher up, all its tributary streams are of the same character as the Kerikeri, and others, which empty themselves into the Bay of Islands.

We must now notice some of the more remarkable or beautiful waterfalls, which abound in this hilly and undulating land. First, for grandeur and beauty, so far as I have hitherto seen, is the Waianiwaniwa, or "waters of the rainbow," as it is poetically denominated by the natives. It is a fine fall of the waters of the Kerikeri, about two miles from the Mission Station, on the banks of that river. Those who have visited it have never failed to be both astonished and delighted, not merely with its grandeur, but with its beauty and loveliness. The water rolls over a rock, whose perpendicular height is about ninety feet; and is received in a circular pool or basin, the margin of which is formed of loose stones, covered with



moss and water-plants : above these are trees and shrubs, of numerous descriptions, in the highest state of verdure ; being constantly moistened by the mist which rises, and which is scattered from the water as it rushes down the declivity. About twenty feet from the surface of the basin is a large cave, or indentation in the rock, covered with underwood, growing inside. Formerly, a few people resided in this cave ; and, as I was gazing with delight upon the beautiful scenery before me, its romantic appearance was much heightened by my guide passing across the mouth of the cavern, and becoming just visible through the broken and foaming waters, as they fell from above ; presenting no bad idea of one of the fabled " Children of the Mist," concealed in their caves, or hovering on the side of their mountains. The stream, from the Waianiwaniwa, passes swiftly through a deep ravine, for nearly the space of a mile ; when it joins another stream, and rolls peaceably on for a few hundred yards ; but only again to be disturbed by both pouring their united waters over another rock, called Wapoke, about thirty feet high ; and then, rushing with great velocity till it reaches the Kerikeri Settlement, it dashes itself down a fall of ten feet, and grumblingly mingles itself with the waters of the southern ocean.

On another stream, about a mile from the Station, is a fall much less powerful and majestic, but of a character equally pleasing with that



of the Waianiwaniwa. In the immediate neighbourhood of Papakauri, the name given to the fall of the Wairoa brook, the scenery is peaceful and enchanting.—A gentle limpid stream, gliding easily over a height of sixty feet, into a receptacle, the depth of which is so great as to cause only a slight rumbling to be heard from the fall, instead of the mighty rush and thundering sound which characterize other cataracts—and then, passing peacefully and unostentatiously through a deep glen, and cooled by the shade of the copse-wood, by which, in many places, it is hidden—forms, as a whole, a scene very soothing to the contemplative mind. It is all nature—untouched by art, which, indeed, would in vain attempt to improve the sweet solemnity of this little retreat! Here, if God be felt as present, the soul may enjoy an undisturbed contemplation of the wisdom and love of the Most High, in the works of Creation;—that wisdom and love, heightened by the thoughts of Redemption, dear to every Christian heart, and upon which he more delights to dwell than upon all the collected beauties, riches, and glories of the Universe.

There is, still, another fall, in what may be called the immediate vicinity of the Kerikeri: it is Waimakomako, in the centre of the wood Puketotara. Here the sea-birds build their nests; numbers of which may be seen flitting about, and spreading their broad wings over the stream; or

flying in and out of the holes of the rocks in which they have secured their young. The other falls, of which there are several within a very short distance, partake much of the same character as those already noticed. A greater current of water rushes down the Haruru, at the mouth of the Waitangi, than either of the others with which I am acquainted; but it has not the height to fall, nor the romantic scenery to recommend it to the particular notice of strangers, which so forcibly call forth the attention to the Waianiwaniwa and Papakauri. On the banks of the Hokianga, near Pakanai, is a cataract of great beauty: it does not fall at once over a perpendicular height; but dashes from rock to rock, in one continued foam; and from the bed of the river, the nearest point from which I observed it, and into which it empties itself, it appeared in white sheets, through the trees with which the hill is covered, and sounding like the rumbling of distant thunder.

The interior of the country abounds with swamps; which render travelling particularly unpleasant, and sometimes even dangerous; as many of the swamps are of an unknown depth of mud and water; and a false step from the beaten track, which has often been spread with fern to render it more secure, would prove fatal. Great care is always requisite in passing over these places on horseback; as, when the horse feels the ground giving way beneath his feet, he sometimes plunges, throws himself off the path, and

endangers himself and his rider by sinking, till he loses the use of his limbs in the mud. These swamps are generally covered with reeds and bulrushes: these afford the material with which the natives build their houses and their stores: the swamps in the immediate neighbourhood of their residences, or their *pas* (fortified places), are therefore much valued by them. The flax thrives in swampy ground; but not so well, where the swamps are deep, and constantly under water.

One of the most peculiar features in the character of this country is the fern, which everywhere flourishes most luxuriantly, and with which all, except the forest land, is covered\*. It grows nine and ten feet high, in good ground; and is so thickly matted together, as to oblige you to cut your way through, both for yourself and your horse: the beaten, but not much frequented paths of the natives, are sometimes so overgrown, as to make it exceedingly irksome and difficult to press your way on; with the chance, moreover, of having the legs of the animal, on which you are mounted, entangled, or of his dropping into an unseen hole, and throwing you some yards over his head, upon the soft and yielding surface of the very fern which was the occasion of your fall.

The forests of New Zealand are truly magni-

\* Fifty-seven species of this family of plants have been discovered here. Baron Hügel alone collected upwards of fifty, during the short time which he spent in the country.

ficent, and are totally different in their appearance from those of New South Wales and Van Dieman's Land. Most of the timber with which they abound is of a very useful, and, some of it, of a very durable, quality. It is impossible to force your way through the underwood: if you would travel in a forest, you must keep the beaten track: and even here, on account of the roots of trees over which you have to pass, and the danger of being caught by the chin by some strong fibrous creepers, the ratan, or supple-jack, which are suspended from the branches, you find that it is no easy task to make good your way faster than one mile an hour. It is true, that the natives, within the last few years, at the suggestion of the Missionaries, and in order that they may more frequently and conveniently be visited by them, have begun to cut through the woods, and to remove the obstacles by which our course was formerly impeded.

At the tops, and on some of the higher branches of some of the forest-trees, grows a sedgy, succulent plant (*Astilia angustifolia*), much valued for the sweetness of the stem upon which the flower grows. The natives will climb the highest trees in search of it; and, when they have gathered it, will sit for a long time, at the bottom of the tree, sucking out its juice, which, to them, especially on a hot day, is peculiarly grateful. These plants give the smaller groves the appearance of an English rookery; and it only wants the Tui, to

imitate the cawing of the rook, to make the deception complete. When, however, you draw near the grove, all the illusion vanishes; and what in the distance had been taken for the nests of large birds, are found to be only parasitical plants, ever green, and preserving their own life and vigour many years after the trunk, upon which they are borne, has lost its vitality, and has become leafless, branchless and dry. Another very peculiar feature in the wood and forest-scenery of New Zealand is the growth of the palm and the fern-tree, the latter of which is a very remarkable plant. It generally grows from twenty to thirty feet in height; has six large leaves, forming a crown, at the top, and, from their immense size, shading the stem of the plant from the rays of the sun. These leaves put out annually; and appear above those of the former year, which begin to die away, and hang down, when the volutes of the new shoot are perfect, and are about bursting forth into leaf. The very light green with which these leaves are tinged, gives a pleasing variety to the whole, and charms the eye with a beautifully softened lustre. These, the most curious of the umbelliferous tribe, choose the coolest retreats; and seem to endeavour, though unavailingly, to hide their majestic heads under the copse-wood by which they are surrounded.

The forest-land is peculiarly rich: indeed, were it not so, it would be utterly impossible that the



immense vegetation constantly going on should be supported. The whole earth is completely matted with roots; and those of the smaller trees frequently pass over those of the larger, and seem to draw their sustentation from their more sturdy and gigantic neighbours: and such is the rankness of foliage, from the ground to the tops of the highest trees, that the eye can penetrate only a few feet before it, into the deep umbrageous recesses of the woods. The forest ground is never perfectly dry; the rain which falls upon the trees must, for the most part, eventually find its way to the earth, and the rays of the sun cannot penetrate so far as to shine upon the mould and absorb its moisture. This may, in some measure, account for the exceeding thickness and surpassing beauty of the foliage: each drop of rain, each particle of dew, that falls, is received by the trees themselves; and when overloaded, they shake off the encumbrance; which their mother earth receives into her capacious bosom, and returns to her offspring, when they most need the sustenance which she had received, and now readily returns. In spring, and summer, and autumn, and winter, there is no visible change in the appearance of the woods: they are as beautiful in the depth of winter as in the height of summer: leaves no sooner fall to the ground, but others directly assume their station: no branch withers from its trunk, but another and a more vigorous one puts out in its stead: the fairest and most tender shrubs



shrink not from the southern blast, nor faint beneath the rays of the sun when he rides highest in the heavens.

The forests are so extensive, and so dense, that no sound from without disturbs the traveller in his journey; and silence herself could scarcely be offended at the chirping of the birds, and the rustling of the leaves in the breeze—the only sounds that strike upon her stillness, and interrupt her deep repose. No lurking tiger is here found to spring upon his unsuspecting prey—no roaring lion to strike a sudden terror into the heart of all who hear the thunder of his growl—no savage beast to hide himself during the day, and make his predatory excursions in the darkness of the night. The jungles of India, or the forests of America, cannot yield a more secure retreat for beasts of prey than these vast woods; yet none are found to exist here; and the ample provision of the mountains, the valleys, the hills, the forests, and the plains of New Zealand seem to be reserved by Providence for the use of man, or for animals of the biped nature; all of whom may enjoy themselves, and gratify their appetite upon those kinds of food which are best suited to their character and their taste. A superabundance of the best possible provision is found for the feathered tribes; and man, who is endowed with the faculty of reason, can cultivate and till the earth for himself; and, by the sweat of his brow, can eat his bread, and supply himself

with all that is requisite, not only for his existence, but for his comfort and his pleasure.

The harbours of New Zealand are next to be described; as they are now generally known, from the vast number of whaling and other vessels which visit all parts of the coast for timber and flax, and for supplies of fresh provisions.—The Bay of Islands, properly so called from the number of islands with which it is studded, and denominated by the natives, *Tokirau*, or “the Hundred Rocks,” is a remarkably fine and capacious harbour; affording shelter for an almost unlimited number of vessels, in all weathers, and at all seasons of the year. The value of this harbour is much enhanced, from the perfect ease and security with which vessels are able to enter it. Its width, from point to point, is eleven miles; thus affording sufficient sea-room for the largest ships to beat in when the wind is contrary: and the coast is so bold, that, without fear of danger, they may approach very near the shore.—The river Hokianga is an excellent retreat for ships; but having a bar at its entrance, it is seldom visited, but by vessels of a very limited tonnage.—The Thames, of which much has been said, is a roadstead; and, like all other roadsteads, is exposed to winds and waves, when a gale blows in from the sea: vessels, however, of one hundred and thirty tons may, with some difficulty, be worked into the narrows; where they would find secure moorings: but in leaving this part of the harbour, without

a fair wind, the commander would run great hazard of striking his vessel on the sands or in the mud, and perhaps of altogether losing her.—The Mahia, Hicks's, and Hawkes's Bays, are all of them open, and afford no shelter that can at all be depended upon, except when the wind blows off the land.—Port Nicholson, and Cloudy Bay, have each good anchorage; but none to surpass, or even equal, that of the Bay of Islands.

The following more particular account of the harbours may be depended upon; as it was communicated by nautical men, well acquainted with their business, and by whom these harbours have been surveyed, or frequently visited.

“Hokianga, a harbour on the western coast of New Zealand, is situated in latitude  $35^{\circ} 32'$  south, and longitude  $173^{\circ} 27'$  east: variation,  $14^{\circ} 46'$  east. It is twenty-four leagues s.e. from Cape Maria Van Dieman; and may be known by a sand-hill on the n.w. side, and a black head on the south, both moderately high. The land, for five or six miles to the north, is sand—not a black spot to be seen; and terminates with high black mountains. The land to the south is black and rocky. About six or seven leagues to the south there is a very high perpendicular cliff, which overhangs the sea: this, kept open, will clear the whole coast about Hokianga; which is generally flat, but soundings regular, and may be approached by the lead in thirty fathoms water, at a convenient distance from the shore. In running in for the harbour,

come no nearer the heads than three miles, or the high cliff above mentioned will open off the land, until the s.e. cape of the harbour bears E. N. E. or E. by N.  $\frac{1}{4}$  N.; then steer in E. N. E., or so as to pass the s.e. cape at half a cable's length, gradually hauling in for the east side of the harbour: but be careful to avoid a rock lying two cables' length N. W. from the s.e. cape, with only three fathoms on it at high water. After you pass the s. e. head, continue to haul over toward the east side of the harbour, until one cable's length from the shore: then steer up the river about N. by W. There are three fathoms on the bar, at low water; and the tide flows at the full and change of the moon 9h. 45m., rises from ten to fourteen feet, and runs from five to six knots. The bar should not to be taken with an ebb tide.

“A Pilot, who has been in these parts for several years, has printed and circulated ‘Directions for entering the Harbour of Hokianga:’ of which printed document the following is a copy.

“THIS is to give notice to all captains of ships or vessels bound to the River Hokianga in New Zealand, that there is a flag-staff erected on the south head, under the direction of Mr. John Martin, the pilot; with signal-flags, to signalize to any ship or vessel appearing off the bar; and the undermentioned signals are to be attended to.—Mr. Martin will be in attendance, with his boat, also, at the entrance of the heads.

“*Fig. 1.* Keep to sea: the bar is not fit to take.

“*Fig. 2.* Take the bar: there is no danger.

THE STANDARD OF NEW ZEALAND.



SIGNAL FLAGS.

N<sup>o</sup> 1.



N<sup>o</sup> 2.



N<sup>o</sup> 3.



N<sup>o</sup> 4.







“*Fig. 3.* This flag will denote the ebb-tide, and the bar not fit to take.

“*Fig. 4.* This flag, when hoisted, will be at the first-quarter flood.

“It is necessary, when these flags are shown, that they should be answered from the ship, if understood, by a pendant or flag, where best seen.

“The flag-staff works on a pivot; and when a vessel is too far to the southward for entering, the flag-staff will droop to the northward; if too far to the northward, will droop to the southward;—and to be particularly guided by the drooping of the flag-staff: for whatever way the flag-staff droops, the ship must keep in that direction, and by no means take the bar until the flag-staff bears E.  $\frac{3}{4}$  N. per compass.

“Time of high water, full and change, at the bar, half-past nine o'clock A.M.

“The Bay of Islands is the largest bay on the eastern coast, affording good anchorage and security from all winds. It is formed by Point Pocock on its northern, and Cape Brett, a remarkable perforated rock, on its southern side. Its anchorages are various; namely, Tepuna, a roadstead on the northern side of the bay, opposite the Missionary Establishment of that name, and the native village of Rangihoua. Paroa, a deep bay on the south side of the Bay of Islands, is a snug and spacious harbour, affording shelter from all winds; and is the anchorage which the whaling vessels formerly made use of. It has in it seven and eight fathoms of water. The anchorages now

most generally used, are, the Bay of Kororareka, and the river Kawakawa. Kororareka is used by vessels wanting a slight refitting, or for procuring refreshments: the Kawakawa, when repairs to any extent are necessary, or the replacing of any of the principal masts; being more secure, and having the stores near them, from which they procure the greater portion of their supplies, with the exception of provisions. Both these anchorage grounds possess sufficient water for ships of the greatest tonnage. The latitude of Kororareka beach is  $35^{\circ} 15' 45''$  south; longitude  $174^{\circ} 11' 45''$  east of Greenwich. High water, about 7 h. 30 m. full and change of the moon.

“ The harbour of Wangaroa, lying twenty-five miles to the N. E., true, of the Bay of Islands, is beautiful, romantic, and capacious; capable of containing the largest fleet, and affording good anchorage in from five to eleven fathoms, completely sheltered from the sea and all winds. No danger need be apprehended in running in; as there are no hidden obstacles, the shores steep, and having sufficient water for any vessel within a few yards; and should the wind not be favourable for entering, you may, with perfect safety, anchor outside the heads, and wait for a slant, or for the sea-breeze. In approaching this harbour from the sea, the entrance, not being more than two-hundred yards across, is not readily distinguished by a stranger: but its position may be known by the northernmost island of the

Cavelles, which lies three miles off it. (The Cavelles is a cluster of islands, stretching along the shore, from Wangaroa, to within four leagues of the Bay of Islands.) The harbour has several small creeks or rivers emptying themselves into it; and fresh water may be procured almost any where on its sides. The latitude of a small bay, about three miles from the entrance, on the eastern side, is  $35^{\circ} 2'$  south; longitude,  $173^{\circ} 42' 45''$  east of Greenwich. High water, at full and change, at 8 h. 15 m.

“ Between the Bay of Islands and about thirty miles south of it are three harbours, into which small vessels may run. They are situated at nearly equal distances, and, approaching them from Cape Brett, they are in the following order; namely, Wangaruru, Wangamumu, and Tutukaka. There is also a small but snug harbour, called Wangari; at which were formerly some extensive native villages, near the islands known to Europeans by the name of the Poor Knights.

“ The entrance to the frith of the Thames is rendered dangerous, in a few instances, by small rocks showing themselves a few feet above the surface of the water, and not readily distinguished at night. The Bay of Mahurangi, on the western side of the frith, is deep; has several rivers running into it; is studded with several small islands; and has a fine harbour, named, by the natives of the place, Kaihu. This harbour, which is situated at the head of the bay, is well

protected from all winds and from the sea; and affords a secure anchorage, and is easy of access. The depth of water is sufficient, to the distance of three miles, for any description of ships: the only caution necessary is, to keep all the projecting points at a distance of about a hundred yards, and to avoid the reefs which extend from them, particularly the rock at its entrance. The southern or largest passage, formed by an island and the main, is the safest and best, having in it ten fathoms' water: the northern, or smallest, passage is full of rocks, the channel narrow, and has only two and a half fathoms depth of water. Fresh water for shipping is not easily to be obtained; as it can only be procured from the river, several miles from the anchorage. The latitude of the anchorage is  $36^{\circ} 28' 56''$  south; longitude,  $174^{\circ} 46' 38''$  east of Greenwich. The tide flows ten feet at springs; and the time of high-water is ten o'clock, full and change. The several rivers emptying themselves into the Bay of Mahurangi are navigable only for canoes and boats. A small harbour, fit for cutters and small craft, is situated on the northern side of the island forming the bay."

With the exception of the Bay of Islands, none of these ports are generally known, as no charts or descriptions of them have hitherto been published. A few Europeans, expressly trading to some of them, are the only civilized people perfectly acquainted with them. All the ports abound in fish and oysters.

The Harbour of Tauranga, in the Bay of Plenty, and a few leagues south of Mercury Bay, is resorted to by small craft, trading for flax. Its entrance is narrow, rocky, and dangerous: vessels are often detained a long time before they can enter it; and, at times, when they have entered, are as long before they can leave the harbour.

During the last ten years, all parts of New Zealand, where harbours are found, have been visited by European vessels; and in many places mercantile establishments have been formed, which have realized, on the whole, a tolerable return to the adventurers engaged in them; though, as might be expected, in several instances they have failed. Vast numbers of whaling vessels touch at the various harbours on the eastern coast, for supplies of potatoes and pork and other fresh provision, the produce of the country. In the Bay of Islands there have been at anchor, at one time, as many as twenty-seven vessels, most of them upwards of three hundred tons' burden; all of which have been supplied, by the industry of the inhabitants, with a sufficient stock of fresh provision for a long whaling cruise. The harbours to the south of the Bay of Islands are resorted to by vessels trading for flax: and in Cloudy Bay are several large whaling establishments; as, in calving time, that large sheet of water is visited by immense numbers of the black whale, many of which are killed; and, as they



afford a good quantity of oil, the trade, in a prosperous season, is a lucrative one. There are also several establishments for the seal-fishery on the coast of New Zealand, or on the small islands in the vicinity of the coast. A number of sailors are landed, and left to kill and skin the seals, many thousands of which are destroyed in the course of a few months. The isolated situation of the sealers must render their employment exceedingly unpleasant; with merely a rush-hut to screen them from the inclemency of the weather; frequently many hours of each day in mud and water; dependent upon very precarious supplies of provision; without medicine, and without assistance in case of sickness; exposed to the caprice and cruelty of the natives living on the little islands; and having scarcely any intercourse with Europeans;—these, with many other privations, must make their residence a perfect banishment for the time.

On the western or windward coast there are no safe harbours for shipping: such as exist, are mostly unapproachable, from bars of sand, lying across the mouth, rendering it impossible, or highly dangerous, to enter. This remark holds good with respect to Hokianga; at which place more vessels have been wrecked than at all the other entrances to harbours, either on the windward or the leeward shores. When a vessel has safely entered the heads of Hokianga, a fine river immediately presents itself, and affords most



excellent shelter from every gale that blows. The advantages which this place holds out for procuring timber has induced many, at imminent hazard, to run their vessels in. A few miles up the river is an establishment, first set on foot by Messrs. Raine and Browne, and subsequently carried on by another firm. Here have been built two most excellent vessels; the one a schooner of 120 tons' burden, the other a ship of upwards of 300 tons; both of them beautiful as models, and strongly built. These vessels were however liable, at any time, to seizure; as they were not allowed to carry the British ensign, nor could have a British register; and there was then no acknowledged flag of the nation. A flag has, however, been presented by the British Government (see Plate I. Fig. 5.), and accepted by the natives; so that now any vessel bearing a register from a Native Chief, countersigned by the British Resident at New Zealand, and hoisting the National Standard, will be allowed to trade to all His Majesty's ports; and will be everywhere acknowledged and protected by the flag of England.

There are many settlers residing on the banks of the Hokianga, and much land has been purchased by them from the Chiefs of that district. The whole of this part of the country is valuable, on account of the water-carriage, and the facilities thereby afforded for floating logs and spars alongside vessels at anchor in the main stream. Much

truly excellent timber flourishes on the Hokianga's tributary streams; and has only to be cut down, and rolled a few yards to the water's edge, when it is ready for exportation, or for building vessels on the banks of the river. Many of the settlers engaged in the timber-trade have been in New Zealand ten or twelve years; and, in addition to their trade with the natives, have found employment as carpenters and house-joiners. Others find a precarious subsistence for themselves and families by acting as ship-agents, and by supplying vessels with fresh provisions, which they have previously purchased from the natives, or have reared or cultivated with their own hands. The immense quantity of flax which has been exported from this country, and which fetched good prices, has brought the inhabitants into a way of barter, with which they were before unacquainted: and as roguery has been practised to a great extent on the part of Europeans, it has latterly been met with a corresponding degree of knavery by the natives: each party seems to have striven to overreach the other. For example, the chief article of barter, next to muskets, has been powder, which is commonly sold in casks. A native of New Zealand always requires to see and examine what he is purchasing: small holes are therefore bored at the top or bottom of the cask, that he may examine its contents: it appears very good; and he goes home perfectly satisfied with his bargain: when,

however, he opens his treasures, to distribute amongst his friends, what is his rage and disappointment, to find that there is only a little powder scattered at the top and bottom of the cask, and that all the rest is mould!—Can Europeans be surprised that the New Zealanders should pay them in their own coin; that they should half fill their flax-baskets with stones, to increase the weight, or their baskets of potatoes with pieces of wood, to increase the bulk?

The flax-trade, on the present system, cannot last long in New Zealand. The natives' wants are supplied; and their natural idleness will prevail over their desire for luxuries. The fields of flax are inexhaustible; but labourers or machinery are wanted to dress it: could it be properly prepared, it would be an almost incalculable source of riches to those engaged in it. The operation, as performed by the natives, is most tedious. Each blade is dressed singly; and has to pass through several processes, before it is ready for the market. The carelessness with which it is, in many instances, turned out of hand has materially lessened its value, and injured its reputation. Flax and timber are the staple commodities of the country. Cultivation may do much, as the land is in some places fertile; but it is these two articles that have drawn so many Europeans to visit this people, and to settle amongst them.

Barter, of every description, is now gradually giving way to the introduction of British coin and

dollars. The natives are aware that they can, for money, procure almost any thing they want; and are, consequently, beginning to appreciate its value. They have also another powerful reason for preferring money to blankets, clothing, powder, muskets, axes, or other hardware articles. If they possessed any property, and it were known to any one else, they would be bound in honour to distribute it amongst their friends and adherents, or be liable, on the first cause of offence, to be dispossessed of all. But gold and dollars lie in so small a compass, that they can easily be concealed, or be carried undiscovered about their persons; and can be parted with in as small sums as may suit their convenience or their wants. Counterfeit coin has, however, been palmed upon them for genuine; medals have been passed for dollars; and even gilded farthings have gone current for sovereigns;—so that the New Zealanders are become jealous of the payment which they receive; and unless they have full confidence in the honesty of the person with whom they are dealing, or unless a third person be present, to witness the transaction, and to vouch for the genuineness of the coin, they will not conclude the bargain, or receive in cash any portion of their due.

## CHAPTER II.

TREES — BIRDS — QUADRUPEDS — FISHES — INSECTS — SHELLS —  
 CLIMATE — SEASONS — SOIL — MINERALS.

SOME of the trees which grow in the immense forests of New Zealand have been found very serviceable to Europeans, not only for the erection of houses and the building of vessels, but also as spars for masts for the British navy. The staple trade of these islands must ever be their timber and their flax, both of which are articles highly valuable to the merchant and to the ship-owner. Many exaggerated reports have been circulated respecting the facility of obtaining spars, of sufficient magnitude to answer the purposes of the British navy. By some it has been said, that they may be obtained without difficulty; and by others, that it is impossible to obtain them at all. Both of these reports are equally incorrect. They may be obtained; but it can only be with much labour, and at great expense. The nature of the forests is such as to render the task extremely difficult and hazardous. The finest trees grow in the deepest ravines; and the under-



wood is so strong, and the ratan or supple-jack so netted from branch to branch, and interwoven with the underwood, as to prevent either ingress or egress, unless pioneers have cleared the way before you. Then again, as there is nothing at the bottom of these ravines except a small brook, the spars must be dragged up three or four hundred yards of very steep hill, rolled down the opposite side, and then, perhaps, have the same process to undergo, before they arrive at one of the main branches of the river, leading to the tide; and even then they must await the contingency of a flood, for floating them down to the harbour where they are to be embarked. The greatest caution is necessary in floating logs of large dimensions down the very narrow rivers of New Zealand, as their form is serpentine; and sometimes the angle is so sharp, as to throw a large log right across the stream, and fix it immoveably, with either end in the bank. With the machinery that is used in England, for removing great weights, the work might be much facilitated; but whose purpose will it answer to bring expensive machinery to New Zealand? From all I know of any timber-district in the country, the Hokianga, and its tributary streams, afford the greatest facilities for obtaining a cargo of good spars; as there they grow nearer to the water's edge, and have a splendid stream of nearly thirty miles, down which they can be floated; when they arrive at the main river. There is, however, this



objection to the place: no large vessel can enter with safety: or if, through her lightness, she should enter, she would not be able to get out again when loaded, on account of the bar which runs right across this and every other harbour, except one, on the western coast. I am not sufficiently acquainted with the local facilities for obtaining timber in the frith of the Thames, to hazard an opinion, whether it is more desirable than Wangaroa for an establishment of the kind. All my information of that place has been obtained from others; for, on my visit to that part of the island, I did not go into the woods where the large and valuable timber flourishes. But, from all I could collect, it is not so desirable a place as Wangaroa; and, but for the drawback of the bar at the mouth of the river, certainly not equal to the Hokianga. Small vessels, of any tonnage less than three hundred tons, may go in and out with safety; but these are not long enough to take in the spars that are most valuable, and, indeed, the only ones that are required for the purposes of the navy. I shall not pretend to give any account of the anchorage in the Thames: I believe, however, it is good: but there can be no doubt of Wangaroa Harbour, nor of that at Hokianga. They are both of them completely land-locked, and are also very extensive: the land on either side is bold, and the water deep.

The first tree which I shall notice, is the

Kauri (*Dammari Australis*, or *Pinus Kauri*). This tree is of the genus Pine; and has attracted much of the attention of Europeans, on account of its magnitude, and the excellency of its wood; answering every purpose of house-building, and being excellently adapted, from its size, lightness, and strength, for the top-masts of the largest East-Indiamen and men-of-war. It grows, in some of the forests, from eighty-five to ninety-five feet high, without a branch. The trunk of the tree is of immense girth, being sometimes twelve feet in diameter; and when the bark and sap are removed, the circumference of the solid heart of the log is thirty-three feet, being a diameter of eleven feet. It will scarcely be believed, by an English timber-merchant, that I have measured a Kauri-tree whose circumference was forty feet eleven inches, perfectly sound throughout; the gum oozing out of it, when the bark was wounded, as though it were a plant of only a few years' growth. The sap of the Kauri, as indeed of every other tree in New Zealand, is thickest on the shaded side; that is, on the south and south-west side, or that portion of the plant which faces the south or south-west: it is on that side, sometimes, seven inches thick; while the opposite sides, those facing the north and north-east, have only five inches of sap; and the heart, or solid part, of the tree, is harder and more durable than the other side. The sap soon rots, being very succulent in its

nature ; and, when stripped of its bark, is immediately preyed upon by a small brown worm, which reduces a great portion of it to powder. As a shrub, and during its youthful days, the Kauri is not very graceful : it is crooked and shapeless, and has a few long, narrow, pale-green leaves, scattered here and there upon its branches : but when it comes to years of maturity, it stands unrivalled for majesty and beauty. Its top is crowned with the most splendid foliage ; and its immense height raises its head far above the other trees of the forest ; over which it stands the undisputed monarch, and affords, under its crown, an umbrageous retreat for many of the more humble plants. Its leaves are small, but very numerous, and not unlike those of the English box. The bark is thick, white, and smooth, and very soon hardens after the tree is cut down : if not stripped in a short time after it is felled, the task becomes difficult, from the pertinacity with which it adheres to the trunk. The wood is very light in its colour, is beautifully grained, planes up smooth, and otherwise works well. From the trunk of the tree oozes a gum, insoluble in water, and, I believe, in rectified spirits-of-wine ; also a kind of resin, which will answer the purpose of that useful article in ship-building. Both emit a strong resinous smell : the gum is, however, very fragrant, and is chewed by the natives, for hours together, on account of the taste which it leaves upon the tongue. The

gum and resin diffuse themselves over the whole tree. The cone and the leaf are equally tinged with it, and it may be seen exuding from the tips of the leaves on the highest branches. This tree flourishes on the sides of steep hills and in the bottom of deep ravines, and always on a stiff, hard, clayey soil. The roots of the Kauri, as of every other tree in New Zealand, are very much upon the surface of the earth, with here and there a fibre striking deeply into the ground. This is again another difficulty, which those have to contend with, who are passing through, or working in a forest.

Tanekaha (*Podocarpus asplenifolius*, or *Phyllocladus trichomanoides*)—This regular, beautiful, and highly-ornamental tree, is found on hilly lands, or in dry shaded woods. Its general height is about forty-five feet; and its girth, or circumference, ten feet. The bark is plain, and light-coloured, ringed at about six inches, and forming distinct flakes up to the branches of the tree: the leaf-stem is about four inches; and each one has nine or eleven small umbelliferous leaves, like those of the parsley, growing upon it. The wood is a shade darker than the Kauri: it has a closer grain, smells strongly of turpentine, is less affected with wet than any other pine, and is an exceedingly valuable wood. It is used for all kinds of outside work, such as posts, and floors for verandahs; and is much sought after for the decks of vessels. The tree is not so plentiful as

the Kauri; and is not of sufficient magnitude for masts of any but small-craft.

Totara (*Taxus*)—This tree, when full grown, is about twenty feet in circumference, and from fifty to sixty feet high in the trunk. It has a coarse, light-coloured bark, very thick and heavy; and has the appearance of having been chopped through, at small intervals, with an axe. It flourishes in dry soil and on rising ground; but is sometimes found on the banks of rivers. The wood is inclining to red, splits freely, is very hard, but works well. Its foliage forms a thick handsome crown at the top of the tree, and is much like that of the yew. This tree does not appear to be subject to the same diseases as others of the same species, as it is mostly found in a very sound and perfect state. Its roots are high out of the ground, and the fibres are remarkably thick and strong: they spread themselves over a great surface of earth: and are detrimental to the growth of the underwood, with which most of the forests in New Zealand abound.

Kahikatea (*Treniperus*, or *Dacrydium excelsum*)—This tree only flourishes in low, swampy, or alluvial soils; and never in thick and shady woods. It has a very imposing appearance when it stands alone, having a trunk branchless for seventy or eighty feet; and then a beautiful top, rising to a point; the leaves being sharp and prickly, of the same character as those of the Totara, only



longer and narrower. It bears a red berry; of which the natives are particularly fond, and which has latterly become an article of barter among themselves. The first visitors to New Zealand were much disappointed in this tree. It is, what has commonly been designated, the White Pine: but it is of so soft and spongy a nature, as to rot in a few months, if exposed to the weather. It absorbs so much wet, that, in the damp climate of New Zealand, it is almost impossible to season it; and from its having been exported, and strongly recommended for building purposes, it quickly brought the pines of this country into disrepute. Now, however, it is never cut down for use, except by those persons who are not acquainted with its nature, or who have no scruples in substituting it in the place of more durable woods, which, in many situations, it is more difficult to obtain. The tree grows with great rapidity, quickly comes to perfection, and as quickly decays.

Rimu (*Dacrydium cupressinum*)—This elegant tree comes to its greatest perfection in shaded woods, and in moist rich soil. Its topmost branches are not more than eighty feet from the ground; and the diameter of its trunk seldom exceeds four feet. Its foliage is remarkably graceful and beautiful, especially in its shrubby days. Its leaves are only small prickles, running up a long stem, from which, towards the top, branch out several other small stems, whose



united weight causes the main stem to hang like the branches of the weeping-willow, or a cluster of ostrich-feathers; and the beauty of the whole is heightened by the liveliness of the colour with which it is decorated. It has a dark scaly bark; and its wood is inclining to red, without any particular marks of grain. It is hard and difficult to work, being brittle; but its qualities are not sufficiently known, to make it, as yet, much sought after. There is, however, no doubt that it will be found a serviceable and enduring wood. It emits a strong resinous and turpentine smell; and a little resin sometimes oozes from the upper branches. The tree is plentiful in the forests, where the soil is not clayey.

Mairi—a tree of the *Podocarpus* species, growing from forty to sixty feet high, but never arriving at a larger circumference than twelve feet. Its bark is peculiarly clean; and resembles that of a healthy young oak, or the Tanekaha, when a shrub. It produces a brittly, close-grained, durable wood, of a red colour; planes up smoothly; and appears capable of receiving a high polish. It flourishes best in rich soils, and seems to require much moisture. It has a spiral leaf, long and narrow, of a pale bright green. The wood is too brittle for the cabinet-maker, or it would not be a bad substitute for mahogany. Another objection to its use, for articles of household furniture, except fixtures, is its weight.

Torairi (*Laurus macrophylla*)—This tree grows to the height of from fifty to seventy feet ; and its trunk measures, in diameter, not more than thirty-six inches. Its wood is light and spongy, and by no means durable. It grows in all soils, but seems to prefer those which are dry and gravelly. It flowers and bears fruit in September, October, and November. Its berries are black, exactly resembling the damson in size and appearance : they are fed upon with avidity by the wild pigeons, but are noxious to man : these berries have a very inviting appearance : their beauty, however, is only superficial ; for immediately under the surface is a hard rough husk, prickly to the touch, and disagreeable to the taste. Its bark is smooth, and inclining to grey. Its leaves are like those of the finest, largest and most brilliant English laurel ; and the tree is altogether one of the most splendid ornaments of the woods.

Tawa (*Laurus Tawa*) is a frequenter of damp and deeply-shaded woods, with leaf and branches similar to those of the Mairi-tree ; the branches a little more straggling, and not quite so robust. Its wood is light, and, on account of the facility with which it splits, is used by the natives for their short fences : they use it by pointing the end, and driving it into the ground. It decays in the course of two years, and becomes perfectly useless ; but as the aborigines of this country seldom cultivate one spot for a longer period than two successive years, they do not experience

the inconvenience which must otherwise accrue from the rapid decay of the wood. It would make good lining for weather-board houses; or would answer, in any situation, where not exposed to damp. It produces a berry, about the size of a small sloe; which is eaten, when boiled, by the natives. The process of boiling extracts the poison which abounds in this fruit in its native state.

Puriri (*Vitex littoralis*)—This tree, from its hardness and durability, has been denominated the New-Zealand Oak; and indeed it seems to answer all the purposes of that prince of trees. The wood is of a dark-brown colour, close in the grain, and takes a good polish: it splits freely, and works well; and may be used with advantage for all outside work, as it does not injure from exposure to the damp; and twenty years' experience has proved that in that time it will not rot, though in a wet soil, under the ground. For ship-building it is a most valuable wood; as the injury which it has received, from being perforated in various places by a large worm peculiar to the tree, does not essentially diminish its value for the timbers of ships or for the knees of boats. On first examining a Puriri log, you would be inclined to reject it, on account of the many large holes that at once present themselves to notice; but, on further examination, it is found that the perforations do not proceed from the rot, and that the wood which remains is of great value, though

it must sometimes be cut up to disadvantage. These defects in the trunk of the tree make it unavailable for working-up into household furniture, or for boards; but no plant in New Zealand furnishes such excellent materials for the ground-plates of houses, or for posts and rails for fences: it also answers well for the wood-work of a plough. It grows from fifteen to thirty feet without a branch; and varies from twelve to twenty feet in circumference. The branches are crooked, diffuse, and robust: the leaves are large, and of a deep bright green, growing three and five together: its bark is rough and grey, and is generally covered with a short dry moss: it flowers in September and October, and flourishes best in a deep rich soil. Its roots are much on the surface; and it is more liable than any other tree of the forest to be prostrated to the earth by a gale.

Rewarewa (*Knightsia excelsa*) — This tree is found in dry forests, and where the soil is loose and gravelly in its texture. It flowers in November and December; and is a fine umbrageous tree, with large pale-green leaves, rough, and jagged like a saw at the edges. The wood is beautifully variegated; being mottled with red, upon a ground of light-brown. It splits freely; and, were it of sufficient dimensions, would make elegant furniture, or cabinet articles. Its bark is clear, and of a light-brown colour. The height of the tree, when full-grown, is from fifty to sixty

feet, and its diameter from eighteen to thirty inches. From the freeness with which it splits, it is of much use for paling-fence; but never for shingles, on account of its so readily twisting with the sun: indeed, the tree is not of sufficient magnitude to answer at all the purpose of shingles. It is durable for all inside-work, and would everywhere be considered a handsome wood.

Kawaka (*Dacrydium plumosum*) is a tree growing about thirty feet high, and from one to three feet in diameter; with a rough dark bark, and a foliage not very unlike the fern. It is a beautifully-grained wood, close and heavy, and would make elegant picture-frames, where they were required of a deep stain. It is, however, only the lower part of the trunk of the tree which is so dark and close in the grain: the higher you ascend toward the branches, the lighter, both in weight and colour, does the wood become, and consequently, for the purpose above mentioned, the less valuable. The wood in the lower part of the tree much resembles the tulip-wood of Moreton Bay, New South Wales, though not quite so dark or heavy. I believe it is not much known, and has never, as yet, been sought after, to be applied to any useful purpose.

Miro (*Podocarpus ferruginea*)—This plant grows to the height of from forty to sixty feet, with a diameter of not more than thirty inches, except in extraordinarily large specimens. It flourishes in all the forests, and in every description of



soil. It produces a fine red berry, the principal and most nourishing food of the wood-pigeon, during the season. The wood is smooth, close-grained, and dark, for a pine; splits freely, and has a large long grain, similar to that of the mahogany. The smallness of the dimensions of this tree subtracts much from its utility as timber, to which name, perhaps, it can scarcely be said to make any pretensions. The leaf is like that of the fir-tree; and its bark is clear and smooth, as the bark of the ash. For durability, as a species of the Pine, it far exceeds any other; and would be much sought after and preferred, were it not for the scantiness of its circumference.

Towai—a tree of the *Podocarpus* species, with a dark-brown bark, and a leaf similar to, and about the size of, the moss-rose. It grows from twenty to thirty feet high, without a branch, and then becomes thickly foliated. Its bark is smooth, and similar to that of the ash. It produces a heavy, close-grained, red wood; answering all the purposes of the New South-Wales cedar, but much more durable and weighty. It grows in all the small forests, where there is no Kauri, and where the soil is light and vegetable in its nature. This tree is also but of small dimensions; and is, consequently, generally allowed to remain an undisturbed occupier of its native woods.

Pohutukaua (*Callistemon ellipticus*)—This is a tree of remarkably robust habits, and diffuse irregular growth; and is found on the rocky shores



of most of the bays and harbours of the northern island of New Zealand. Indeed, it flourishes best on those rocks where it would appear impossible that a plant of such large dimensions should be able to derive sustenance; as nothing is visible, but the barren rock to which it has attached itself. Its leaves are large, and of a very deep green: in December and January it puts out large quantities of flowers of the most splendid crimson colour, larger than a good-sized rose; and of the class Polyandria, having an immense number of stamens, with a little light dust clinging to the top of each. The back of this tree is grey, and the wood brittle, hard, heavy, and dark. It is very difficult to work, from its hardness; as it breaks or turns the edges of almost all the tools used in preparing it. It receives the finest polish, and would be taken for a very handsome rose-wood; as a substitute for which it answers well. I should conceive it to be one of the most durable, as well as the darkest and hardest woods of New Zealand. It sometimes grows to four or five feet in diameter, but is crooked and mis-shapen.

Aki—called the *Lignum vitæ* of New Zealand, from its hardness, weight, and colour: is useless for all common purposes, and is very difficult to work. It is a crooked short tree, scarcely more than a useful shrub, being not of larger diameter than from six inches to a foot. Its wood takes the most beautiful polish; and its grain seems to

be only a continuation of hard knots, which gives it a peculiar, but very beautiful appearance, when wrought. It resembles the tulip-wood of Australia, more than any other plant I have seen. If sent to England, I doubt not but it would be a most valuable wood for making elegant cabinets and work-boxes; but the patience of the artist would be severely put to the test, from the hardness and brittleness of the material which he would have to work.

Kahikatoa (*Leptospermum scoparium*)—A tree of stunted growth, flourishing in clayey barren soils, and producing a hard red wood. From the berries which it bears, it has been designated the tea-tree. It does not grow above eighteen inches in diameter. It is sometimes used by the natives for the corner-posts of their larger fences; but it would not answer for this purpose if nails were used by them, as the wood is so hard as to resist a nail of large dimensions. It is a sure sign of a barren soil when the Kahikatoa is found in plenty; for though it grows to its greatest size in rich woods, it is very rarely seen but upon the most barren and useless plains which will scarcely produce any other plant or shrub. It has a very small leaf, and bears a white blossom all the year round. The perfume which it exhales is very fragrant, and spreads itself for a long distance from the place where the plant grows.

Kohekohe (*Laurus kohekohe*)—A fine handsome tree, with a trunk free of branches to a height

of forty feet, and a diameter of three feet; producing a fine-grained red wood, closer than the cedar, and rather heavier than that wood. Its bark is clear; it splits freely, and will no doubt answer well for all common household furniture. Its leaf has the colour, the shape, and the gloss of the laurel; and its roots are more expansive, and cover a larger surface than those of any other tree of this country. In cutting roads through the woods, this plant forms a great obstruction, on account of the immense size and hardness of its roots.

Mahoe (*Melicytus ramiflorus*) has a thin, spiral, and elegant leaf; and grows to a height of not more than fifty feet; with a circumference of about six feet. The bark is smooth and light, and the wood which it furnishes is rather heavier than the Rimu: it works short, and will not take a good polish. Its habits are not robust; and it requires a rich alluvial soil, to bring it to any thing like perfection.

Hinau (*Dicera dentata*)—This tree is also partial to a rich alluvial soil: it grows to a height of sixty or seventy feet; having a circumference of about twelve feet. The wood of this plant is remarkable for its whiteness; but is almost useless, on account of the way in which it splits, when exposed to either wet or warmth. Its chief use is, that it makes an excellent dye, either a light brown or puce colour, or a deep black, not removable by washing: the natives use it (that

is, the outer skin of the bark) for the purpose of dyeing the black threads of their garments. It only requires to be pounded and thrown into water, and the article to be dyed immersed in the infusion: of course, according to the strength is the deepness of the colour. The leaf of this tree is spiral, and of a bright green; and the bark, rough-looking and unsightly.

Matai (*Taxus Matai*)—a plant with a small yew-tree leaf, a strong smell, and a rough bark. Its wood is peculiarly coloured, being a mixture of red and white, forming a few shades deeper than the grain of the Kauri. Its habits are rather robust: it prefers a rich alluvial soil; grows to a height of fifty feet; and measures in diameter from three to five feet. The wood is considered durable, and has the advantage of being easily worked: it is not however, as yet, much known.

Rata (Genus unknown)—This is a fine and useful tree, producing a heavy, close-grained, durable red wood, capable of being turned to almost any purpose of household work; and valuable to the ship-builder, as he may find its branches curved to his hand, and requiring but little of the labour of the axe to form it to his purpose. It is found in perfection, of all sizes and heights, from twenty to seventy feet high, and from eighteen inches to seven feet in diameter. It prefers a dry stony soil, and varies in the pleasantness of its appearance, according to the regular or irregular shape of its trunk. Its branches generally shoot

from the top of the main stem, and put forth to some height before a leaf appears. The leaves are small, in the shape of the Box; tufted at the top of the tree, forming a crown; and, in the distance, appear like a cluster of palms growing out of one large stem, rising far above the parent stock by which they are supported.

Besides the trees already mentioned, there are many others of the same character, differing but little in the nature of the wood, and in the purposes for which they can be used. It would require years to discover the nature of the various trees which flourish in this land; but it will appear, from the short and very imperfect description given above, that though the Kauri is the monarch of the forest, and the tree most sought after on account of its immense size, there are others whose qualities for particular purposes excel this. The Kauri would never alone answer the purpose of ground-plates for a house: but when they are laid of Puriri, a strong and enduring foundation for a weather-board building is obtained, and the whole superstructure, with all the finishings, inside and outside, may be supplied with advantage from the mighty trunk of this valuable pine. It possesses also a value of which but few other trees can boast; that is, the facility with which it can be worked, from the first stroke at its roots with the axe, to the touch of the master carpenter, or the last finish of the accomplished artist.



WITHOUT attempting any thing like a classification of the Birds of New Zealand, or presuming to intrude upon the province of the Natural Historian, I shall endeavour to give a short description of those which I have particularly noticed in this country.—Nothing can possibly exceed the exquisiteness of a morning concert as performed in the ample woods of these islands. One of the greatest treats which I enjoy, is to be wakened in my tent by the loud and lovely voices of the only musicians which I have met with, since I left the lark and the nightingale behind me in much-loved England. Their song is too sweet to be of long continuance: at the first dawn of day it commences, and gradually heightens as the light increases; but no sooner does the sun appear, gilding the hills with his bright beams, than the performers, one after another, retire, and all the lovely sounds die away into profound silence: or if the silence be broken, it is only by the shrill note of some unmusical bird, who dared not to appear till his more melodious companions had retired into the woods, either to prepare for, or to take care of, their young, and to repose after the exertions of the morning.—I proceed to describe some few of the feathered inhabitants of New Zealand.

*Tui*—This remarkable bird, from the versatility of its talents for imitation, has, by some, been called “the Mocking Bird;” and, from its pecu-



liar plumage, has by others been denominated "the Parson Bird." It is so restless in its disposition, as to seem incapable of remaining in one situation, or unemployed, for a single moment. There is not a note of any bird of the woods but what it exactly imitates; and, when confined in a cage, it learns with great ease and correctness to speak long sentences. It imitates dogs, cats, turkeys, geese, and, in fact, every sound which is repeated a few times in its hearing. Its size is that of the thrush; and its plumage, a beautiful glossy black, with a few very fine white hairy feathers scattered about the head and breast, a few stronger ones about the nostrils, and two small clusters of long white feathers hanging down from the neck upon the breast, resembling a pair of clerical bands. Its eye is penetrating, and its voice peculiarly mellow. Its general food is flies and small insects, which it is very expert in catching; supplying itself in a very short time with great abundance. It also feeds upon the berries of various plants, and will not reject earth-worms. This bird seems to associate with every other warbler of the wood; and, next to the ground-lark, is found in the greatest number of all the birds of New Zealand. It is delicious eating. It seems to be of a tender constitution, short-lived, and not able to bear the extremes of either heat or cold.

*Koukou*—The bird so called is a small owl, a native of New Zealand; and partakes of all the

character of the common British owl. Its habits are the same: it conceals itself in holes of trees, or in the deep shelter of the woods, during the day, and goes out at night to seek for its prey. Its name has been given to it as an imitation of its cry.

*Powaitere*—A Parrot, or Paroquet.—Of these birds there are several kinds; all of them small, though differing in size; and, with the exception of the Kaka, are nearly the same in plumage—a bright green; yellow or red under the throat and tail; and red or yellow about the head. They seem to differ nothing from the parrots of New South-Wales and the East in their general character, being mischievous, chattering, and fond of imitation. They build their nests in holes of trees, and associate in flocks.

*Kaka*—A bird of the parrot kind; much larger than any other New-Zealand parrot; but possessing all their mischievous qualities, and capable of learning to imitate the human voice to an astonishing degree. Its feathers are of a dark russet colour: round the neck, upon the thighs, and under the tail, beautifully tinged and spotted with deep red. It has a large round dark eye; and the feathers encircling it are shaded with a mixture of yellow and red. This bird feeds upon all kinds of fruit, berries, and farinaceous roots. It bites holes in trees, in which it makes its nest; laying four, and sometimes five, eggs, perfectly white. Generally, three of these birds are found

together in the same hole, one male and two females ; and during the season of incubation, the nests, though separated, are so close together, that either of the mother-birds can sit upon the eggs, feed their neighbour's young, and cover them with one of her wings, without leaving her own nest, or neglecting her own offspring. The cry of this bird, when ranging at large in the woods, is harsh and disagreeable in the extreme.

The *Kokorimako* is about the size of the sparrow, with a small, oblong, dark eye ; plumage, a dark brown, tinged with green ; with a long beak, gradually coming to a sharp point, and a little curved in the middle. It has puce-coloured legs, a long forked tail, and strong wings. It lays seven eggs, spotted with blue, upon a brown ground ; has a remarkably shrill quick cry, *Te te te te*, which it keeps up for some minutes without intermission. In the morning, it joins the other songsters of the wood. The male is larger, has brighter colours, and more green in its plumage, than the female.

*Tataiata*—A small bird about the size of the wren ; its feathers very fine in texture, of a dusky brown colour ; the head and breast inclining to white. It has a forked tail, long, and of a bright brown ; its eyes are small and penetrating ; its beak, black, and very short ; its legs and feet like those of the goldfinch, only stronger in the claws. It feeds upon berries and fruits.

*Tiaki*, or *Purourou*—This elegant bird is about the size of the sky-lark; and its plumage, for which it is remarkable, is of a glossy black; except the outer feathers on the back and wings, which are of a deep dusky red, and give it a peculiar appearance. Its legs are strong and black; and its beak like that of the starling. It feeds on worms and berries; is very rapid in its motions; exceedingly restless, hopping from twig to twig; and scarcely ever ceasing to make a clucking noise, similar to the single call of a hen to her chickens. It lays seven purely white eggs, in a compact nest, in the lower branches of the Totara-tree. Its flesh is delicate.

*Ngirungiru*—This bird lays its eggs in the holes of trees: they are spotted with brown, on a white ground. Its food is small flies, and insects which crawl and feed upon the trees. It is a very small bird, not larger than the tom-tit: its plumage is black and white, having a white breast, and some of the near feathers of each wing tinged with white. It has yellow feet, and a short round black beak. Its voice is shrill; not very pleasant when heard alone, but assists in the general and harmonious concert of the woods.

*Toutouwai*—This bird is nearly the size of the sparrow; a little more round in its figure, but about the same length. It has a short strong beak, dark eye, and a short straight tail: its feathers are dark, tinged with white about the breast and tail, with small light-coloured downy feathers

hanging over the wings and tail, which give the bird a peculiarly plump appearance. It feeds on worms and small insects; and lays seven eggs, spotted with brown, on a faint blue ground. It pronounces clearly, in a shrill voice, the word from whence it takes its name.

*Piripiri*—A small bird, three inches long; with brown plumage, tinged with yellow and dark purple. Its beak is half an inch long, and very slender. The outer feathers on the breast are white; legs of a dark brown; and the feet yellow. It makes a sucking noise; is easily caught with the hand; builds a very compact nest at the tops of the Kauri-tree; and lays four small white eggs, not much larger than a pea.

*Parera*, or Wild Duck—These birds exactly resemble the common English wild-duck. They are of a fine flavour, and abound in all the rivers and lakes in New Zealand. In the Thames they are particularly tame, and plentiful. In almost every other river, north of the Thames, they are as remarkable for their timidity and wildness.

*Piwakawaka*, or *Tirakaraka* — This restless little bird is continually on the wing, or hopping from twig to twig. It has a head like the bullfinch; with one black and one white streak under the neck, coming to a point in the centre of the throat. Its wings are very sharp and pointed; and as it hops from spray to spray, it spreads its tail in the form of a fan. Its plumage is black and white; and its food, flies, and small leaf-



insects, which it pursues and catches with astonishing rapidity. It is a very bold and daring bird; and will fly so close to you, as to allow you to strike it down or catch it with the hand. The natives seldom harm them, as they destroy so many sand-flies and musketoës.

*Riroriro*—A very small brown bird, with white feathers under the wings and tail. The plumage on the breast is of a lighter brown than on any other part of the body. It builds its nest on the ground, under shelter of the thickest fern. It has no song.

*Pihoihoi*—This bird resembles the canary in shape and size: it is however no songster, and its plumage is a spotted brown. It does not frequent the wood; but is always found in the plains, among the fern. In time of danger, the male leaves the female on the nest, and flies or hovers about your path; endeavouring to lead you away from its young, by placing itself in such situations as to take your attention, and draw you from its nest. This bird also makes its nest at the roots of the thickest fern, which shelters it equally from heat and from cold. It might not be improperly designated the ground-lark, which it very much resembles.

*Kiwi*—The most remarkable and curious bird in New Zealand. It is about the size of a three-months-old turkey; and is covered with feathers, coarse, long, and slender, similar to those of the Emu of New Holland: its beak is precisely the



same as that of the curlew, and is used to thrust into the ground for earth-worms, upon which it feeds: the eyes are always blinking: the head is very small in proportion to the size of the bird; and from the nostrils grow out several long, strong, black hairs, or feelers, like the whiskers of a cat: its legs are short, remarkably strong for the size of the bird, and are of the gallinaceous character. It has no appearance of either wing or tail. It makes a kind of hissing noise when in search of prey; and strikes the ground with its strong heavy feet, to rouse the earth-worms, and put them in motion. Its sense of smelling appears to be very acute. These birds hide themselves during the day; and come out of their retreats, which are generally small holes in the earth, or under stones, at night, to seek for their food. They run very fast, and are only to be caught by dogs, by torch-light, which they sometimes kick and bruise severely. They are highly prized, when taken, which is very rarely, by the natives; and their skins are kept till a sufficient number are collected to make into a garment. I have only seen one garment made of skins of this bird, during my six years and a half residence in New Zealand; and no consideration would induce the man to whom it belonged to part with it. The flesh is black, sinewy, tough, and tasteless. There are but few of these birds to be met with north of Hikurangi, a large mountain at the East Cape; but in this place they

abound, and are generally larger than in any other part of the island.

*Matata*—A small dusky-coloured bird, with a white and brown spotted breast; a beak like that of the canary-bird; head long, and covered with light and dark-brown spotted feathers. It has light brown feet, with four claws. The tail is composed of four long and four short feathers, similar in texture to those of the Emu and Kiwi. It lives amongst the rushes, in swamps; and has a long shrill cry, very piercing, and at times melancholy. It is remarkably tame, and seems to have no fear of man.

*Kauaua*—A sparrow-hawk, nothing differing from the sparrow-hawks of England. It is exceedingly swift of wing; and but few birds that it pursues can escape its talons. It is very elegant in its form and plumage; and, but for its tiger-like propensities, would soon become a petted favourite.

*Kahu*—A large and powerful bird, of the hawk species. It has great strength of wing and talon; and alights with such force upon its prey, as at one blow to sever the head from a duck, or to slay outright a full-grown turkey. When one of these birds makes its appearance, the whole of the poultry-yard is put in agitation, and continues in a state of great restlessness till it has retired out of sight. The general food of this rapacious bird is rats and young wild-ducks. It rarely visits the barn-door, and never attacks domestic

fowls, except when much pressed by hunger. This bird, though to appearance large, is actually very small, and is remarkably lanky in its body. The sinews are so strong, as almost to resist, or to blunt, the edge of a good knife.

*Tatariki*—A small brown bird, with a white head, short black beak, black legs, and brown feet with four claws. It resembles the tom-tit in shape; sings sweetly; but altogether ceases its song during the three winter months. It lays three spotted eggs, feeds upon small insects, and inhabits the most retired parts of the wood; and is scarcely ever seen for more than an hour, after the rising of the sun.

*Huia*—This bird is found only in the mountainous districts of Taranaki, and farther south than Waiapu or the East Cape. It is a black bird, about the size of a nightingale, with long slender yellowish legs and feet. The plumage is of a glossy black, and very fine: it has, for its tail, four long broad black feathers, tipped with white at the extremity, which gives it a very lively appearance: these feathers are much valued by the natives, and are sent as presents to the natives of the Bay of Islands, to ornament their hair on grand occasions, or when going out to battle. The most remarkable feature in the appearance of this bird is the form of its beak, which is slender, and resolves itself into an exact semicircle. It resides in deep long grass: its food is worms and insects, with a small berry called *ponga*. After

the skin is taken off, which is always done for the sake of wearing a tuft of the feathers in the ear, the flesh is delicious.

*Pukeko*—A species of water-hen, the size of a well-grown capon. It resides in the swamps; has very long red legs, with three long toes and one short toe on each foot. The eye is particularly small; the beak broad, very strong, and of a deep crimson; the forehead bare of feathers, and of the same deep crimson colour as the beak. The plumage of this bird is rather coarse, of a dark shaded brown, tinged with green; except the neck and breast, which are of a deep and brilliant purple: it has also a small tuft of fine white feathers under the tail, which is very short. These birds are not strong in the wing; but sometimes fly from their native retreats in the morasses, and rob the potato-fields nearest their abode; at which time they are easily snared, and great numbers taken. The New Zealanders say the flesh is coarse and bitter, and is rejected by them as food.

*Kukupa*—A large wood-pigeon, very plentiful in New Zealand. This is one of the most beautiful birds the country possesses. It is much larger than the largest wild or tame pigeons in England, and has a plumage unrivalled among the extensive family of doves for splendour and variety: green, purple and gold are, however, the prevailing colours. It is a heavy-flying bird, which makes it an easy prey to the hawks, with

which the woods abound. They are easily killed with a spear or a musket; and if two birds are found upon the same tree, they are either so sluggish or stupid as not to fly when one is either killed or wounded. They feed upon the berries of the Miro; are most delicious eating; and are in season from January to June. The natives destroy vast numbers of these birds, and value them much, on account of both the quantity and the quality of their flesh.

*Kotihe*—This bird is about the size of the goldfinch; but has a slender dark beak, nearly an inch long. The male is considerably larger than the female; and has a much more beautiful plumage, being variegated with white and yellow, upon a diversified ground of brown. Its legs are very strong, for the size of the bird, and its tail is forked. It lays four eggs, in the moss of the Puriri-tree; and the male always attends and waits upon the female during the season of incubation. Its voice is very pleasing; but it only sounds a few notes; then hops to another spray, and sings again. Its food is berries and other wild fruits of the woods. It is a timid bird, and difficult to be taken alive. The males vary much in the brilliancy of their colours; some having a jet-black head and back, and others, again, a dusky brown. Those with the black feathers are, by far, the prettiest birds. They are all, however, as beautiful as the linnet in their plumage, and surpass him in the delicacy and elegance of their shape.



*Kokako*; called, by some, the New-Zealand crow. Its plumage is a very dark green, not much varied in any part of the body: the legs are black and coarse, with long claws on each foot. It has a strong black beak, a little curved; and a small brilliant light-blue flap hanging down on each side, from the ear. The moment the bird dies, the colour of these flaps fades, and becomes of nearly the same hue as its plumage. The habits of the bird are decidedly those of the crow. It is very sly and thievish, and is at the same time particularly shy and timid. It is found, in the greatest numbers, in the woods on the banks of the Thames. Its flesh is bitter and unsavory; but is palatable when the skin has been taken off, before it is dressed.

*Pipiwawaroa*—This is a bird of passage, and is supposed to come from the islands north of New Zealand; though the natives assure us that it retires in winter into the holes of trees, or into the crevices of the rocks, and does not fly away for winter-quarters to other and warmer climes. It only remains here during about three months of the high summer. It is a small bird, of very beautiful plumage, in almost every variety: green, white, purple and gold are, however, the prevailing colours: the feathers under the tail are white, spotted with brown: those on the breast and throat are marked with broad lines of white and deep brown; and the wings are a very delicate purple, tinged with gold. The eye is a

piercing hazel. It has no song; is easily caught; and feeds upon the small insects found in the bark of the Kauri-tree.

*Kohaperoa*—This bird is remarkable for its long body, and short cock's beak. Its plumage is spotted; brown and white about the breast; the back and wings of a bright puce colour, variegated with a little black, which has a beautiful silky appearance. Under the tail, the feathers are precisely the same in colours and shape as those of the sparrow-hawk. Its legs are very short, and its claws strong; which detracts greatly from the beauty of its delicately-slender body. This bird is one of the sweetest songsters of the wood; but it is only seen or heard for about four months, in the height of summer. It secures itself, during the winter months, among stones, or in the holes of the Puriri-tree; and does not leave its retreat till all danger of its being overtaken with cold is passed away. The natives say, that always before the wind is about to blow from the south the *Kohaperoa* ceases its song; and does not commence again till the west wind blows, or till a breeze springs up in the north.

*Tuturiwatu*—This is a small delicate bird, not much larger than the thrush; with short black legs; and a pigeon-beak, with the nostrils very far down and widely extended. It has a deep red eye, a longish neck, and a plumage spotted with various shades of brown. It lays its eggs in a compact nest, which it makes in the parasitical

plants that grow on the branches of the tallest trees of the forest. Its food is the red berry of the Tarairi.

The *Takahikahi* is nearly of the same size as the Tuturiwatu, with beak and legs precisely the same. It differs from it, however, in its plumage, and in its general habits. It has most beautifully spotted feathers—gold, light brown, and purple; lives upon the sea-shore; builds its nests among the thick branches of the lowest shrubs; and feeds upon the seeds of sea-weeds, and of shrubs that grow near the beach. It has no song: but makes a noise somewhat like that of the pewit.

*Kotaretare*—This bird is a species of the king-fisher; but is much smaller, and not so beautiful in its plumage as birds of that class found in England. They are very plentiful in New Zealand all the winter months; but are not seen so much during the fine warm months of summer. It builds its nests in decayed trees, and never lays more than four eggs. During the season of incubation, the female is fed by the male, with live earth-worms, which he procures and brings to her. The beak is long, black on the upper side, and white on the lower. The head is large; the legs and feet short and small. The plumage on the breast is white; on the throat, spotted with brown: that upon the head is pale green, with a little dark green nearer the beak, and a circle of light brown round the eye. The back is covered with very fine feathers, of a dark puce colour;

the wings and tail blue and white; and the feathers, just above the tail, bright green. The bird is about the size of the jay.

*Matuku urepo*—This bird is a species of the crane; and is upwards of three feet long, and three feet in height. It dwells in swamps and marshes; and is very timid, keeping at a great distance from man, and seeming to take alarm at his first approach. The top of the head is covered with slight bristles; and the back of the scull is of a red colour, perfectly bald. Its neck and legs are long; and its food, the worms found at the roots of the bulrush. Its plumage is of a bright ash colour; and it has two tufts of finely-curved feathers at the end of the pinions, which, when the bird is feeding, are mostly erect, and when flying are depressed. Its flight is very elegant; not from its swiftness, but from the slimness of its shape. When on the wing, they generally confine themselves to the extensive marshes with which this country abounds; and, as they are but rarely found in greater numbers than two or three together, and being very shy, they are difficult birds to obtain. The female lays two eggs, of a pale blue colour, about the size of a turkey's egg. They are not sought after by the natives, as they describe their flesh to be "tooth-breaking and bitter."

*Putoto*—A small black bird, about the size of the thrush, found in the swamps of New Zealand, which it appears never to leave. Its legs are

short; and the beak about two inches long, admirably adapted for the purpose of procuring its subsistence; as it lives by suction, thrusting its beak to the roots of the reeds and rushes upon which it feeds. The plants, whose roots have been attacked by this bird, turn of a dark brown, and sometimes entirely wither away. The eye is red and glaring; and has a ring round it, composed of light-brown feathers, which gives the bird an angry and fretful appearance. It makes a screaming noise in the night; and is but rarely caught, or even seen.

*Pukunui*—A bird so called from the largeness and rotundity of its breast, about the size of the crow, and remarkable for the deep red with which the feathers are tinged upon the back and under the wings. Its legs are about five inches long, and rather slender for the size of the body. Its beak is like that of the feldfare; and the eye of a light-brown colour, with a ring of white round it. These birds are never found in the woods; but on the sides of brooks, and in barren land, amongst the stunted fern. By the natives' account, they seek for their food by turning over the pebbles or small pieces of dried marl, under which they discover worms, which are their favourite food. The female lays four eggs, spotted with brown upon a light-brown ground; and makes her nest in the shrub called Kahikatoa (*Leptospermum scoparium*). They are here well sheltered from the wind and rain, on account of the



thickness of the foliage and the strength of the plant.

*Katatai*—This bird answers nearest to the god-wit, of any I am acquainted with. It feeds upon the sea-shore, and in sandy grounds. It is about sixteen inches long, from the point of the beak to the end of the tail. Its plumage is much variegated, striped with black, and edged with a primrose colour. Its legs are very slender, for the size of the body. It is doubtless a bird of the plover kind, and its habits are similar to those of that bird. It is much sought after by the natives; but is most difficult to procure, being roused by the slightest noise, and very swift of wing.

I am not aware that there are any sea-birds, or birds which are confined to the beach, that are peculiar to New Zealand. The rocks in the bays and rivers abound with feathered inhabitants, who come there to make their nests and rear their young. We have the petrel, cormorant, curlew; a great variety of the shag, and the albatross; the gannet, and the penguin; the great auk and tern; with all the variety of gulls. In some of my trips, I have seen the albatross caught of an immense size, measuring, from tip to tip of the wing, sixteen, and from that to nineteen feet, with a plumage most splendidly profuse—white, tinged with light pink. The natives of New Zealand are very anxious to obtain these birds, on account of their feathers. They will remain out in their canoes many days, and think themselves amply

repaid if they shoot or otherwise take one. The down on the breast is the part most sought after. They skin the bird; and hang the skin, with the feathers on it, to dry in the sun; then pluck the larger feathers off, to ornament their canoes; and cut into round tufts the skin with the down on, which they place in their ears; the beautiful whiteness of the down forming a striking contrast to the dirty face and black hair of the wearer. The gannet and the penguin are the other birds in greatest request for their feathers. All the war-canoes are ornamented from stem to stern; and, when the feathers are first laid on, look remarkably neat. Those with which the handles of the clubs are ornamented, are taken from under the wing of the *kaka*, or great brown parrot.

---

THE only quadruped—and that must come under the name of reptile—known as aboriginal in New Zealand, except a small field-rat\*, is a lizard, about six inches long. It takes up its abode among decayed trees and heaps of stones; and is remarkably shy and timid, though mostly allowed to enjoy itself uninjured by man. In the beginning of spring it casts its old skin, and is beautifully covered with bright enamelled scales, which shine, and look like highly-polished armour, in the rays of the sun. Their colours are variable: some are a beautiful green, variegated

\* The natives tell us that rats were introduced in the first ship, by Tasman.

with red and yellow ; others are brown, yellow, and purple ; but all nearly white under the belly. The natives regard this harmless and insignificant animal superstitiously, as being the form which they suppose the evil spirit assumes, when he enters a person, in order to destroy him. On this account many of them are fearful when they see a lizard, and are particularly careful not to do it an injury. This feeling is, however, confined to the older and more superstitious natives in the land.

---

WE have a rich supply of excellent salt-water fish ; but nothing more than eels in any of the fresh-water streams or lakes in New Zealand. Those [most plentiful, and of greatest note, are, soles, mackarel, cod-fish, a species of salmon, whiting, snapper, mullet, bream, skate, gurnards, and a few smaller kinds, some not near so large as a sprat ; with an abundance of crayfish, oysters, shrimps, prawns, muscles, and cockles. An immensely large muscle, measuring from eleven to thirteen inches, is found in great abundance at Kaipara, a harbour on the western coast ; and some few of this fish are picked up in the Bay of Islands. These inhabitants of the deep form a never-failing resource for the supply of native food : but fishing is now not much regarded, except in the mackarel-season, when several tribes go together to the little creeks where these fish frequent, and always succeed in capturing some hundreds of thousands before they return ; the

greater part of which they preserve for winter stock. They always catch these fish in the darkest nights, when they are able to see the direction the shoal takes, from the phosphorescent appearance which their motion causes on the water. They surround them with their nets, which are several hundred yards long, and drag them in vast numbers to the shore; where the contents are regularly divided among the people to whom the net belonged.

---

REPTILES there are none, but the small lizard before mentioned.

---

OF Insects there is no very great variety. The principal are, the locust and the grasshopper, which, during the summer months, make an incessant and truly unpleasant singing noise among the fern; the dragon-fly and scorpion-fly; with a small sand-fly, not larger than a flea, but very noxious—its bite is sharp, and leaves an unpleasant itching for many hours—and they are so numerous on the beach, and by the sides of creeks and rivers, as to become, at times, almost a pest: their bite is most virulent before rain. Musketoes abound in the woods, and by the side of streams; but they are only lately imported. According to Cook, however, these troublesome insects were found in great abundance in the woods, on his first visit. The natives deny this, and constantly tell us they were brought to New Zealand by

Europeans. Many kinds of butterflies and moths, with a few beetles, and forest bugs; which latter are exceedingly unpleasant, when approached, on account of the fetid smell which they emit. Spiders are found in vast abundance among the fern; and caterpillars, of a very destructive kind, in the cultivations.—These form the principal portion of the insects which are found in New Zealand. There are none whose bite or sting is at all dreaded; nor, when you lie down to rest at night, need you fear any thing worse than a few harmless spiders crawling about you, more anxious to escape from you than you can possibly be to escape from them.

The shells on the coast of New Zealand would scarcely repay the naturalist for any long search. There are but few varieties. The French Naturalists, who were very eager in these scientific pursuits, were not able to make many additions to their collections, on the coast of New Zealand. Conchologists, however, consider all, even the most common shells, from this place, as curiosities, and are anxious to obtain them.\* The natives are not good divers: they do not spend, by any means, so much of their time in the water as the islanders more to the north of them do; owing to the temperature of their climate being more moderate than that of their neighbours.

---

\* For a List of New-Zealand Shells recently obtained, see Appendix.



THE climate of New Zealand is decidedly temperate; neither exposed to scorching heats in summer, nor to blasting frosts in winter; though the summer is warm, and the winter cold. It is no doubt salubrious, and congenial to European constitutions. Those who come here sickly, are soon restored to health: the healthy become robust, and the robust fat. North of the Thames, snows are unknown; and frosts are off the ground by nine o'clock in the morning. The country, during six months in the year, is subject to heavy gales from the east and north-east, which usually last for three days, and are accompanied with tremendous falls of rain. These gales generally commence in the east; and gradually haul round to the north-west, where they terminate in a violent gust, almost approaching to a hurricane: the clouds then pass away, and the westerly wind blows again with some violence. In the winter season, the moon rarely either changes or wanes without raising one of these tempestuous gales; and, during the whole year, the wind is sure to blow, though it may be only for a few hours, from the east, every full and change of the moon.

The spring and autumn are delightfully temperate; but subject to showers from the w.s.w. Indeed, however fine the summer may be, we are frequently visited by refreshing rains, which give a peculiar richness to the vegetation, and fer-

tility to the land. The prevailing winds are from s. w. to n. w., which, within this range, blow upward of nine months in the year: more frequently the wind is due west. During five months, sea-breezes set in from either coast, and meet each other about half-way across the island.

The seasons are as follow:—spring commences in the middle of August; summer, in December; autumn, in March; and winter, in July. Most of the trees are evergreens; and vegetation is scarcely, if ever, suspended. The native grasses flourish throughout the year, and, where the fern has been destroyed, afford an abundant supply. I am persuaded that all graminivorous animals, whether wild or domestic, would thrive well in this temperate climate, if allowed to range at large in the forests, on the hills, in the valleys, or on the plains.

---

WE have here almost every variety of soil. Large tracts of good land, available for the cultivation of wheat, barley, maize, beans, pease, &c.; with extensive valleys of rich alluvial soil, deposited from the hills and mountains, and covered with the rankest vegetation, which it supports, summer and winter. We have also a deep rank vegetable mould, with a stiff marly subsoil, capable of being slaked or pulverized by the ashes of the fern. All English grasses flourish well; but the white clover never seeds; and, where the fern has been destroyed, a strong

native grass, something of the nature of the Canary-grass, grows in its place, and effectually prevents the fern from springing up again. Every diversity of European vegetable and fruit flourishes in New Zealand. The gardens abound with broccoli, cauliflower, cabbage, beans, pease, asparagus, kale, turnips, potatoes, gooseberries, and currants; and the orchards with excellent apples, pears, peaches, plums, quinces, apricots, nectarines, and grapes; useful and ornamental shrubs and flowers, with hops and nuts, and all kinds of British field-produce: and where the rich alluvial valleys are cultivated, the labourer receives an ample harvest as the reward of his labour. The great difficulty in cultivation arises from the want of proper means; there would be a certainty of ruin to any agricultural speculators in New Zealand, unless they were men of large capital, who could make at once a great outlay, and wait years for any return. Breaking up the land is a most laborious work, and requires much patience: as the fern-root is so closely matted together, it checks or clogs up the plough; and the roots of some of the shrubs catch the share, and often break it short off, or so bend it as to render it altogether useless. The little experience we have had at the Waimate proves that none but the strongest breaking-up ploughs will answer for the virgin soil; and that not less than six strong horses should be harnessed to it, when first put into the earth. The vegetating soil, of which the Church Missionary

Society's Estate at the Waimate is principally composed, is of a light friable nature; but very adhesive, clinging pertinaciously to the plough and other implements, and rendering their working difficult and tedious. The soil is of a reddish colour, and of an earthy nature; in depth, generally from six to ten inches. It contains a superabundance of vegetable matter, in an undecomposed state. It is sour, and requires much working and exposing to the air, before it is fit for wheat, or will bear a good crop. Could it, however, as has not hitherto been the case, be exposed for some length of time to the action of the atmosphere, and, in its broken-up state, to the showers with which we are so frequently visited, the land would soon become in a better working form, and the adhesive nature of the clods would be changed. It is well known that water expands from  $40^{\circ}$ , upwards, of Fahrenheit, and of course that it contracts downwards in the same ratio; and that, when it reaches  $40^{\circ}$ , it begins again to expand, till it arrives at  $32^{\circ}$ . Water, consequently, removes the adhesive nature of the clods, and reduces them to powder, either by expanding itself through heat above  $40^{\circ}$ , or through cold from  $40^{\circ}$  to  $32^{\circ}$ , when it becomes ice, and more suddenly expands; still, however, by its binding qualities as ice, keeping the clod together till a thaw commences. In our warm summers, therefore, broken-up land, when of a clayey nature, will derive much benefit from being exposed; as,

from their high state of temperature, the rains or dews which fall upon the clod become suddenly expanded, the adhesive particles are separated, and the whole mass crumbles to pieces. The same effect takes place when water is contained in a clod, and is then exposed to cold below  $40^{\circ}$ , which is the case in our winter evenings. I am convinced therefore, that when the Missionaries at the Wai-mate can afford to expose the virgin soil, in a broken-up state, for some months, to the weather, it will work better, and will produce finer and larger crops. The sub-soil is of the same earthy nature, is more tenacious, and, not being mingled with vegetable matter, is exceedingly close in its texture. It has been found to vary in depth, from three to twenty feet. This sub-soil rests upon soft flakes of rock, easily separated with the pickaxe. A hard rock is seldom found at a less depth than forty feet. The horses, the ploughs, the carts, the waggons, and all the other implements used in the farm, are managed by native youths: of course, it required much time and patience to bring them to work properly; but now, the ploughing is done in regular furrows; the horses are kept clean, and in good order; the farm, as far as it is in operation, is declared by those who have visited us, some of whom have been old farmers, to be very neatly kept; and the plough and six horses going in this distant part of the world, and managed entirely by the once-savage aborigines, is a sight which cannot fail to gratify



every friend to civilization, and to the welfare of man.

---

OF minerals, little, as yet, is known. Opportunities have not yet been afforded for much mineralogical or geological research. It is supposed, however, that the hills contain iron-stone in abundance: and whinstone is very plentiful on the banks of many of the rivers, which affords an admirable and never-failing supply of materials for rough, unpolished buildings. We have also found quarries of granite, specimens of quartz, carbonate of lime, fine marble, sulphuret of iron, &c. &c.

## CHAPTER III.

CUSTOMS OF NEW ZEALAND—TREATMENT OF CHILDREN—BAPTISMS  
 —TAPUS—MEDICINE—DREAMS—CONSULTING THE ORACLE, OR  
 OMENS—GENERAL SUPERSTITIONS—BEWITCHING—MARRIAGE—  
 POLYGAMY — ITS EFFECTS — INFANTICIDE — INTERMARRYING  
 AMONGST TRIBES BENEFICIAL—FEELINGS OF THE NEW ZEALAND-  
 ERS EASILY EXCITED—RECEPTION OF STRANGERS—DEPARTURE  
 AND RETURN OF FRIENDS—MOCKERY OF AFFECTION—FEELINGS  
 WITH REGARD TO FOREIGNERS—RIGHTS OF POSSESSION OF THEIR  
 LAND — RESISTING INVASION — PUNISHMENTS — NOTIONS WITH  
 RESPECT TO EUROPEAN PUNISHMENTS — INDUSTRY, COMPARED  
 WITH FRIENDLY-ISLANDERS—FOOD—COOKING—METHODS OF DRY-  
 ING FISH—CHEWING KAURI GUM—TOBACCO—SPORTS—WARLIKE  
 PROPENSITIES — PREDATORY EXCURSIONS — FATAL EFFECTS OF  
 THEM PREVENTED, IN ONE INSTANCE, BY THE INTERFERENCE OF  
 THE MISSIONARIES—BATTLE OF KORORAREKA—OTHER BATTLES  
 —HONGI WOUNDED—EFFECT OF HIS DEATH UPON THE TRIBES—  
 SLAVERY — FORTIFICATIONS — WEAPONS—CANOES—METHODS OF  
 WARFARE — CANNIBALISM — REVENGEFUL CHARACTER OF THE  
 NATIVES—PRESERVING THE HEADS OF ENEMIES—MURDEROUS  
 EXPLOITS—TREATMENT OF THE DEAD—CEREMONIES AT THE  
 HAHUNGA, OR REMOVAL OF BONES—THE HAKARI, A NATIVE FEAST  
 —BELIEF RESPECTING THE DEPARTED—SUPERSTITIONS RESPECT-  
 ING MAWE, AND THE ORIGIN OF THE ISLANDS—WIRO, THE EVIL  
 SPIRIT—PRIESTHOOD—ORNAMENTS WORN AS REMEMBRANCES—  
 TATTOOING—HOUSES—FLAX— DRESSES—FISHING—POPULATION.

THE manners, customs, prejudices, and supersti-  
 tions of a people living at so great a distance as  
 the New Zealanders must be interesting to all  
 classes of persons; but particularly to those who  
 delight to study the workings of the human mind,  
 and the various means which man has adopted  
 for the promotion of his earthly comfort, or for

the prolongation or security of his life. It is, moreover, desirable to place upon record some of the prominent features of the primitive state of the inhabitants of this country ; as they are now rapidly changing their character.

When first discovered by Europeans, the New Zealanders were indeed a savage and a barbarous people ; and, till within a very few years, there has apparently been little or no difference in their national character. The intercourse which they have latterly held with civilized man, and their knowledge of the blessings which are to be derived from the acceptance of the Gospel, have, in some measure, changed the character of all the inhabitants of these islands on the eastern coast, and north of the Thames. The great body, however, of even these natives still retain a large portion, if not all, of their original manners ; and are, in many instances, still addicted to the superstitions and observances of their forefathers.

We first begin by describing the entrance of a New Zealander into life. As soon as a child is born, it is wrapped up, and laid to sleep in the verandah, which most of the New-Zealand houses possess : its nose is sometimes rubbed by the mother, to flatten it ; and a few hours after the birth of the child, the mother pursues her ordinary work in the field, or, if at a distance from home, bends her steps, with all speed, thitherward. The poor little infants must suffer much. In various ways they are tormented ; and the roughness of the

garment in which they are rolled up adds no little to their discomfort. Should their natural sustenance fail from the breast, and no other woman be willing to give them suck, they must perish with hunger, as the natives do not possess any food which an infant can swallow: and they often have a superstitious objection to giving a young child any thing but its mother's milk, lest, by feeding the child, the death of the mother should be caused. Large holes, moreover, are slit in the lobe of the ear of the infant, and a stick, half an inch in diameter, is thrust through: it is kept unhealed for months, and every day is stretched, that it may eventually be able to wear suspended from thence some of their various ornaments.

At five days old, but more frequently at eight, according to their ancient customs, the children of the New Zealanders are baptized; at which ceremony there is always much feasting. The child is baptized by a priest; and should there not be one residing in the village where the infant was born, messengers are despatched to distant villages, to procure the services of an old-established priest; who is rewarded for the offices which he renders, and returns home well satisfied with his fees. The baptismal ceremony is generally performed as follows; though, in different tribes, there is a difference in some particulars. When the infant has reached the age of five or eight days, it is carried in the arms of a woman to the side of a stream, and is then by her

delivered over to the priest, who has placed a small stick in the ground, previously notched in five places, before which he holds up the infant, in an erect posture, for a few minutes. During this period, should any thing inconvenient occur, it is considered a bad omen, and that the child will either die before it arrives at man's estate, or turn out a paltry and worthless coward: if otherwise, it is looked upon as most propitious, and the infant is regarded with much complacency, as being likely to become a brave and warlike man: the utmost care is then taken of him by his parents, and he is nurtured in all the superstitions and evil practices of his forefathers. The ceremony of holding up before the stick being ended, the child is dipped in the water, or sprinkled, at the option of the person who performs the ceremony; a name is given to it; and the priest mumbles something over it, which none of the bystanders comprehend. They never tell what they have said; and the prayer, if such it may be called, is held too sacred to be made known to any but the initiated: it is, however, an address to some unknown spirit, who they suppose holds in his hands the destinies of men and of birds. I have however been informed, that the general contents of this prayer are, that the child may be so influenced by this spirit, as to become cruel, brave, warlike, troublesome, adulterous, murderous, a liar, a thief, a disobedient person, and, in a word, that he may be guilty of every crime. Emblematically of this, small



pebbles, about the size of a very large pin's head, are thrust down its throat, to make its heart callous, hard, and incapable of pity. After the prayer has been uttered, and the pebbles swallowed, the child is carried home in the arms of the person by whom he was baptized: and if he has received the name of any great man, he is presented to the friends of that person who are present, to be eaten by them; because the child has assumed a name which ought to be considered sacred, and is thereby deemed guilty of an almost unpardonable offence. As a ransom for the life of the infant, and for the presumption of the priest, large presents of food are made to all strangers—a feast is prepared—the child is restored, with singing, into the arms of its parents—and old and young sit down to enjoy themselves, in true New-Zealand style.

From their method of baptizing, we proceed to notice the “tapus” of this people, with which every thing they do is more or less connected. This system of consecration—for this is the most frequent meaning of the term “tapu”—has prevailed through all the islands of the South Seas; but no where to a greater extent than in New Zealand. It enters into all their labours, pervades all their plans, influences many of their actions, and, in the absence of a better security, secures their persons and their property. Sometimes it is used for political, and at other times for religious, purposes: sometimes it is made the means of saving life; and at other times, it is the ostensible reason

for taking life away. A man who has touched a very young child, or has approached a corpse, or has rendered the last sad offices of friendship for a friend, is strictly tapued for several days; and is not allowed to touch food with his hands, nor in any way to feed himself, but by picking up his sustenance from the ground with his lips and teeth. At the time of planting the *kumera* (*convolvulus batatas*), or sweet potato, all who are engaged in the work, either in digging or preparing the ground, or sorting the seed, are under precisely the same restrictions. The land itself is also made sacred; and no person, but he who has been tapued for the purpose, is allowed to place his foot near the spot, or to pluck up the weeds which grow rankly around the roots of the vegetable. In their great fishing-expeditions for mackarel, all concerned in making or mending the nets, the ground upon which those nets are made, the river upon the banks of which the work goes on, are all in a state of sacredness;—no person is allowed to walk over the land; no canoe or other vessel to pass up or down the river; no fire is allowed to be made within a prescribed distance; no food to be prepared, until the tapu ceases, and the restrictions are taken off; which is not till the net is finished and has been wetted with the sacred water, and till a fish has been taken and eaten by him to whom the net belongs. The strictest of their tapus are, however, connected with their dead, and with the

place where the body of the deceased is buried, or where his bones are finally placed. So sacred is the spot considered upon which a chief has died, that all upon that spot is destroyed with fire: but the people are generally so careful of their property, that they carry a sick person to the side of a stream, erect a small shed, just sufficient to shelter him from the rain, or to screen him from the rays of the sun, that the destruction which takes place at his death may not be any injury to those who survive. An old woman is generally appointed to feed and otherwise attend upon the sick man, in order that, during the length of time in which the nurse is obliged to remain in a state of consecration, the men may not be interfered with in any work wherein they are engaged, whether it be a work of profit or pleasure. There are several ways of placing the tapu upon both persons and things, and as many ways of removing the restriction: all is, however, accompanied by some unintelligible jargon, so rapidly enunciated, as to render its scope, to say the least, very dubious. At the removal of a tapu, the ceremony is that of passing a consecrated piece of wood over the right shoulder, round the loins, and back again over the left shoulder; after which the stick is broken in two, and either buried, burned, or cast into the sea. Old women are generally the persons who suffer most, or, rather, who are most frequently honoured with the tapu, and with all the works connected with it; though there are

some with which they have never any thing to do. The head of a chief is always, and at all times, considered as most sacred; and when his hair is either cut or dressed, he himself, with the person who operated upon him, dare not engage in any work, nor partake of any food, except in the way prescribed to all who are rendered sacred from that or from other circumstances. To use the scissors, or the shell, with which the operation was performed, for any thing else, or for any other person, would be a terrible profanation of sacred things, and would render the person, who had dared so to appropriate it, liable to the severest punishment. A chief, on account of his sacred character, never carries food; and if any one places food over his head, it is taken as a curse, and as a threat that he shall be eaten as a relish for the food, be it kumera, corn, or potatoes, that may have been put in this position. No chief is ever allowed to eat within the house; and for a slave to presume to do so, would, under almost any circumstances, ensure his destruction. It is on account of their numerous tapus, and the utter impossibility of steering clear of them all, that the natives of New Zealand never want excuses for their depredations upon each other. No predatory excursion was ever undertaken, but, when all other reasons failed, the breach of some tapu has been urged as a justification of the proceeding, to whatever extent it might have been carried. There are some persons of rank who are

scarcely ever from under restrictions. They are sent for upon all particular occasions; and not to attend upon the calls of those who would thus honour them, would be to lower their dignity and importance in the sight of the people. After the completion of some special work, I have known the "poapoa," or sacred food, to be carried on a spear upwards of sixty miles, in order that it might be eaten by some great man, and that he may become tapued, as an honour to himself and to the circumstance out of which the tapu arose. The person who carries this food is not allowed to eat or drink, whatever may be his wants, or however long the journey, till he has laid his sacred burden at the feet of him by whom it is to be devoured. I have met them fainting by the way, and not daring to come near any refreshment, much less to partake of it. I have, however, at times, succeeded in my attempts to cause them to break through this ridiculous custom. I have opened my own box, and fed them with my own food; they satisfying themselves that it was no breach of the tapu, because they were fed by a European, and it was European food of which they partook. In considering the general character of their tapus, the distress in which it involves them, the dreadful crimes to which it sometimes leads, and—though ridiculed by the more sensible among them, and by these observed only for political purposes—the hold it has upon the heart, the affections, or the fears, of the great majority, we



cannot but consider it as a curse. Surely no stronger fetter of delusion was ever imposed by the great enemy of souls, to keep the heart of man in eternal bondage!

Superstition has taken the place of medical or surgical operations; and the purpose of the designing is better answered by this, than by the application of any remedy that could be devised. When a person is afflicted with a pain in the back or loins, he lies down, and employs another to jump and tread upon him, to remove the pain. A wound is always bruised with a stone, to excite bleeding; and afterwards held over the smoke of a fire. Boils are pressed long before ripe, and the patient put to long and excruciating torture. There is only one application which I know them to make use of—the leaf or root of the flax (*Phormium tenax*), beat to a pulp, heated, and applied hot; or the root of the Rengarenga (*Arthropodium cirratum*), scraped and applied in the same way, to bring forward any abscesses or tumours, where matter is forming. In all internal disorders, inflammation, consumption, &c., the patient lies down, sends for a priest, despairs, and dies.

Dreams are much regarded by the people of this country, and have an amazing influence over their conduct. When any great work is about to be undertaken, an old man, or an old woman, is sure to dream concerning the matter, and to interpret it in such a way as to answer the purpose of their friends, or to fulfil their own wishes. A

village is, at times, thrown into a state of the greatest consternation by the midnight cry of a few old women, who declare that, in their sleep, they have seen the spirit of the chief dancing before them, or his head placed on a pole, in the middle of the village. The interpretation is, that he is dead, or that some direful misfortune has befallen him. All are excited to go immediately to the place where he may be visiting, if, perchance, they may yet be able to deliver him out of the hands of his enemies, or from the machinations of his pretended friends. It turns out, after all, that the whole has been a trick: the old women had consulted together, how they could best hasten home the return of their husband, or father, or brother, or friend.—Dreams descend, from the most momentous affairs, down to the most trivial ones. The person who, one night, relates his visions concerning the other world, or the prospects of a general war, will, with the same seriousness of voice and gesture, relate, the next night, his dreams concerning shooting a pigeon or a sparrow, or going a short and unimportant journey.

Next to dreams may be mentioned the omens, good and bad, and their method of consulting the oracle, if it may be so called, to know which tribe shall be cut off in any warfare wherein they may be about to engage. The omens mostly regarded are those of birds. For an owl to utter its cry during a consultation, is a bad sign. For a hawk

to fly over the heads of those who are settling the affairs of war, is a certain assurance of success in whatever they undertake. For a dove to coo, at the moment when a man-child is born, is a prognostication that by him some great things are to be brought about, &c.

With respect to consulting the oracles, I am not aware that it is ever resorted to, but in cases where several tribes have joined together for the purpose of making an excursion against some distant tribes, with whom they are at enmity. The youngest son in a family, where all are come to years of maturity, is the person called upon to make the experiment. He selects a spot, well sheltered from the wind; and clears it from fern, weeds, and vegetation, about six feet square; after which he carefully selects a number of sticks, of equal size, answering to the number of the tribes, on either side, likely to be engaged in the war. When the heavens are perfectly calm, and not a breath of wind stirring, he places these sticks in an exactly perpendicular position, and in two rows, to represent the contending parties, drawn out in battle array. He gives the name of a tribe to each of the sticks: "This is the Ngai te waki; that, the Nga ti rahairi; this is the Uri kapana; and this, the Nga te tau tahi." When he has completed his arrangements, he mutters a number of sentences over the whole; and retires to a distance, to watch the effect of the rising of the wind upon his soldiers. Should the wind come in

such a direction as to cause the sticks representing the enemy to fall backwards, or in a retreating form, their destruction is certain: should they fall in an oblique direction, they will only be partly routed: but should they fall in a forward position, so as thereby to be drawn nearer the other party, then, instead of being routed or destroyed, they will become the victors. The same with respect to the position in which the sticks happen to fall, representing their own tribes.— There is another method of doing it; which is, that when the sticks are all erected, a person, who knows nothing as to which party either side is to represent, throws them down at random; and the position in which they fall is considered as decisive of the events of the subsequent battle. Of course, this is open to much juggling and tricking. The person performing can generally suit his answers to the disposition of the party on one side concerned: he generally knows with absolute certainty from which quarter the wind will come, and he can suit his arrangements accordingly\*; or he can give a private intimation to the person whom he intends to call in, to be careful where he lets fall his hands, and as to whom he pronounces to be the conqueror.

The most implicit confidence is sometimes placed in this experiment; but some have found,

\* The New Zealanders are close observers of the appearances of the heavens, and are seldom deceived in their prognostications.

to the cost of their lives, that they have been miserably deceived, and were by their own lies hurried on to their destruction. This was the case with respect to the greater portion of the party cut off by the natives of Tauranga, when they went down there to seek for satisfaction, after the death of their friends in the battle of Kororareka: their dreams and their oracles, except in one case, spake loudly *for* them; but only one returned to tell the miserable tale of the destruction of all his companions.—The person who consults the oracle always carries the sticks with him to the battle; and should the expedition move by water, he has a canoe which is strictly tapued, and into which no food is allowed to be put. The medicine, and the garments for wrapping up the heads of their friends, should they lose them in the fight, are all that is allowed to be carried in this sacred vessel.

The natives of New Zealand, like all others of uncultivated minds, are superstitious, and fond of telling the most romantic and frightful tales. They have a great dread of being out in the night; and fancy every thing they hear and see is coming to harm or to destroy them: hence, we always find a native, when travelling alone, manages to arrive at some village before sun-set, that he may ensure himself company for the hours of darkness, and not be exposed to the dangers which he dreads. There are certain seasons of the year in which they are more superstitious than at others; at least, the mania at that



time seems more generally to seize them. I have known them refuse to go out alone, by night or by day, if their journey would lead them out of the hearing of their friends, or out of sight of the village. They are possessed with a kind of indefinite fear, and indescribable dread, which, with all their efforts, they are unable, or profess themselves to be unable, to shake off: at times, they say it is the fear of meeting the Paraus, or slaves, who have run away, and are living by murder and robbery in the bush; though no one was ever known to have been either robbed or murdered by them, nor does any person ever recollect to have seen one of these poor runaways. At other times, it is attributed to the dread of witchcraft; and the certainty they feel, that if met by an enemy, open or secret, who possesses this power, they shall be bewitched, and their lives taken away by secret means, which the persons would not dare to do openly or by violence.

Some very strange ideas exist among them with respect to accidents at sea. If a ship is lost in entering the harbour of Hokianga, it is attributed to the anger of the Taniwa, sea-monster, or god, who has raised himself under the vessel, and overturned it. If ever a person has committed a crime, gone over any consecrated ground, touched an interdicted article, or in the remotest way broken a tapu, he is in the utmost terror with respect to this Taniwa, and imagines that he cannot possibly go upon the water without

receiving some serious injury from him, or, in all probability, without losing his life. And to such an extent has this sometimes been carried, that expeditions of a very important character have been prevented from being put into execution; or have been delayed so long, as to render them futile.

A belief in witchcraft almost universally prevails: with some, however, as with the tapu, it is only held for political purposes, or to serve as an excuse for an assault upon some party weaker than themselves. When a chief, his wife, or child, are taken ill, they are immediately said to be under the power of witchcraft; but the name of the person who has bewitched them is not told, till it becomes convenient to commit some act of aggression; when the reason given is, that they were the treacherous cause of the sickness or death of their friends. It is true, that sometimes there are people here who are found to assume to themselves the powers of witchcraft, and to brave all the dangers attendant upon the pretended practice of it. These individuals are consulted, and engaged to cast an evil spell upon some one whom they wish to destroy: it is but rarely that they refuse to act as desired, and mumble out prayers and curses upon the intended victim. Should it happen, that, about this time, sickness or death should overtake the person said to be bewitched, there is but small chance of the wizard escaping the punishment due to his guilt. Urged by the hope of worldly gain, he generally

goes on, for a time, more recklessly than ever. But I have seldom known a man, who for any length of time has professed the sin of witchcraft, die a natural death: he has fallen by the hands of the violent man; and that destruction which he was at all times willing to bring upon others, for the sake of the reward he should receive for his evil deeds, or for the revenge which he had fostered in his heart, has unexpectedly overtaken him, and struck the deadly blow; when the wizard has gone down to the grave, unpitied and unavenged.

We proceed to notice the nature of the marriage-contract in New Zealand, and the ceremonies, or rather the unceremonious proceedings, with which it is attended. Marriages generally take place amongst relatives and friends; and it is very rare that a wife is taken from another, or from a strange tribe. When a chief is desirous of taking to himself a wife, he fixes his views upon one, and, without consulting her feelings or wishes upon the subject, proceeds to take her by force, should the match be objected to by herself or her immediate friends. A scuffle generally ensues; and in the midst of it, the poor woman comes off with many hurts and bruises: what between the determination of her friends to hold her, and that of the suitor to drag her to himself, she is sometimes much mauled and injured. When the man has succeeded, a feast is given, and the new married couple proceed in peace to their home: their

peace is, however, not of any long duration. In order that the bridegroom may be duly honoured, he is visited by a stripping-party; with whom he and his people have a struggle and a dance, talk over the marriage, and ratify the whole by feasting the visitors, who return home laden with food, and sometimes with presents from the bridegroom and the bride. Polygamy is allowed here to any extent: there is, however, but one principal or chief wife; the others, except in very rare cases, are looked upon rather as concubines than wives: the children of either are, however, cared for equally by the father, and are equally the objects of his affection and love. Adultery is punished with the utmost severity, both parties suffering the extreme penalty of the law: and should they not be punished to the death, yet the kicks, and wounds and bruises, which they receive, are so numerous and so dreadful, as scarcely to render a protracted life desirable. Polygamy has been the fruitful source of much evil in this ill-governed land; and many murders of a most appalling nature might be traced to its influence. The various wives become jealous of one another: this leads to frequent quarrels; and a quarrel, when once commenced, does not easily subside. They invent all manner of lies to ruin for ever the objects of their hatred; and if not able to succeed in their attempts to rouse the jealousy of their husbands, the savage and relentless passion which burns in their own bosom causes them to put a period to

their own existence, or to that of their helpless offspring, though hanging upon the breast, or even before the birth. The quarrels of the women have very often been the cause of infanticide; which at one time, through jealousy, existed to an alarming extent in this country. It has been my painful lot to be an eye-witness of several cases of infanticide, the mother being the destroyer of her own child. I have seen the helpless infant strangled in a moment, and then cast into the sea, or thrown to the dogs or the pigs. Not unfrequently, a few days after its birth, has the little sleeping baby been enclosed in the death-grasp of an infuriated woman, who, but for the jealousy which raged within, would have given her own life to save that of her infant.\* A further evil attendant upon polygamy, and arising out of the quarrels and jealousy of the women, is, that their tales are carried, much exaggerated, to other tribes, and to other parties connected in some measure with the aggrieved person. This gives rise to angry feelings among the people; an opportunity presents itself, in a sham-fight, or at a feast, to strike a harder or more home-blow than is usual upon such occasions;—the man retaliates; a severe scuffle ensues; some are wounded; and all retire to their homes, vowing revenge, and cherishing a hostile feeling towards each other, which

\* It is not true, as represented in a recent publication, that New-Zealand mothers eat their own children. This is too horrible, even for them!



may eventually terminate in the loss of many lives. Great opposition is made to any one taking, except for some political purpose, a wife from another tribe; so that such intermarriages seldom occur. In the Mission, however, we have endeavoured, as much as possible, to persuade them to allow us to intermarry their sons and daughters, though the parties have been of different tribes, and belonging to those who are their open or secret enemies; and we have succeeded, beyond our most sanguine expectations. The result of it has been, that a better understanding has been established; contending parties have become reconciled to each other; and those who from time immemorial were enemies, have been made friends, and have joined together in one common cause. Polygamy does not now exist to any thing like the extent it formerly did; and infanticide and self-murder are almost banished from among the natives in the neighbourhood of the Bay of Islands.

As the feelings of the natives of these islands are easily roused to anger, and as it takes but little to work them up to the highest pitch of fury, so the traits of their affection and kindness are easily called forth in their strongest outlines. Though I have seen them exceedingly patient under injuries, yet a small apparent cause will wake up the untamed spirit that dwells within. When once, however, the savage man is roused, it is impossible to say to what lengths of reck-

less and desperate revenge he will go, or where his fury will end. In outward tokens of affection, no people can be more fervent. They delight in making long faces and whimpering noises; cantingly, and at times hypocritically, desiring to make it appear that they have a great regard for an individual, even when, in heart, they despise or hate him; though they will not generally, nor with great eagerness, pronounce their *Haere maï*, "Come hither!" when they intend treacherously to injure the person or persons approaching. No sooner does a stranger appear in sight, than he is welcomed with the usual cry of "Come hither! come hither!" from numerous voices, and is immediately invited to eat of such provisions as the place affords. Should he be the friend of any persons to whom they are known, he is pressed with questions concerning their welfare and their employments. Nor is he ever dismissed without having told where he is going; what is his business; when he shall return; what ship, if he be a European, he arrived in; what property he possesses; and what are his intentions with respect to them and their country.

The affectionate disposition of the people appears more, however, in the departure and return of friends. Should a friend be going a short voyage, to Port Jackson, or Van Dieman's Land, a great display of outward feeling is made: it commences with a kind of ogling glance, then a whimper, and an affectionate exclamation; then

a tear begins to glisten in the eye ; a wry face is drawn ; then they will shuffle nearer to the individual, and at length cling round his neck. They then begin to cry outright, and to use the flint about the face and arms ; and, at last, to roar most outrageously, and almost to smother with kisses, tears, and blood, the poor fellow who is anxious to escape all this. On the return of friends, or when visited by them from a distance, the same scene, only more universally, is gone through ; and it is difficult to keep your own tears from falling at the melancholy sight they present, and the miserable howlings and discordant noises which they make. There is much of the cant of affection in all this ; for they can keep within a short distance of the person over whom they know they must weep, till they have prepared themselves by thinking, and have worked themselves up to the proper pitch ; when, with a rush of pretended eagerness, they grasp their victim (for that is the best term to use), and commence at once to operate upon their own bodies, and upon his patience. There is one thing worthy of observation, that, as they can command tears to appear, upon all occasions, at a moment's warning, so they can cease crying when told to do so, or when it becomes inconvenient to continue it longer. I was once much amused at a scene of this kind, which happened at a village called Kaikohi, about ten miles from the Waimate. Half-a-dozen of their friends and relations had returned, after an

absence of six months, from a visit to the Thames. They were all busily engaged in the usual routine of crying; when two of the women of the village, suddenly, at a signal one from the other, dried up their tears, closed the sluices of their affection, and very innocently said to the assembly: "We have not finished crying yet: we will go and put the food in the oven, cook it, and make the baskets for it, and then we will come and finish crying; perhaps we shall not have done when the food is ready; and if not, we can cry again at night." All this, in a canting, whining tone of voice, was concluded with a "Sha'n't it be so? he! sha'n't it be so? he!" I spoke to them about their hypocrisy, when they knew they did not care, so much as the value of a potato, whether they should ever see those persons again, over whom they had been crying. The answer I received was—"Ha! a New Zealander's love is all outside: it is in his eyes, and his mouth." The return of children to their parents, after a short absence, is truly affecting: there is the real anguish of joy, the pain of pleasure; and the inward feeling of their hearts is then strikingly portrayed on their countenances.

The New Zealanders are by no means suspicious of foreigners. It is true, they dislike the French, and have done so ever since the destruction of Captain Marion, in the Bay of Islands: but the English and the Americans, notwithstanding the many injuries they have received

from them, are always cordially welcomed, and, in most instances, sought after and encouraged. I have known a thousand Europeans and Americans in the Bay of Islands at one time—it was the case in March 1834; yet no jealousy was expressed by the natives, that, from their numbers, they intended to take possession of the island, or that they wished to do so. I believe a severe struggle would ensue, before they would allow any force to take possession of their soil, or of any portion of it, without what they deemed a fair equivalent. The rights of possession are held most sacred in New Zealand; and every one knows the exact boundaries of his own land, which remains his until death, or till the consequences of war take it from him. A strong tribe may make war upon one that is weaker; and if they conquer, the land, with all upon it, belongs to them. But where the people have remained unconquered, and have possessions at a distance, they sometimes allow those possessions to be occupied by another, but fail not, every year, to assert their right to the place, by claiming the fat of the rats; or by going in a body, if it be forest-land, to shoot and carry away the pigeons, in the season; or to demand a portion of the payment, if any has been received from Europeans or others, for timber.

The punishment inflicted upon those who have planted upon another man's ground, without permission having been granted, is, taking away the crop when it is ripe: and should the person who



has thus acted be the stronger, and able to defend his crop, he still invariably sends a portion of it to the party, as an acknowledgment that the land did indeed belong, originally, to that party.

The punishments of the New Zealanders are not commonly severe. They strongly reprobate the punishments adopted by the white people, as extremely cruel. Theft, if persevered in, is sometimes visited with a severe blow from a stick or paddle across the head;—the breach of a tapu, with the loss of property\* ;—cursing,

\* The following instance will illustrate both the strictness of the tapu, and the manner in which the disregard of it, in a work of mercy, was most strangely requited.—As I was one day coming up the Kerikeri river, I observed a large party of natives on the banks; sounds of lamentation struck upon my ear; and it was evident, from the appearance of the group, that something melancholy had happened. I immediately put up the helm, and made for the shore; where I found that Tareha, a chief of great importance, was under a strict tapu; so strict, that no one dared to touch him, nor to approach within a certain distance of him. He had been eating cod-fish, and a bone had stuck in his throat. He was in a state of suffocation and of great agony. No one, for fear of his own life, which would have been forfeit, had he touched the chief, would go near him. I immediately went up to the suffering man, and, after some little difficulty, succeeded in extracting the bone. I then sat down, and entered into conversation with the natives; reasoning with them upon the absurdity of their practices, which would allow a man to perish without rendering him assistance. When I had thus been engaged about half-an-hour, Tareha was so far recovered as to be able to speak: when, to my utter astonishment, the first words he uttered were a command to his people to take from me the instruments with which the bone had been extracted, as a payment for having drawn blood from him, and for touching his head when he was sacred. I however preserved my case of instruments; and was suffered to depart scathless, though I had committed so great a crime

with the same punishment;—adultery, with death. They exclaim loudly against our method of executing criminals; first telling them they are to die; then letting them lie for days and nights in prison, to think over what is to happen to them; and then leading them slowly to the gallows, and keeping them waiting some time at the foot of it, before they are hanged. “This,” when we upbraid them with cruelty, “this,” say they, “is more cruel than any thing we do. If a man commits a crime worthy of death, we shoot him, or chop off his head; but we do not tell him first that we are going to do so. We secretly load our guns; or go behind, and strike; and before the blow can be felt, he is dead.” Were man like the brutes that perish, this might by many be regarded as the more merciful course. But the law of England herein is merciful, that it gives time to the sinner to reflect, and, by the help of the various means of grace, to seek the way of peace with God, before entering into the presence of his Supreme Judge, to be by him received into happiness, or consigned to misery for ever.

Viewed as an uncivilized people, the natives of New Zealand are industrious; and, compared with

as to touch the sacred person of a chief, and to draw blood from him.—It may be here remarked, that formerly I scarcely ever administered a dose of medicine without the native, who had taken it, coming, after his recovery, to demand payment for taking my medicine. This state of things is now changed: most of the natives are willing to pay for what they receive; and all will at least acknowledge the benefit, with their thanks.

their more northern brethren, they are a hard-working race. There is no effeminacy about them: they are obliged to work, if they would eat: they have no yams, nor cocoas, nor bananas, growing without cultivation; and the very fern-root, upon which they used, in former times, principally to feed, is not obtained without immense labour. In the luxurious climate of the Friendly Islands, there is scarcely any need of labour, to obtain the necessaries, and even many of the luxuries, of life. Blessed with a soil peculiarly rich, and which is fed with the superabundance of its own vegetation—with an atmosphere remarkably humid and hot—all the tropical fruits and roots flourish with the utmost rankness, without the aid of man; and the most costly supplies of food can be obtained without difficulty. The natives are consequently idle, to a proverb; and when I was there, their reception of the Gospel had not excited them to improve their temporal condition, or to add, by industry, to their comforts: and since my return, in 1830, the Missionaries themselves declare, that “the natives will not work, and that their vagrant and idle habits are not at all improved.” This is by no means the case in New Zealand: there are no fruits nor vegetables of indigenious and spontaneous growth; all they have must be cultivated, and tended constantly. Nine months in the year, a great portion of the natives are employed on their grounds; and there are only two months in which they can say they have nothing to do. It

is a remarkable circumstance, that these two months are not in their calendar; they do not reckon them; nor are they in any way accounted of. "It is a time," the natives say, "not worthy to be reckoned, as it is only spent in visiting, feasting, talking, playing, and sleeping." They compute time by moons, of which they count ten in the course of the year, reckoning three moons for one at the latter end of autumn. The reason they give for this is, that, during two months between autumn and winter, they have nothing to do in the way of cultivation: their time, consequently, is then occupied, as has been stated above, in comparative idleness. They are generally very correct in their time; and take their season for planting by the blossoms which appear upon some of the early shrubs.

The food with which the New Zealanders now provide themselves, is various. It was formerly confined to the sweet-potato, the fern-root, and fish, with the sweet stalk of the Tawara (*Astilia angustifolia*), a parasitical plant, growing between the branches of the Kahikatoa and Puriri trees. They have now potatoes of various descriptions, a larger species of the *Convolvulus batatas* than they formerly possessed, melons, pumpkins, green calabash, cabbage, onions, yams, peaches, Indian-corn, and various esculent roots; besides a large quantity of pork; which, with the birds they are now able to shoot, and the immense quantity of fish they catch, renders their bill of fare no very

contemptible one. Their method of cooking these viands is very simple : a circular hole is dug in the ground, rounded at the bottom, like the inside of a basin : this is filled with dry fire-wood, and small stones. When the stones are heated to redness, they are taken out of the oven, and the place cleared from any remains of burning wood ; a part of the hot stones are then placed in the oven again ; and a wreath of damped leaves is laid round the outside, to prevent the earth from falling in, or the food from rolling to the side. The potatoes are put in wet, and any other vegetable placed upon the top of them : if animal food is to be cooked, hot stones are put inside, to ensure its being thoroughly done. The whole being in the oven, a quantity of fresh leaves are laid on, over which are placed a few natives'-baskets, made of flax ; a calabash-full of water is then poured over the top, which causes the steam to arise ; and all is immediately covered with earth, till none of the steam is seen to escape. They judge very exactly the time when animal food is done ; and the sign of vegetable matter being sufficiently cooked, is the steam beginning to penetrate through the earth with which the oven is covered. The whole process, from the commencement to the end, takes about an hour and a half, when the oven is not larger than to cook one meal for eight or ten persons.

They are also very partial to roasted maize and potatoes, and to grilled or fried pigeons or fish ;



and when travelling, they seldom stop to cook in any other way, till they have ended their journey for the day. They take but two meals a day; one at about eleven o'clock in the forenoon, the other at night. They are, however, constantly nibbling; and have mostly a little cold food in reserve, hung upon a small stick by their side, in case they should feel hungry before the hour arrives for the next stated meal. They are not gluttonous: it is but rarely that they eat animal food of any description: and it must take a large quantity of vegetables to satisfy a hungry lad or man, whose appetite has been whetted by long fasting, who is continually out in the open air, and who, six nights out of seven, sleeps with no other covering than his garment and the starry sky.

They have a method of drying eels, which makes them very delicious, and causes them to keep good for many months. When dried, they require no further cooking, but are ready to be eaten upon the removal of the skin. They tie them in rows, between six small sticks; and place them over a very slow and smoking fire, where they remain for several days; by which means the fat does not ooze through, nor any of the rich juices escape, and the full flavour of the eel is preserved for a length of time, as good as though just taken out of the water. Their method of preparing the mackarel is different from this: when taken, it is gutted, thoroughly washed with sea-water, and hung up to drain; it is after-

wards put into the oven, and half cooked; then placed upon a wattled stage, about ten feet from the ground, under which burns a good strong fire during the night, but which is quenched by day, that the fish may be dried in the sun. The mackarel, thus prepared, eat very short, and are a favourite winter-food amongst the great folks of the land. They also prepare oysters, cockles, large and small muscles, and other shell-fish, in the same way; only that, when taken out of the oven, they are no more exposed to the action of fire, but threaded on a piece of flax, and hung upon the branches of trees to dry. The cultivation, and catching, and preparing their various viands occupy no small portion of their time. Their mouths are almost always going, whether at work or at play: if they have no news to tell—no food to eat—no pipe to smoke—they will chew the gum which oozes from the Kauri-tree; and having chewed, without diminishing, the lump, till their jaws are tired, they pass it from one to the other, till it has gone the round of the whole party; when it is carefully rolled up in a clean leaf, and reserved till the morrow, or till some future opportunity. Often have I, most politely, been offered, out of the toothless mouth of an old woman, or of a tobacco-chewing old man, this precious morsel, to have my share of its sweets.

The New Zealanders are also fond of extracting, by suction, the sweets from the stalk of the Indian-corn. They would gladly ferment it, and make

a beverage, if they possessed the means. They are very partial to sweets; and have long been in the habit of purchasing sugar. The old men do not at all value European fruits; but the youngsters take great care of their trees, both to sell, and to partake of the produce. They make up very strange mixtures as a relish: some of the ingredients are, at times, highly flavoured: any thing that is much tainted, however, they always reject. The following *mélange* I have seen made; a piece of hollowed wood being the vessel in which the ingredients were mixed:—The stem of the before-mentioned parasitical plant, Tawara, scraped and beat to a pulp; a few peaches and onions, chopped with a hatchet; a few cooked potatoes and kumera (the fruit of the Kohutuhutu, *Fuchsia excorticata*)\*; the brains of a pig; a little lard or train-oil; the juice of the Tupakihi (*Coriaria sarmentosa*), a berry similar in taste to that of the elder, whose leaves, branches and seed, are highly poisonous; and a little sugar, if they possess it;—these, all mixed together, are pressed to a pulp with the hands, which are often introduced into the mouth of the cook, who in this way manages to satisfy his own appetite, in tasting his dish before it is served up.

The use of tobacco is almost universally adopted throughout the island: it is mostly consumed

\* A berry somewhat smaller than the sloe, sweetish, but rather insipid, and emitting a delicious perfume. The juice of this fruit, when boiled, is of a bright purple.

with the pipe. I do not regret the introduction of this article, as far as the health of the people is concerned. When heated at night, I have known them come out of their little huts, and sit naked on the dewy grass, to cool themselves; and then retire to bed again: whereas, now, when they are in their most profuse perspirations, they rise, fill their pipe, light it, and sometimes smoke it in the house; which gives time for the perspiration to subside gradually, and they do not come, reeking hot, from a highly-heated hut, into the cold, raw, damp air of night: by this means many colds are avoided, and much sickness prevented. On this ground, then, I do not regret the introduction and general use of tobacco, particularly as it has not hitherto led to the drinking of spirituous or fermented liquors. Drunkenness on the coast is practised much more by persons not addicted to smoking; and those who take to drinking usually discard the use of tobacco.

Their list of games is very short: their most delightful recreation is talking, and telling wonders; which exercise occupies most of their idle hours, and many of those which are shrouded in darkness and ought to be devoted to sleep. Before the introduction of the musket, the spear was much used as sport, to throw at small birds in the woods, or at the ducks on the lakes and rivers. Now, the more certain instrument of destruction is substituted in its place, and shooting is become a very favourite amusement with the young men

of the island. They handle their gun awkwardly, but take pretty sure aim when the object is stationary: they seem, however, not to have the least notion of shooting flying.—*Ti*, is a game with their fingers, in which they count, and are remarkably dextrous in detecting an error. He, who the greatest number of times can place his fingers instantaneously in a certain position, on the repetition of a word chosen out of a given number, at the option of the opponent, is the winner. The rapidity with which the words are spoken, and the dexterity with which the hands are placed in the required position, are astonishing: practice from childhood is requisite to make a person perfect master of the game\*.—Running, climbing, swimming, wrestling, flying kites, and tossing the *poi*, a ball about the size of a good cricket-ball, are most of the games of native origin: cricket, quoits, draughts, and a few others of English extraction, complete the number of their sports. They are fond of imitation, and, if instructed, would draw well. They will correctly delineate a ship upon paper, with a pencil, or with chalk or charcoal on the wall, or with their fingers upon the sands: some draw, with tolerable accuracy, men, horses, cattle, sheep, houses, or any other object; and from recollection, and to amuse themselves, they will frequently sketch a house, a church, or some other building or object, which may have taken their fancy in Port Jackson.

\* A very common game in Italy likewise, and other countries.—ED.



In the next place, their propensity for war is to be described. The inhabitants of these islands are much inclined to warfare : they drink in the principle with the notions of infancy : the young are trained to acts of oppression and cruelty, both by the precept and example of their parents and friends : but to call them a brave people were a sad mistake, unless a few instances of utter recklessness may be denominated bravery. When attacked, however, they will sometimes fight with the most determined ferocity, for the safety of their wives and near relatives and friends, for their villages and cultivations, and sometimes even for their name. There is no national bond of union amongst them ; each one is jealous of the authority and power of his neighbour ; the hand of each individual is against every man, and every man's hand against him : and here, as in other countries, where there is no other protection for property than that of force, the strong seldom or never let pass an opportunity of plundering or destroying the weak.

It is but rarely the case that a New Zealander will advance to the attack, unless he is sure of victory. There may be some solitary instances of recklessness, or, we may perhaps say, of boldness, by which tribes have been led on to meet their equals in the field ; but these are very rare, and have happened under peculiar circumstances. They are all exceedingly fond of predatory excursions ; not with the intention of killing, but to take by force the crops raised by the industry of

others. These expeditions are, however, generally carried on with some show of justice; they have always a reason to assign for executing vengeance on their neighbours;—adultery has been reported; an oath has been uttered; a tapu broken; a theft committed; a pig has passed over a cultivation; a wife has been taken from another tribe; the people have refused to join in a general warfare; a wife, a child, or a slave punished;—any of these, and causes still more frivolous than the most frivolous of these, are given as reasons for taking all a man or a tribe possesses, and for destroying what the depredators cannot carry away.

Some of these expeditions have been attended with the most disastrous consequences: a chief of note accidentally receives a wound; a general skirmish ensues; lives on both sides are lost; and the country becomes involved in a war; which, without the interference of a third party, must end in the extermination of one or other of the tribes, or of one of the grand populous divisions of that part of the island in connexion with either side. When once the spear is hurled, or the musket fired in earnest, no one knows where, or in what, the affair will terminate. The following is an instance:—Wareumu, and a party from the Bay of Islands, went over to Hokianga with the intention of seizing, or destroying, the cultivations of one of the tribes on the banks of that river, as a payment for some nominal or actual crime committed by them. The Hokianga natives

had been apprised, by a messenger, of the intentions of the Bay-of-Islanders; and when the party arrived, the stripping commenced and proceeded in the usual way. Rather more roughness was used, however, than is the practice on such occasions; one was wounded with the wadding of a gun; another man fired with ball-cartridge, which took effect; and a native of some rank was laid dead upon the field. The war-cry went forth, the spirit of revenge was let loose, and numbers on either side fell to rise no more. Wareumu, the chief who led the party, was shot through the neck; his wife was a corpse by his side; and on his breathless bosom slept for ever his infant child. News of the affair arrived in the Bay with the speed of lightning: the whole community was roused: a council of chiefs was held; and it was universally determined, that either the natives of Hokianga or the Bay-of-Islanders must cease to exist. Large preparations were made; the forces were nearly equal; arms and ammunition were abundant on either side; and all was bustle and anxiety, in arranging matters for a speedy and exterminating war. Every native acknowledged, that peace, without blood, was impossible; that the breach was too wide to be healed; and that they must, under the circumstances in which they were placed, fight for the honour of their tribes, and to satisfy the manes of their departed chief and friend. No one capable of handling fire-arms was allowed to keep away, except

the few left for the protection of the women and children. A few days before the different parties began to move to the scene of action, it was suggested, by some of the peaceably-inclined and most influential chiefs, that there was one, and only one, way of making peace, without shedding blood—that *they* could not make peace themselves, but that the Missionaries might interfere, and place themselves in the breach, and propose terms; but that it must rest with them, and with them only;—that if they made peace, it would be ratified; the contending chiefs would secure it, by going into each other's camps, and by a mutual exchange of civilities. As this opinion prevailed, that peace might be effected by our interference, a regular and formal application was made to the body of Missionaries, to accompany the army, and to use all the influence which they possessed, to prevent them from firing upon each other, and to secure a lasting peace between them. Of course, we acceded to the request; a deputation from our body went across the island; and negotiations commenced with the consent of both parties, which, to the joy of all, terminated most happily. Had not peace thus been secured, the consequences of Wareumu's stripping-party would have been dreadful. As it was, the whole passed off with the loss of about thirty individuals, at the commencement of hostilities, and before war had been formally declared. Since that period, the people of Hokianga and those connected with

the Bay have been living on terms of the strictest amity.

At Kororareka, in March 1830, a destructive fight arose; to which the natives were instigated by the master of a whaling-ship at anchor in the Bay. Again and again have the chiefs declared, that the Europeans alone are answerable for all the blood which was then shed; and for all which shall be hereafter shed, in seeking satisfaction for the injuries both parties sustained on that occasion. Again and again, in their public meetings, have they declared, that they should never have fought as they did, if they had not been maddened to it by the taunting language of a European. "Do not wonder," I have heard them say, in the middle of a speech, "do not be surprised, you white people who now hear us, if at some future time we slay you or yours, for what your people have done for us, for our fathers, and our brothers and our friends, whose blood the sands of Kororareka absorbed; and whose lives were, by the instrumentality, or on account of one of you, taken away. Do not wonder—do not wonder! it will be just and right to have blood for blood."

The firing in the battle at Kororareka, in which nearly one hundred lay killed or wounded on the beach, drew the Missionaries over from Paihia. They exposed themselves to danger on every side; and at length succeeded in procuring a cessation of hostilities; and, in a few days, with the assistance of the Rev. Samuel Marsden, who at that



moment arrived in the Bay, established a permanent peace, which has not since been interrupted.

Other battles, of a very destructive character, have taken place; the whole tribes have been swept away, as it were with the besom of destruction. Hongi\* destroyed the tribe living at Wangaroa (the people who cut off the crew of the *Boyd*); and this was nearly the last of this most-warlike man's expeditions. When he was living, he had only to lift up his voice for war, and the people, as with one heart, would rally round his standard, and place themselves under his guidance and direction. Since his death, which happened in March 1828, and which was caused by a ball passing through his lungs (after which, however, he lingered upwards of thirteen months), no master-spirit has arisen to guide the people—no commander has been found, whose influence and talent would bear a comparison with his; and the difficulty of assembling the different tribes for a general war-expedition has been very great. No one dared to refuse when Hongi called: if he did, he was certain to suffer most severely for his refusal. But now, the war-cry may go round the Bay, from house to house, and from village to village, and none answers to the call. It is with the utmost difficulty that a sufficient number can be raised to go out to war, beyond their own immediate district, lest they should be met by a

\* This name has, in former publications, been written Shunghee.—ED.

party more powerful than themselves. They well know, that destruction would be their inevitable fate. Woe be to those that are conquered by the New Zealanders! They who are not killed and eaten, are made for ever slaves: and the burden of slavery bears heavily on him on whom it is laid. Obligated at all times to follow the beck of his master; subject to every imaginable indignity; liable, at any moment, to be killed, as a payment for the death of any person of consequence, or for the slightest breach of law, though that law be broken by another; obliged to bear with the caprice of all above himself in rank and fortune—slavery in New Zealand is no light yoke. Yet I have known some slaves of a bold and daring spirit, who have thrown off the yoke, and have assumed an authority which their possessors dared not to repel. Some masters are peculiarly kind to their captives, and allow them, in almost every thing, to have their own way; and in no instance, nor under any circumstances, have I known a case where a slave has been afraid freely to enter into conversation with a chief, or to treat him with the utmost freedom and unconcern; even when that chief has been his master, and has borne the character of a fiery and a cruel man. When working for another person, for which they receive occasional or stated wages, they are allowed to choose their own reward; and the master is well satisfied if he now and then receives a portion as a present; for he

seldom makes a demand for it as a right. Transferring the services from one master to another, is a matter of frequent occurrence amongst the natives; for which an equivalent is given and received, and the bondsman's former master has no more claim upon him. Sometimes a number of slaves are allowed to return to their own tribes, and are gratuitously restored to their parents or friends. The Mission families have frequently redeemed their domestics from the thralldom of their masters; and have given them their liberty, in order that they may have an opportunity of being married to the person of their choice, or that they may secure to themselves the wages which they receive for their labour. We have several instances of redeemed slaves, living with us, who are married to the daughters of some of the greatest chiefs among us; a circumstance which was never known till the plan of redemption was adopted. The female slaves are all of them the exclusive property of their masters. When any of them have been redeemed, it is for the purpose of being married; that, after their marriage, their masters may not have any claim upon them, nor take them away by force from their husbands. Instances of some of the most happy New-Zealand marriages have occurred, from the adoption of this plan: both parties feel themselves perfectly secure; and know that they are no longer liable to the caprice, jealousy, or cruelty, of their former masters.

A Pa, or native fortification, is a place in which the natives of single tribes, or of various tribes, when living near each other and on friendly terms, assemble in times of war, and secure themselves, their wives, their children, and their slaves, from the attacks of the enemy. The site is generally chosen by the side of a river, or on the top of a high table-hill; from whence water may be obtained without much difficulty, or without danger of annoyance from without. Some of these fortifications have cost immense labour, and are remarkably strong; having a double fence on each assailable side, of such dimensions, and put together with so much care, as to render them impregnable to an enemy armed only with muskets, provided the besieged have a sufficient supply of the same instruments of warfare. The inner fence is from twenty to thirty feet in height, formed of large poles and stakes tightly knotted or woven together with *torotoro*, the fibrous roots of a plant which abounds in the woods; or rather a creeper, climbing to the tops of the highest trees, and having every appearance, when cut down, of a root just taken out of the ground. About every six feet, an image of the most frightful description, and carved with much art, is placed, with a *patu*, a native weapon, in his hand, in a threatening posture, grinning at the enemy, to scare him away. At a distance of about sixty feet are little square projections, with port-holes, for resting the musket in; from

whence a sweeping fire may be kept up, to the great annoyance and destruction of the besiegers. The outer fence is much more fragile in its materials, but firmly tied; and is intended to keep the enemy in play, and from making a hasty breach in the inner wall; besides which, it materially breaks the force of the fire, and shields the besieged whilst taking aim from within. Should the outer bulwarks be taken, which could only be accomplished by means of hatchets, there would still remain the inner and more secure ones to be mastered; which, as it could not be accomplished without much labour, would expose the besiegers to the fury of the party within. I have known them keep up a siege for five or six months, and return without having accomplished any thing, and with the loss of many of their own people; either for want of supplies, or from the bravery of the Pa. The interior of these fortifications may be denominated a city: the houses in them are generally arranged in squares, in which reside the chiefs, their slaves, their wives, and their families. The only egress, in time of war, is through small loop-holes, which a full-grown man has great difficulty in creeping through, and which are confined to the outer fence; the inner one having sliding doors, formed out of a solid piece of wood, secured with bolts and bars, and opened one at a time, and only in cases of necessity. It is evident, that should the enemy attempt to creep through the loop-holes of the outer fence,



in order to assail the inner barrier, he would present his forehead to the fire from within, and would ensure his own destruction. He would, moreover, find a number of the besieged lying in ambush, and ready to receive him in the ditch which separates the two fences one from the other, and which has been dug for the purpose of squatting down in, to fire from, without being exposed to the balls directed at the Pa. So long as the people of the Pa agree amongst themselves, are vigilant and are not cowed, which frequently is the case by the name of some great conqueror (such as Hongi, for instance, whose name carried terror wherever it was sounded in unfriendly terms), they may consider themselves secure; and, should their supplies hold out, they would be able, for any length of time, to resist, or keep at bay, a force much superior to their own. This is especially the case when the ground on which the city stands is elevated—a situation always chosen, if circumstances admit. Some PAs, that is, those which are naturally strong and have excellent means of defence within themselves, have only one enclosure, and that of a very slight character; but, slender as it is, it appears abundantly sufficient to answer every purpose of keeping off an enemy, on account of the disadvantageous post which they, being on so much lower or on such slanting or precipitous ground, or in the water, must necessarily occupy. I have seen one Pa, that of Mawe, which of itself is almost impregnable. It is a

promontory, jutting out nearly a quarter of a mile into the lake; and is only approachable by canoes, except through a narrow defile, cut through a neck of land which joins it to the main, and which alone prevents it from being an island. One hundred native men, even with their limited means, could in ten days cut through this isthmus; which would then form a deep ditch, or moat, always full of water, and would cut off all access from without. This fortified eminence was chosen and prepared by Hongi, when he expected to be attacked by some hostile tribes. The arrangement of the port-holes in the embankments, and the general way in which it is fortified, shows the genius and, in the opinion of military men, the military skill of this renowned chief. Some of the native Pās are fortified with earth: the hill is levelled perpendicularly from the summit, to about the depth of ten yards, and precludes the possibility of any person's climbing up without great difficulty. To preserve the inhabitants from the missile weapons of the besiegers, walls of turf and clay are built, about three feet above the surface; behind which they lie secure, till the place is taken. These fortifications are mostly found in the northern parts of the island, have a very imposing appearance, and are doubtless much more desirable, as a defence, than any which can be erected of wood; that is to say, with the means which the New Zealanders now possess. The walls are of such a thickness, that no musket-ball can penetrate; and the hills, upon

which they are built, are, for the most part, so high as not to allow a cannon to be brought to bear upon them: and it would seem impossible to take the place with native weapons; or in any way, except by famine.

Next in succession, and immediately connected with fortifications, we must describe the native weapons; most of which have been superseded by the introduction of the musket and the hatchet.—First in order, and that most effective in reducing a fortified place, is the sling; by which hot stones are flung upon the house-tops, and, unless instantly removed, fire the rushes with which the houses are built, and cause universal devastation through the Pa. So thickly set together are their buildings, and so densely is the place generally peopled, that a fire, once gaining a head, would inevitably destroy the whole place, and force the wretched inhabitants to flee from the devouring element into the arms of their enemies. It appears strange that so effective a method of assault should now be altogether laid aside; for I do not recollect having heard of its ever having been resorted to, since European weapons have been so universally adopted. There were, formerly, various kinds of offensive weapons, adapted to various kinds of warfare: the spear, for distant attack; and the club, and the *meri*, for more close combat. The latter instrument is made of green talc, in the shape of a beaver's tail, and is used for dashing out the brains or cutting off the head of the

enemy, when he is down. This is the only native weapon which has not been laid aside by the chiefs: it is still a mark of distinction to carry, under their outer garment, or suspended to their girdle, one of the finest of these beautiful specimens of native workmanship; which descend from father to son, as heir-looms in a family, and for scarcely any consideration are they ever parted with. Those made of wood, whalebone, or any other material than the green talc, are not much valued; and may be purchased for a knife, or a pair of scissors, or sometimes for the mere trifle of a fig of negro-head tobacco.

Of the New Zealanders' method of warfare with the musket, little need be said, but that it is carried on by undisciplined troops, without a commander, under the influence of their passions, and destitute of all knowledge. They generally make one grand rush, in a body; then keep up a running-fire, from behind trees, or canoes, or any other object which will conceal them from the view of the persons at whom they are aiming. For the most part, however, they take no aim: but fire at random, and not unfrequently cause that destruction amongst their friends which they had intended for their enemies.

With weapons of their own forming, except the spear, close combat is necessarily resorted to. The savage character of a native-fight is indescribable. Much is sometimes gained by their war-cry, the first shout, and the first volley:

and the first rush, though they should fall far short of the enemy, gives courage to the one party to advance to the combat, and intimidates, and not unfrequently completely routs, their opponents. The yell is then kept up, as they pursue the enemy, or sing their song of triumph, without having slain a single individual. The dreadful contortions of the countenance, however fantastical they may appear to an English eye, are by them intended to be significant, and are calculated to strike terror into the heart of a New Zealander; as he knows that, if conquered (and he always fears that he shall be), the mouth now so widely and frightfully extended will shortly be his tomb. In some cases, such a thought excites to courage and to ideas of self-preservation. But, however brave they may have been represented, as a people they are the most arrant cowards, trembling at their own shadows, and never venturing to attack, except greatly superior in numbers, or in arms and ammunition. They have been represented as brave, because noisy and furious: they have been considered bold, because, at times, reckless and thoughtless: but their general character only requires to be known, to enable any one to distinguish the broad marks of treachery and cowardice which are stamped upon it. I do not mean to say that they are generally treacherous towards Europeans, as in a subsequent chapter we shall have more particularly to notice; but, that they are treacherous



to one another; and no means are neglected of cutting off an obnoxious party, if it can be done without danger to themselves. The Bay-of-Islanders pride themselves much on their frankness and openness; and on no person's having it in his power to lay it to their charge, that, where they have shown friendship, they have been insincere; or that, where they have been trusted, they have behaved treacherously. There is, indeed, no doubt but the southern tribes are much more treacherous than any of those in the Bay.

Cruelty, and a desire to inflict pain, mark all the proceedings of a New-Zealand battle. The blood of the victim is slowly drained from the most sensitive parts of the body; and not unfrequently quaffed, to slake the thirst or to gratify the revenge of the conqueror. The almost-universal conclusion of these bloody scenes is, lamenting over the dead bodies of their friends, cutting off the heads of their enemies, and preparing the bodies for a feast. No doubt can for a moment be entertained, that these people are to be ranked among the Anthropophagi; as, with very few exceptions, they eat the bodies of the chiefs whom they have slain. I cannot, however, think that it is from any desire that the generality of them have to satisfy or to gratify their appetite for human flesh; but from the diabolical spirit of revenge with which they are actuated, which appears in all their movements, and which is never satisfied till exercised to the utmost upon its object.

Revenge!—yes: the very slightest injuries are never passed by unnoticed or unatoned for in New Zealand: the remembrance is kept up from generation to generation, as a plea for aggression, should an opportunity be presented. It is revenge, fostered by cupidity and a spirit of pride, which leads them to preserve the trunkless heads of their enemies, as trophies of their victory. At some of their feasts, these heads are placed in rows, at the tops of the houses; but, generally speaking, when visited by any of the Missionaries at these seasons, they are covered over with a tapued garment, to conceal them from our view. They are ghastly and dreadful objects—the features are most admirably kept—the hair and beard is uninjured—and nothing seems to be lost from the countenance but the eyes, which are closed up, and give a more death-like appearance to the whole. Taunting language is made use of to the heads, as though they could hear and understand. “What,” I have heard them say to these senseless objects, “you wanted to run away, did you? but my *meri* overtook you: and after you were cooked, you were made food for my mouth. And where is your father? he is cooked:—and where is your brother? he is eaten:—and where is your wife? there she sits, a wife for me:—and where are your children? there they are, with loads on their backs, carrying food, as my slaves.” The custom of preserving the heads of their enemies is of recent date, among the New Zealanders. They formerly used to preserve the heads of their

friends, and keep them with religious strictness : and it was not till Europeans proposed to buy them, that the idea occurred to them of preparing the heads of their enemies ; first, as an article of barter, and, more recently, as a trophy of victory. This inhuman traffic has been carried on to a great extent in the islands ; and the natives have ceased altogether to preserve the heads of their friends, lest by any means they should fall into the hands of others and be sold ; which, of all ideas, is the one most horrible to them\*.

\* An action of a most cruel and offensive character was perpetrated by an individual in the Bay of Islands. He had been up to the southward, where he had purchased heads, to the number of twelve or fourteen : these heads belonged to chiefs of the Bay and its neighbourhood, who had been destroyed only a few weeks before. Some natives were on board ; when the inhuman wretch went into his cabin, and brought out a bag which contained the heads, and emptied them out, in the presence of the natives : some recognised their fathers—others their sons—some their brothers, and other near friends and relations. The weeping and lamentation caused by the indignity thus put on the relics of the departed were appalling ; and all on board vowed revenge ; which they would have taken, could they have mustered strength sufficient. But, before they could do this, the cowardly wretch weighed anchor, and sailed out of the bay. The affair will never be forgotten by the natives ; and though years may pass over, they will, if an opportunity presents, take ample vengeance. They met with this same individual, on their expedition to Tauranga, and fired upon him ; when he was forced to run away. The heads were carried to Port Jackson, and sold ; and when the matter was represented to the local authorities of that place, a Government order was issued, forbidding such a degrading traffic, in that colony, for the future. It will scarcely be credited, that, for the promulgation of this humane order, the Governor was made the object of most virulent attack by some of the colonial newspapers.

Of the method of preserving these heads, there have been various reports, correct in some of the details, and equally incorrect in others. The following account of the process was given me by a chief, who has preserved, and assisted in preserving, many, after the various battles in which he had been engaged. When the head has been cut from the shoulders, the brains are immediately taken out, through a perforation behind, and the skull carefully cleansed inside from all mucilaginous and fleshy matter. The eyes are then scooped out; and the head thrown into boiling water, into which red-hot stones are continually cast, to keep up the heat. It remains till the skin will slip off, and is then suddenly plunged into cold water; whence it is immediately taken, and placed in a native oven, so as to allow the steam to penetrate into all the cavities of the interior of the skull. When sufficiently steamed, it is placed on a stick to dry; and again put into an oven, made for the purpose, about the dimensions of the head. The flesh, which easily slips off the bones, is then taken away; and small sticks are employed, to thrust flax, or the bark of trees, within the skin, so as to restore it to its former shape, and to preserve the features. The nostrils are carefully stuffed with a piece of fern-root; and the lips generally sewn together; though sometimes they are not closed, but the teeth are allowed to appear. It is finished by hanging it, for a few days, to dry in the sun. Should the head







W. H. STILES DEL.

A CHIEF WEeping OVER THE PRESERVED HEAD OF A FRIEND.

not now be perfectly preserved, which is but rarely the case, or should there be any internal or external appearance of putrefaction, it is again steamed: this operation is continued till the skin is so thoroughly dry, and all other soft matter removed or destroyed, as to ensure it against decomposition, unless much exposed to a humid atmosphere.

When the head of a friend is preserved, as is the case on his being slain in battle and it has not been possible to carry off the whole body, the head is deposited in the sacred grove; and when a friend or near relation visits the village, it is taken out, in order that he may weep over it, and cherish the spirit of revenge against those by whom he fell. The head is generally placed in some conspicuous part of the residence, on a piece of fence, or on the ornament of the roof, over the doorway of a house. The stranger is then led to the spot, and his eyes are directed to the ghastly object before him; when he immediately assumes the attitude of grief, stands in front of the skeleton head, with his body bent almost to the earth, the big tear rolling down his manly cheeks, and in the most melancholy tones gives utterance to the overpowering feelings of his heart; till at length, as his grief subsides, he works himself up into a fit of rage bordering upon madness; at which time, it is well for all poor slaves, both male and female, to keep out of sight, or he might slay one, or more, as a satisfaction to the

trunkless head of his friend which is placed before him. When this ceremony is concluded, the head is rolled again in its grave-clothes, and carefully deposited in the burial-place, till required again to excite the passions of some other friend.

A spirit of cupidity, or revenge, or a desire to possess a number of the heads of their enemies, for sale, or to expose as monuments of their bravery, has frequently caused small numbers of natives to go out in parties, along the coast, and to make predatory excursions among the neighbouring tribes, with whom they are not living in the strictest amity. The horrid cruelties which are practised, and the murderous exploits of which they boast, are far too appalling to relate to civilized man: suffice it to say, that when an opportunity presents of falling upon a small party, unprepared to withstand them, or too weak to do so, the whole are either murdered or enslaved. The assailants, however, sometimes fall into the net which they have prepared for others, and become themselves the victims of those whom they intended to destroy. It is seldom that the whole party return scathless; and I have known instances in which one only, out of forty or fifty, has escaped; returning home to make known his dismal news to the friends of the conquered, and to take up the language of the messengers of Job, when speaking to the bereaved: "I only am escaped alone to tell thee."

The destruction of these few marauders, how-

ever just it is generally acknowledged to be, is the occasion of rousing even more bitter feelings than were felt before. The language they make use of is: "They killed my father (my son, my brother, or my friends); and shall I rest satisfied, and sit in peace, till I have sought and obtained satisfaction for those who have been slain?"—Thus perpetual wars break out; and will continue to do so, till the glorious Gospel, which brings with it peace and good-will, be established among them; or till the supreme government of the country be placed in the hands of one or two individuals, who may have power to quench the flames of anarchy and confusion, to check these predatory excursions, and to punish delinquents with banishment or death.

Their treatment of the dead may next be noticed.—In no country can greater respect be shown for the dead than in New Zealand. Those who, whilst here, were the pest of society—those who for their crimes were almost universally disliked—those to whom no assistance was rendered, if they required it, during life—are wept over and honoured when dead; and all the customary forms, the tapuing, and the feasting, are gone through, as though the departed had been a rich man, a mighty conqueror, a great friend of society, or a person universally beloved.

When a chief dies, the event is immediately announced by a long-continued fire of musketry; and those friends who are not within hearing are



sent for by special messengers, and are expected immediately to attend. The eyes of the corpse are closed by the father, mother, sister, brother, or nearest relative present; and the body is covered with the choicest garments which any of them possess. After the first day, it is beaten by the brother with fresh flax, gathered for the purpose; and this is done with the intention of driving away any thing evil that may still be lingering about him: the spirit is then sung out of the body, to the realms above; or, as they say, they know not whether it may not be to the regions below. The legs of the dead body are then tied up, in such a position as to cause the knees nearly to touch the chin. The hair is very neatly dressed, and decorated with feathers; and the body is then placed in a box lined with blankets, and painted outside with red ochre and whiting: it is exposed to the view of all who wish to see it, and the most bitter weeping and wailing is continued, night and day, till the sun has three times risen and set upon the earth. All the immediate relatives and friends of the deceased, with the slaves, or other servants or dependants, if he possessed any, cut themselves most grievously, and present a frightful picture to a European eye. A piece of flint (made sacred on account of the blood which it has shed, and the purpose for which it has been used) is held between the third finger and the thumb; the depth to which it is to enter the skin appearing beyond the nails. The operation commences in the middle of



the forehead; and the cut extends, in a curve, all down the face, on either side: the legs, arms, and chest are then most miserably scratched; and the breasts of the women, who cut themselves more extensively and deeper than the men, are sometimes woefully gashed. The noise made during the time of this self-inflicted torment is truly affecting, and gives you an idea of boisterous sorrow nowhere else to be found. The cry is most hideous; and as one discordant note mingles with another, the mind naturally reverts to that place of outer darkness, where there is nothing but "weeping and wailing, and gnashing of teeth."—Prayers of different kinds having been uttered, and three days from the death having expired, the box which contains the corpse is either suspended from the branch of a tree, or is placed upon a stage erected for the purpose, upon a couple of poles about nine feet high. This being completed, other lamentations are chaunted; the persons who carried the corpse, and those who dressed the hair, and all, indeed, who did any thing to it, proceed to the first stream, and plunge themselves several times over head in the water. The sacred food is then placed in the ovens: this the chiefs themselves cook; and none others are allowed to taste of it, till the expiration of two days; when men, women, and children, bond and free, promiscuously partake of it; and the tapu ceases.

No further notice is then taken of the deceased, till the Hahunga, a grand annual feast; when the

bones of all belonging to several united tribes are taken down, and removed to their last resting-place, in or near the sacred grove. At this meeting, many tribes assemble from a distance; much merriment and feasting goes on; many political matters are settled; and the arrangements of the ensuing year are made, for fishing or for war. The following is the ceremony used at the removal of the bones.—When the friends arrive at the place of inhumation, the chiefs take a small wand, and touch the box, or coffin, which contains the body; during which time they repeat certain words, as a kind of incantation: they then take down the box, remove the grave-clothes, wrap the whole contents of the coffin in a new blanket, and place it on the back of the principal person present, who is dressed up for the occasion, with all the feathers and finery which he can muster: the branch of a tree is carried before him, as he proceeds to the crowd, who all fall back as the procession approaches.

Arrived at the place appointed, the burden is carefully taken from the back of its bearer, and deposited on a carpet of leaves; and should any putrid flesh remain upon the bones, it is scraped off and buried on the spot. A few old women, dressed in their best, oiled from head to foot, and plastered with raddle, receive the skulls into their lap; and in the presence of these mementoes of death, the Pihi, or funeral ode, is sung; speeches, long and loud, are delivered; each person fires his





A STAGE ERECTED FOR A NEW ZEALAND FEAST.

musket; the bones are all tied together, decked with feathers of the gannet, rolled up in blankets, carried to the grove, and placed in their last receptacle, securely fastened up, and gaudily decorated with red and white. Feasting then commences, which lasts several days: dancing, singing, whistling, wrestling, quarrelling, buying, selling, and telling lies, go on, till the feast is ended; when every one returns home, laden with presents of food, which had previously been placed in a row, three baskets deep, for the purpose of being carried away by the visitors.

There is another feast given at another period of the year, called the Hakari; but it is totally different from the Hahunga; the visitors bringing the cooked food, and receiving from their hosts an immense quantity, piled up in the form of a pyramid, eighty feet high, and twenty feet square at the base. This amazing pile is sometimes made up of dried fish, and, at other times, of potatoes, according to the purpose for which the feast is prepared. It is generally given as a payment for one of the same kind received by them some years before, and for which a satisfaction in kind is expected. The method of conducting it is as follows:—A large number of strong poles are erected; and stages are made at a distance from each other of from eight to ten feet, till they reach the top. Sometimes these piles are from eighty to ninety feet high, and from twenty to thirty feet at the base, gradually rising to a point: when filled, they



present one solid mass of food: the whole is decorated with flags, and, when in an elevated situation, presents a very imposing appearance. The portion belonging to each tribe is particularly pointed out; and when the ceremony of presenting it is over, the people carry away their portions; and the building, upon which it was all piled, is left to go to ruin, or cut down for firewood; as the natives never use the same wood, nor choose the same spot, for a second Hakari.

It were impossible to describe the belief of the New Zealanders respecting the state of the dead; for they know not what they themselves believe. They do, however, all hold, that when the body dies, the spirit does not cease to exist, but goes away to some distant regions, either for happiness or woe. Some think that all spirits go to the Reinga, a place of torment; the entrance to which, they suppose, is at the North Cape, a steep cliff with a large cave, into which the tide rushes with great impetuosity, causing a deafening noise to proceed, apparently, from the bowels of the mount. Here it is supposed that Wiro, the evil spirit and the destroyer of man, dwells, and feasts himself upon those spirits whose bodies he has brought into the dust of death. As all the departed are supposed to be kept in bondage, with only now and then liberty to walk the earth, that they may converse in whistles with their friends, and as in the Reinga all the functions of life are supposed to be performed, slaves are, or were

formerly, killed, upon the death of a chief, that they may follow and attend upon their master: and it was no uncommon thing for a wife to be urged by her friends to hang herself upon a tree, that she may accompany her departed lord, and remain with him for ever. When not exhorted by her friends to self-destruction, she has inflicted death upon herself, of her own free-will; and has perished miserably with him she loved, leaving her orphan children to the care, or, more properly speaking, to the neglect, of strangers. This practice has happily, of late years, almost ceased to exist.

The New Zealanders, though remarkably superstitious, have no gods that they worship; nor have they any thing to represent a being which they call god. They imagine that it is a great spirit, who thunders, who brings the wind, and who is the cause of any unforeseen loss, either of property or life; and hence, all their thoughts connected with him are those of fear and dread. Sickness is brought on by the "Atua", who, when he is angry, comes to them in the form of a lizard, enters their inside, and preys upon their vitals till they die. Hence they use incantations over the sick, with the expectation of either propitiating the angry deity, or of driving him away; for the latter of which purposes they make use of the most threatening and outrageous language; sometimes telling their deity, that they will kill and eat him; at other times, that they will burn him to a cinder,

if he does not immediately retire, and allow the patient to be restored. An old man once told me, very seriously, that, as he was performing over the sick, he saw the god come out of his mouth, in the form of a lizard; and that from that moment the man began to recover, and was shortly after restored to perfect health.

Their ideas of Mawe, the being who, they tell us, fished-up the island from the bottom of the sea, are truly ridiculous. Most of the old men tell the same tale respecting him; though of course, as all goes by tradition, it is added to or diminished, according to the fancy of the narrator. The principal features of the tale are these:—Mawe dwelt upon a barren rock in the middle of the sea, supposed to exist somewhere northward of the “Three Kings”: his wife Hina, and his brother Taki, were his only companions. He had two sons; both of whom he slew when they were young men, that he might make fish-hooks of their jaw-bones. The right-eye of each he afterwards placed in the heavens; making one the morning, and the other the evening, star. So great was the strength of Mawe, that he could draw up the largest whales, and take them with ease on shore. While fishing one day, with the jaw-bone of his eldest son for a hook, and a piece of his own ear for the bait, he fastened on something exceedingly heavy, which he found to be land. He was three months in hauling it up above the water; and would not then have succeeded, had he not caught a dove, put his spirit

into it, tied the line to which the land was fastened to its beak, and then caused the dove to fly to the clouds, and draw up the islands above the surface of the water. This sacred dove, at times, appears, endowed with Mawe's spirit; and coos in the night, presaging a storm, or some terrible calamity to those who hear it. When New Zealand was raised from the depths of the ocean, Mawe went on shore; where he found many things to astonish him—men and fire; neither of which he had ever seen before. He took some fire in his hands, not knowing the torture it would create; but when he felt the pain, he ran with the fire in his hands, and jumped into the sea: he came up, bearing Sulphur or White Island (a burning island, called Puhiawakari, in the Bay of Plenty) on his shoulders; to which he set fire, and which has continued ever since to burn\*. When he sank in the waters, the sun for the first time set, and darkness covered the earth. When he found that all was night, he immediately pursued the sun, and brought him back again in the morning; but had no power to keep him from running away again, and causing night: he, however, tied a string to the sun, and fastened it to the moon, that, as the former went down, the other, being pulled after it by the superior power of the sun, may rise and give Mawe light during his absence. As the

\* On this island are many specimens of sulphur, beautifully crystallized, but so delicate as scarcely to allow of being removed.

men of New Zealand offended him, and as he could not darken the sun to punish them, nor hide the moon for ever, he places his hand between it and the earth, at stated seasons, that they may not enjoy the light which it was intended to give. Mawe also holds all the winds, except the west wind, in his hands; or places them in caves, that they may not blow. He could not catch the west wind; nor discover its cave, to roll a stone against it: consequently, he has no power over that wind, to prevent it from almost constantly exerting itself. When the westerly breeze dies away, it is supposed that Mawe has nearly overtaken it, and that it has hid itself in its cave till he has passed by, or given up the chase. And when the north, south, or east wind blows, it is supposed that the enemies of Mawe have rolled away the stone from the mouth of the cave, where these winds are confined; or that he himself has let them loose, to punish the world, or to ride upon their wings in search of the westerly breeze. This latter is only supposed to be the case when the storm arises in the east, and veers about from south-east to north-east. The form of Mawe is that of a man, except the eyes; one of which is an eel, and the other a piece of the green talc found in Te-wai-ponamu, or the Southward Island.

The traditions concerning Taki, the brother of Mawe, are but few. He assisted his brother in all his labours; and, as a reward, was taken up to heaven in a spider's web, where his right-eye was



made the pole-star, and was caused, for his goodness, to shine for ever. Such are the ridiculous tales, given in an almost literal translation from native traditions, concerning the origin of these islands: and such is what some of the people are weak enough to believe; though, by the majority, it probably has all been treated as a fable. They pay no kind of respect or worship to Mawe or his brother; and have no other gods whom they regard. When, therefore, they have a desire to believe the Gospel of our Lord Jesus Christ, there is only the natural hardness of the human heart to oppose its progress: they have no long-cherished idols to remove—no domestic or public images to destroy—no household-gods to cast away.

The ideas of the New Zealanders with respect to Wiro, the evil spirit, are in some respects more in accordance with the Scriptural accounts of Lucifer, the prince of darkness. They say he is a liar, and the father of lies; that he tempts to murder and cannibalism; urges to adultery and fornication; incites to theft, witchcraft, self-destruction, and every description of crime; and that there is no sin but what is put into the heart by him;—that he laughs when men weep; rejoices when they are sorrowful; and dances when they are on the way to war;—that blood is a feast in which he delights; and that, as he feeds upon the souls of men, so has he taught the New Zealanders to feed upon their bodies. They believe that he is a great spirit, everywhere present, and

at all times engaged in mischief;—that when men lie down to sleep, he hovers round their pillow, and makes them dream of evil; when they rise, he rises too; when they walk, he walks with them. If they go upon the sea, he sits upon the stern-post of the canoes; sings their songs, joins in their dances, chaunts their sacred services; and when guests are invited, he comes unasked and unwelcome. This is the evil spirit, with whom they believe they have to associate for ever, in the Reinga;—and this is the evil spirit, whom, we tell them, it is in the power of Christ alone to conquer and cast out: and to effect this, we came to preach to them the glad tidings of Jesus, the Son of God, who was manifested, that he might destroy the works of the devil.

The New Zealanders have no regular priesthood, though there are many who assume the title of Priest; and almost any person may perform their various superstitious ceremonies, or repeat their prayers, or consult their oracles, or charm their sick. The youngest brother of a family, when he has arrived to man's estate, is the person most frequently employed: by general consent, the lot falls upon him; but being a petted favourite, he may refuse to act, or only act when it suits his own convenience, or is likely to bring with it a good reward. It is evident, that, as no gods are worshipped, their priests cannot attain to any great importance. Having little hold on the senses, and none on the conscience, the priest is

no more regarded than the meanest slave, only as his chieftainship gives him power and authority; and his injunctions are always unheeded, unless they coincide with the opinions, the will, or the superstition of the persons enjoined. The priests are employed to bring either wind or rain; but, for the former purpose, any uninitiated person may officiate. When rain is wished for, to cause a flood, or to irrigate the cultivations, priests are always sent for: and some few of the people have implicit confidence in their power to cause the waters of heaven to descend. When a priest arrives for the purpose of bringing rain, he has prudence enough to refuse to act, unless there is a great probability, from the appearance of the heavens, of a plentiful downfall being at hand. If there is the least sign of a wind blowing from any easterly point, he may be assured of a speedy rain: and as all the natives are good observers of the signs of clouds and wind, they rarely fail in their prognostications. Though the more sensible part of the community do not believe in any of these ceremonies, or in the power of the priest to effect any thing beyond what could be effected by any other man, they send for these conjurors, from other tribes, to answer some political purpose, or that they may make the individual a handsome present for his services, and through him be considered to make a present to the tribe, or family, to which he belongs.

Nothing can exceed the beautiful regularity with which the faces and thighs of the New Zea-

landers are tattooed: the volutes are perfect specimens, and the regularity is mechanically correct. The operation is one of the most painful; and they pay dearly, in suffering, for the beauty which it is supposed to impart. The tattoo is not a special mark of chieftainship, as has been stated by almost all writers on New Zealand; for many chiefs, of the first rank, are without a single line; others, even to old age, are only partially covered; and many a slave has had the greatest pains taken, to give this ornamental operation the greatest effect upon his plebeian face. Nor do the peculiar marks on the faces of different people denote their rank, or the tribe to which they belong: it all depends upon the taste of the artist, or upon the direction of the person operated upon. There is a remarkable difference in the tattoo of the New Zealanders, and that of the Navigators', Fiigee, or Friendly Islanders. In the latter, the skin is but just perforated with a small pointed instrument, and the staining-matter introduced; so that, in passing the hand over the part that has been tattooed, the skin feels as smooth, and the surface as fair, as before the operation took place: whilst in the latter, the incision is very deep, and leaves furrows and ridges so uneven, that in some places, when long enough, it would be possible to lay in a pin, which would be nearly buried in them. There are persons in New Zealand, whose time is principally occupied in performing this painful operation. They go about from village to village for the

purpose, and are most amply rewarded for their services. Each man thinks himself, and is thought by others, to be more brave if he submits boldly and unflinchingly to the taps of the tattooing instrument: and not a few imagine that it adds to their beauty, and submit to it that they may be followed and admired by the women. The females have little more than a few scattered marks about their face and person. The operation is performed as follows:—When any one is desirous of being tattooed, he lies down, with his head between the legs of the operator, and his feet against something firm, for the purpose of pressure. The lines upon his face are then traced out with a piece of charcoal: these marks are, however, soon effaced by the streams of blood flowing from the wounds: the blood is constantly wiped away with a little dressed flax, tied upon the fore-finger of the left-hand. The incisions are made with a small chisel, of very rough workmanship. It is held in the left-hand; and a light tap is given it with a small mallet, which, together with the colouring matter, is held in the right-hand; the chisel, after each wound, being dipped in the pigment, which is merely the root of the flax burnt to charcoal, reduced to powder, and mixed with water. So intense is the pain, and so great the inflammation that quickly succeeds the operation, that only very small portions can be done at one time: and it is seldom that any New Zealander is fully tattooed on all those parts of



the body, where tattooing is customary, before he has passed the meridian of life. When once this operation has been performed, it is not possible to erase it; not sickness, nor even death itself, has the power of destroying it; for when a head is preserved, every line retains its distinctness, and appears almost more distinct than when subject to alterations from the muscular motions of the living man.

In all the Mission Stations, tattooing has been forbidden; and it is a matter generally understood, that any person coming to live with us is no more to submit himself to such a savage and debasing performance. No doubt, as the Gospel shall spread among the people, and as better principles shall be implanted in their hearts, the practice of this ancient custom will be laid aside, and in time totally forgotten: it will become a matter of history, that the New Zealanders engraved and painted their bodies: and the New Zealanders of another generation will no more think of practising the customs of their forefathers, than we should think of following the Ancient Britons in all their rude and savage manners; or than we should paint our bodies blue and red, because the Druids did so before us\*.

\* In Crusie's "Ten Months' Residence in New Zealand," is an excellent specimen of a fully-tattooed face, in the likeness given of Te-toru. It is admirably done; and the features are so strikingly portrayed, that, even at this distance of time, it is easily recognised by any one who has seen the original. With respect to all fully-marked faces, there is in the marks a great similarity;

The ornaments which the natives of these islands wear, are by no means connected with any of their superstitions; nor are they, as it has been imagined, representations of gods whom they might be supposed to worship. This latter idea was conceived from the *heitiki* being taken off the neck, laid down in the presence of a few friends meeting together, and then wept and sung over. But this is only done to bring more vividly to the recollection of those present, the person, now dead, to whom the *heitiki* belonged; which is kept and worn about the person, as a remembrancer of departed friends; not only of him who last departed, and from whose neck it was taken when dead, but in remembrance of others also, by whom it was once worn. "Manatungos", or remembrancers, are of various kinds, and are always either suspended round the neck or to the ear: they are mostly made of the *ponamu*, the green stone found only in the Southern Island; and, when they are keepsakes, they are much valued.

similarity; and it requires a person to observe them very minutely, to detect the difference. At the Southward, when you come as far as *Waiapu*, or the East Cape, you find the cuts much deeper on the nose and forehead, and in all parts of the face much broader. The reason they assign for this is, that theirs are purely native instruments, made of stone; whilst the Bay-of-Islanders have latterly introduced iron, which is capable of being made much sharper, and consequently of inflicting a wound without striking so hard a blow, or causing so deep or broad a furrow. At the Southward, also, the people submit to this operation at a much earlier age; and many of them are fully tattooed about the face, before they have arrived near the prime of life.

When not received from friends, they may be purchased by strangers for a mere trifle. Those hung round the neck are large, and have the uncouth figure of a man carved upon them; with two pieces of mother-of-pearl fixed in, to represent the white of the eye; but more frequently sealing-wax is used, when it can be obtained, for that purpose. This ornament is made use of to put the wearer in remembrance of some person recently slain, but whose body they have no hope of ever more beholding. When a friend arrives, from whom they have been some time absent, the *heitiki* is taken from the neck, and other friends are called in; the ornament is then laid down upon a clean leaf, or a small tuft of grass, and placed in the centre of them. It is called by the name of the individual whom it is intended to represent; then wept over and caressed with apparent affection; and all present cut themselves deeply and severely, as a token of the regard and love which they bore to the departed. This custom is carried to a great extent among the females of New Zealand.

Pieces of whalebone are sometimes worn, tied to the fringe of the outer garment, smoothed and rounded off, and cut into lengths of a few inches each. The ornaments in the ear are of all kinds, and of fantastic shapes—long, short, square, round, rough, smooth, large or small, according to the fancy of the wearer: but that which is most highly valued, is the shark's tooth, which is beautifully white, with a little red sealing-wax melted on the

fangs. I have frequently seen dead birds with the head squeezed through the hole made in a person's ear, where it has remained until it has rotted off; and I have seen live birds served in the same way, and allowed to hang there, and flap their wings and struggle, till they were dead; the blood streaming down the person's cheek, from the scratches received from the dying bird. Large tufts of down, purely white and soft, from the breast of the gannet or albatross, are often worn in each ear, and, to a stranger's eye, have a very grotesque appearance. Anointing the body with oil, and painting it with red ochre, is a common custom with all who can obtain the materials; and when they are thus plastered over their tattooed faces, their appearance is as disgusting as it is possible to conceive.

The houses of the better order, which the New Zealanders build, are snug and warm, and are highly ornamented with images and other carved work. They are built of bulrushes, and lined with the leaves of the palm-tree, neatly platted together. The length of some of the best houses is about sixteen feet, and the breadth ten feet, with a verandah in front. Their height is very inconvenient; being not more than four or five feet, at the utmost. They are all gable-ended; and the entrance is by a low sliding door, at the verandah end. A small window, about nine inches long and six inches high, serves the double purpose of ventilation and light: this is also closed by a

sliding shutter. The commoner houses are not so large, nor so well finished; and have no ornaments about them: they are, however, wind-and-water-tight. Their kumera-stores are far better built than their most superb houses; and are in general very elaborately carved, having a splendid architrave over the door. These stores, when the kumera is in them, are all tapued; and no persons are allowed to enter them, except those who are tapued for the occasion.

Furniture they have none: a few bulrushes, spread on the ground, serve for a bed; and they roll their day-garments about them, to sleep in. A calabash holds all the water they require; and a small carved box contains their feathers, and all their little ornaments. Their cooking utensils are a few stones; and their working instruments, a small stone axe, and a hatchet made of the same material; now, however, superseded, by the introduction of the more durable and useful tools of the British.

The villages of the New Zealanders are generally scattered over a large plot of ground, and the houses are built without the least possible regard to order or arrangement. In one place is the house of the chief of the tribe: within a few yards of his door may be a pig-sty, belonging to one of his slaves: close upon that will be seen a splendid store: and, perhaps, a few yards farther, or in another direction, a stage, about twenty feet from the ground, upon which are placed two or



three hundred baskets of corn. You may see here and there a hut; and here and there a sty, or a store, or a ruin; with bunches of flax growing in all directions, to serve the purpose of lines or fastenings for their loads, which they invariably carry upon their shoulders. On the road, I have met a train of men and women with loads on their shoulders, the average weight of each of which has been ninety pounds, and which they have had to carry from twelve to twenty miles. That which most strikes the attention, in approaching a native village, is, the stores which are built at the top of the highest trees. They are platforms made of strong poles, interlaced with twigs; and are very durable. Placing potatoes and corn at this height, secures them from the rats, and also ensures to the owner the whole of his property; as no person can ascend to take it from him, without being detected: and should he be visited by a stripping-party, the trouble which they must be at, to procure the food thus placed, is almost a sufficient guarantee for their not attempting it. The plantations of the natives are not all in the immediate vicinity of their residences; though they always have a little plantation near at hand, for present purposes, or to prevent the necessity of disturbing their main crop. Their cultivations are scattered; the kumera-ground is sometimes many miles from the potato-field; the early potato is sometimes many miles from either: and the Indian corn is planted any-

where, as it flourishes in almost any place where they choose to plant it. Their kumera-grounds are kept very neat, and free from weeds: the land is prepared with a small stick, and pulverised between the hands; the ground is then made up into hillocks, about the size of small mole-hills, in the middle of which the seed is placed. The soil to which this vegetable is partial, is light and sandy: where this is not the nature of the soil, the natives make it light, by carrying the sand from the banks of the rivers; having found, by experience, that sand or small gravel is the best meliorator of a clayey soil, as it destroys its cohesive qualities, and prevents its returning to its original state of tenacity, keeping it always porous, and consequently causing it to imbibe more readily, and in larger quantities, the light showers of rain with which they are visited in the summer, or the heavy dews or watery vapours which nightly visit them throughout the year. This people have also found, by experience, that burning their superabundant vegetable matter, and spreading it over the land, improves their crops, not only in quality, but in quantity; and this more particularly in argillaceous soils, which abound in all hilly parts of the country; the siliceous or sandy soils being confined to the banks of rivers, or to the sea-coast. Similar plans are pursued with the English potato: and the winter-potato is always planted in new ground, upon which nothing has ever before been planted. This ground is chosen

on the side of a wood: the trees are burnt down, the branches consumed, and the potatoes placed between the roots, or upon any little bare spot that may be found. They tell us, that the reason for choosing such spots for these potatoes is, that the earth is all rotten leaves, and branches of trees, and shrubs; the only soil in which this vegetable will flourish.

The great use which the New Zealanders make of the staple commodity of their country—flax, is to convert it into garments, nets, and lines; for which purposes it is admirably adapted. They have a great variety of garments, and names to specify each; though no difference might be observed, in some of them, by a person not used to examine them very minutely. They are all made by the women; which occupation, before the introduction of blankets and other European articles of clothing, took up the greatest part of their time. The only tool they use, consists of two small sticks, to hold the garment by, and to secure the line to which the warp is fastened: it is all knotted; and the process is most tedious, requiring from three to four months' close sitting to complete one of their *kaitakas*—the finest sort of mat which they make. This garment has a very silky appearance; great care having been taken in dressing and bleaching the flax. They are sometimes made nine feet by seven or eight, with a deep rich black and white border, fancifully worked. The natives of the South much excel the Bay-of-Islanders,

in producing this article. They are seldom worn, but by persons of some consideration. The *patai* is a small unornamented garment, worn round the waist, and reaching down to the knees: this is generally worn by females. The *korowai* and *tatata* are two garments nearly alike in texture: they both have a number of loose strings hanging outside, which gives them a neat and comfortable appearance. The *ngeri* is the garment worn outside in rainy weather, and used also, when the ground is damp, as a mattrass, for which it is no bad substitute. This garment is made upon the principle of thatching; and is perfectly impervious to rain, however heavy. A native dressed in this, when he is seated, bears no bad resemblance to a bee-hive, particularly when he perches himself upon a heap of stones, and folds his knees up to his chin. To notice, or even to name, all the varieties of clothing, would be tedious and useless; and as they differ so very little as to be scarcely perceptible, we will pass them over; only observing, that male and female, master and slave, when they can afford it, are dressed much alike. Blankets have nearly superseded the use of native clothing; and the introduction of them has been a general benefit to the country. The importation of other European articles of dress has much increased the wants of these people; and now, almost the only articles of trade which they require from us, for labour, or as payments for food, are, shirts, trowsers,

gowns, and cotton. At times, they cut a most grotesque appearance in their new clothing; as, how many articles soever a man may possess, he will frequently manage to have them all on at once. His trowsers, perhaps, will be tied round his neck, his shirt put on as trowsers, and his jacket the wrong way before, or turned inside out. The women, if they happen to have two or three gowns, will put them all on; and they will manage so to arrange their dress, as to have some part of each article visible. I am now alluding, not to those who reside in the Mission families, but to those who are living in their own native villages. I have seen a person come into chapel, at whose monstrous appearance I had the greatest difficulty to restrain a smile. The sleeves of an old gown had been drawn on as a pair of stockings; two small baskets fastened on the feet as shoes; and one gown over another, so placed that you could see the flounce of one, the body of a second, the sleeves of a third, and the collar of a fourth; with a piece of an old striped shirt thrown carelessly over the shoulders as a shawl, or a pair of trowsers hung round the neck as a boa; but so arranged as not to conceal any other article of dress. I have seen a person thus decked and adorned, enter a chapel in the midst of service, without exciting the slightest attention from the assembled congregation, to whom it did not appear at all strange: but it is now very seldom, even in the most distant villages, that we



meet with any specimens of this kind ; as we have invariably endeavoured to correct their taste ; and the wives of the Missionaries, when supplying them with these articles, have given them directions how to wear them.

Their fishing-nets are made with flax, merely split into narrow shreds, and welted : the meshes are tied very securely, and of a size according to the ground upon which they are to be either cast or dragged : they vary in length, from twenty to two or three hundred yards. They have small landing-nets, fixed upon the end of a pole, for the purpose of taking crayfish ; and when, with their feet, they have discovered where their object lies, they put the mouth of the net to the tail of the fish, and kick him into it. Shrimps are caught in great abundance, with a small common natives' basket or pail. They mostly kill the eel, on the salt-water mud-banks, with the spear. A large torch, made of flax tied together, with a little resin from the kauri-tree placed in the centre, is set fire to, and carried before the man whose office it is to spear the fish. The light of the torch attracts the eels from their hiding-places, and they become an easy prey to their pursuer : the darkest nights are chosen for this purpose.

From the flax they spin excellent twine, and good strong cord : it is all done by a simple but tedious practice, that of twisting it upon the thigh, by rolling it in one direction with the palm of the hand. They make an excellent cord, an inch in

circumference, and some even more than that, by twisting or plaiting several small cords or threads tightly together. Their twine and fishing-lines are all strong and well made, and capable of answering all the purposes for which they are intended: these have latterly formed an article of barter. The surprise of some of the natives was very great, when they saw the facility with which the raw material was manufactured into rope by the machinery at the Waimate, as conducted by Messrs. Hamlin and Matthews. They acknowledged the superiority of the article, when thus wrought, over their own.

The canoes of the New Zealanders were formerly procured only by immense labour, on account of the utter absence of all edge-tools, except their blunt-edged axes, made of a kind of marble or jasper. When a man required a canoe, he had to go to the wood and fell his tree with a small stone-hatchet; which preparatory work generally occupied four or five men for two months: after this was accomplished, it had to be shaped into the form of a canoe, which could only be done with great labour: the hollowing, however, was the most tedious task: part would be burnt out, and part would be chipped out with the axe; both with wearisome processes, and requiring much patience. After the vessel was launched, much remained to be done to it: if intended for a war-canoe, two more trees had to be felled, to cut out two planks for bulwarks; and

these, when cut, had to be shaped, and fitted on, and then bored with a small pointed stone, for the shreds of flax to be passed through, with which it was to be tied, or sewed, to the hull of the vessel. This accomplished, an elaborately-carved stem- and stern-post had to be made, and the whole canoe painted inside and outside with red, and one streak of black over the band which secures the side-boards, or what may be called the gunwale of the vessel: along this band is always laid a number of the gannet's most beautiful white feathers; and on the image, placed at the nose of the canoe, is fixed a large wig of the feathers of the kaka, or New-Zealand parrot. These canoes will sometimes contain from eighty to a hundred men: they are rowed with short paddles, a man sitting on each side, upon a grating raised about half-way from the bottom. They are tolerably safe, even in a stiff breeze; but, from their great length, they always go through the trough of the sea, and not over the waves. If they went over, poised on the wave underneath the middle, the back of the vessel would, in all probability, be broken. Many have been lost at sea, through the ignorance or obstinacy of the steersman. When they wish to row quick, their motions are mechanically regular; and the crew are excited and regulated by a man standing up in the centre of the canoe, who sings and beats time.

The vessels for ordinary purposes are much smaller than their men-of-war; not having a

gunwale, or any ornament. A number of war-canoes are always kept in readiness, in case of a sudden call to arms: but upon any grand expedition they are prepared with the greatest nicety and caution; and every ornament, that can be crowded upon them without detriment, is lavishly employed. I far prefer the New-Zealand, to the Friendly-Island canoes: the latter, having two lashed together, are far too unwieldy; and, when at sea, are unmanageable. They are decked; have houses erected upon them; and carry between three and four hundred people, besides provisions for this number for several days at sea. I think I have heard them say, that, with their means, it requires sixty men to raise the mast, when they wish to set sail. A fleet of these canoes, consisting of eight or ten, is a very imposing sight; and a fleet of a hundred New-Zealand vessels is a dreadful one, inspiring, from the shouts of the warriors, whilst paddling along, the utmost terror into the minds of those whom they are about to attack. None can view unmoved a hundred of these canoes in action; particularly when it is considered that they are never brought together in such numbers, but with the intention of mischief.

There are, comparatively, but few old people in New Zealand;—scarcely any who have much exceeded fifty years of age. War, accidents, diseases, have made sad havoc amongst them; and the population, in the neighbourhood of the Bay

of Islands, has evidently appeared to be on the decline. The population of the whole Northern Island may, perhaps, be taken at one hundred and sixty thousand; though, possibly, there may be more. Twenty-eight thousand would, perhaps, be the utmost extent of numbers, from the Bay (taking in all tribes connected with it) down to the North Cape. This we calculate from allowing that there is one fighting-man in every four of the natives;—a large proportion, but to be accounted for by the circumstances, that the Chiefs take many wives, and that many children perish: considered as families, therefore, they are far from being populous. We know the total number of fighting-men in the Northern Island to be about forty thousand; and the number in the neighbourhood of the Bay and northward, to be about seven thousand. What number there may be residing on the Southern Island, we have hitherto had no means of ascertaining; but it is believed that the population there is very small, and thinly scattered over an immense tract of country.



## CHAPTER IV.

ORIGINATION OF THE NEW-ZEALAND MISSION — DIFFICULTIES — RANGIHOA, THE FIRST STATION, AFTERWARDS REMOVED TO TEPUNA—VISIT OF HONGI AND WAIKATO TO ENGLAND—KERIKERI, THE SECOND STATION—DIFFICULTIES AT ITS FORMATION, AND FOR THE FIRST FEW YEARS—PAIHIA, THE THIRD STATION—OFFICIAL ACCOUNT OF IT—WAIMATE, THE FOURTH STATION—VILLAGES, CHAPELS, AND SCHOOLS, CONNECTED WITH IT—KAITAIA, THE FIFTH STATION—PURIRI, THE SIXTH STATION—OTHER STATIONS PROJECTED.

THE attention of the Church Missionary Society was first directed to New Zealand by the representations made to them, from time to time, by the Rev. Samuel Marsden, Senior Chaplain of the Colony of New South Wales. It was altogether owing to the unwearied exertions of this warm and disinterested friend of the New Zealanders, that a Mission was eventually established among them. As few men have met with greater hindrances, or have been more vehemently opposed; so no man was ever naturally better fitted to battle through difficulties, and to live-down opposition, than Mr. Marsden. His mind was bent upon effecting the welfare of this country; and neither cost nor labour was spared, till his purposes were fully accomplished. The visits of a few Chiefs at his parsonage, at Parramatta, had given him a high

idea of the superior character and disposition and abilities of the New Zealanders. On his first visit here, he found them, as he had anticipated, bold, daring, adventurous, warlike, and in the possession of good natural sense; presenting a fine field for Christian labours, and for the hand of civilization.

It was not till after very mature consideration, on the part of the Committee of the Church Missionary Society, that the solicitations of Mr. Marsden, for assistance in the formation of a Missionary Establishment, were assented to; and, even then, the means afforded were necessarily so inadequate, that any other than a mind formed like his would probably have abandoned the plan altogether. It was no small task which the Committee imposed upon themselves, to find persons of a suitable character for the undertaking; men who should be willing, with their lives in their hands, to go to the uttermost parts of the earth, to live among a strange and savage people, with whose language they were unacquainted, and of whose manners and customs, all they knew amounted but to this—that they were a nation of ferocious barbarians. The Committee, however, sent out from England three individuals, whom they placed under the direction of Mr. Marsden; and assigned the sum of five hundred pounds per annum, for the purpose of making a commencement in these distant lands. The destruction of the *Boyd*, and the massacre of her crew by the

natives of Wangaroa, for some time prevented these early Labourers from proceeding farther than New South Wales : nor was it till the latter end of the year 1814 that they reached the scene of their future toils, and effected a landing in New Zealand. The difficulties with which they had, in the first instance, to contend, and the dangers to which they were exposed, have been narrated at large, in the publications of the Church Missionary Society. It was no small consolation to the friends of the Heathen, (and they took it as an earnest that the blessing of God was in reserve for this people) that a footing was obtained amongst them. Their faith was enlarged, and their hope was strengthened, as they heard, that, from day to day, the lives of these Labourers were preserved, amidst all the dangers of this savage land.

RANGIHOVA, a native village on the north-west side of the Bay of Islands, under the chieftainship of Tuatara, was the place first selected, or rather first occupied; for there was then no *choice* of situations: and, notwithstanding powerful enemies from both within and without, the Gospel has never yet been driven away from that place. During the early years of the Mission, almost all that the members could do, was to keep their ground. The threats which were frequently held out to them by the natives would probably have sufficed to drive them away, had they at that time understood the language, of which, happily for them, they were ignorant. Privations of almost

every nature—the want of shelter, of food, of raiment, of companions—might be borne with comparative ease; but the taunts, and revilings, and threats, of those whom we only desired to benefit, and for whose sake all earthly comfort was given up, were most difficult to endure with patience and firmness and faith. In the first years of the Mission, and when its resources were limited to a very small annual sum, no extensive plans could be adopted for the general good. But when the “Active,” a small schooner, was purchased, and employed in the Mission, the Missionaries were better able to procure timber, and to erect permanent houses. The enemies of this Mission, however, most to be dreaded, were some of their own household. The number of Labourers was increased; and some, influenced by the spirit of the wicked one, early crept in among the faithful few. So far, indeed, did some of them dishonour the self-denying doctrines of the Cross, which they had been sent here to teach, that no less painful a plan could be adopted, than an ignominious erasure of their names from the list of the Society’s Labourers. Meanwhile, the rest struggled on through various difficulties, of which it would be almost impossible to convey an adequate impression. Placed at such an immense distance from the source of their supplies; suffering through the lowness of the Society’s funds; little competent to learn, and grammatically to arrange, a barbarous language; embarrassed by the superstitions of

the natives, many of which were not understood by the Missionaries, and consequently were frequently broken in upon without the power of explaining that it was done unwittingly; they seemed to be labouring almost in vain, and hoping against hope. When once, however, our early friends began to converse with the natives, and in some degree were able to make themselves intelligible, and to understand the meaning of those to whom they were sent, the clouds began to pass away, and light plainly dawned upon their future course.

It was about this time that the illustrious Hongi, with Waikato, a chief of no small importance at Rangihoua, visited England. They were introduced to the Prince Regent, who received them favourably; and they returned from the royal presence loaded with valuable presents. After having extensively travelled about the country, they were provided with a comfortable passage back to New Zealand, and landed on their own shores with large supplies of all that they or their friends valued most. From this period, the Missionaries rose in the estimation of the natives generally, and were ever after beloved and protected by Hongi, and by his people. To the friendliness of this warlike chief may, under God, be attributed the safety of the Mission. In many critical moments, he threw himself between the little unprotected body, and death; with much energy he prevented attacks upon property; and



never, let the cost be what it might to himself, would he allow the destruction of any thing belonging to those whom he called his friends. I believe that he thus gave his countenance to the Missionaries from a sincere conviction that they wished well to him, to his countrymen, and to all mankind; and that it was a desire, not to aggrandise themselves, but to benefit others, that brought them from their own native land, to his. It was long ere the generality of New Zealanders were convinced of this truth; and till this opinion was adopted, all the influence of Hongi could not, at times, protect the Missionaries from insult. Ever exposed to the caprice of uneducated savages, the nervous system of some of the members was considerably shaken. Any man, however strong his mind or bold his natural disposition, must have felt his unprotected and exposed situation, when he saw two or three hundred naked savages rushing upon him, with spears pointed, clubs brandished, muskets loaded—and, in their rush, assuming the most terrific postures, and uttering the most fiendlike yells: he could not but feel that his person and his property, together with the persons of his family, were subject to the violent passions of those, whose tender mercies are cruel. Nothing but a sense that he was under the guardianship of a Heavenly Friend, who never leaves nor forsakes his people, could have preserved him at such moments from sinking into despair. At Rangihoua, there have been

various Labourers: none of the early ones, however, now remain, except Mr. King, the senior Labourer of the New-Zealand Mission. His time, for now nearly twenty years, has been occupied in promoting the temporal and eternal welfare of the Heathen. Amidst all the changes that have taken place, and unmoved by some, who, having set their hand to the plough at this particular spot, have looked back, he has always remained at his post; and, by a steady and undeviating course, has gained the affections and the confidence of the natives, and the general esteem of all his Fellow-labourers.

The houses at Rangihoua having become so dilapidated as to be no longer habitable, it was recommended to remove the Station to TEPUNA, on the other side the hill, in a small valley formerly cultivated by the natives of the place. Of the eligibility of this place for a Station, over that which was formerly occupied, no doubt can be entertained; but it never will be an extensive field. It is a very romantic spot, having the Bay before it, and being everywhere surrounded with hills. The land is swampy, but may with ease be drained: the landing is unpleasant, and at times dangerous, on account of the steepness of the beach, and from the heavy surf that rolls in from the great Southern Ocean, when the wind blows from the east or south.

KERIKERI, next in succession to Tepuna or Rangihoua, was first established on the arrival of Messrs. Butler and Kemp from England. On the hill immediately joining the settlement, was a large native village, occupied by the tribe Ngaitewaki, with the warrior Hongi at their head. It is a beautiful and picturesque spot, situated at the confluence of the tide and of the fresh-water stream from which it takes its name. The vale is an amphitheatre of small extent; but well situated, sheltered from the prevailing westerly winds by the hills at the back, and from the east and north-east gales by those in front. The waters of the Kerikeri fall over a rock, about nine feet high at ebb tide, into a beautiful and extensive basin, and then pass on with the tide to the Bay of Islands. The river is navigable, to within four miles of the settlement, for vessels of a hundred and fifty tons, and for small craft up to the wharf on the Station. This will always be an important place, from its local situation; being the only eligible spot for conveying the riches of the land from the interior to the harbours. Roads to any other place on the banks of the river, from any of the cultivable districts, are almost impracticable; and on this account the situation will be always commanding and valuable. There are several good buildings, belonging to the Society, erected at Kerikeri: a capacious public store, built of whinstone, graces the front of the settlement, and stands close upon the banks of the river. A wharf runs from the



KERIKERI SETTLEMENT, WITH A STAGE ERRECTED FOR A FEAST.





front door down to the water, alongside which vessels of five-and-twenty tons may lie with safety, and discharge their cargoes. A two-story weather-board house, with a verandah front, constitutes the left wing; and a weather-board house and store, the right. On the little eminence in the back-ground of the settlement stands a lath-and-plaster chapel, thirty-eight feet by twenty, which has a very neat appearance from the water: on the same hill, and in a line with the chapel, is another house, occupied by Mr. Baker: this building is wattled, has a verandah in front, and, were it not for the unsightliness of its roof, would add much to the beauty of the place. The whole ground consists of gardens, well secured by fences, and stocked with many choice and flourishing fruit-trees. The difficulty of forming a school here was, in the first instance, very great: a few boys were collected together; but they were absent so frequently, from their thinking that they must all be rewarded for their attendance, that the school soon dwindled to nothing. Nor were the services on the Sabbath, for a long period, better attended: the natives living in the settlement, when the first sound of the Sabbath-bell caught their ears, would simultaneously run away, and employ themselves in fishing, or rowing their canoes, or in some other of their native sports. Sometimes they would come into the chapel, dressed in the most fantastic style; and at others, in a state next to nudity. Not unfrequently, in the middle of the

service, they would suddenly start up, with the cry of "That's a lie! that's a lie! who will stay to hear what that man has to say? Let us all, all go." —But now, how changed the scene! The greatest punishment we can inflict, now, is to prevent a native, who has been acting wrong, from attending school: the Sabbath is a delight: its approach is looked forward to with real pleasure by many, and by all with satisfaction. The walls of the House of Prayer are no more deserted; but, at times, numbers press for entrance, who cannot find room. An attentive congregation, consisting of the settlement natives, is always ensured; and when people passing through the settlement, from distant villages, stay here during the day of rest, they likewise attend the services of the day; and invariably behave with that propriety which shows their sense of the sacredness of the service and the place. Kerikeri has now some bright ornaments of the Christian Religion, amongst the domestic natives of the Station; and some from amongst their number have entered into the joy of their Lord.\*

There is one circumstance, connected with the Kerikeri Settlement, which must not be passed

\* A more certain seal to the labours of the Missionaries at this Station could not be given, than in the life and death of Anne Waiapu. A more pleasing death-bed scene, than here presented, cannot well be imagined; certainly cannot be desired: and what made the whole satisfactory, was, that her previous life accorded with her dying experience. A short account of her death will be found in the next Chapter.

over; namely, the manner in which the place was identified, in the minds of all the natives, with Hongi. In any time of danger, he was always present to restrain the fury of the people, and to prevent, if it lay within his power so to do, insult being offered, or injury done, to the Missionaries or their property. On rumours of invasion from other tribes, Hongi was first at his post: by day and night he watched for the welfare of the Europeans. But, with all the energy of his mind—and, for a New Zealander, his was a mighty mind—he often found it impossible to check the fury of his countrymen. No doubt, however, can be entertained, that the Kerikeri, in many instances, has owed its safety to his interference; and at his death, had not the whole country changed, as it were, its character, and had not a general understanding been established—that, let whatever would happen, the Missionaries were not to be molested—his removal might have been fatal to this settlement. I believe that nearly his last words, in the presence of all his friends, were—“Let the Missionaries sit in peace: they have done good; but they have done no harm.” From the date of his death, the members of the Kerikeri ceased to bar their gates, and bolt their doors whenever a strange party arrived: they seemed to enjoy a peace and a security, to which they had previously been strangers.

---

“ The Settlement\* at PAIHIA was commenced in August 1823. It is situated on the south side of the Bay of Islands, on a pleasant piece of ground, a quarter of a mile in front, and containing fifteen acres of level land, available for cultivation. At this place, the Rev. Henry Williams and Mr. Fairburn, with their families, commenced their labours, in the midst of several tribes, who occupied the land for a considerable distance on each side of them. A raupo-house, forty feet by fourteen, was erected in a few days; in which both families lived during the first year. The natives around, at this time, were in an exceedingly wild and uncontrollable state; and though nothing was lost for many days after the landing of the Missionaries, it was soon found needful to make every thing as secure as possible. Their rush habitation was continually beset, from day-light till dark, by friends and neighbours, who were attracted by the novelty of the things they beheld; and who felt themselves also at full liberty, upon every opportunity, to thrust in their persons at the doors, or their heads in at the windows: the fences were no obstruction to them. A few boys and girls came to live with the Missionaries; but a single word, from any of the chiefs, would send them all off in an instant. It was frequently the

\* This account of operations at Paihía, extending from August 1823 to June 1831, and touching also on the state of things during the subsequent year, is taken from an official Report sent to England by desire of the Committee of the Church Missionary Society.—ED.

case, that, when particularly wanted, all would run away into the bush, thinking thereby to show their new countrymen how necessary they were to their proceedings. There are instances, where some have joined the families for the purpose of possessing themselves of some articles of clothing, or cooking utensils, and decamping in the course of a night or two. This conduct continued, in a greater or less degree, for two years, but not longer. Since then, the numbers have greatly increased; and their behaviour has been more orderly.

“ The communication with Port Jackson, at this period, was very uncertain; as were also the supplies of stores and provision from thence. The Rev. Samuel Marsden had long expressed a desire to have a vessel attached to the Mission; but there was much difficulty in the way of procuring one. However, as timber was plentiful in the Bay, it was determined to lay down a schooner of fifty-two feet keel; which was accordingly done, under the full conviction of its great importance to the prosperity, and even existence, of the Mission. This, however, was a ponderous undertaking in those early days, and required every exertion of those engaged in it. The schooner was finished after twenty months' hard work, and launched under the name of the 'Herald', to the great astonishment of the natives, and to the great relief of all in the settlement; as it formed the desired means of communication between the



Mission and Port Jackson. She was afterwards lost, at the entrance of the Hokianga River, on the west coast, in May 1828.

“ In 1829, it was thought desirable that a small vessel, not exceeding thirty feet keel, should be built, for the purpose of transporting stores from ships in the Bay to the public store at the Kerikeri; and also to proceed occasionally on the coast, to procure potatoes for the Schools. She was accordingly built; and launched on the 10th May 1830, under the name of the ‘Karere’; that is, *The Messenger*.

“ In August 1824, Mr. and Mrs. Davis and family, and Mr. Charles Davis, joined the Mission from England; and, after passing some months at the Kerikeri, it was concluded that they should reside at Paihia. In 1828, Mr. Charles Davis sailed for England, with the approbation of the Corresponding Committee in New South Wales. Mr. Davis and his family laboured at this Station till the formation of the Waimate Settlement. In 1825, the Rev. William Williams, and Mrs. Williams, arrived from England, and have laboured in the settlement ever since. In 1829, the Rev. Alfred Brown, and Mrs. Brown, arrived from England; and in a few days, Mr. Brown commenced his important duty of instructing the English boys belonging to the settlement; there not being at that time sufficient accommodation to receive those from the other Stations. In 1830, Mr. and Mrs. Chapman arrived from England;

and continued here until their removal to the Kerikeri, by order of the Committee. In 1831, Mr. Puckey was received into the Mission as a Catechist.

“ The Schools were commenced in 1823 with the native boys and girls; as was also a Sunday School. The English girls were instructed twice a-week, till 1827; when they came daily to school, morning and afternoon. In 1825, the English boys were brought under instruction. The first general examination was held in December 1828. The progress of the Schools during this period was very satisfactory, considering the difficulties under which they laboured. Visiting the natives in the neighbourhood, for religious instruction, commenced in 1823. The communications of the Missionaries were made by means of an interpreter; and it pleased the Lord to bless their endeavours, in 1824, to the conversion of a chief at Waitangi, who was baptized by the name of ‘ Christian Rangi.’

“ As the Missionaries acquired a knowledge of the language, the name of the Lord was more extensively proclaimed; but there was no apparent effect until a few days previous to the battle at Kororareka, when a very manifest change appeared in the general conduct of the natives living in the settlement. Several came forward, declaring their belief in what had been taught them, and expressing a desire to turn from their evil ways to the Lord their Redeemer. This

feeling has continued; and many have been added to the number. So great a change taking place amongst the natives, at so eventful and trying a period, naturally strengthened the hands of the Missionaries, and established their faith in the word and promises of the Lord.

“Four voyages were made to Tauranga in the ‘Herald’, for the purpose of seeing the tribes in that neighbourhood; but the loss of that vessel prevented all further efforts, for a season. The situation of this settlement, in relation to other tribes not immediately connected with it, has been found exceedingly advantageous: it is placed, as it were, between the parties who come from the distant districts, for the purpose of bartering with the shipping; and opportunities of speaking upon the grand subject of salvation through Jesus Christ, as well as of interfering in their frequent quarrels, have been thus afforded, and have tended much to check that feeling of jealousy which has existed for many years between them.

“The buildings erected in this Station are, a chapel, two lath-and-plaster dwellings, out-buildings, and workshops of weather-board.

“The total number of native baptisms, from the commencement of the Station, to June 30, 1831, was thirty, including ten children. Of this number, six of the adult baptized natives have gone, it is believed, to dwell with that Saviour whom they loved and honoured while on earth. The

preceding portion of the report briefly comprehends the principal events which have occurred at this Station, from its commencement, to June 1831.

“ The Sunday Services are conducted in the chapel. At eight o'clock in the morning, the natives in the settlement are assembled, together with the Mission families in the Station, and such European residents, in different parts of the Bay, as are disposed to attend. The Prayers of our Church, and one of the Lessons, are read in the New-Zealand language; and the Natives are also addressed in their own tongue. The remainder of the Service, with a sermon, is in the English language. After service, the Missionaries and some of the baptized natives disperse, by water and land, to different settlements within a short distance of the Station, particularly to Kororareka and Otuihu, where attentive congregations are generally found, waiting their arrival. And it is worthy of remark, that a large proportion of these natives consists of the poor deluded females who have been taken by their parents or masters on board the ships, for the sake of sordid gain.

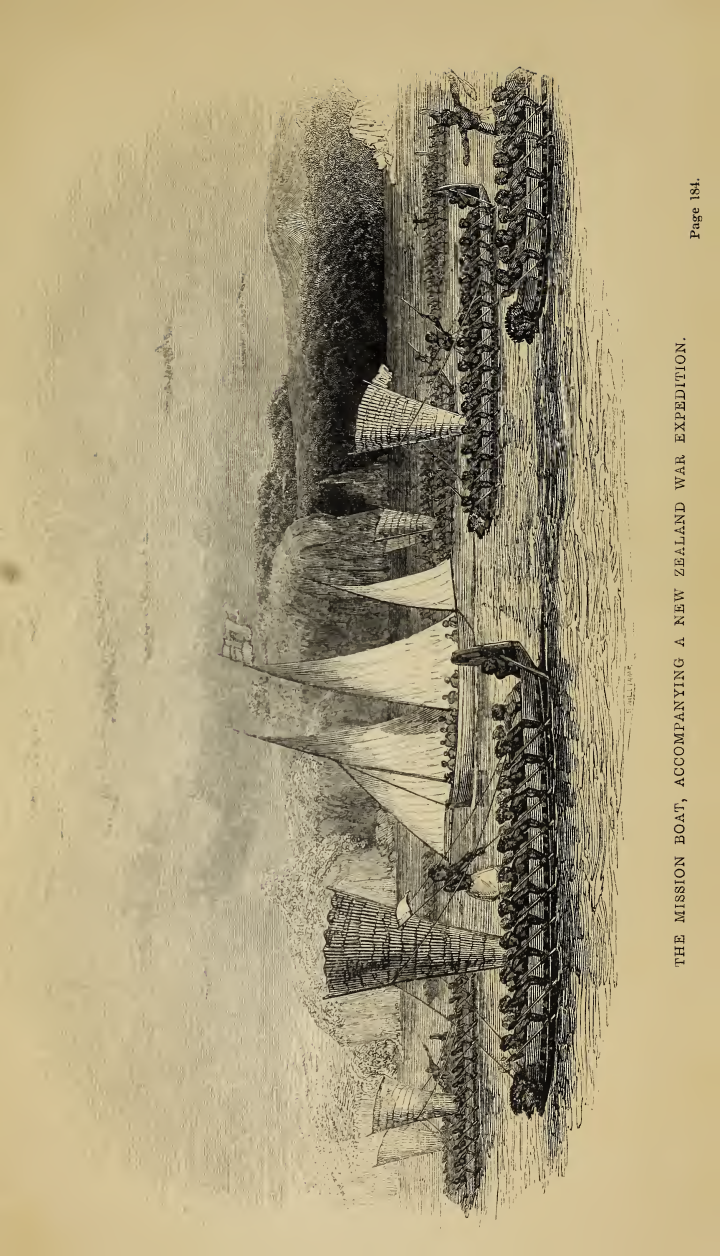
“ In the mean time, the Native Boys' School is catechized by one of the baptized youths. The Native Girls' School, the Infant School, and the English Girls' School, are respectively attended to by the wives of the Missionaries; while the English Boys' School remains in charge of one of the Missionaries, by rotation.—At three o'clock,

Service, exclusively English, is holden; and at six in the evening, a concluding Service in the native language.—The attention shown on these occasions by the natives is an abundant encouragement to the prosecution of the great work; and many, from time to time, are added unto the Church. The number of baptisms during the past year was five adults and three children. The work of translation has hitherto proceeded but slowly, owing, in great measure, to the pressure of secular occupation which falls to the share of the Missionaries in New Zealand, and which is not known in many other fields of Missionary labour. Up to June 1832, there have been translated at this Station, three chapters of Genesis; the Gospel of St. Matthew; the Acts of the Apostles; the Church Catechism, and one other Catechism; part of the Liturgy; the Baptismal, Sacramental, and Burial Services; and part of the Marriage Service. There are at Paihiá five schools. The Native Boys' School is assembled from six to eight in summer, and from seven to nine in winter, every morning. The average attendance is 60. They are taught reading, writing, arithmetic, catechisms, &c. The number now on the books is 71; the total taught from the beginning, 263. Their general behaviour has been good. The Native Girls' School is assembled from nine to twelve in the morning, and from two to four in the afternoon, four days in the week. The principal attendance is in the



afternoon, when the average number is 40. The number now on the books is 50; the total taught from the beginning, 209. They are taught reading, writing, arithmetic, catechisms, and sewing. In their behaviour, a very decided change for the better has manifested itself. The system of Circulating Classes, adopted from the Islington Parochial School in this and in the Native Boys' School, has been attended with much success. Most of the native females are living in the Mission families, and assist in the household duties; and the remainder are under continual care. The Infant School was commenced in January 1832, and contains 22 pupils, English and Natives. The general system of instruction used in England has been introduced in the English, as well as in the native language, together with Watts's Catechisms; and has been found to succeed equally well with native children as with European. The English Boys' School contains the sons of the Missionaries; fourteen of whom are now under instruction. The system which has been adopted, embraces religious instruction, geography, history, arithmetic, and the classics. The English Girls' School contained, at the commencement of the past twelvemonth, ten pupils, including the younger children, who have since been transferred to the Infant School. There are now but four pupils. The yearly examination of the Schools took place in December 1831, and gave great satisfaction to the Missionaries present.

“ Considerable agitation of feeling was manifested among all the natives in the northern part of the island, at Hokianga, and even to the North Cape, in consequence of a party of natives having been cut off in the neighbourhood of Tauranga, who had left the Bay of Islands for the purpose of seeking satisfaction for the death of Hongi, and their other relatives, who had fallen in the battle at Kororareka. It was consequently determined by them, that, in the summer, all the natives should proceed to Tauranga; and, as many of the chiefs expressed great reluctance to fight, inasmuch as their relatives were the aggressors, the Missionaries were sanguine in the expectation that peace might be established between the two parties. On the 18th of October 1831, the Rev. Henry Williams, and Mr. T. Chapman, sailed in the ‘Karere’, for the purpose of visiting the natives at Tauranga and Rotorua, with an especial reference to the threatened expedition. The reception they met with was kind, and highly gratifying. In January, the expedition left the Bay; and as a desire had been expressed by the chiefs, that some of the Missionaries should accompany them, it was determined that the Rev. Henry Williams, Mr. J. Kemp, and Mr. W. Fairburn, should proceed with them, in the schooner ‘Active’. It was many weeks before the flotilla entered Tauranga; when it was immediately seen that the Ngapuhi were bent on fighting. The Missionaries remained a few days in the harbour; but finding



THE MISSION BOAT, ACCOMPANYING A NEW ZEALAND WAR EXPEDITION.



all their remonstrances vain, they returned to the Bay of Islands. This was a season of much spiritual trial: the great enemy appeared to triumph; but the sure promises of the Lord were the support of His servants. After a week's reflection upon the awful situation of this deluded people, it was concluded to pay one more visit: accordingly, the Rev. Henry Williams and Mr. Fairburn sailed without delay; and were gratified to find the position of the natives much the same as when they left, and that they were more inclined to listen to exhortation. All appeared disappointed, and weary of their undertaking. The different parties were visited; but still, without any prospect of accomplishing the desired object. The Missionaries therefore returned home.

“In consequence of the close attention which this warlike proceeding required from the Missionaries, for many months, the visiting the natives to any distance from the settlement was in a great measure suspended. The Missionaries and baptized natives have however, occasionally, had opportunities of proclaiming the glad tidings of salvation amongst the surrounding tribes.

“A large addition has of late been made, by purchase, to the Society's land, on either side of the settlement; by which a good supply of timber, for fuel, has been secured. The land is generally barren, consisting for the most part of hills: the patches of low ground are available for cultivation, and afford also pasturage for the cattle.



During the year, fourteen hundred bushels of potatoes have been raised toward the maintenance of the Schools.

“Imperfect,” the Report continues, “as is the sketch of this Station, which has thus been traced, it contains enough to show that the Missionaries have abundant reason to view the past and the present with thankfulness—the future, with hope. They have had Missionary trials to contend with; but they have had, at the same time, the strong support of Missionary promises. Storms and tempests have, at times, assailed them, when their great enemy has, as it were, exclaimed, ‘Their tacklings are loosed—they cannot well strengthen their mast—they cannot spread their sails:’ but even then they have recognised, by faith, their Master at the helm, in whose power they have out-riden every gale. And still, placing all their confidence in Him, they believe that their frail bark will be brought in safety to the only haven of sure and inviolable rest.

“Although it may still be said of this people, as a nation, that gross darkness covers them, there are yet many encouraging indications of the great things God has in store for them. The great encouragement of the Missionaries, however, is derived from the promises of Jehovah. His *word* has been proclaimed;—they know that it *shall not return unto Him void*. The foundation of a Church has been laid;—they know that *the gates of hell* will never be allowed to *prevail*

*against it ; and that, in spite of the opposition of the powers of darkness, it will proceed, till the headstone shall be brought forth, with shoutings, crying, Grace, grace, unto it ! ”*

Thus concludes, as given by the Residents themselves at the desire of the Home Committee, a Report of the Establishment, and Increase of the Society's Third Station in New Zealand. Paihia is important, from its local situation ; not because natives are living in the immediate neighbourhood ; but, because it is neutral ground, on which contending parties can meet and settle their differences. This Station, from its proximity to the harbour, has suffered much from the conduct of the masters and crews of vessels. The members of the Mission have been compelled to make a bold stand against all the encroachments of these persons ; and they have ever set their face, as a flint, against all the iniquity which abounds among Europeans and Americans in this lawless land. Had they given way, or by any means ceased to censure the conduct of by far the greater portion of the New-Zealand traders or of the crews of whaling-vessels, they might as well have abandoned their work, and left, for ever, the place where they are now residing. As it is, the cause of God and of Truth is prevailing ; opposition loses its power ; and the deeds of the wicked are done, comparatively, in secret. No surer sign can be given of each party's knowing that they are

acting wrong, than this—that both Natives and Europeans are anxious to conceal from our Missionaries the iniquities which they are practising.

---

Till the formation of the WAIMATE Settlement, the Missionaries had been hovering, as it were, on the skirts of the country; and, with all the efforts that had previously been made, no permanent footing had been obtained beyond those outposts. We had long been watching the workings of the native mind; and looking for the openings of Providence, for the preaching of the Gospel of Jesus Christ. We felt assured that no great work would be accomplished, till we could establish a Mission Station in the interior of the island, and in the midst of its cultivable and populous districts. From the Kerikeri, the Missionaries had to travel many miles, before they arrived at any native village; or before they could have an opportunity of declaring the truths of our holy religion to any but a few straggling parties, who might call at the settlement on their way to the Bay, or whom they might meet on their road to the native villages. The Kerikeri, in this view, is an important Station; because it is a general thoroughfare, from all parts, to the coast: and thus we frequently come in contact there with natives whom otherwise we should, probably, very seldom, or never, see. Nor has the formation of the inland Station superseded the use of the Kerikeri in this respect; as those natives



NORTH-EAST VIEW OF THE WAIMATE.





who are totally unconnected with us still pass that way, and thus, at times, come within the sound of the Gospel, which, otherwise, they might never have heard. It must, however, be obvious to every one, at all conversant with Missionary labours, that the nearer we are to the usual residences of those whom we wish to benefit, the greater is the prospect of success. It was this thought, with the Waimate always in view, as the centre of a large district, that led eventually to the formation of this settlement. A secondary object, which was never lost sight of, was the purchase of land, in the interior, suitable for the growth of wheat, in order that the Mission might be supplied with flour produced in New Zealand, and that the funds of the Society might no longer be so largely drawn upon for the supplies of that necessary article, purchased at New South Wales—purchased moreover, sometimes, at an enormous rate, from the droughts to which that country is subject. The Parent Committee have ever recommended the growth of wheat for our own subsistence; and have lent their warmest sanction, and most substantial aid, in furthering so very desirable an object. They thought, and justly too, that if the natives saw somewhat of the blessings of civilization, and the effects of industry, they would themselves become both civilized and industrious; and that when they beheld what their land was capable of producing, they would cultivate to a large extent, and add considerably

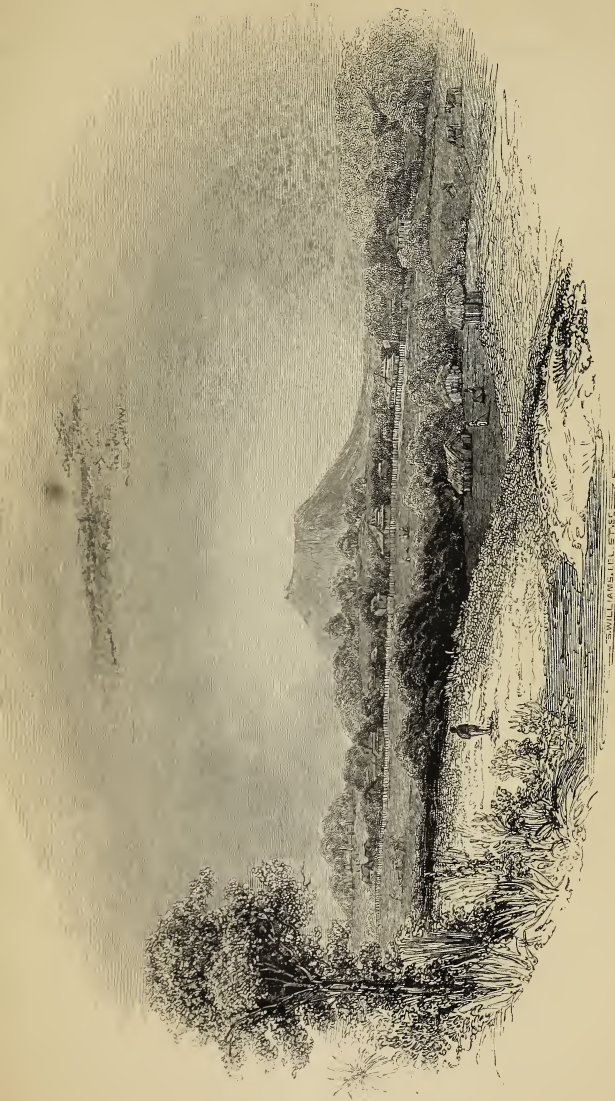
to their temporal comforts. The natives of New Zealand had refused, for nearly fifteen years, to allow any one to reside near the villages in the interior; and had always rejected the overtures which had been made to them for the furtherance of the Gospel, in the vicinity in which they themselves resided. A few years ago, however, a general change was manifest in the opinions of some of the leading men, on this important subject: our offers having been so frequently rejected, we had nothing more to say; but rested, apparently content, with the Stations which we occupied. Now the scale began to turn; and the most pressing invitations were given, where, but a short time before, no terms of negotiation would have been listened to. Experience has taught the New Zealanders, that the Missionaries sought, not theirs, but them; that their objects were, to add to their temporal comforts, and to endeavour to ensure their eternal welfare. Having been urged by the natives to take up our abode more in their immediate neighbourhood, the Local Committee, with the advice and assistance of Mr. Marsden, who happened at that time to be paying us a visit, resolved to select a site at the Waimate, which should possess these two advantages; namely, suitability for a Missionary Station, from its near connexion with great numbers of natives; and a sufficiency of good land, for the purpose of agriculture, with a view to supply the whole Mission with flour and other produce. A fine spot

was marked out, possessing, in a high degree, both these advantages. The people expressed their willingness to part with it; and the land was made over, in proper form, to the Church Missionary Society and its Agents.

There were many difficulties in the way of forming this establishment: the first of which was, the want of a road, over which a cart could be driven, to convey stores to and from the coast, or the Kerikeri, a distance of about ten miles. After much research, a road was at length found, which headed most of the deep ravines, and avoided the swamps. By the erection of three substantial bridges—one of them over the river Waitangi, a deep and rapid stream, and two others over smaller and less important streams; and by cutting through a wood for about a quarter of a mile; a good road was formed, passable for drays and carts, both in summer and winter. The span of the bridge over the Waitangi is sixty feet; and its height, from the bed of the river, forty feet. This great work was performed, in little more than three months, by the natives themselves, with the assistance of Messrs. Clarke and Hamlin; who, in conjunction with Mr. Davis and myself, were appointed to reside at the New Settlement. Early in the year 1830, the Station was formed: the spot was admirably adapted for all the purposes for which it was intended, being in the centre of a numerous body of natives, within a reasonable distance of other tribes, with land available for all

the purposes of agriculture: and, with a good agriculturist to superintend that branch of the work, expectations were raised, which, as far as can be inferred from four years' experience, have every prospect of being realised. The settlement is beautifully situated on a plain, surrounded by hills: the front view, looking towards the north, is a long range of hills, covered with the most magnificent kauri-trees, and affording a superabundant supply of the best timber, within the reasonable distance of two miles from the spot where it is wanted for use. At the foot of these hills roll the limpid waters of the Waitangi, irrigating the fertile valley through which they flow: to the right of the Station is the noble hill called "Puke-nui", or the Great Hill; the whole of which, as well as the surrounding country, seems to be of volcanic origin. From the top of this eminence, one of the most splendid views which can be conceived, presents itself: in the extreme distance is the ocean, with its weltering waves; at its foot is the lake of Mawe, with scarcely a ripple on its surface. Here, the eye stretches down a deep valley, through which numberless little streams are playfully passing on to their great receptacle: there, a range of mountains is seen, topping one over the other, till the heavens themselves appear to intercept the view. In one place may be seen a few verdant spots, which show that the hand of man has been at work; and then the eye becomes almost weary with stretching





WILLIAMS, ILL. ST. C.

SOUTH - WEST VIEW OF THE WAIMATE.





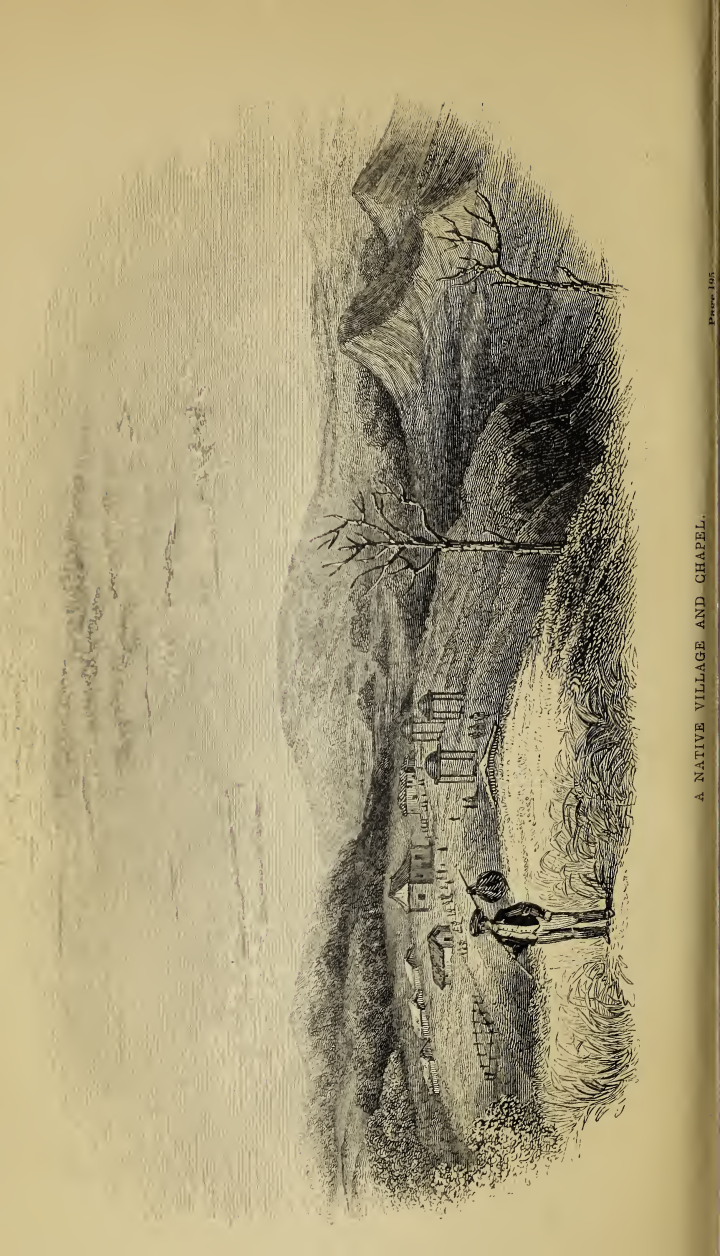
its gaze over a wilderness of fern. Numberless native villages are visible in every direction; but, alas! they do not present the pleasing prospect which civilized man delights to gaze upon: the rude, untutored sons of nature have only habitations rude like themselves. To the left of the settlement, we have a distant view of the hills on the coast, and of the heads of the Bay of Islands; and in the near ground, some rich and luxuriant land, belonging to the tribe called Ngai-te-wiu. At the back of the Station runs a small creek, which forms its boundary; and on the other side of it are several small villages, with hill and dale beautifully diversified; with here and there a small sacred grove, dear to many a New Zealander, as containing the mouldering bones of relatives and friends. One of these groves forms the boundary of the Mission-land on the right of the settlement, and presents a most beautiful object in the scenery of the place. I think, with Baron Hügel, an Austrian nobleman, who paid us a visit to the Waimate, from His Majesty's ship "Alligator", that it would form a study, and be worthy of the attention of the first artists. It was indeed a singularly lovely place, before it was dismantled by the fury of the equinoctial gale in March 1834.

To all the native residences in connexion with the Waimate, stretching thirty-five miles to the south-west, roads have been cut by the people, to facilitate our visits to them, for the purpose of

preaching the Gospel\*. The villages are very numerous, and the inhabitants scattered over a large tract of country: in most of these villages, and where the population is so great as to require them, Chapels have been erected, strictly

\* I will here make a remark on the degree of security which I have enjoyed during my past residence in New Zealand. My domicile has often been left, for many days together, lockless, barless, and latchless; with nothing more to secure the door from being burst open, than a chair placed against it. In all possible ways, when on visits amongst the natives, has my travelling apparatus been exposed in an open tent; yet nothing was ever missing. It is true, that among some strange natives, who came from a great distance, and with whom we were altogether unacquainted, some petty thefts have taken place. But, whether at home or abroad, I have for the most part reposed the utmost confidence in their honesty. In my journeys, moreover, I have gone over many thousand miles, by night and by day, usually alone; and never met with a suspicious look from a native of the country. I have, indeed, occasionally heard of people being stopped on the road: but, upon inquiry, I found that they were either runaway sailors, or escaped convicts, whom the natives were pursuing, to take them back to their vessels, or to give them up into the hands of justice. Or, if more respectable characters than these have been stopped, I have usually found that justice was on the side of the natives; and that they had been wronged or misused by the persons, or the immediate friends of the persons, whom they would not allow to proceed on their way. I have also been accustomed to place the greatest dependence upon those natives whom I sent on messages, or employed in carrying letters or parcels to any part of the island. I never knew a case, where a native has been entrusted by me with a message, a parcel, or a letter, but he has faithfully performed his errand. Not a week has passed without my having had to make communication to Europeans living at a distance from the Waimate; and whatever might be the value of what was to be sent, I had no hesitation in giving it in charge to a bush-native, if I could find one; that is, a native who has not been accustomed to Europeans, but has all his life resided among his own people.





A NATIVE VILLAGE AND CHAPEL.



native ; and have been dedicated to the service of the Redeemer. Some of them are constructed with rushes ; others, with bark neatly sewed together ; others, with both these materials, conjointly ; and one, more substantial, has been erected with weather-board. They are spacious enough to contain between 150 and 200 persons each : and though much cannot be said for their internal decorations, yet they are, for native workmanship, peculiarly neat, comfortable, and well secured from all the inclemencies of the weather. A regular course of visiting is kept up by the Assistant Missionaries, every Sabbath ; and the Service of the Church of England is performed by them, whenever the weather does not prevent travelling. At other times, they are visited by the resident Clergyman of the Waimate ; and occasionally, on the Sabbath-day, his attention is directed towards them, but only when it is not likely to interfere with the spiritual duties of the settlement.

In these villages, Sabbath and Week-day Schools have been established, with the sanction of the chief, under the instruction of some of the people who have previously been taught in the Mission Schools. In the settlement itself, there are four Schools in active operation : an Infant School, at which there is an average attendance of twenty-five\* ; a School for youths and adults, open from

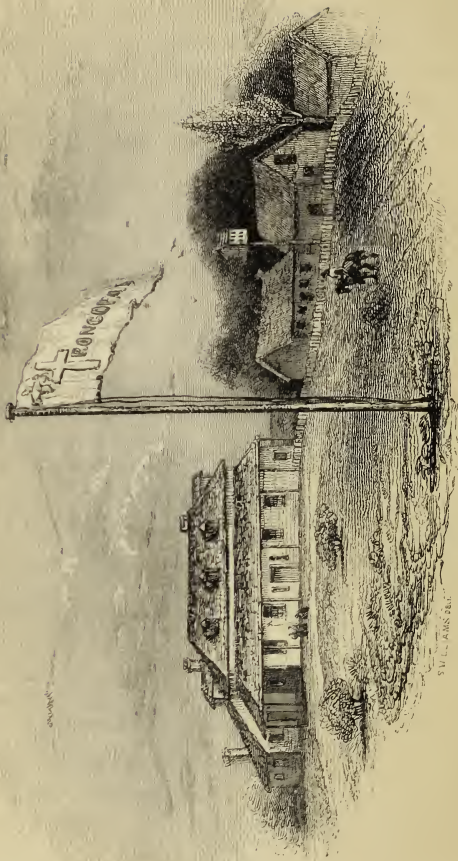
\* From the local facilities of this Station, the children in the Infant School are brought up in habits of industry. They

six o'clock till eight in the summer, and from seven till nine during the winter months; a School in the afternoon for the women and girls living in the Station, of which there are generally about fifty; and a School for the infant children of the Missionaries, whose age does not permit them to go to the general European Schools at Pahiá. After morning-school is ended, the remaining portion of the day is devoted to the work of the settlement, which must necessarily be very various; and all of which is done by natives, under the immediate direction and superintendence of the lay-members of the Station. Excepting a millwright to erect a mill, and a blacksmith to prepare the iron-work for that mill, no European has been employed in the work of the settlement\*. By the natives, and, as was said before, under the direction of Messrs. Clarke, Davis, and Hamlin, upwards of fifty thousand bricks have been made

are taught to prepare flax, to be used for weaving themselves garments, and for other purposes; by which they are not only occupied in some beneficial employment, but they learn to what good account the resources of their own country may be turned.

\* There was one other exception; during a few months, a European labourer had to take care of the horses, till the natives could be entrusted with them. The New Zealanders were wholly unaccustomed to these noble animals; and many of them had never before seen so large a quadruped. After a few months, and as soon as they were thought capable, though clumsily, of managing them, the services of Europeans were dispensed with, and the horses, with all their labour in agriculture, in carting, drawing timber, &c., were turned over to the hands of the boys. There are only six horses engaged on the farm; the others are used as saddle-horses, to visit the people at their distant settlements.





S. V. L. JAMES DEL.

THE MISSIONARY HOUSE, WAIMATE.

and burnt, most of which were used in building chimneys: upwards of seven hundred thousand feet of timber have been felled, and sawn up into plank, board, scantling, &c. ; and more than two hundred thousand shingles have been split, and made use of. Three substantial weather-board dwelling-houses, forty feet by twenty, with skilling at the back, and returned at the ends, have been erected; likewise stables for the accommodation of twelve or fourteen horses, stores, carpenters' shops, blacksmiths' shops, out-houses, eight or ten weather-board cottages, twenty feet by fifteen; and a spacious Chapel, capable of holding from three to four hundred persons.

The Mission-houses are fenced in with paling, and contain upwards of thirty acres; and all the inner fences and arrangements are completed. Such was the state of the Waimate, early in 1834, the commencement of its fourth year. The whole of the ground within these fences is broken up; some laid down with clover and grass; other parts appropriated to orchards, well stocked with fruit-trees; others, to good vegetable gardens; and portions, also, devoted to the service of the married natives, as gardens around their neat little domiciles. Outside the fences, and in what may be properly termed the farm, there are more than forty-eight acres sown with wheat, barley, oats, maize, lucerne, &c., of which about thirty acres were reaped last season. A prospect more pleasing cannot meet the eye of the philanthropist



than the sight of the British plough breaking up the deserts of New Zealand; and the youth of New Zealand themselves, the drivers of that plough, and the conductors of the whole business, after they have received their instructions from their teachers and friends. The introduction of ploughs and harrows, all of which were made at the Waimate, constituted an era in the history of the country. Till these implements were brought into use, the people little knew what their land was capable of producing; as but very small portions of it were brought under cultivation, owing to the great difficulty of breaking it up with the hoe or the spade. Further, all the blacksmith-work, necessary in a farming-establishment, for carts, waggons, drays, ploughs, harrows, &c., was done here. Three wells, upwards of fifty feet deep, have been dug; a dam has been erected, and a race cut for the mill; all the bricks, boards, and timber, used in the Station, have been carted from the places where they were respectively made and sawn; all the stores, household-furniture, coals, &c., brought in from the Kerikeri, a distance of ten miles; and numerous other works have been completed, or are now in hand. The whole of this has been accomplished by about forty adults and forty youths, who never before were accustomed to labour, and amidst all the difficulties attendant on efforts made in an uncivilized land.

The Sabbath services are as follows:—The bell

rings at half-past eight in the morning, and Divine worship commences in the Chapel at nine. A native hymn is first sung; the Liturgy of the Church of England, which has been translated and printed in the language of the country, is then read; which is followed by another hymn, and an address delivered to the natives: the morning service then concludes with a Sermon in English to the Europeans; all of whom, belonging to the Station, are present; with the exception of one, who, in rotation, visits a distant native village. The Chapel at this time is crowded to excess, by an attentive and devout congregation; and I have seen hundreds pressing for admittance, for whom room could not be obtained. After service, each one has his particular duty to attend to; some to teach in the Schools, and others to visit the Villages, taking in a circuit of about five miles in each direction. The day concludes with the Evening Service of the Church of England, and another Sermon to the Natives in the Chapel. How many happy Sabbaths have I spent at the Waimate! and how has my inmost soul rejoiced, as I have seen the once-deluded people of this land listening with delight to the sound of the "church-going bell," and hastening with willing feet to the House of the Lord! There is something peculiarly pleasing in the sound of the bell amidst the wilds of New Zealand. Ours, at the Waimate, is erected at the back of the Chapel; and its mellow notes are echoed from the sacred grove above men-

tioned. In the spring of the year, at the time of its first sounding in the morning, the mountain mists are just descending, and resting upon the valleys beneath; the stillness of nature has previously been broken in upon by the lowing of oxen, the bleating of sheep, the singing of birds, and the rustling of the rising wind;—then follows the murmur of approaching voices, as the worshippers are drawing toward the House of God; then the flag, on which is emblazoned the cross of Christ, with a dove bearing an olive-branch and the words “RONGO PAI”, or THE GOSPEL, begins to unfold itself, and to display its colours to the freshening breeze: again, the notes of the bell strike upon the ear, and proclaim the hour of worship, the glad and holy hour of Christian worship in a heathen land—the hour when Jesus, by his ambassadors, proclaims the blessings of His Gospel, causes “the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose”; and so waters the garden which He has planted, and the seeds of grace which He has caused to be sown, that the earth brings forth, and buds, “giving seed to the sower, and bread to the eater”; and instead of the thorn, comes up the fir-tree; and instead of the briar, comes up the myrtle-tree; which is to the Lord for a name, for an everlasting sign, that shall not be cut off.

---

There still remain two Stations of the Church Missionary Society in New Zealand, briefly to be noticed. They are, however, but just formed; and therefore little, at present, can be said concerning them.

The settlement of KAITAIA was first thought of, in consequence of the earnest solicitations of the chiefs and people of the tribes called the Rarawa, who reside in the vicinity of the North Cape; and who, from their local situation, were not a Station formed among them, would be quite out of the reach of Christian instruction, and also of Christian society and example. As the natives are numerous in the neighbourhood, and as their invitations for some of our body to dwell with them were frequent and urgent, a Deputation was appointed to visit that part of the island, and to report as to the fitness of forming a Missionary Station there. The Corresponding Committee in New South Wales was also written to, for its sanction to such a measure, should it be deemed at all desirable to pursue it; which sanction, after mature deliberation, was given. So very precarious, at this time, was the state of the Society's funds; and so strict were our instructions to observe economy, and not to undertake any new thing leading to any great additional expense, that, even after the sanction of the Committee of Correspondence had been obtained, and a favourable report had been made by the Deputation, the view of the additional ex-

penses, necessarily to be incurred in the formation of a new Station, prevented, for a few months, this desirable object from being put into execution. The Members were, however, nominated, and requested to make all possible preparations for moving, as soon as a spot should be selected for the site of the settlement. They commenced in good earnest; the natives were informed of the resolution we had passed, to settle some of our limited number amongst them, as teachers of the Word of God; and in January 1834, Mr. Matthews went there, to take up his permanent residence. After a short period, as soon as small rush-houses had been erected for their reception, he was joined by Mrs. Matthews, and Mr. and Mrs. Puckey; who, it is conceived, will be sufficient to carry on a School, and to make stated visits among the natives of the distant villages, on the eastern and western coasts.

The spot fixed upon for this settlement was a little rising ground in the extensive and beautiful valley of Kaitaia; the approach to it from the sea being up Rangaunu Bay, or creek, running in from Sandy Bay; Mount Campbell forming the northern head of the entrance, and the high land of Oruru Bay the southern. The site of the Station is about half-way between the two coasts; having the western coast to the north-west, and the eastern to the south-east: and here the island is so narrow, that you can hear distinctly the roaring of the surf on both beaches. A rapid, but not navigable, river, winds its devious course



through the valley, enters Kahikatea wood, passes through the centre of it, and joins the tide at its extremity. The sand-hills, on the western or weather coast, bound the view on the right of the settlement; in front are a few barren hills, much broken; and in the ravines grow some fine trees, of various shades of foliage. On the left, the valley winds up for some distance, and is terminated by beautiful rising grounds, which lead to the foot of hills that ascend one above the other, in the extreme distance, till lost in the clouds, with which they are almost always capped. At the back of the settlement, the view is sublime: the river pursues its way over the stones, murmuring as if impatient of the barrier they present to its more rapid progress; and its banks are covered with the richest verdure. An extensive mountain-view, covered to its summit with the finest forest wood, and broken, at its base, with what at a distance appears to be verdant fields, but which, in reality, is only fern of the strongest growth, is the boundary of this lovely scene.

In connexion with the settlement of Kaitaia, there are great numbers of natives who may regularly be visited, as soon as horse-roads are cut to their residences; which work many of them have already commenced. They appear anxious to enjoy frequent intercourse with the Missionaries for instruction; they have observed the Sabbath among themselves, and expressed their

determination to regard it for the future. The buildings here are, at present, all made of rushes, and consist of two small dwelling-houses for the European families; a number of cottages, for the natives at work in the Station; a building, which is both Chapel and School-house, without either door or window, twenty-four feet by eighteen; and a store, twenty feet by sixteen. These are the buildings at present in existence: the boys have, however, felled a large quantity of timber, dug their pits, and commenced sawing materials for more permanent buildings.

PURIRI, is another settlement of recent formation, and one to which much importance is attached, as opening the way more directly to the very populous districts, south of the Bay of Islands. Till after the late war-expedition of the great body of the Bay-of-Islanders to Tauranga, such was the unsettled state of the native mind, and the fearfulness in which they were living, that, with respect to the southward, every door of access seemed closed against us. And when those, who were considered as our friends, resolved upon an attack, and left the Bay for that purpose, with a determination not to return until they had had full revenge, all hope seemed to be utterly destroyed. But the ways of the Lord are not our ways; nor His thoughts our thoughts. He effects his own purposes, by means apparently the most unlikely to promote success.

This was eminently the case with respect to the southern districts. The very event which we dreaded, as casting an effectual barrier in our way, tended to the furtherance of our desired object. The efforts which were made by the Mission generally, to prevent hostilities, and to establish peace between the contending parties, showed the natives of the south, that, although we had hitherto been residing in the Bay of Islands, we had the present and eternal welfare of all parties equally at heart. Many temporary visits were paid to Haurake, Tauranga, and Rotorua; and those Missionaries who went there were always respectfully and cordially received. At length, when the Ngapuhies had returned home without effecting their deadly purposes, the way was clear before us, and the path of duty plainly marked out. Another Deputation was appointed to explore the Thames, with authority to fix upon a spot for a settlement; to engage the natives to build *raupo*, that is, rush-houses; and also to inform them, that, if the consent of our friends at home could be obtained, some of us would go and reside amongst them. Many spots presented themselves in the extensive range of the Thames: at length the Puriri was fixed upon, as being the most eligible, though it did not possess all the requisites for a very large establishment. The Haurake natives consist of four grand tribes—the Nga-ti-maru; the Nga-ti-wanaunga; the Nga-ti-paua; and the Nga-ti-tamatera; all living in

fortifications on the banks of the river, either in the frith, or in the narrows. The Puriri is the most central spot, and is the only flat ground large enough to allow of cultivation sufficient for the support of the natives living at the Station. On account of the mud-banks, it can only be approached at nearly high-water mark: a little creek from the main river bounds it on two of its sides; the Thames itself on a third; and the other boundary is formed by the hills which run along the back of the settlement. The land appears excellent; the situation is, however, low, and may prove damp and unhealthy in the winter. There is a little spot of rising ground, upon which it is intended to build the permanent houses of the Missionaries; and thus, possibly, the evil of dampness may be obviated. The banks of the Thames are remarkably fertile; thousands of acres of the finest flax flourish there undisturbed; it only wants the use of machinery in dressing it, to render this article exceedingly valuable. The native process is so tedious, that many hands are required to perform but little work; and their own wants being nearly supplied, they are careless as to the manner in which they turn their flax out of hand; and so diminish its value, not only to themselves, but to the purchasers. The Puriri is everywhere surrounded with flax-swamps; and the banks of the fresh-water stream present but little else. Up the river, about ten miles, is a large native fortification on a little island in the

middle of the stream ; in which are always a considerable number of people : further up, will be found large cultivations of potatoes and corn ; and, scattered here and there, native villages. Down the river, and in the frith, as far as Wakatiwai, the great body of people reside : and from the Puriri they can be visited only by boat ; which, by taking advantage of the tide, can be easily effected. Three individuals, one a Clergyman, have been appointed to reside at the Puriri, to conduct the business of the Mission there. Two arrived there in January 1834, and two others joined them in the April following ; one of which number, however, holds himself in readiness to proceed to any new Station which may be formed.

---

With respect to this object—the formation of other and more-distant Mission Stations—every effort is making, and our most anxious thoughts are occupied in devising the best means of advantageously disposing of our present strength. In February 1834, the Rev. A. N. Brown, from Paihia, and Mr. Hamlin from the Waimate, were deputed, by the Local Committee, to go over-land to Waikato, the most populous district that we know of in the island. The natives there have, in various ways, made application to us for instructors, and have again and again expressed their willingness to do any thing in their power to make those persons secure and comfortable, who may go to live with them. The Deputation



had the same authority given to them as that which went down to the Thames; namely, to look out an eligible spot for a Station, to order a few rush-houses to be built, and to tell the natives, that if the sanction of our friends in New South Wales, or in England, could be obtained, we would send some person to teach them.\*

After an absence of little more than three months, Messrs. Brown and Hamlin returned from their expedition, bringing with them a good account of the land, and many most pressing invitations from the natives, to establish Missionary settlements amongst them. After maturely considering their reports, and well weighing the claims of the populous parts of the country, which they had visited, it was resolved that a further revision should be made in the disposition of our numbers; and that immediate application should be forwarded, for permission to form three new Stations. It seems that Messrs. Brown and Hamlin travelled over a large extent of country, and visited all the harbours on the western coast, as far southward as Kawia, or Albatross Point: they found that all the harbours, except Manukau, had dangerous bars running across them; and that the sea almost constantly breaks upon these bars, with a depth of water so scanty, as to render the harbours

\* The extra expenses incurred in forming a new settlement consist of the following items:—the removal of families, and stores, and furniture, from one part of the island to another; the purchase of land; the erection of a Chapel; and the extra fences necessary.

unavailable for ships of any great burthen. They crossed over many large rivers, and rowed down others running through fine fertile lands: on the banks of these rivers they found great numbers of natives scattered, and that the reports made with respect to the population of the district known by the name of Waikato, which comprehends almost all the land from Kawia to the Thames, were in some measure correct; though the population was not so extensive as they had expected to find it. Here, as in other parts of the island, when the natives are not living in fortifications for security, they were found to be residing in detached villages, at a few miles' distance one from the other; their cultivations being still more scattered, upon the principle everywhere adopted; namely, that, should they be attacked by a stripping party, only one portion of their food may be carried away, and they may still have something to depend upon, after their enemies have taken from them all that they appear to possess. The travellers returned by way of the Thames, and waited at the Mission Station there, till the arrival of the schooner 'Fortitude' with stores, when they embarked; and, after beating about for several days in sight of the harbour, landed in excellent health and spirits at Paihía. We are now become pretty well acquainted with the number of inhabitants, in all parts of the country, from the North Cape, as far south as Table Cape; and the time is not

far distant, when we may hope to extend our researches as far as Entry Island, in Cook's Straits; and shall thus know the whole of the northern island of New Zealand, in the length and in the breadth thereof. Every effort is being made to discover, and to bring into service, the resources of the country itself, that we may be enabled to form new and distant Stations, without incurring much additional expense. By this method, also, the natives themselves will be materially benefitted; as the work will be accomplished principally by their agency; and they will see that their native land affords them many necessary, and some luxurious articles, with which they are now supplying themselves from other nations, at a large outlay of labour or of property—labour, which might be much better applied, and property which might be turned to far better account.

## CHAPTER V.

EFFECTS CONSEQUENT ON THE INTRODUCTION OF THE GOSPEL INTO NEW ZEALAND—ILLUSTRATED IN A GREAT VARIETY OF PARTICULARS—ESTABLISHMENT OF THE OBSERVANCE OF THE LORD'S DAY—RELIGIOUS CONVERSATIONS—CHURCHES—FIXING OF THE LANGUAGE—TRANSLATION OF THE SCRIPTURES AND LITURGY—ADMINISTRATION OF SACRED ORDINANCES—SPREADING OF KNOWLEDGE—IMPROVEMENT OF DOMESTIC CHARACTER—ABOLITION OF INHUMAN PRACTICES—DISUSE OF TAPUS—WILD AND WANDERING CHARACTER EXCHANGED FOR INDUSTRIOUS HABITS—RELIGIOUS AND INTELLIGENT FEELINGS OF THE NATIVES, AS EXHIBITED IN THEIR LETTERS—OBITUARIES OF UNCONVERTED, AND OF PIOUS NATIVES.

“GODLINESS is profitable unto all things; having promise of the life that now is, and of that which is to come.”—Such is the doctrine of Revelation, as laid down by the great Apostle of the Gentiles; who had opportunities of confirming his opinion, from actual observation. He knew what the Gospel had done for the Heathen, to whom it had by him been preached; and he knew also what the heathen had been, before they were brought under the influences of redeeming and sanctifying grace.

The same effects which were then manifested in the Church, are visible, in their degree, in New Zealand. The same Gospel as that preached by the Apostle has, in New Zealand, been proved to be the power of God to all that believe; and

this power has been displayed, in turning them from darkness to light—from sin to holiness—from ignorance to knowledge—and from the spirit of hatred to the spirit of love.

The first thing I would notice is, the adoption of the Christian Sabbath as a day of rest, generally; and, with many, as a day of holy worship of Jehovah. For many years, this institution was totally disregarded: no native cared how its sacred hours were spent. Their usual business was carried on without interruption; and in the settlements of the Society, where they were not allowed to work, they slept or played. Of course, no attention was paid to religious instruction, and sometimes a greater negligence was observable on this sacred day than on any other. But now, how changed the scene! Instead of the noisy merriment, the blustering excitement to mischief, all is peace: Sabbath Schools, in many of the native villages, are established, and regularly carried on; work, of every description, is laid aside; Christian worship is punctually attended; and the day as strictly regarded as in any well-regulated village in England. In this, I am speaking of the Christianized villages in the interior; not of those upon the coast, or in connexion with the shipping; in which, as the sailors, on that day, have frequently liberty to go on shore, the Holy Day is made a season of far greater iniquity than any other.

Various particulars, selected from a copious



mass of Journals, which I kept on the spot, shall be adduced, in order to illustrate, in this and other instances, the effects attending the introduction of the Gospel into New Zealand: premising, that, in the experience of my valued Fellow-labourers, there are proofs, equally abundant and forcible, of the multiplied blessings vouchsafed to our united exertions.

My first arrival in the island was on Saturday, the 19th January, 1827. I had therefore an almost immediate opportunity of witnessing the respect paid to the Sacred Day. On the morning following, the 20th, at eight o'clock, the bell rang for divine service: the Chapel not being finished at Paihiá, our worship was performed in the house of the Rev. Henry Williams. I preached to the Europeans present, from part of 1 John iv. 16: *God is love; and he that dwelleth in love dwelleth in God, and God in him.* Our hours were—breakfast at six o'clock; service at eight; dinner at ten: after this, we went among the natives, to converse with them on religious subjects, from eleven till four; drank tea at five; had English and Native services at six; supped at nine; and retired to rest a little before ten o'clock. Thus was spent my first Sabbath in New Zealand.

It may be well to describe what occurred a short period after, namely, April 13th; as exhibiting the indifference which still continued to mark, for some time, the character of the natives. In

the morning, I preached to the Europeans, at the Kerikeri. In company with Mr. Kemp, I then visited the natives down the river: we met with three small parties. At one little village, the people were mending their nets; the place where they were at work was tapued; and, according to custom, they would not allow us to go within the prescribed limits. We called them to us, as we had a message to communicate: they left their nets, and came, and formed a circle around us; but when they heard that our message was from Heaven, and that it concerned the welfare of their immortal souls, they nearly all walked away, one by one; and the few who remained, either fell fast asleep, or began to talk about the work which they had left, to come to listen to us. They all demanded payment for hearing what we had to say: of course they got nothing; and, when they found it was in vain to beg, they returned laughing to their labour, which they pursued with greater diligence than before they were interrupted by our call.

At a considerably later period, how altered was the temper of the natives! Under the date of June 1, 1832, I find the following report of the observance of the Lord's Day, at another of our Stations.—Our Chapel at the Waimate is, every Sunday, crowded to excess, with an attentive congregation: numbers cannot find admittance; and we shall be obliged immediately to extend our borders, and to enlarge the curtains of our habi-

tations. The natives evidently rejoice at the approach of every Sabbath; and though they are, as yet, unacquainted with the expression of the sweet singer of Israel, their language and desires are similar:—"I was glad when they said unto me, Let us go into the House of the Lord." The regularity—it may perhaps be called the *mechanical* regularity—with which the whole assembly repeat the responses of our beautiful Liturgy, is most pleasing; and the general quietness and order which prevail, are as great, or even greater, than in many country churches; certainly greater than in many churches in London. Then, with this, we have every reason to believe that the preached word has its due effect upon the souls of many of the hearers. Some are awakened to a sense of their sin and danger, as sinners against God; others are led to the Cross of Christ for salvation; and others, again, add much to their religious knowledge, and are built up in their most holy faith.—I had seventeen applications, this morning, to visit the sick: attended personally to eleven of them; and sent medicines to the others. The greatest confidence exists in the native mind toward our proceedings; and they gladly place themselves or their friends under our direction and care. Visiting and nursing the sick, preparing medicines, rousing the idle, and remonstrating with the obstinate—all this employs no small portion of my time. I have often upward of fifty patients upon my hands at one time: we

shall certainly, in time, be obliged to build a Hospital.

Again, in a ten days' excursion, in various remote parts of the island, from the 5th to the 14th November, 1833, the following was the manner in which 'the natives willingly attended to the preaching of the Gospel.—On Sunday, the 10th, held service twice with the inhabitants of the village where my tent stood. In the afternoon, I held school for three hours, and catechized the people, both old and young. Ever since my last visit, the people here have observed the Sabbath regularly, and have made some improvement in the knowledge of the Scriptures. In the evening, I held a third service; and, seated at the door of my tent, was surrounded by almost all, both old and young, within two miles of the place. The old chief thought he must say something at the conclusion. "Come, friends," he cried, "let us all believe: it will do us no harm. Believing, what will it do? it will not kill us, for the white people do not die: it will not make us ill, for the white people are not ill: it will not make us ashamed, for the white people are not ashamed: therefore, let us all, all, all, believe; and perhaps it will make the white people's God gracious to us; and our souls will not be any longer devilified, but will be Christified; and we shall all, all, all go to heaven." \*

\* The night following that day was rendered memorable to me, by my witnessing a most sublime scene—a forest on fire—  
raging

Another instance shall be adduced of the observance of the Sabbath, occurring at a distant part of the island; to which the Rev. W. Williams and myself went, on an exploratory visit, at the commencement of the year 1834.—On the morning of January 12th, we assembled the natives of the place, for the services of the Sabbath. The whole city came together, and, with smiling faces, sat down, old and young, high and low, rich and poor, bond and free, indiscriminately, to hear the words of eternal life. I read the Liturgy; and Mr. Williams delivered a short address: the people were arranged in a square, and, for so very large a number, behaved remarkably well. They presented a most grotesque and savage appearance: some were perched on the tops of the houses; others stretched at full length on the ground; others again seated with a child on each knee, and one upon the back—but all attentive to what was passing. The old men were dressed in their best; and the young ones were, for the most part,

raging with great fury up the side of a mountain. The night was particularly dark; a brisk breeze was blowing from the south-east, right up the valley. The whole atmosphere was lighted, and warmed for a long way round. I almost fancied I could feel the influence of the flames where I was standing, which was at least three miles from the place where the flames were raging. The natives do much mischief by carelessly throwing burning sticks upon beds of dry fern, which ignite like touch-paper, and set the whole country in a blaze. Houses, cultivations, woods, &c., are thus not unfrequently destroyed; and every thing, which at sun-set wore an appearance of cheerfulness and beauty, in the morning presents nothing but barrenness, desolation, and misery.



naked. Some had their beards plastered with red ochre and oil ; others, with blue clay, and a deep mark of red ochre over each eye ; which, together with the tattooing, gave them the most ferocious aspect that can well be conceived ; strongly resembling some of the pictures of Apollyon, in the older editions of " Bunyan's Pilgrim's Progress." After service, the congregation dispersed, and quietly returned to their various squares in the Pa. Mr. Williams and I partook of a few boiled potatoes for dinner ; as, during the night, the dogs had found their way into the tent, and run off with all our other food. In the afternoon, all the natives again assembled in the square ; and I and my boys instructed them, for two hours, in the Catechisms. I then went round, and held some familiar conversations with the people at their houses ; and concluded the day with another full service. The people here seem to understand pretty well that this is the Sabbath : though crowded yesterday and the day before with persons anxious to barter their little curiosities for our more useful or more ornamental articles, not one, this day, made his appearance for that purpose, nor did they engage in any kind of labour or pastime. Scarcely any other sound was heard, except that made by the fern-pounder, who was preparing this species of food ; and which was, in fact, a work of necessity, as they had nothing else to eat. I do not mean to say that they observed this sacred day from any principle

of religion, but merely because they had heard from their friends that we observe it, and that, wherever we go, we request and expect the people of the place to observe it also. "Well," said one very old man, when the services of the day were concluded, "well; we shall never forget to sit still every seventh day. I will count the nights, and remind the tribe when the Sacred Day comes round." Late in the evening, a number of natives came to my tent-door to learn to sing a hymn; and the old men, six in number, who act as priests, and are well versed in all the superstitions of the country, came to me, and said, "At last the words that are straight, and the thoughts that are right, about God, the creation, sin, salvation, man, the devil, heaven and hell, are come to us: you, and Mr. William Williams must either come yourselves, and dwell with us; or send us Missionaries, that we may never forget your sayings, nor turn again to our false thoughts. Till you can come yourselves, or send us others, leave us some of your understanding boys, that they may teach us; and we will learn from them." These expressions were to me very encouraging; as I have no doubt the people are desirous of obtaining knowledge, though more anxious to have Missionaries to dwell with them.\*

\* I would here add, in a note, some of the simple and affectionate expressions used by a chief, on occasion of our settling at our Fourth Station.—When I arrived at Waimate, at the close of 1830, to assist in purchasing the land for the new Station, which had been determined upon at the commence-

It may here be observed, that various means have been used to thwart the designs of the Missionaries; and, among other artifices, one was adopted, which would have had the effect of confusing the opinions of the Natives, in respect to the Lord's Day, had the scheme of the impostor succeeded. The particular instance to which I refer, had in it such plain marks of Satanic ingenuity and malignity, that I am induced to digress a little, in order to relate it.—A Native had been for some time on board ship, and had taken several voyages with a man acquainted with the art of ventriloquism. The thought occurred to this person, who commanded the ship, that if he could teach this uninstructed man the art, it might, on his return to New Zealand, be turned to some account, and frustrate the plans of the Missionaries for the conversion of the people.

ment of that year (see p. 191), the natives were assembled, and were anxiously waiting to receive their payments. They were perfectly satisfied with what they received; and willingly signed the deed of conveyance. As soon as the business of the day was concluded, they fired several volleys of muskets; and one of the principal men rose to make a speech. He was listened to with great attention; and we were much pleased with the advice which he gave to his assembled friends: he said, "Be gentle with the Missionaries, for they are gentle with you: do not steal from them, for they do not steal from you: let them sit in peace upon the ground which they have bought; and let us listen to their advice, and come to their prayers. Though there be many of us, Missionaries and native men, let us be all one, all one, all one. That is all I have got to say." This was the pleasing conclusion of the old man's speech: after which, the assembly broke up, and all returned to their respective homes, well satisfied with the proceedings of the day.

He was aware that it would excite surprise in the New-Zealand mind, and apprehended that, if properly used, it would awaken their curiosity and fix their superstition: he therefore persuaded this young man to give out, that he was either a god, or a teacher sent from God; and then to prove his mission by throwing his voice into inanimate substances, making it appear that the very stones bore testimony to the truth of his statements: and then to address the people in confirmation of what he was teaching. The young man adopted the plan—gave to his god the name of Papahurihia—announced the changing of the Sabbath-day from Sunday to Saturday—and succeeded in gaining the attention of many who acknowledged him as a teacher: but at the same time, he himself declared that the God whom we worshipped was the great and the Holy God, and that the religion of Jesus Christ, which we taught, was the true religion; only, that we were wrong in the day on which we more particularly required the people to worship God. In the midst of all this, some very strange things were asserted, which, notwithstanding the wonderful display of his ventriloquism, convinced the Natives, almost universally, that he must be an impostor. We thought the better way was, to watch its progress in silence, lest by much interference we should give a notoriety to the subject; convinced, at the same time, that, as it was not of God, it must soon come to nought. I should not even now have related the fact, but to show, by one

example out of many, the enmity which is manifested towards our work, and the determined hostility of wicked men to the holy and self-denying doctrines of the Cross of Christ.

The remarks concerning religion, which fall from the lips of the natives, how much soever they may be mixed with error, and what to better-informed persons must appear absurd, yet sufficiently bespeak the working of a sacred principle in the hearts of many of them. I will give a few instances of these, as they occurred under my notice, at various periods, between the years 1828 and 1834.—The following conversation took place between a chief and myself, on my landing at his residence in Paetai Bay. He commenced by saying, that his old heart was gone, and that a new one was come in its place. “Gone! whither?” “It is buried: I have cast it away from me.”—“How long has it been gone?” “Four days.”—“What was your old heart like?” “Like a dog; like a deaf man: it would not listen to the Missionaries, nor understand.”—“How long have you had your old heart?” “Always, till now; but it is now gone.”—“What is your new heart like?” “Like yours: it is very good.”—“Where is its goodness?” “It is altogether good: it tells me to lie down and sleep all day on Sunday, and not to go and fight.”—“Is that all the goodness of your new heart?” “Yes.”—“Does it not tell you to pray to Jesus Christ?” “Yes; it tells me I must pray to Him, when the



sun rises, when the sun stands in the middle of the heavens, and when the sun sets.”—“When did you pray last?” “This morning?”—“What did you pray for?” “I said, O Jesus Christ, give me a blanket, in order that I may believe.”—“I fear your old heart still remains; does it not?” “No: the new one is quite fixed: it is here”—pointing to his throat. “But the new heart, that comes from God, does not pray in that way.” “How then?”—I then proceeded to point out to him something of the nature of prayer; what he should pray for; and how ready and willing God was to answer. As I was leaving, he told me that I must ask him, on coming again to his residence, whether he remembered what I had now said; and that, if he had forgotten it, I must tell him all over again.

On another occasion, I went to speak to a number of natives, just arrived from Mawe. They listened, for nearly an hour, with great attention and patience. The questions which they asked respecting religion were of a very curious, and sometimes of a very pertinent, character; and I was occasionally at a loss how to answer them. They object to the Gospel of Jesus Christ, only because they think it is too good for them, and requires them to be better than they imagine it ever possible for them to be.

Speaking one evening to our natives, from the parable of the Lost Sheep, some of them seemed much affected. One of the boys, after service,

told me, as a great secret, that all the time of prayers he had been trying to think good thoughts; but that something, he did not know what, always came and pushed them all out. "What," added he, "am I to do? and how is it that a native man's heart is so deceitful, when a white man's, a Missionary's, is so true?" Poor fellow! he little thinks with what we all have to contend; and how many vain and evil thoughts rush in upon us, and spoil our best services.

On one Lord's Day, the subject of my evening discourse had been, the Influences of the Holy Spirit upon the heart: after the sermon, some of our native boys came to me, and said, "Well, if it be true what you have now said, we are none of us Christians;" or, as they express it, "We are none of us christified." They added, "Our thoughts tell us that you are right; but what are we to do? We cannot help our thoughts: our hearts are bad; we were born bad; and there is an end of the matter. Why did not you come before we were born, and make our parents good? then we should have been born good: the fault rests with you, not with us." Of course, I had to correct their erroneous opinions with respect to the sinfulness of our nature.

I recently heard, or rather overheard, a conversation which took place among some of my congregation, when service was concluded. "I say; does that man tell true? are we all bad?" "No; I am no murderer; I only told my slave to knock

such a person on the head ; but I did not do it myself.”—“ True : but did he not say, that he who wished another to die, was a murderer before God ? ” “ Aye. ”—“ Then it must be as he says. Besides, we have stolen—and told lies—and done evil on the Sabbath ; and in order that Jehovah may not be angry with us, let us all believe in his Son Jesus Christ, and pray to him for a new heart. ”—The noise among the children prevented me from hearing more of this interesting dialogue.

Yet there is a painful mixture of evil with the good, in these conversations. I took a long round (September 1833) among the natives, and visited the villages extensively, speaking to eleven parties ; all very attentive. It is much easier now to visit the natives than it was some time ago ; not only on account of the horse-roads which they have made to their respective residences, but because they all meet together to hear our “ Message, ” instead of obliging us to go from house to house. Temorenga, Mr. Marsden’s companion in his first visit to the southward, seems in a very pleasing, teachable state. He has heard much ; and for many years rejected the Truth ; but now he is earnestly seeking after those things which belong to his everlasting peace. Taki, an old man at Ohaiawai, is still hard and stubborn. He said, he was quite satisfied to go to hell, so that he could only get what he wanted in this world, before he went there ; as he was quite sure he should never reach heaven. “ There was, ” he added, “ too much

to be done in the road to heaven, for the New Zealanders ever to think of going there."

Being on a visit to the people at Mawe, to converse with them concerning Baptism, and to examine some of the candidates, I could not but remark that they were extremely ignorant; and yet some of them think themselves wise. There is much among the natives that is good; but very much that requires to be pruned, and lopped off. They have latterly taken to a method of speaking in parables; and so, of speaking nonsense. Satan, we fear, will soon be busy with them in another way than he has been wont to be; and our difficulties will increase, as a professing Church is raised in this land.

Reference has been made to the building of churches; and as this is a point which evinces the progress of the Gospel, notice may be taken of one of these simple structures; for simple they must needs be, at the present very early state of civilization.

In the year 1834, they had erected, at Mawe, a large chapel, capable of holding from two to three hundred people. It is, as yet, in an unfinished state, but, for a native building, will be very neat. The roof-beam is painted red and white; the principal rafters are of the same colour, and are carved at the ends; the roof is covered in with rushes; and the inner roof, or what may be called ceiling, is neatly platted with branches of the palm-tree: the sides are finished

with bark, secured with strong slips of native flax; and, when completed, will be perfectly wind-and-water-tight. The door is placed in the middle of the eastern side; and there is a good-sized window at each end. This is the character of most of the native chapels, as hitherto erected in New Zealand. In this chapel I baptized the two children of James Ngori, a Christian chief of the village. On leaving, I heard the following remark made by one of the natives. "Now persons have been baptized in this place, it is indeed tapu; and we shall not use it for any other purpose than for the service of God."

The importance of ascertaining and fixing the native language was felt from the very commencement of the Mission; and measures for effecting this purpose were early adopted by the Society, who availed themselves of the learned aid of the Rev. Professor Lee. The first steps were necessarily such as would require further revision; but from these, and from the repeated improvements which have been made by the Missionaries, results have at length been attained to, which must affect in no small degree the future prosperity of the New-Zealand Mission. A few remarks on this subject may properly find a place at this part of our description of the effects attending the introduction of the Gospel into the island.

The language of New Zealand is peculiarly soft and sweet; and in the longest speeches, not a harsh sound ever strikes upon the ear. It is



radically the same with the languages spoken by the people of the Sandwich, the Society, and the Friendly Islands; and is evidently derived from the same source. That a language spoken by a few savages, in so isolated a situation as New Zealand, should be supposed to be very deficient, is no matter of surprise; and that linguists of the first character should assume that the people could have but few modes, and some of those very indefinite ones, of expressing themselves on any abstract subject, is perfectly natural. But the language of New Zealand—and, as I have been informed, of most of the South-Sea Islands—is remarkably rich, admits of a very varied phraseology, abounds in turns of peculiar nicety, and is capable of being reduced to the most precise grammatical principles. It abounds with words, and with varieties of expression; and the shades of difference in the meaning of words is sometimes so minute, as to render it very difficult to give a correct translation; while, still, that meaning is perfectly understood by a native; and may be equally well understood by a foreigner, though unable to render it correctly into his own tongue; at least, not without much circumlocution. It will scarcely be credited, when stated, that the New Zealanders have a distinct name for every tree and plant in their land; of which there are six or seven hundred, or more, different kinds. I was perfectly astonished, though I ought not to have been so, when a celebrated botanist,

Baron Hügel, paid us a visit, and made a large collection of plants. We had a native to tell us their names: he gave the names of all without exception, and that too with little hesitation. Some of these plants were so very small, that it might have been supposed that they would have escaped the notice of an individual. But it was not so: not one could be introduced, however minute, or whatever might be the hidden situation in which it had thriven, but a name was found for it: and, lest it should be thought that this man was coining names, another native was called in, the following evening, just as the plants were being placed in fresh paper; and, with one single exception, out of three hundred specimens, he gave the same name to each, as had been given the night before. It is so likewise with respect to birds, fishes, insects, garments, and every thing else which they possess: and I never found a native at a loss to express any of the passions, feelings, sensations; any thing connected with joy, sorrow, good, evil; or any qualities of matter, as broad, long, obtuse, sharp, fluid, solid, &c. In short, there is scarcely any thing which we can imagine, but they have an expression for it, except it be some such words as express the Christian graces of hope, gratitude, charity, &c.; which words, and some few similar ones, always require to be New-Zealandized, and of course to be explained, as to the meaning that is to be attached to them; which is however, in no instance, a difficult task. Some such words have been intro-

duced into our translations (perhaps from twelve to twenty in number), and are now pretty generally understood by all; certainly by all those who are in the habit of hearing our sermons and expositions: our explanations of terms are carried from one to another, and are universally circulated; and, with no small degree of apparent sagacity, their merits are canvassed, and their probable derivation sought out.\*

When the language was in some competent

\* Some remarks I here subjoin, which may be regarded as not only curious, but also not without their practical utility.—Nothing can be more truly ridiculous than the errors which Europeans frequently make, when first attempting to speak the New-Zealand language. It is a very easy matter to make such mistakes as these:—"The food has swallowed the man," instead of "The man has swallowed the food." Or, "Put the horse on the saddle," instead of "Put the saddle on the horse." Or, "Yesterday I shall go a journey." Or, "To-morrow, I went to see the houses." Or, "Will you eat me," instead of "Will you eat with me?"—The last of these errors is one which has often made a native angry, as it refers to one of the greatest curses you can express: and if one native were to make use of it to another, a satisfaction would be sought, and the individual who spoke the sentence would be severely punished. They know, however, that Europeans make use of it in ignorance; but if a troublesome man wanted an excuse for plundering, this would be abundantly sufficient, according to the laws of the country, to justify him in taking away all that the innocently-offending person happened to possess. Several instances of this kind have occurred: it would therefore be well for all Europeans, who have much dealing with the New Zealanders, to be cautious how they address them about food; and how they call them names, or liken them to any object; for, if it be possible, that object to which they have been compared will be taken away, or destroyed, as a payment. Many of the quarrels that have arisen between the natives and the Europeans residing as settlers in New Zealand, or visiting its shores, have been caused through ignorance of the language, and by a wrong application of words and sentences.

degree fixed, and a sufficient copiousness of words obtained, the work of translating portions of the Holy Scriptures, and of the Liturgy of the Church of England, was commenced. This was conducted with so much success, under the blessing of God, by those of the Missionaries and Catechists who were specially engaged in it, that, in the former part of the year 1830, I spent upwards of six months in New South Wales, occupied in carrying through the press 117 closely-printed pages of a Selection from Scripture, the Liturgy, Catechisms, and Hymns, translated into the language of New Zealand. Nothing could exceed the gratification with which these books were received on my return, by those who could read them. They were willing to receive them as wages, or to purchase them with any thing they possessed of a saleable nature.

During the two years subsequent to this first successful attempt, the Translating Committee assiduously prosecuted their important labours. At length—having ready for the press the whole of the Liturgy of our Church, with all its Services; a number of Hymns, and Catechisms, with the Gospels of St. Matthew and St. John; the Acts of the Apostles, and the Epistles of Paul to the Romans and the Corinthians—it was determined that I should visit New South Wales, for the purpose of carrying these works through the press. This, with other matters connected with the Society, occupied me from November 1832

to August 1833. On my return, being favoured with a prosperous voyage of eight days, I arrived in the Bay of Islands, bringing with me, as the most valuable cargo that ever reached the shores of New Zealand, the above-mentioned books, of which 1800 copies were printed. I was much assisted, in correcting the press, by Edward Parry Hongi, a native youth of pleasing manners; whose conduct was such, as to gain the esteem and love of those who knew him.

The Liturgy of the Church of England, as translated into the language of New Zealand, has been, next to the preaching of the Gospel and the use of the Holy Scriptures, one of the most efficacious means of Christian instruction. It is so simple, expresses so well the wants, both temporal and spiritual, of the people—and, like the Bible, from whence a large part of it is derived, it so exactly meets every case—that it comes home to the experience, the heart, and the conscience; tends to awaken the unconverted; and is a source of comfort and consolation to the distressed sinner under his convictions, while the more advanced are edified by the spirituality of its petitions. My mind is more than ever convinced, from my Ministerial experience in New Zealand, of the essential value of a Liturgical Service, to a people so uneducated, so unused to prayer, as the New Zealanders. The introduction of this incomparable “form of sound words” among them might be noticed by a great variety



of extracts from my journals. I shall content myself with the following, in reference to the administration of the Sacraments, and the solemnizing of Marriage.

In the afternoon of September 26, 1830, I baptized Taua and Rangī, Waiapu and Anne, married natives; and Wakahihi and Waikari, unmarried. Their deportment during the time of administering the ordinance was very solemn and pleasing; and the conduct of all the natives in the chapel was such as we could wish to see it. Some of the baptized were affected to tears; and all were evidently under the influence of strong religious feeling. May God, of his infinite mercy, grant that this impression may remain! We look to Him for the blessing: and we feel assured that it will not be withheld. In our Liturgy, as well as in Scripture, we are led to place our whole dependence upon a reconciled God, through a crucified Redeemer: Christ, and Christ alone, is there made the foundation of our hope of pardon, and of everlasting blessedness: and I believe that the sacred truths found in our Book of Common Prayer, which are constantly sounding in the ears and falling from the lips of the natives, have been one of the grand means of bringing them to their present state of mind. Translated into the New-Zealand language, our Liturgy is most strikingly beautiful. When any strange natives come into the chapel, and hear it, they say, "Ah! those are not native prayers: if we did as those

persons pray for us to do, we should be very different from what we are: we should cast away all our sins: we should believe in their God, and be made like them in all their doings.”

Shortly before my departure from New Zealand, the following instances occurred:—May 4th, 1834, *Sunday*, I baptized Paparangi, Kutu, Pita, and Timo, four chiefs; and Koutu, a slave of Hau's; with two of Kutu's children, one of Pita's, and one of Timo's. Paparangi is the principal chief of Otuhere, and is between fifty and sixty years of age. He has long been earnestly desiring to become a partaker of that grace which brings salvation, and of the faith which purifies the heart and works by love. In his old age, he has been effectually called; and is, I doubt not, a sincere and faithful follower of that which is good. The other three are young men, sons of chiefs in the neighbourhood of the Waimate: and the poor slave is a lad who possesses an excellent knowledge of Scripture, and has been for many months desirous of being admitted, by baptism, into the Church of Christ. The conduct of them all, during the administration of the ordinances, was most serious and devout.

On the morning of *Sunday*, June 8, 1834, I baptized thirty-eight adult and sixteen infant natives: the adults have all of them been, for many months, candidates for this Christian ordinance; and, as this is the last Sabbath, but one, which I shall in all probability spend, for a length of time, in this

part of the world, I appointed this day for its administration. The greater portion of those admitted this day are chiefs. One, named Atua-haere, (that is "the walking god,") is the great man of Kaikohi: he, and several of his slaves—from some of whom he first heard of the Gospel—stood side by side, as brethren; and all their distinction of rank was merged at that moment in the name of Christian. Not that his dependants will cast off their duty to their earthly master, in acknowledging a heavenly one; nor that they now think themselves his equal. Such is not the design of the Gospel: it will place all ranks of men in their just relation: it will make servants obedient and faithful, and masters kind and tender; thus enabling every one to fulfil his relative duties in that station of life to which it has pleased God to call him.—The chapel was crowded to excess; the attention of all was rivetted during the whole service; and a solemn awe seemed to pervade every bosom, as though each one were saying to himself, "Surely the Lord is in this place!"

On the Lord's Day following, I felt that I could no longer delay admitting the Kerikeri Christian natives to the Sacrament of the Lord's Supper. They had been candidates for many months; but I had deferred their admission from time to time, that I might be satisfied as to their walking consistently since their baptism. I, as well as their employers, have had every cause to be satisfied

with their conduct; and every reason to believe that they are Christians in heart and affection, as well as in profession. Previously to admitting them, I delivered an address on the subject and nature of the ordinance; to which they all listened, with breathless attention.\*

In the next fact which I shall mention, it will be seen that the celebration of one of our beautiful services was interrupted, in a slight degree, by the ruder usages of the natives. On the morning of October 19th, 1830, I married my lad Pahau to Rea, a young female from the Pa of the Ngai-te-wake: the wedding was well furnished with guests; upwards of three hundred strangers were present; and three or four times this number were outside the chapel, unable to gain admittance:—all of them were feasted on the occasion. There was a little opposition to the wedding; but not till it was over, as is always the custom here. The bride's mother came to me, the preceding afternoon, and said, she was well pleased in her heart that her daughter was going to be married to Pahau; but that she must be angry about it with her mouth, in the presence of her tribe, lest the natives should come and take away all her possessions, and destroy her crops. This is customary upon all great occasions: if a chief meets with an accident, he is stripped, as a

\* There will be found, in a subsequent part of this Chapter, a variety of letters from the natives, expressive of their feelings and desires, relative to Baptism and the Lord's Supper.

mark of respect: if he marries a wife, he has to lose all his property: and this is done out of respect—not from disrespect, as it was once printed, inadvertently, in an official publication. A chief would think himself slighted, if his food and garments were not taken away from him upon many occasions. To prevent this, Manga, the old mother, acted with policy. As I was returning therefore from church, with the bridegroom and bride, she met the procession, and began to assail us all furiously. She put on a most terrific countenance, threw her garments about, and tore her hair like a fury; then said to me, “Ah, you white Missionary, you are worse than the devil: you first make a slave-lad your son, by redeeming him from his master; and then marry him to my daughter, who is a lady. I will tear your eyes out! I will tear your eyes out!” The old woman, suiting the action to the word, feigned a scratch at my face; at the same time saying to me, in an under tone, that it was “all mouth,” and that she did not mean what she said. I told her I should stop her mouth with a blanket. “Ha, ha, ha!” she replied; “that was all I wanted: I only wanted to get a blanket, and therefore I made all this noise.” The whole affair, after this, went off remarkably well: all seemed to enjoy themselves; and every one was satisfied.—I subsequently married another couple: they were from two distinct tribes: and four hundred natives, at least, were assembled in the chapel,



to witness the ceremony; many of whom were seated on the shoulders of their friends. At this wedding I was prepared for a disturbance; for although the parents on either side had given their consent, it is contrary to the usage in this land for a man to marry out of his own tribe: but, by breaking through this custom, we gained a point—uniting those tribes which would otherwise, in all probability, have been envious or jealous of each other. I was agreeably surprised to find that nothing occurred, but a little talk; without which nothing is ever done in New Zealand. I gave every publicity to the measure, some weeks before the ceremony was performed.

As illustrative of the influence of our Public Religious Services, I will only add the following account of an occasion much to be remembered by our Missionary friends, for the signal instance of the Divine favour, in averting the horrors of war. On the 8th of August 1832, two sermons were preached to the Europeans, and two to the natives; the day having been set apart for the purpose of returning thanks to Almighty God for His great mercy, in bringing back the Ngapuhi in safety, without permitting them to effect their bloody purposes with respect to Tauranga. Many of the people who headed this expedition were present; and after the conclusion of the service, they said, that they had all along attributed it to our prayers, and to the interference of our God,

that they were not able to effect any thing. They said, they felt themselves unnerved and unmanned; and their hearts, instead of swelling with bravery, turned round, jumped up, and sank down with fear. It was a strange sight, to behold the very persons, who had been disappointed, listening to us while returning thanks to God, in their own language, for having frustrated their purposes.

Next to the blessings of a more spritual nature, thus far described, may be noticed the thirst for knowledge, which has been excited among the New Zealanders. Every one now wishes to learn to read and write; and those who are sincere in their professions are willing to pay for the requisite materials; that is, to purchase books and slates, for the purpose of instruction. Many native villages have two schools established, under the direction of a lad who has previously received his instruction from the Missionaries themselves. It is scarcely to be expected that there should be much order or classification in a school commenced and conducted by an untutored man, whose whole previous life has been disorder and irregularity, and where the visits of a superintendant must generally be "few and far between." But let the plan upon which they have conducted their schools be what it may, very many, some hundreds, have learned to read and write in them; to read so as to understand and to be understood; and to write a good bold hand upon a slate.

Much may be expected from these schools : they are an inquiring people in this country ; and the knowledge thus obtained is easily communicated from one to another : sometimes it is carried to a great distance, to tribes whom we thought to be in perfect ignorance. Persons who have been made prisoners of war, and enslaved by the Bay-of-Islanders, have been educated in the Mission Schools ; and then, having by some means obtained their freedom, or having received permission, from the chief to whom they belonged, to depart for a season, have visited their friends ; and, carrying with them their little stock of knowledge, have at once commenced the work of instruction, and have been readily and eagerly attended to by the whole people. In this way, in some of our distant journeys, we have met with the most agreeable surprises. When we have been telling them of some of the first principles or truths of our holy religion, what has been our astonishment, to hear them say, “ We know all that ! ”—and, upon examination, to find that they really had obtained no contemptible degree of knowledge. The cause has, however, soon been explained : their friends, one, or two, or more, had returned from slavery, and had again and again told them all the wonders they had heard ; and had willingly communicated to them all the religious and other knowledge they possessed. And when the remoter natives became acquainted with the other acquirements of their returned

countrymen; when they found that they were blacksmiths, or carpenters, or brick-makers; and knew other simple arts, and could render essential assistance in erecting their houses, or in otherwise adding to their comforts; they more readily received, as truth, the lessons which they taught of the religion of Jesus, and the descriptions they gave of what He did and suffered for the salvation of the world.

A great change has been effected by the Gospel in the domestic character and conduct of those who have embraced it. All the effects of sin are perceptible enough to the eye and ear—the rags of lazy poverty; the insubordination of the uneducated; and the strife of tongues, in undisciplined families. Formerly, a parent would never correct a child for any thing it might do; it was allowed to run riot in all that was vile, and to have its own way in every thing. The evil of this was palpable: in New Zealand, as in every other country, a spoiled child is a great plague; but if the pest was in any one place more severely felt than in another, it was here. Brought up in evil, and without the restraint of law in their youth, it could be no great wonder if, as men, they indulged in every vice, and gave the reins to all their licentious passions.—Another domestic improvement is the abolition of polygamy, in so far, that those who do not now possess more than one wife are determined not to seek for more; nor to allow others to do so, those at least

over whom they have authority or influence. Husbands and wives do not quarrel as formerly; nor is it probable that domestic brawls will rise any more to the height to which they were formerly carried.

The suppression of many inhuman and superstitious practices is, further, one of the effects that may be traced to the influence of the Gospel in this land. Reference has been already made (p.175) to the death of the warrior Hongi. I find the following remarks on the occasion, in my Journal, March 9th, 1828: "Hongi, New Zealand's most brave and illustrious warrior, is dead: he died on the 6th; and all, as yet, is peace. He strongly recommended those by whom he was surrounded, to live at peace with the Europeans, and to protect the Missionaries. The conduct of the natives on this occasion has been very pleasing. It is customary, in this benighted land, for the relations or friends of a departed chief to kill a slave, or a number of slaves, male or female, as a satisfaction to his manes, that they may accompany and wait upon him in the world of spirits. The Missionaries have often remonstrated with them upon the folly, cruelty, and wickedness of this savage custom. It was expected, that when Hongi died, a more than usually large number of slaves would be murdered: so complete, however, is the change in the mind and conduct of the natives, that not one individual has been slain. We cannot refrain from hoping that the example of



mercy thus set, at the death of this great warrior, will be universally followed." \*

Another effect of the Gospel, even when partially embraced, is, that their tapus and other superstitious observances fall into disuse. In many places, they are altogether thrown aside, and on no account regarded. When it is considered what a hold these tapus had upon their minds, and to what they sometimes led, the abolition of them must be considered as a great point gained. Instead now of being terrified at every marvellous tale which they hear, they are led to question the truth of the fables which they formerly believed. — I will here relate a few instances of the superstitious practice of tapus

\* How bitterly hopeless, as well as atrociously cruel, were the feelings of those bereaved of their dearest relatives by death, may be gathered from the following description, extracted from my Journal, under date of December 4th, 1830:—  
 “ I went up the hill, to endeavour to administer consolation to Mawe; but he refused to be comforted, because his child ‘ was not’; it having died about two hours before. The scene was most melancholy. Here was the corpse, placed up in a corner, and gaudily dressed with feathers and other finery: there was the father, prostrate at its feet, weeping bitterly, and bleeding in many places from self-inflicted wounds. Next to him sat the mother, singing a mournful lamentation over the dead body of her son, and accompanying every stanza with a deep gash across her neck or arms, with a piece of glass. Around, were three friends and relatives, falling in with the chorus, and wounding themselves in a dreadful manner. At a little distance was a man preparing to kill a slave, as a satisfaction to the manes of the departed. I reasoned with him upon the subject; and he promised to desist from his bloody purpose: whether he will or not, remains to be proved. The scene altogether was most agonizing: there seemed to be no hope, no consolation, for the bereaved parents.

(already referred to at page 84), describing also the manner in which we endeavoured to break up the system.

Being on a visit to Takou, a large native residence, about twelve miles from Kerikeri, I found that the chief, Wata, had gone from home, leaving his wife, who was under a strict tapu. All the food of which she partook was placed at her feet; when, putting her hands behind her, she leaned forward and took up as much as she required, with her mouth. At this place, I spoke to five parties of natives, and declared to them the unsearchable riches of Christ. On my return home, I met Titore, on his way to Takou: he was carrying, on a spear, a small stick, as a memento of the departed Paru; and also the sacred food which was to be eaten by Wata. He, as the bearer, was tapued, and dared not eat until he had delivered his burden into the hands of the person for whom it was intended. I offered him the food which I had in my pocket; but he fled from it, as from the face of a serpent. He however said, that I must keep it for him; and he would call for it on his return to the Kerikeri, which would be the next day; when he might eat any thing, as the tapu would be taken off.

At length, on the following occasion, circumstances led us to attempt to force a passage through this most embarrassing system of prejudice. In the month of September, 1829, I went down nearly to Rangihoua, intending to visit

Mrs. Shepherd, who was very ill. When within a few hundred yards of the settlement, I saw a great number of natives on the beach, busily engaged in preparing a new net. They would not allow me to pass; as the sea, for a great distance round, was tapued, on account of the work in which they were engaged. I had, therefore, to turn back; having only a boat's crew of little boys, and they were afraid: I, however, determined to return the next day, and to pass, let them make what opposition they would; as it will never do to allow them, without opposition, thus to tapu the sea, and block up our way. The next day, September 22d, with Mr. Kemp, Mrs. Hamlin, and her baby, I left Kerikeri for Rangihoua. We took with us a strong boat's crew: the first opposition we met with, was in the river; but the natives soon gave way here, and allowed us to pass unmolested. When we arrived off Rangihoua, the people there began to prepare for opposing us. We would not listen to them; but told our boys to row with all speed, that we might arrive at the beach before the natives could come round upon us. The moment we landed, they made a rush upon the boat; fought with our crew; snatched up Mrs. Hamlin's infant, and ran up the hill with it; took a bottle of medicine which I had with me for Mrs. Shepherd, and drank it; and ran away with a pot of preserves, the contents of which they swallowed. One of Mr. Shepherd's boys received a severe wound on the head. Mrs. King fainted on the beach; and

I was running from one to another, endeavouring to prevent mischief. It ended in the natives returning every thing which they had taken away, with the empty bottle and jar. The sails, which were torn in the scuffle, and set on fire, they promised to come up to the Kerikeri and mend.\*—I think this will be the last time they will allow their tapus to interfere with any of our proceedings. Many of them have already given way; and, next to those connected with the dead, those of the nets are the most sacred.

The effect of this incident was apparent: a fortnight afterwards, when the tribe Ngai-te-waki came down to Kerikeri to prepare their nets, they tapued the ground opposite the Settlement, but allowed me to go and see them, and even to put my hands upon their work. They had heard of the affair at Rangihoua; and had determined that all their tapus may, for the future, be disregarded by Europeans with impunity.

Generally speaking, it is no small matter to find that the wandering, warlike, thievish practices of the natives are giving way to more settled, honest, and peaceful habits, wherever the Gospel prevails. They are beginning to be inclined to build themselves better habitations, that with more comfort they may stay at home. A native naturally soon tires of one situation; his mind always requires something new; his habits

\* The natives afterwards made most ample restitution for the injury which they did us.



of going from one residence to another are formed in youth, and they cling to him as pertinaciously as any other of his propensities. But the Gospel has led them to think: it has reformed their minds; and has taught them, that comfort may be found at home, and that it is not necessary to gratify their vagrant inclinations in order to make themselves happy. It is but rarely, now, that we find a deserted village: the men are either making improvements in their houses, erecting chapels, fencing, or cultivating; and the women are employed, in some way likely to be beneficial to themselves or to their families. I would not willingly produce a false impression: I do not mean to say that they are *much more* industrious than they were, or that they are *always* employed: far from it: to a European they must still appear idle, and great wasters of their time: but their real and imaginary wants are increased; and the Bible, which they read, has told them, that he who will not work, shall not eat; and that the hand of the diligent man maketh rich: and we have told them, that it is their duty to attend to the precepts of the Gospel; and that they cannot expect to have their wants supplied, unless they make an effort to supply themselves, and labour diligently, working with their hands. This has, in some measure, been attended to; and I am happy to say, that industry, regularity, and a desire to make improvements in their land, their habits, and customs, are upon the increase,



among a great body of the people. No doubt can, for a moment, be entertained, but that this will eventually be of great benefit to the country; being the first grand step towards the civilization of New Zealand, the improvement of which was once thought to be beyond all hope.

The very language which the natives themselves use, expresses what eventually will be the effect of the preaching of the Gospel. On one of my latest tours in the island, the following instance of this occurred. As we descended the hills, and returned to Kopu, we found that Horeta, a chief who was expected, had arrived; and the people had just begun to sing his welcome. He stood in the centre of a circle, and gently murmured his good wishes toward the people of the place; whilst they, with the most extravagant expressions of joy, bade him welcome. The women cut themselves most frightfully; and the men seemed to vie with each other, who should roar and cry the loudest. When this was over, Horeta commenced a speech of a very pleasing character. It all respected the Mission just established among them. It consisted of questions put to the body of people, but which he answered himself. One remark is worthy of notice. "What," he asked, "what are these Missionaries come to dwell with us for? They are come to break our clubs, and to establish peace here." Then, following up the idea, in a second speech, he said, "They are come to break in two our clubs—to blunt the

points of our spears—to draw the bullets from our muskets—and to make this tribe and that tribe, this tribe and that tribe, love one another, and sit as brothers and friends. Then,” he added, “let us give our hearts to listening, and we shall dwell in peace.”—I really thought this was a very correct idea of the effect, which the Gospel of peace is likely to produce among this people.\*

---

In order both to cultivate, and to draw out, the feelings of those among whom I was labouring, it appeared to be one very useful plan to induce

\* An illustration of the vagrant curiosity and thievish disposition of some of the New Zealanders is here subjoined, extracted from my Journal of May 13th and 14th, 1833:—“Rewa, and several chiefs, came this morning to pay us a visit, and to wonder, as they expressed it, at the buildings which have been erected, and at the progress which has been made in the New Settlement at the Waimate. They were all very particular in their inquiries, and wished to know how it was that so much more work was done by Missionaries, and by natives living with them, than by natives living at their own residences? I told them, that “white people work with their hands, and that New Zealanders only work with their mouth”. They assented to the truth of this; but left us, wondering how it was.

The next day, I went to visit the chiefs who came to see us yesterday. Fell in with a party of the tribe Wakatohea, a sad wicked set from the southward, who are come to place themselves under the protection of Rewa and his brothers: they are perfect strangers to these parts, and are very thievish. While I was talking to them, they cut away part of my bridle; and when I accused them, they instantly, but unblushingly, restored it. The same people, a short time ago, picked the nails out of the camp forge-bellows; and when we searched for them, these fellows could not speak: the reason of it was, that the nails were concealed in their mouths.

them to commit their ideas to writing. In pursuance of this method, the Christian Natives, and those desirous of becoming Christians, have at different times, during the last four or five years, addressed Letters to me; which have accumulated at length to a somewhat bulky mass of correspondence. From these, as illustrative of the workings of natural feeling, and in no small degree, also, of the operations of Divine Grace, I have selected a considerable variety. The translation of them is made as close and literal as sense and English idiom would allow: they relate to the following subjects—Baptism, the Lord's Supper, the Holy Scriptures, and the experience of the power of Religion on their hearts. One or two are added on perfectly general topics; and these are followed by a few more, sent after me since my leaving New Zealand for this country.

The following refer principally to the desire of some of the Natives to be admitted by baptism into the Christian Church.

#### LETTER I.

FROM WAHANGA, A MARRIED NATIVE LIVING IN MR. KEMP'S FAMILY.

Sir, Mr. Yate—Listen to my speech to you. Great is my heart toward God, because He has taken care of me all my days, and has shown 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 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 I may not fly to the Saviour; or to stop my mouth, that I may not pray to Him.

This is all my Letter to you. Mr. Yate, I love you,  
even I. WAHANGA.

## LETTER II.

FROM PAHUIA, WIFE OF WAHANGA.

Mr. Yate—It is true, it is very true, that it is good to tell to Jehovah all that is in our heart, whether it is good, or whether it is 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 mankind; and I also shall 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 good thing—not one, not one, not one, that Jesus Christ, and God, and the Holy Spirit say 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 what with—Thou, O Lord Jesus, say what!

Mr. Yate, listen: this is all from me, from

PAHUIA.

## LETTER III.

FROM UNAHANGA, A YOUNG MAN LIVING WITH ME.

Sir, Mr. Yate—My heart is desirous of being permitted to enter the Church of Jesus Christ. I wish altogether to turn to our Father which is in heaven, and to cast away all the evil-speaking of this world, and the evil-acting. I am thinking inside me what can be the reason I have two hearts, which are always struggling, one with the other. The one is a very good heart; 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. Oh, how they fight! Will you baptize me, or will you not? As I have two hearts, perhaps you will not; and, perhaps, you will.

My writing to you this time is finished.

From me, from your son,

UNAHANGA.

## LETTER IV.

FROM HONGI, A MARRIED NATIVE, LIVING WITH MR. CLARKE.

[He has been with him upwards of six years.]

Sir, Mr. Yate—Listen to my thoughts. I am seeking a heart for the good things of God. I have heard with my ears His glad words, but I am not able to make myself His child, because I struggle so for sin. We have all heard his good 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 writing, 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 toward us? Are they as they were? If they



are, we have heard them. You say our souls must feel pain, for having, by our sins, crucified the Lord of life and glory, the Son of God, our Saviour 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 Baptized. I am very proud: I walk in pride ; and 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 as for us—!” This is the devil, hardening and tempting me, that I may fall into his evil and burning residence.—You tell us we must pray. So we do. But what have our prayers done? Have they christified our hearts, or made us love and serve God, and do His will? Mr. Yate, I am one ; and here I am sitting, and wishing to be by you baptized—I, your old companion in the boat to Paihía and Rangihoua,

HONGI.

#### LETTER V.

FROM KAHEKE, SON OF A CHIEF AT KAIKOHI, A CANDIDATE  
FOR BAPTISM.

Friend, Mr. Yate—My heart is very dark and sad ; and the reason is, because God is not there. God resting in the heart, causes the heart to be glad ; because, when 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 near: perhaps, by praying for a new

heart. Mr. Yate, you say how. Let me take upon me a new name: for though the native chiefs scoff at me, and say, "Who is Kaheke, that he should believe? it is all nonsense;" I am not ashamed of saying to everybody that Jesus died for my sins, and is my Saviour and my God.

This is all to you, Mr. Yate, from your friend, from

KAHEKE.

#### LETTER VI.

FROM PARU, A YOUNG MAN WHO HAS BEEN LIVING WITH ME FROM MY FIRST ARRIVAL IN NEW ZEALAND.

Father—From me, from Paru, is this Letter. Great is the grace of God within my heart: therefore my heart is large with love, and is pricked on account of sin. The words of Jehovah are good; and they cause a desire in my heart to pray to Him, and to stick close to Him. This is my thought, that I should heap up the words of the Lord within me, and not forget them by day nor by night. Sir, Mr. Yate, listen. When will a good heart be deep within me, not to go away again? Sometimes I say within myself, my thoughts shall be fixed on God: then I think about sawing, and the payment I am to have for sawing, when I have<sup>n</sup> finished my tree. This is the way I am, this day, and this day, and this day. Mr. Yate, what are your thoughts? perhaps, Yes; perhaps, No.

From me, from your man, from

PARU, is this Letter to Mr. Yate.

## LETTER VII.

FROM ATUA HAERE, CHIEF OF THE NGA-TI-TAUTAHI,  
TO THE REV. W. YATE.

To Mr. Yate, the parson at the Waimate.—Atua Haere, the chief of the Ngatitautahi, at Kaikohi, is he, who is writing by his son's hand to you. These are my words, which my son marks with a pen upon a slate to you. Thirty-seven of us in this residence have, many moons, been wishing to be baptized. I am the old man, and the old chief of this tribe; and all my sons say, Atua Haere write—Atua Haere, speak—Atua Haere, be urgent before Mr. Yate goes on board ship, for all the—we cannot tell how great—way to England. You know us, and the thoughts of our hearts: you have erected your tent by my house at Kaikohi, and you know all our desires. We think within us, and our mouths say, it is good to believe, it is good to pray, it is good to listen, it is good to work. Our Church, our House of Prayer, is not finished. We native men are foolish; and took the props from under the roof before it was secured, and it fell in; and we took the sides, and the ends, and all down. And when the House of Prayer was down, that I thought, in my thoughts, would be ready in two weeks for you and Mr. Davis to come, and Mr. Clarke and Mr. Hamlin to come and instruct us in, I cried; and my heart and my people's hearts were pained, and became dark; and we said, "It is no use, we cannot build a house large enough": and then you sent Kohuka, your son, whom you redeemed from slavery, to come and help us, and show us how; and our hearts became light, and we went to work again, and the roof is now fast. Mr. Yate, you must come to Kaikohi. Mura, and Wahanga, and Kaha, will come and carry your cloth-house [meaning, a tent],

and clothes. Waha is gone into the wood, to shoot some pigeons and tuis for you. I have a little pig, that I will kill when your horse appears in sight; and Piro's wife will wash your potatoes, because you do not have them cooked with the skin scraped. Come, and point out, and call those who are to go to Waimate, that you say you will baptize.—No more writing from Atua Haere to Mr. Yate. Sit in peace. By Mura is this<sup>1st</sup> slate written: the words were spoken by ATUA HAERE, sitting by the side of Kekeao, from Pukenui.

## LETTER VIII.

Mr. Yate—If you are willing to permit me to enter the sacred Church of Christ by baptism, my heart is very desirous to be baptized. I altogether believe that Jesus Christ is the Son of God; and that He died for my sins, and for the sins of the world. Here I am: and have been, of old, a very wicked woman; but now my heart is sore on account thereof. I have been thinking of Jesus Christ's love for me, though I am such a sinful woman; and that makes me sorrowful. It is my desire, for the future, to act as the Bible says, and to forsake all my sins, and to repent before God, for all I have done wrong; and to love Jesus Christ, because he loved me. These are my thoughts to you, Mr. Yate, from me, from Raru, who was so bad a woman as to be always quarrelling with her husband Paru, and teasing him; and who twice beat her mother for scolding her child; and who once stole things out of Mrs. Hamlin's place for food.

It is not a desire to have a new name, but because I love the Saviour, makes me wish to be baptized. This is all.

RARU.

## LETTER IX.

Sir, Mr. Davis—Though I am here, and you are there, very near me, I have not had many thoughts about the conversation I had with you. I have not gone backwards and forwards very often to you, to talk about the things of God, because the heart within me is evil, and I have no thoughts towards Him. I am only evil—I am altogether sin. Sin is in my head—and sin is in my heart. The works—the words—the thoughts—the all things in my mind, are sin. And I love lying words more than truth. I cannot help sometimes crying at the sinfulness of my heart against God; and because my heart is inclined to teaze the Saviour every day, and not to do His bidding. Do you remember telling me, in the blacksmith's shop, when you and Mr. Clarke were making the plough, and when Pompey was kicking, in the yard, that my heart was more stubborn than that horse's? I was angry then, and I thought Mr. Davis tells lies;—but no, it is true: I am stubborn to my teachers; I am stubborn with God; I am stubborn to do evil; I am deaf to good: how shall I escape the anger of God, for the evil of my heart! I am not able to write; for I have no thoughts towards Jesus Christ; my thoughts turn more towards the father of lies. Will you not pray, that Jesus would pour out His Holy Spirit upon me, that I may watch, and pray, and believe, altogether believe, and have belief fastened in my heart. I wish to sit in peace with men; I wish to do the bidding of God; I desire to be made a true believer, by God's Spirit. Will you say to Mr. Yate, to let me enter the Church, and be baptized.

No more writing from Warerau, at Torangatira, to Mr. Davis, and to all the Missionaries at Waimate. By



PIRIKOTAHA, in this book, carried from Torangatira. Sit in peace.

Perhaps Mr. Yate will say, Aye; perhaps, No. Do you say to him, to say Aye.

The following are Letters from some of the baptized Natives, expressive of their desire to be admitted to the Holy Communion.

#### LETTER X.

FROM JOHN TAUA, AND MARY TAUA, HIS WIFE.

Sir, Mr. Yate—It is now many moons since I and Mary were baptized by you, in the Chapel at Kerikeri: and since then, I have been thinking many things, and doing many things. Sometimes I think of the things of this world, and sometimes I think of the things of God: sometimes I do right, and then I do wrong. Does anybody, who has the love of Jesus Christ in his heart, ever do wrong, and laugh when he sees others do wrong? I do so: here am I, and I do so. It is when we two do not remember the love of the Saviour, that we sin. When I and Mary think of His love, we love Him, and try to do what he says in His Holy Book. If you let me, and my wife Mary, come to the sacred table, perhaps we shall remember more of Jesus' death and love. Say Yes, Mr. Yate; or perhaps say, No. There are many mistakes in our two's Letter: and Mary says, "Do not send it: wait, and talk when he comes to the Kerikeri." Here are we writing to you, your friends,

JOHN TAUA. MARY TAUA.\*

\* These two have long been an ornament to the Christian profession, and are bringing up their children in the fear of God

## LETTER XI.

FROM HENRY AND REBECCA WAHANGA.

Father, Mr. Yate—Is the sacred Supper a remembrance of Jesus the Saviour's dying upon a tree for us—for me, and for my wife Rebecca, and for you? My soul is happy, because it knows something of the love of God: and I wish to know more, and to remember more of the great and good things which God hath done for me by Jesus Christ; and I want more to fulfil His will, and to do His bidding. My old heart is not carried away yet; it remains inside me: and when I am on my bed at night, my heart says, "Henry, do something that is not good to-morrow": and then my thoughts think about it; and then to-morrow I think about it again; and my native heart says, "Do it": and I think again, and then I do it: and then my thoughts tell me I was wrong; and my heart tells me I am an unbelieving, bad man: and then Satan comes, and tells me I am none of Jesus Christ's, but of his, and shall go to his place, and do his work for ever, and ever, and ever. Mr. Yate, what do you think? You have brought the Scriptures, printed, from the other side of the water, and I have got a book: and Rebecca says, I must read it to her when she is ill, bringing to the birth; and I must look into it every day, every day, and pray more to God when I am reading; and I shall soon altogether know what I am to do, or to be done with. Your heart, and Mr. Kemp's, and Mr. Davis's, and all of yours, are always thinking good; but, as for ours——! Rebecca says, this is to be Her letter and My letter; for they are our two's thoughts, and our hearts are one. This is all from us two, from HENRY WAHANGA, and REBECCA WAHANGA, to our father, Mr. Yate, living at the Waimate.

## LETTER XII.

FROM JOHN TAUUA, TO THE REV. W. YATE.

My Teacher—I have been many moons thinking about the holy feast which Jesus Christ gave to his disciples, and told every body to eat in remembrance of Him. It is not a natives' feast; for in New Zealand every body eats as much as he is able, and as fast as he is able; but this is a feast of belief. If my body were hungry, I should not be satisfied with a piece like a crumb, nor with a drop that will go in a cockle-shell; but my soul is satisfied, my heart is satisfied, though it be a crumb, and a drop. The thoughts within me yesterday were perhaps right, and perhaps wrong. I said to myself, I am going to eat and to drink, at a table placed before us by the Great Chief of the world. I must be very good, and must make myself good within; or, when He sees me, He will show that He is angry. And then I thought, I will not think any thing that is not right, nor do any thing that is not straight to-day; and then, God will see that my heart is becoming good. But Mr. Yate, perhaps you will, and perhaps you will not, believe it: I thought no good thoughts, and I did no good works, all the day: and yet I was still, and not angry with myself, no, not at all. Now, my Teacher, you say what I am to do, before the next day of the Lord's Supper. I think I must pray to God for a new heart, and for His Holy Spirit.

This is my writing to Mr. Yate, my father, mine.

JOHN TAUUA.

The preceding Letters, relating to the Sacraments, have necessarily described something of the power of experimental Religion in the hearts of the writers. The following are expressive of

such feelings, yet further. The last of these has a reference to the copies of Scriptural Translations printed for the natives.

### LETTER XIII.

FROM THE CHIEF HOTAIWA, TO THE REV. W. YATE.

I send one of my slaves with this book, written for me by Thomas Reo, for Mr. Yate, at the Waimate. Finished is the road through the wood, for your horse and you to come to my residence at Mangakahia. Come, come, come: we are waiting to hear you say, "It is a good road." Perhaps, you will say it is good—perhaps, bad. We were thirty-five men, three weeks and four days, and we all say, "No, no payment must we have for this work." It is a road for the Teachers to come to teach us, and tell us about Jesus Christ. This is our payment: this is our satisfaction. You have only been four times to Mangakahia: but now the road is made, you must come every moon, that we may not forget your words nor your books, nor the Catechism, which you teach us. Come soon, and hastily, our friend Mr. Yate. I have taken care of your axe and piece of soap.

No more writing from HOTAIWA to the Preacher of the Gospel, sometimes at Mangakahia, and sometimes at the Waimate.

### LETTER XIV.

FROM TEMORENGA, TO THE REV. W. YATE.

From Temorenga is this writing to Mr. Yate. My two friends carry on their back, in two baskets, nine two's of fowls. They are a gift-for-nothing from me to you, for you to eat on board the man-of-war, when on the great sea. Be jealous and careful of the waves on

the great sea. Oh, how great they were, when I went up to Mr. Marsden's, at Port Jackson! Remember, that it was Temorenga, who sat in your verandah, at your house-door, and told you all about native men's ways. Do not forget who I am, and what I have said to you. Bring out one, two, three, perhaps more, Missionaries to go to the Southern Tribes, that there may be no more fighting between us here and them there. Bring your sister in the ship with you; and do not forget what I, Temorenga, have said, that you shall have a house at the Manawenua, if the other natives should ever be turned against you, and they should not let the Missionaries live in the land. A native man's heart is very deceitful, and very joking. Let my men, who carry the fowls for you to eat on board the man-of-war, carry me back one fig of tobacco, as my pipe is empty. Go in peace, and see your friends in England. Go in peace, Mr. Yate; so says TEMORENGA, at Manawenua, his residence, where he sits.

## LETTER XV.

FROM THE SON OF TEMORENGA, TO THE REV. W. YATE.

My Father—Health to you. Rest in peace here, in this native man's land; and do not go to England. Let your European friends write letters, and send boxes; but as for you, sit at the Waimate, and come here to this place every week, to teach us. The time is arrived, when light is coming into our hearts, and light is passing all through New Zealand. Sit here, our Teacher, and do not go away. These are our thoughts at the Manawenua; and all the men say, and every body says, Mr. Yate is going, and he will go; and we shall all be dead, altogether swept away, before he comes back; and when



he comes to his residence, the houses will be burnt down, and fern will cover the place, and all here, everywhere, will be a wilderness.—Go, go to England, and bring back with you a great many, let them be many Teachers, that every native residence may have a Missionary to tell them what is right, and to hold them from evil. Perhaps you will come back again—perhaps not.

This is all my book to you—this is all my writing, mine, the son of TEMORENGA, sitting in the verandah of his house at the Manawenua. Perhaps you can read this book—perhaps not. Bad are my fingers for writing, mine.

#### LETTER XVI.

FROM HENRY GEORGE WATKINS WARU, TO THE  
REV. W. YATE.

My altogether friend, Mr. Yate—I do not know whether to say my heart is hot or cold: it is both. I am grieved, because it is hot toward the things of this passing world, and cold towards God and the things of that there world where His residence is. I have more love for earth than for heaven: I think more of my body, which must soon die, and melt to nothing, than of my spirit, which is to live for ever. We native men all knew, before you came to our land, that the spirit lives after the body is dead; but our thoughts, and our words, were not straight about it. I will say what my thoughts now are. If I believe on Jesus Christ, and lean on Him, and altogether inside of my heart believe Him, and then do His bidding, my spirit will not be driven into darkness at last. But if I believe jokingly, and my belief does not make me do the bidding of Jesus Christ, then I think I shall not see God: I shall be full of fear to look at Him, and no joy will ever come to my heart. This is

my thought about the last. Now, my father, who art good to me, and to my two children, Caroline and Cosmo, say you, is this right? I want every day to be taught, and to have my heart more christified, as I shall not live long: my sickness in my throat is killing me; and before you come back from England to this New-Zealand land, I shall die. Remember, I have been your boy ever since the day you first came to the Kerikeri; and if I die before you come back, my children are to be yours; and you are to teach them all about God and Jesus Christ; that, if I go to hell, I may not see them there; and if I go to heaven, as I have thoughts in me which say I shall, I may see them, and you, in that light, and tearless, and not-sickly place; when I shall not say my neck is bad, nor my heart cold towards God. This is my farewell Letter to you, before you go to England. Tell the English Mr. Watkins\*, that I think of him, as he is my name; and give him this Rewarewa-box, for his wife to put her needles and thread in. Tell him, a New Zealander has no locks, nor hinges, nor fastenings; and he must put them on for his wife himself. This is all I write to you, my father and friend, mine.

HENRY GEORGE WATKINS WARU.

To Mr. Yate, sitting at Mr. Clarke's house till he goes in the Buffalo at Wangarooa, to England.

#### LETTER XVII.

FROM THOMAS REO, TO THE RER. W. YATE.

Our old Teacher and Friend—I will be your companion on the way to Wangarooa, to the Buffalo. When will the Buffalo sail? You were the man who said to

\* The Rev. H. G. Watkins, M.A., Rector of St. Swithin's, London Stone; to whom this Youth has written two Letters.

Mr. Kemp, "Send Henry Kemp to England." Do not forget him; and do not let him be angered by you, when on the sea. Remember, he was my little playing companion: and when I say farewell to him and you, I shall cry; and we shall all cry; and Henry's mother will always, this day and that day, this day and that day, and every day, be saying, "Oh, where is Henry? when shall I hear from him?"—Go, Mr. Yate, to England, and see your friends, and hear either of their sickness or their health. Remember native men, and this native land: say to God, when you pray to him, to be very merciful to ignorant native men: say to Jesus Christ, to make himself native men's Saviour: say to the Holy Spirit, to cause himself to be native men's teacher, and leader, and to show the way above to heaven. Mr. Yate, this is my last saying to you. Hurry back again; and come and talk to us, and make our hearts light and glad. This is all my book. Here am I, and Titohea my wife, to whom you married me, and my child, whom you baptized last sacred day. Go, Mr. Yate: farewell: go to England, and leave our hearts to be pained while you are away.

From me is this writing, from THOMAS REO, sitting at Mr. Kemp's house, and saying, "I will go to Wangaroa with Mr. Yate and Henry Kemp."

#### LETTER XVII.

FROM PARU TO THE REV. W. YATE.

Sir, Mr. Yate—Is it indeed true? Is the Waimate not to see you again for how many moons—perhaps fifty, perhaps one hundred? I said, when you went to Port Jackson, "Oh, he will come back soon. It is only two weeks' journey there; and his father does not live in that place, nor his sister, and he will not stay." But, as to

this, Henry says, " We shall not see you any more ;" and Cosmo says, " We shall ;" and Edward says, " Do not be in a hurry, and the wind will cause the sails of the ship to be filled, which will bring him to Waimate;" and George says, " He shall die before Mr. Yate comes again." But I say, perhaps God will say, Come ; and perhaps he will say, Do not. I am very dark, and sorry within me that a ship is going to sail with you in her from this native land. My wife has made some bands for parsons ; and a pair of something for the wrists of English women, such as Mrs. Matthews and Mrs. Busby wear. You must give them, in England, to them that your heart says you love. Go in peace, Mr. Yate : go, and do not be overtaken by storms and hurricanes. Go in peace to England, and leave us all to cry when you are gone. This is all my last slate to you, from me,

From PARU, whom you sometimes call POKE.

## LETTER XVIII.

FROM HONGI, TO THE REV. W. YATE.

To the man whose name is Yate, and who comes to teach us here.

Here am I, sitting in the verandah of my<sup>n</sup> house at Ohaiawai, thinking within me, that I shall not see your face again, nor hear the sound of your horse's feet. The soles of his feet, with you upon his back, will not leave a mark behind them on my ground again, till I am dead, and Paitaro\* is become the head Chief of Mangakauakaua. Perhaps I shall die ; perhaps not. You say you shall return ; but I am thinking, no : you will not leave

\* Paitaro died a happy Christian death, the latter end of last year (1834).

again your good country, for this bad country, and this very bad and unbelieving people. You will love your own friends more than the New Zealanders, and will not again leave them for this. These are our thoughts. We have love in our hearts for you; we have love in our words; and all our thoughts to you are one, at this residence. We are not good to your going; we are not satisfied with the Buffalo for sailing from Wangaroa, when you are within. Go in peace, Mr. Yate, and see your friends in Europe; and say my How-do-you-do to the whole of them, not passing over one. This is all, from him who was once your boy, but is now married to a wife at Mangakauakaua, me

HONGI.

#### LETTER XIX.

FROM HAMO KOHI RAWITI, TO THE REV. W. YATE.

Our father, Mr. Yate—Be strong in contention with your friends in England, whom you say you are going to ask to build us a House of Prayer at the Waimate. Why are English people loving in their hearts to us native men, whom they have not seen? Why do they wish us to have a large House of Prayer here? Is it God that makes them love us, and give their money to help us? We will cause the sweat to run down our bodies, when making bricks to build God's House with; and we will work by day and by night to build it and make it large, if you will say how, and Mr. Clarke will say how. Go in peace, Mr. Yate, go to England, and pray for us, while we pray for ourselves. Perhaps we shall forget to pray for ourselves; perhaps not. This is all, from your son,

HAMO KOHI RAWITI, at the Waimate.



## LETTER XX.

FROM WARIKI, TO MR. CLARKE AND THE REV. W. YATE.

Mr. Clarke, and Mr. Yate — This is the beginning of my saying any thing to you in a book. How is it that I am so deaf to what you say? If I had listened to your various callings, I should many times have done the things which God bids us do; and should not have obeyed my heart, which is a deaf and a lying heart, and very joking: and my heart sometimes ridicules me for saying, I wish to believe right, and to do right. How is it? How is it? Sometimes I say Aye, and sometimes the thoughts within me cause me to say No, to the things of God: and then, there is a grumbling and a contention within, whether Aye or No is to be the greatest, or which is to be overturned. The more I turn my eyes within, and continue looking, I the more wonder, and think perhaps I have never prayed, perhaps I have. I have this day, and many days, kneeled down, and my mouth has whispered and has said loud prayers: but I wish to know, and am saying within me, if I have prayed with my heart. Say you, if I have prayed to God with my heart, should I say No, and not do His bidding, as the Bible says we must, and tells us how? And should I flutter about here like a bird without wings, or like a beast without legs, or like a fish whose tail and fins a native man has cut off, if I had love in my heart towards God? Oh! I wish that I was not all lip and mouth in my prayers to God. I am thinking that I may be likened to stagnant water, that is not good, that nobody drinks, and that does not run down in brooks, upon the banks of which kumera and trees grow. My heart is all rock, all rock, and no good thing will grow upon it. The lizard and the snail run over the rocks, and all evil runs over my heart.

Mr. Clarke, and Mr. Yate, teach me more of the Gospel of God, that I may try if I cannot do good, and not do evil. Perhaps God does not listen to native speaking; perhaps He does not open his ears to the native language; and therefore he does not hear my prayers. Perhaps, if I talked English, he would listen to what I ask; perhaps he would not. I am jealous of my sayings: I am fearful that I say wrong. I know that I do wrong. Tell me how to work right, and to think straight. My book is covered with writing.

No more writing from me, from WARIKI to Mr. Clarke, at the Waimate; and to Mr. Yate, sitting at Mr. Clarke's house. Let me not be angered by you two for this book, written with my pencil at the Ahuahu. This is all.

#### LETTER XXI.

FROM JAMES AND ROBERT, TO THE REV. W. YATE.

To our friend, our teacher, the person who comes on Selim, to talk to us.—There are two things in our hearts at Mawekairangi this day—joy and sorrow, light and darkness. We are glad that you are going to beg for other Missionaries to come out from England, to teach the New Zealanders down at the southward all the same things of God that you have taught us. Perhaps their hearts will not be so like stones as ours have been; perhaps they will. Perhaps they will listen, perhaps not. We are all dark and sorry within us, that you are going over furlongs of water, more than we native men can count; and will be so many moons from the land of us natives. Hurry, Mr. Yate—hurry there; be altogether in a hurry to get to England, and be altogether in a hurry to come back again. Pray to your God—now, us native men's God—to give you always a straight wind, and

no watery mountains. I have dug up a bundle of best fern-root, which all, every body, white people and native men, say is very good, when sick with the ship's rocking. Go, Mr. Yate, go in peace, and take God in your heart; and we native men will ask our Saviour to send you back again. Go, go in peace.

So write JAMES and ROBERT, whom, last sacred day, you baptized.

### LETTER XXII.

FROM WILLIAM, TO MR. CLARKE.

Mr. Clarke—Do you ask Mr. Yate for some medicine for my child, and for Paparangi's shoulder. All a native man's thoughts are about the body; which to-morrow perhaps, or perhaps next year, will be nothing. How great are our hearts towards the things of this world! and how our desires are tied on to possessions here! Does not the Bible say, "Lay not up for yourselves treasures upon earth," &c.; and behold I have more love for my child than for God; more thoughts about my child than about God. Say you, is this right?—perhaps it is; perhaps it is not. I have very great desires for another book: my wife always wants to read mine, when I am reading it myself; and she reads it in the morning, in the middle of the day, and all day. I have said to her, I must tie my Bible in my garment, and take it to all places that I go to; and when I am tired, I sit down in the fern, and read it. Do you say, if you will let me have another Bible for my wife, and one for Paparangi, who can now read. Paparangi has a large pig for a payment, and I will work for my wife's book.

Ashamed am I of this writing on a slate to you: this is all from,

WILLIAM.

The next two Letters are upon subjects of a more general nature: they sufficiently speak their own meaning.

## LETTER XXIII.

A NEW-ZEALAND CHIEF TO THE KING OF ENGLAND.

King William—Here am I, the friend of Captain Sadler: the ship is full, and is now about to sail. I have heard that you, aforetime, were the captain of a ship. Do you therefore examine the spars, whether they are good, or whether they are bad. Should you and the French quarrel, here are some trees for your battle-ships. I am now beginning to think about a ship for myself: a native canoe is my vessel, and I have nothing else. The native canoes upset, when they are filled with potatoes, and other matters for your people. I have put on board the Buffalo a mere pounamu and two garments: these are all the things which New Zealanders possess. If I had any thing better, I would give it to Captain Sadler for you.

This is all mine to you—mine,

TITORE, to WILLIAM, the King of England.

## LETTER XXIV.

FROM ATE, TO THE REV. W. YATE.

Mr. Yate—How do you do? Sick is my heart for a blanket. Yes, forgotten have you the young pigs I gave you last summer? My pipe is gone out, and there is no tobacco with me to fill it: where should I have tobacco? Remember the pigs which I gave you: you have not given me any thing for them. Forgotten have you the ornaments that I took off my boy's neck, and threw at your feet? Mr. Yate, I do not forget you: my pipe is empty, there is nothing in it: give some tobacco to me, and give me a blanket also. I am your friend, and you

are my friend ; and I fed you with sucking-pigs ; therefore, I say, do not forget. Speak my name to King William ; and tell him I am sitting in peace, and listening to you. Go, go to England ; and speedily come back again to your house at the Waimate, that you may come on your horse Selim, and talk to us about the things of God. Here am I sitting in my house ; and Hongi is writing my letter to you, from me, from your friend, that permitted his daughter to be married to your boy Henare.

From ATE, at Mangakauakaua, to Mr. Yate, at the Waimate :—this is all.

---

A few other Letters are added, which I have received since my return from New Zealand to this country.

#### LETTER XXV.

FROM NGAPUHI, TO THE REV. W. YATE.

Sir, Mr. Yate—How do you do ? and how are all of you ? On one of the days of September, in the fourth week of it, on the Monday, I began to write this speech to you. I am going to write about what has happened in New Zealand, and to the men of the school, ill or well, alive or dead. Some are well, and some are lying sick, some of the men, and some of the women : but all the children in the school, both Natives and Europeans, are well ; and so am I alive and well. In this month we are all sitting at the Waimate, working and playing, and talking and reading, and writing and listening ; but, in the midst of all this, thoughts of love frequently rush into our hearts for our loving father, Mr. Yate : and all the boys, and every body, says, “Ngapuhi must write a book, and tell our father all about us ; and that



will make his heart glad in England." Truly, indeed, very great is the love we all have for you: and all the Waimate says, they will go to England to see Mr. Yate, and to look once again, only once, upon his face.—Mr. Yate, are you well? and are the children, that you took with you, well? We were very jealous at the rising of a great wind, a few days after you left here: we said, "Oh the great waves upon the great sea!"—we thought of the rocking of the vessel upon the sea; and said, "They are all sick—they are all overturned—they are all gone to the bottom of the sea!" Are you well? and have you overcome your sickness? And have you as yet escaped the great many evils of this world in which we live? Great is our love for you: do you make haste back again, and make our hearts run over with gladness. Perhaps you will not return very soon; and when you come, you will cry over the many that are consumed by death, or that are pained by sickness. This is all from your boy, from

NGAPUHI.

#### LETTER XXVI.

SARAH WATKINS WARU TO THE REV. W. YATE;  
FROM THE WAIMATE, NOV. 1834.

To Mr. Yate—Sir, Mr. Yate, how do you do—you, who permitted us to enter the Church of Christ? This is the thing, Sir—if, from our baptism, we walk uprightly before you, then the words of God will spring up within us: for you desire us to live as in the presence of God. But I am writing to you that you may hear my thoughts. If the grace of God should cause us, the evil, the deaf, the hard-hearted people, to hear and obey the callings of God, then all will be well; but we are more inclined to listen to evil than to good: perhaps this is the reason, perhaps it is not, that we have not in truth received the

things of Jesus Christ. Ah, Sir, we are not yet jealous enough of the deceitfulness of our hearts, which are yet native and ignorant, and blind and deaf, and hard and covered over with sin; and the sinfulness of our hearts confuses all the words of everlasting life, which we hear with our ears, and read out of the Word of God. The thoughts of our native heart sometimes say, "By and bye listen: do not listen to-day: to-morrow will do for you to be thoughtful about the soul—to-morrow, or by and bye." How is it to be? and how am I to be rid of this distracting native heart? Think you about it—and do you say. Sir, Mr. Yate, listen to my speech. I am very well, as I am writing this book to you; but before you return here again, perhaps I shall be returned to dust, perhaps I shall not; for God has said, that every man who lives in this world must die; but he has not said when. Sir, Mr. Yate, listen to me, and I will tell you all about those who have died since you left New Zealand. Many who believe in Christ have died; and it is well that his believing people should go to Him, and not sit here for ever. Kape Kohine's younger sister was one: Tuwakawaha's daughter was another; the elder brother of Mere Hemara, Tangiwai; the wife of your boy Toataua, and Toa has been crying ever since she died; Kohine Rangi—her name was Mere, for she was baptized, and she partook of the sacrament of the Lord's Supper; and Mr. Henry Williams is come up from Paihia for the purpose; Mr. Clarke sent a messenger for her—she died; and she died believing, and she is gone to heaven. Another also, as I am writing this book, is dying—Koihuru, the wife of your good boy Henare; one at the village of Ngai-te-wiu, a believing woman; another, Pekapeka, the wife of Hako;—all these are

dead; and before you come back we shall be all swept away. Hurry back again altogether; hurry back again to this native land!—Mr. Yate, how do you do? Waru and I are to go to the Lord's Supper next week: pray for us, that God would cause us rightly to go. Mr. Yate, health to you, and to all your friends. I am well, and George; and Caroline and Cosmo are well: and I am thinking, that though, before you come back here, my body may die, my spirit will live, and it will live happy with God for ever. This is all my speech to you, Sir, mine,

SARAH WATKINS WARU.

## LETTER XXVII.

HENRY GEORGE WATKINS WARU TO THE REV. W. YATE;  
FROM THE WAIMATE, NOV. 1834.

My friend, Mr. Yate—How do you do? Sir, here are we all sitting; some of us well, and some ill. My friend, Mr. Yate, we altogether think about you. You are cut away by the sea from your sons here, and from the people of this native world. Oh, how great is our love to you! because, Sir, it was you who made yourself our godfather, who permitted us to enter the Church of Christ: it was you who preached to us the Gospel of God, to us the people of the School-house, and to the people of the native residences also. Sir, be very mindful to pray to God for us—for the people of New Zealand, and for all the dark islands of this world. Pray to Him for the sick, and that He would spare, and be gracious to those who are lying upon the bed of sickness, and cause their hearts to understand all his gracious works. I write this book to you that you may altogether hear my thoughts: I say, that if with a joking heart I hear and receive the Word of God, pain will be reserved

for my spirit for ever, and no joy will be for ever mine.— Friend, my children are well. Caroline has been ill; sickness stuck fast to her: it began soon after you left, and her body was soon fleshless; and I cried.—My friend, I have finished your room; and your bed-room is finished, all but the finishing round the doors and round the top: the mantle-piece is done, and the grate is fastened in. Perhaps you will say it is well, perhaps not. I am now working at Mr. Clarke's bed-room.— Friend, I am going to tell you something: shall I? Mr. Clarke and I have been talking, and I am thinking of going to my residence at the Ngai-te-wiu, to sit. I write this book, that you may know about it. I am going, if you say Yes to it. Mr. Clarke has said Yes; and has a desire for me to go; but, my friend, should I be overtaken by death!—well, then my plans will be ended. If I live, I shall work as a carpenter, and shall teach my own people all that I learned about carpentering, and other things which I learned when with you. I shall teach them to build houses, and all that I know. What shall I not teach them?—Now, do you altogether listen to me. Will not you be pleased with my going? I know that my father, Mr. Yate, will be pleased for me to go to the native village, and to sit there and teach the people. My friend, Mr. Yate, I have very great love for you. Say to all your friends to pray with you to God for us; and let your prayers be one, that we may not lay hold of that which is evil, but that the truth of God may be altogether fastened upon our hearts. This is all my speech to you. Do not forget that you have a friend, George. By me is this written, by

HENRY GEORGE WATKINS WARU.

To Mr. Yate, in England.

## LETTER XXVIII.

TO MR. YATE, IN ENGLAND—FROM THE WAIMATE, BY  
COSMO GORDON PAHAU.

Mr. Yate, how do you do? Sir, have you outlived your sailing across the sea, to your residence; or are you dead? Perhaps, Mr. Yate, you will not return to this land again, till we are all dead. Ah, Sir! pray for us: we are a wicked and a dying people in New Zealand: and ask your friends to pray with you, and to let your prayers be all one for us. Mr. Yate, here am I, and my wife and children, sitting in my house. All my work is to take medicine; and all Caroline's work is, to rub my back. Oh! how the bone in my back burns, when I attempt to sit up; and when I lie down, then the burning passes from my back inside me, and I cry with pain: and then, when full of pain, I hear the Spirit of Peace speaking to me; and then I am strong to pray to the Lord my Saviour to take care of me, and, if it is good to Him, to take away the pain, but always to preserve me from the evil of this world, and from being angry in my heart at Him for doing this thing and making me ill. Sir, it was almost immediately after you left that I became sick: as I was carrying fire-wood, a pain struck in the long bone of my back; and now I am crooked, and cannot stir without help, and my head touches my knees; and I am ashamed to give so much trouble to others, and to take medicine, and to eat without working to pay for it. Sir, Mr. Yate, my wife is very kind to me; she gives me my medicine, and sits all day by my side, and looks at me; and a tear comes in her eye, and she says, "Alas! Pahau will soon die!" and she is good to my children: and all this is a cause of great gladness



to my heart—my wife is so good to me. Do you remember, Mr. Yate, do you remember. Mr. Yate, how do you do? and how are all your friends, and all your play-fellows, and all your thinking friends? My father, Mr. Yate, my love for you is great, though you are at such a distance from us; but my love will soon be ended in this world; my spirit will for ever love you. Be strong in prayer for us all. The end of my love for you is, How do you do? How many moons shall you be before you return? perhaps one year, perhaps two:—let it be one.

From COSMO GORDON PAHAU, at the Waimate, to his father, Mr. Yate, in England, 1834.

Ngapuhi and Unahanga hold me up, while I write this book to you; and George puts the ink in my pen.—Mr. Yate, how do you do?

#### LETTER XXIX.

FROM HENARE PIRIPI UNAHANGA, TO THE REV. W. YATE.

Sir, Mr. Yate, how do you do, my friend? This is my speech to you. Perhaps you will not again see Koihuru; she is very ill; and all my work, by night and day, is to watch her and take care of her: perhaps she will live, perhaps die. Mr. Clarke says she will die. I am scarcely able to say any thing to you on account of the pain in my heart for the sickness of my wife, who will not live. But our Father says, This world is not to be the abiding place of His people, but that heaven is their rest. Oh! how many things there are which cause wonder to us in the Book of God! Christ says, he that doeth the will of my Father, the same is to Him a brother and sister, and father and mother. He will not leave me all alone, nor

let me sit as a widower, or as an orphan, when my loving Koihuru dies. This is my saying to you—Do you be very courageous in prayer for me, and for every body in New Zealand; for the good and for the bad; for the unbelieving and for the believing people: and quickly let your prayers be offered up from the Waimate, that our own ears may hear that you do indeed ask God to be gracious and merciful unto us and to bless us, and to let us hear and see and feel His love. Finished is this my saying to you.—Listen again: Many, who were here when you were at the Waimate, will not see this place again—they are dead and they are buried, and their spirits have returned to the Judge of all men—Kape, and Mere Kohine Rangi, and Tangiwai, and Paitaro. If these all died believing in Jesus Christ, they are gone to heaven, and there will find eternal rest for their spirits. You have often said to us to turn quickly to the Saviour, and to our Father in heaven, as we know not how soon we may die: you said true, we know not how soon we may die. Kape was a child, and Kohine only just a woman; and where are they? I think New Zealanders will all begin to think by and bye. Many come to Mr. Clarke's house every Monday, to read, and to hear him explain to us; but I am fearful it is all ear, and little or no heart. Do you make haste back again: come, and make plain the parables and hard things in the Word of God. God will teach us; but we want you to tell us every day about it; and to let us ask you, as we formerly did, the meaning of this and the meaning of that. This is all my saying to you.—How do you do, how do you do? and how do all your friends do?

From me is this; from HENARE PIRIPI UNAHANGA, at the Waimate, to Mr. Yate.

## LETTER XXX.

WILLIAM MARSHALL HAU, TO THE REV. W. YATE.

Sir, how do you do? this is my speech to you. The sacred day was the day in which this book was written. One Sabbath ago, all the baptized natives at the Waimate assembled at the Waimate to eat the Supper of the Lord. This is also my saying to you: we are all alive and well here; Samuel, and my children, and my wife, and my friends, my brothers, and my fathers, and my elder brothers, all, all, all are well. God's grace makes us all altogether pray for you, whilst you are absent from us. Do you also pray to God for us. How great is the love we bear for you; we pray every day to our God for you. When, when shall you come back again? will you not return very shortly to us? and will you not write a book to us, that we may hear all about you, and all about your residence in England? Here are we, all sitting quietly; we are not troublesome; and all in the fortification are sitting in peace. The time is arrived when a native's heart can be a long time glad. Here is a peck of wheat springing up in my ground. My father, Mr. Davis, gave me the wheat, and my father, Mr. Clarke. Our earth is now bringing forth new things, and new things are growing in our hearts. Some of the great Chiefs are beginning to believe. Moka has laid hold of the words of God, and so has Warerahi also: by and bye, a House of Prayer will be built at Kororareka, Mr. Busby says so. George Waru will presently come to this native residence, and will sit with me; and Edward Hongi is going to Wangaroa to live, and to saw trees. Richard, and Abraham, and Temorenga, and Cosmo, are all ill; and it will not be long before they are called to go to God. We are very desirous of gathering ourselves

together, and going to the White People to read the Bible, and to hear from them the straight things contained in it. There we hear of the Sacrament, that good ordinance, that powerful remembrancer of Christ, and of the death of Christ. There we hear and feel the good which those believing people obtain, who rightly eat of the body, and who rightly drink of the blood of Christ. Listen to this my speech to you. How do you do, Mr. Yate? This book is words about nothing; it is my lips which speak to you: perhaps it is not my heart; perhaps it is my lips only. This is all my speech to you; mine,

WILLIAM MARSHALL HAU, at the Waimate.\*

---

In no situation is the happiness of the believer, and the misery of the infidel, more strikingly portrayed than on the bed of sickness and death. At that moment, all earthly things are fading from the sight, and a long unknown eternity presents itself through the dark portal of the grave. Thousands, who all their life have derided Christianity, and persecuted its professors, would most gladly lay hold of its consolations, when they feel the powers of nature sinking, and death folding them in his cold embrace. I have witnessed the agonizing roll of the eye of the infidel, as he has thought upon an hereafter;—and the expression of his countenance has been such, as would lead you to imagine he was saying to his conscience, “Begone! Art thou come to torment me before

\* Several of my brethren in New Zealand have received letters of a character similar to the foregoing.

the time?" From these horrors the believer in Christ is delivered. He has built his hope on the Rock of Ages; and finds, that though every thing else is giving way beneath and around him, this foundation standeth sure. These remarks will be amply illustrated by the following narrations of the deaths of some of the New Zealanders; who have scarcely yet learned so much of the ways of civilized man as to conceal or disguise their sentiments, when about to leave this world. Some of these appeared to die in their sins, clinging to the last to their native superstitions; whilst the sins of others, we trust, had been washed away in the blood of the Redeemer. I shall for the most part confine myself to a description of their latter days: and some of their expressions will in a measure disclose their previous character and conduct.

Paru, a chief of much influence and authority amongst the tribe Ngai-te-waki, was a man of a bold and daring spirit; savage in his disposition; and reckless of the consequences of any of his actions, either to himself or others. He always had the appearance of a man verging on consumption; and his tendency to this disorder was much increased by his having been exposed to severe cold and wet, in a predatory excursion to the southward. The excursion, in which Paru formed one of the party, was undertaken in the winter: some of those engaged in it were



drowned; others were starved to death by cold and hunger; and the greater portion, who lived to return home, had laid the foundation of diseases which rendered their future days miserable, or brought them to an untimely grave. The young man of whom I am now speaking began visibly to decline in the spring of the year 1829; and a very short time proved that his disease was too deeply fixed ever to be eradicated. He could scarcely ever be prevailed upon to take medicines; never, indeed, except at the earnest persuasion of one of the Missionaries. He placed his whole confidence for his recovery in the superstitious rites of the priests, whose tapus and other observances and requirements, in the end, greatly hastened his death. He had heard many times of the truths of our holy religion; and had been entreated again and again, while in comparative health, to lay hold of the hope of everlasting life set before him in the Gospel; but he rejected every overture of mercy. I visited him several times during his illness; and took with me many little comforts, which he had no opportunity of procuring. I always found him stretched on a bed of fern, under a miserable shed, that could not screen him from the scorching rays of the mid-day sun; nor from the cold, raw air of midnight; nor yet from wind and rain. Here he lay, the picture of despair; an old tapued woman at his side, wiping, with a roll of flax, the sweat that streamed down his fleshless, tattooed

face; and a whole host of friends, at a little distance, talking loudly, and with seeming gladness, at the prospect of the removal of him who lay before them. Their conversation was of the most unfeeling character; such as, where he should be buried; how many muskets or blankets should be buried with him; how they would act at the final removal of his bones; and the probable size of the coffins he would require, at his first burial, and after his exhumation. On my visit to him, the day of his death, I found the usual noisy company; and the above were the common topics of conversation in which these "miserable comforters" engaged. I spoke to them of the cruelty of such conduct; but they laughed at the idea. I then turned to the forlorn patient, and found him struggling hard for breath, whilst the sweat of death was upon him. He retained the full use of his senses to the last; but this was to him, emphatically, the valley of the shadow of death. I spoke to him of a Saviour, able and willing to save him even then, if he would only call upon him for salvation; but he grew angry; the expression of his countenance was changed; and he told me, that "from his birth he had lived a native man, and a native man he would die." He became more calm when I asked him where he expected his spirit would go, after death; and, whether he thought he should be happy or miserable, in the world which is to come. The doctrine of a future existence is one in which all the New Zealanders

most firmly believe, but their ideas respecting it are most absurd. The answer which I received from Paru to this important question was rather a lengthy one: they were the last words he ever spoke—the last earthly sounds he ever uttered, except the long, deep, hollow groan of death.—“ I shall go to hell,” said he, with terrible emphasis, “ I shall go to hell. Wiro\* is there, and I shall be his companion for ever.—I have not killed men enough to have my eyes made stars, as Hongi’s are: I am not an old man, but a youth, I shall go to hell: where else—where else—where else should I go?” He sank down exhausted; and seemed to slumber for a short time.—I left him; and before I had ridden half a mile from the place where he was lying, a long fire of musketry announced his departure to that place where his state is for ever fixed. Thus died Paru, a chief of great name and importance with the Ngai-te-waki. I dare not pronounce what his state now is: man is not the judge. He has passed the tribunal of the Judge of quick and dead, who must needs do right, and will render to every man according to his deeds. This only, so far as it appeared to us, we know—that poor Paru, to the very last, turned his back upon the only way of salvation.

Coleman Davis Aoheke is an instance of a very different kind. How gladly do I turn to the scene

\* That is, The Evil-one: see page 145.

of the dying Christian, whose redeemed and sanctified spirit was borne through the portals of death, "on angels' wings, to heaven;" and who rejoiced in the prospect of eternal glory, which was, in a manner, revealed to him, even before he had done for ever with time! Aoheke was a youth who had been taken, in the days of his infancy, and made a prisoner of war, by the Bay-of-Islanders. He was permitted by his master to reside in the Mission Settlement at Paihiá, where his conduct recommended him as one whom the Society might with advantage redeem from slavery. The tyrant to whom he formerly belonged soon came to terms; and the price of his redemption was paid. There was nothing in his conduct at this period, nor for some years afterwards, that would justify the opinion that he was under any serious religious impressions. His general conduct, as a native lad, was good; he was attentive to the school; and was easily taught the art of carpentry, in which capacity he was particularly useful to Mr. Davis. A few months after the battle of Kororareka, Aoheke first began to manifest a serious feeling towards the things which belong to his peace. The religious knowledge which he possessed he began to put into practice, and a general change for the better was observable in his whole conduct. He became a candidate for baptism; and at the Waimate, on Sunday, November 13, 1831, he, together with six other adult natives, was admitted into fellow-



ship with the Church of Christ. He was a strong, healthy lad; and, to all appearance, was likely to live to a good old age. But "in the midst of life we are in death." Coleman, in an incautious moment, seated himself, while in a state of profuse perspiration, upon the cold, damp ground. He was taken ill the following day; and was soon confined to a bed of sickness, without a hope of his ever being removed from it alive. He seemed to be all resignation to the will of Him, by whom he was afflicted; he always appeared grateful for any little attentions paid to him; and was remarkably pleased when any of his friends visited him for the purpose of reading to him the Scriptures, or of conversing with him upon religious subjects. The nature of his disorder was such as to allow him time and opportunity to read, and hear much; and to meditate upon what he heard and read. His mind was very serene: and there is ground to believe that it was the serenity which the Gospel imparts, when it assures the sinner that his sins are forgiven, and that he is accepted in the Beloved. In some of my conversations with this youth, (I call him youth, though a husband and a father,) he expressed himself in the most pleasing and satisfactory manner. "Is it true," he one day asked me, "is it indeed true, that Christ is willing to save sinners; and that He is desirous of saving sinners?" My answer was—"Yes; he is able and willing to save to the uttermost all that come unto God by him." "Ah, ah!" said



he, "it is good, it is good;—then I shall be saved! Jesus will not send my soul to hell. Ah, ah! my heart is light now: it was dark before, but now it is light: fear made my heart dark; and sin made me afraid—afraid of God; afraid of you; afraid of death; afraid of judgment. Oh, Mr. Yate! since I have thought at all, I have always been afraid."—I repeated this text to him: "Jesus Christ came to deliver them who, through fear of death, were all their life-time subject to bondage." His reply was: "Oh, Mr. Yate! why did not you tell me that before? But you did tell it me: I remember it now: you spoke to us in the chapel, one day a long time ago, about that. Aye, I remember it now: why did not I remember it before, and ask Jesus Christ to deliver me?"

He continued in this teachable frame of mind to the very last. His only anxiety was, to see his wife and child baptized before his death. A day was appointed for that purpose; and he was desirous, and expected to be able to bear being carried to the chapel, to witness the baptism of those whom he held most dear on earth. But, when the day arrived, he was so weak, so ill, and so near to death, that he could not be removed. He was only permitted to hear of, and not to see, that for which he had so earnestly longed. His last hours were peace. He died in a full persuasion that his sins were washed away in the blood of Jesus. No cloud seemed to overshadow his path to glory; and no thoughts of this world

seemed to banish, for a moment, the thoughts which possessed his mind, of the world which is to come. Thus died Coleman Aoheke, redeemed by the servants of God from the slavery of an earthly master; and redeemed by God himself from the still more dreadful slavery of sin, the world and the devil. He was attended to the grave by Mr. Davis and his family, and by all the natives in the settlement; many of whom were much affected at the recollection of what he once was—the view of what he was now—and the thought of what he will be for ever. The burial of a Christian Native, in New Zealand, is always a season of deep solemnity; and we endeavour to make it as impressive as possible to the living, by singing a hymn, and delivering an address at the grave, in addition to the Burial Service.

Naonao, was another of the unhappy victims of war, dragged in his early days from the home of his fathers, to take up his abode, as a slave, among a strange people. He was one of those permitted by his master to reside in one of our Mission Stations, on condition of giving up the greater portion of the wages which he might earn. It was upon these conditions alone that any slaves were allowed to reside with us, before we had redeemed them. Naonao was a youth, weak in body, but strong in spirit. He was never afraid of undertaking any thing that appeared practicable; and when his health would permit him, he was always first at his work. He could read and

write well, and was correctly acquainted with the first four simple rules of arithmetic. In his conduct, he was as steady as the generality of the natives living in the stations could be expected to be: but when I have said thus much in his favour, I have said all. Alas! to the day of his death, we never saw any thing in him, but hardness of heart, unbelief, and contempt of God's word and commandments. The Truth, which makes man free, never appeared to make the least impression upon him. His last illness, occasioned by the bursting of a blood-vessel, was one of great wretchedness. Many a time have I stood by his side, and endeavoured to lead his mind to the contemplation of his state as a sinner before God, and of the willingness of God to forgive him his sins. All I could ever obtain from him was, that he had never done any harm—that he would not believe—or, that he did not want a Saviour. His mind was exceedingly gloomy; and for days together he would preserve an obstinate silence to any questions; whether those questions regarded his bodily wants, or the wants of the soul. At such times, the lineaments of despair were strongly pictured upon his countenance: his lustreless eye would roll unmeaningly about, and his emaciated frame would writhe in agony. My heart has bled over his sufferings, and gladly would I have poured balm into his wounds; but he refused to be healed; he refused to be comforted. No efforts that could be made were of

any avail; and with his burdened and troubled spirit continually pressing upon him, the maladies of his body were increased, and his sufferings rendered yet more severe. He died as he had lived; apparently without God, and without hope.

James Wakaihi, the companion and friend of Naonao, was one of those pleasing instances of the effects of the grace of God upon the hearts of some of these people, which have strengthened our faith, and encouraged us to go on our way rejoicing in the faithfulness of our Heavenly Master. James was a lad of a very sprightly form and disposition, though naturally obstinate and self-willed. At times, his temper was so trying, as to cause his employer to send him to his native residence, and altogether to dismiss him from his service. But he never was happy, except when residing with an European. In the year 1830, it was apparent that he was under some religious impressions, and it soon became more evidently marked in the change of his behaviour. He was always a free and willing working lad; but now it was evident that he was, from principle, desirous to be employed. On Sunday, the 26th September 1830, he was admitted to the ordinance of baptism, after which he continued long to adorn the religion he professed. He had a very obstinate temper to struggle against; and a disappointment, in not being married to the person upon whom he had set his affections, soured his mind, made him careless and thoughtless,



and had in other respects a very injurious effect on him. Those, however, whom the Lord hath once loved, he loves unto the end; and not one of the sheep whom the Father hath given to the Son does he allow to be plucked out of His hands. Poor James was one of these; and, having strayed for a season, still, that he might not be lost for ever, a bed of sickness was prepared for him. Many months was he stretched upon it, racked and agonized with pain, before he was prepared, by the grace of the Saviour and the sanctifying influences of the Spirit, to meet his God. He clung for a long time, with much eagerness, to his own poor and imperfect righteousness; but at length he cast off all hope of being saved by any thing he could do himself, and rested entirely on the goodness and mercy of Christ. His faith was simple, his professions sincere. He was not a youth who indulged in many words; and it was but seldom that any of us could engage him in a conversation of any length, till near the closing scenes of his earthly career: then it was that he began to speak of what the Lord had done for his soul, and of the many mercies which he had received at his hands. Redeeming love was his theme; and, much time as he had upon his hands, he seemed to find no time for other thoughts—no space for other words. I visited him, almost daily, for many weeks previous to his death; and though his cough was exceedingly troublesome, and his pain great, I



never once heard him murmur. He could scarcely find breath to articulate what he wished to say; and when, at length, his speech nearly failed him, he would write on a slate what he desired to express.—“Mr. Yate,” he one day said, “are you sure that, when I die, my spirit will go to heaven, and not to hell? are you sure that Jesus Christ will not send me away, as a wicked man who has often denied him? Are you sure that God will not be angry with me, and condemn me when he is my Judge?” This question, or rather this series of questions, put with great earnestness and simplicity, I endeavoured at some length to answer. When I told him, that if he believed in Christ, he would assuredly go to heaven when he died, and would be happy for ever; and that Jesus never denied any one who loved him; and that God was not angry, and never would be angry, with those he found believing in his dear Son; his eyes sparkled with joy, and he exclaimed, “Tell me again—tell me again! I want to hear more about it!” The bell at this moment rang for evening prayers; and I was obliged to leave him, with a promise to see him again, and sit longer with him, on the morrow: but the morrow came, and, with it, so great an alteration in him for the worse, that he did not know who was present, or what was said. The weakness of the body overcame the strength of the mind; and he remained in a wandering or insensible state, till all sin and sorrow, all pain and sickness, were for ever gone.

I buried him, at Waimate, on the 4th of December 1833, in sure and certain hope of a joyful resurrection at the Last Day; and with a thankful acknowledgment of God's mercy, in adding another seal to our ministry, from among this people;—thus putting beyond all controversy, that the New Zealanders are neither too ignorant nor too savage to be made the subjects of the saving and sanctifying influence of the Gospel.

Rapu, the brother of Titore, was a man of great consequence in his tribe; he was of a disposition rather peaceable and mild, compared with many other of the natives: but he was sly and designing, and would not stick at any actions, however mean, by which he could promote his own views, or aggrandize himself or his party. He was a bitter adversary to the Truth, always ridiculing the Gospel when an opportunity presented itself. He had a lame hand, which prevented him from using the musket with any effect; and he was thus kept out of many broils, in which doubtless he would otherwise have been engaged. He was another of those persons who laid the foundation of fatal disease, during a war expedition to the southward: he was ever, after his return, subject to repeated and frequent attacks of cough; and his last illness was one in which he suffered the most excruciating agonies. I first became aware of the serious nature of his disorder, on my return to the Kerikeri, from an excursion among the natives in the interior. I met him, carried on the

shoulders of four men; and I turned back with them to their resting-place, and endeavoured to enter into conversation with the sick man. He listened, but it was evidently with the expectation, that, if he did not listen, I should not go to his residence on the morrow, to administer medicine, or to give him tea and other things that would promote his comfort. I said but little, thinking that I might find a more suitable opportunity than the present, as night was coming on, and the person to whom I was addressing myself had a long way to be carried on an open couch. I visited him several times before his death: he was living nearly ten miles from the Kerikeri, and my visits could not therefore be so frequent as I wished. He did not, however, die till after the establishment of the settlement at the Waimate; where, in his last days, I had opportunities of paying him more frequent visits, and of giving him "line upon line, and precept upon precept." I never observed that he paid the least attention: even to the last, his heart seemed as hard as the nether millstone; and he was much encouraged, in his opposition, by the jeers of those by whom he was surrounded. "If God can cure my body, why does he not do so? and then I would believe what you tell me about my soul"—was an expression he made use of, the last day I saw him. "Let your God take away the pain out of my hand, and head, and side; let him make me well; and that will be such a sign, that every body will then

believe. What you say is too good for us, and we native men had better live as we are: your prayers require too much—more than we can do, if we tried.”—“ Yes, yes, yes!” was the universal cry of his companions; “ the truth is with Rapu; we cannot do it: we can talk about God, but we have no heart to try to do what is written. We will sit as we are. Rapu! do not listen: turn away: cover your ears, do not listen!” And the poor man obeyed the voice of the scorers, and turned away from the grace offered to him.—A week after this, he was a corpse; and the sound of the *Pihi*, or funeral ode, with which his remains were accompanied to the tomb, ringing in my ears, told me, that, whatever was become of the dead, the living were still devoted to their vain and superstitious customs.

Ann Waiapu, the last whom I shall mention, was for many years an inmate of the family of Mr. Kemp, at the Mission Station at Kerikeri. She was not what is generally termed a slave; but was treacherously detained, when in company with her parents and other friends, on a *teretere*, or visit, to the Bay-of-Islanders. At her own request, when quite a little girl, she was taken into the family of Mr. Kemp; and was for many years a diligent, faithful, and affectionate servant; remarkably neat in her person, and industrious in her habits. Notwithstanding all the Christian instruction which she received in the school and in the family, she



clung to her native superstitions with a frightful eagerness: the message of mercy and the invitations of grace passed by unregarded: it seemed as though they would eventually prove "a savour of death unto death," instead of a "savour of life unto life" to her soul. In 1828, she was married to Waiapu, a steady lad who had been long in the employ of the Mission, to whom she was sincerely attached, and by whom she had two children—a boy and a girl. As a mother, she was a pattern of affection and care; as a wife, a model of kindness and submission: and even when in her native state, before she came under the influence of the Gospel, she was still far from exhibiting those independent and lawless feelings, which wives generally manifest towards their husbands, in this savage land.

At the commencement of the year 1830, Waiapu was enticed to Kororareka; where he was engaged in the battle that took place between some of the neighbouring tribes, for the possession of that village and harbour. He was spared in the midst of slaughter; and returned in safety, though covered with shame, to the Mission, and to his home. Not many days elapsed after this, ere he was visited with strong and overwhelming compunctions of conscience, on account of his conduct in the battle. His heart was smitten; and the arrows of the Almighty, which to him felt as though their barbs were poisoned, stuck fast in him. They were, however, not the shafts of death, as he



thought them to be, but the forerunners of mercy;—they drove him to the cross of Christ, where he found pardon for all his sins, and balm for the deepest and most painful wounds of his soul. His conduct answered to his professions; and he, together with his wife, who had at length learned a salutary lesson in the afflicting and humbling school of Christ, made a public confession of faith, being both baptized on Sunday the 26th August, 1830. The convictions of sin in the mind of his wife had been very gradual: it was only as she discovered the fallacy, one by one, of her native superstitious observances, that she gave them up, and embraced the doctrines of the Gospel. With the truth as it is in Jesus she was, verbally, well acquainted; and when she experienced its power in her heart, she found the benefit resulting from that acquaintance.

Always of a delicate constitution, the birth of her second child confirmed a disorder, the symptoms of which had before frequently made their appearance, and had been cause of much anxiety to the friends with whom she was living. Her disorder was consumption, to which the New Zealanders are very subject. Flattered, as persons labouring under this complaint frequently are, with moments of ease and comparative health, she had scarcely a thought that she was so soon to be removed from this world of sorrow and suffering, to the world of eternal happiness and joy.

Her mind was calm and peaceful: and, under all she had to endure, no murmuring escaped her lips. She frequently showed anxiety to be employed; and expressed her shame that she should receive so much, and do nothing in return for Mrs. Kemp. Her thoughts were much turned towards her infant children. Her conversation, when not more immediately engaged in speaking of the mercy of her Saviour, was directed to James her husband; and respected the eternal welfare of her children. One day, as I was standing in the next room, I heard her thus address him: "James, do not keep my children from going to heaven.—I think now I must die; but do not keep Sarah and William from going to heaven. Take them to church: never take my girl on board ship; but let them both go to God, the great and the good."—She began gradually to grow weaker. Her days were well nigh spent; but she was becoming more meet to be translated to the immediate presence of her God and Saviour. The burden of her song, now, was praise—praise for that everlasting love, wherewith Christ had loved her. "Ah! Mrs. Kemp," said she, as that kind woman was smoothing her pillow, "alas! Mrs. Kemp, good bye. I am going to Jesus Christ, who loves me. I shall see him now. I have seen him with my heart; and now I love him with my heart. It is not my lips only that believe, but belief is firmly fixed within me."

I one day explained to her the nature of the Sacrament of the Lord's Supper, for which she had some time been a candidate. She listened very attentively, till near the conclusion; and then said: "Yes, Jesus did indeed die upon the cross for me! and but for Him, I should now die a native death, and go to a place of darkness and punishment."—"Mr. Yate, do you tell me, Shall I be carried up to the House of Prayer on the next sacred day? and will you let me and James eat of the bread and drink of the cup, concerning which the Saviour said, 'Do this in remembrance of me?'" She then added, "What are we to remember?" I replied, "That Christ loved us, and died for our sins." "Ah! I shall *never* forget that," was her quick reply. "But," I said, "Jesus sometimes, at his Supper, reveals Himself more clearly to his children; they see more of his love; he is set forth crucified among them; and when they see this, they love him more, and try to serve him better." "Then, James," was Ann's expression, "get a litter ready, that I may be carried up to the House of God on Sunday; for I desire to try his love." The Sabbath arrived, and it was the last she ever spent in an earthly sanctuary. She was brought up carefully, during the middle of the service; and, as she was laid down near the table upon which were spread the sacred elements, I could not help giving vent to my tears, as I imagined she was brought by her husband, and laid at the feet of her Saviour, to

be healed of the worst malady that ever affected human beings—the malady of sin. The Sacramental Service was very solemn: it was the first time I had ever administered it to natives, or in the New-Zealand language; and the circumstances altogether were of such a nature, as to lead to painful, though joyful feelings;—one of our little number tasting of the cup just before she was about to drink it new with her Redeemer in the kingdom of heaven. A short time, and her earthly course was to terminate—her tabernacle of clay to mingle with its kindred dust. She now became fully aware that she could not recover; and from the moment that a conviction of the truth of her state flashed upon her mind, her affection for all around seemed much to increase. She loved to have her infants sleeping on the same bed, or by her side; she longed for the company of her husband; she rejoiced in the frequent visits paid her by Mr. and Mrs. Kemp and myself; and nothing appeared to give her so much delight, as to hear of the love and mercy of her Heavenly Father.

Never was the Gospel more triumphant, nor its power more manifest, than in the case of poor Ann. “Jesus Christ is mine, Mr. Yate,” she said, “and I am Jesus Christ’s. I know him now; I know him now: he is come here”—fixing her hand upon her heart—“and he will not go away again any more.” I asked her if she wished to return to the world, and be restored to health: “What!”

was her reply, "and Jesus Christ sometimes with me, and sometimes not; and I sometimes thinking evil, and sometimes thinking good! No, no, no! Mrs. Kemp will be a better mother to my babies than I shall be. I will go."—A growing insensibility to every earthly object marked the progress of her disease; and not less surely did her composure mark her advances in grace and holiness, and submission to the Divine will. It was a sacred pleasure to spend a few moments by the side of her death-bed—so much we saw of what the love of Christ can impart; such earnest solicitude for the welfare of others; such tender affection beaming to the very last in her countenance. Just before that total insensibility took place which preceded her death, she called for her children; and committing them to God her Saviour, she wept over them, and delivered them up to her husband. She said much about her Husband, and Saviour and Friend in heaven: her last words were, "James, I am going. I am full of pain: I am going above, away from pain;" and some such expression as might be not unaptly rendered by the opening words of that beautiful Hymn—

" When languor and disease invade  
This trembling house of clay,  
'Tis sweet to look beyond my cage,  
And long to fly away!"

She became at length insensible: all around her were aware that she was dying. Her head



rested on the knees of Mary Taua, who had ever been her companion and friend. At her feet sat her disconsolate husband, nursing her babes, weeping over them, and refusing to be comforted: by her side was seen her father, shortly to become childless: and in various places within and around the house were many natives of the settlement, mingling their tears, and accompanying with sighs to heaven the spirit of their friend. The scene was too much for me: I could bear it no longer; but retired to my room; and there indulged the feelings which I had before such difficulty to restrain.

With respect to this saint of God, we can only say—"Not unto us, O Lord, not unto us, but unto Thy name be the praise!" I was never more persuaded of the happiness of any departed spirit than of that of our departed sister; nor can I entertain a doubt of her eternal state. From the very time when she first acknowledged her sinfulness, and her belief in the merits of Christ for the remission of sin, she lived a Christian life. Her temper, always mild, became still more gentle; and her religious experience was, in its character, more smooth and unruffled than usually falls to our lot. When death approached, he was altogether divested of his terrors; he bore towards her no frowning countenance; he was no unwelcome guest. He arrived, and was acknowledged as a long-expected friend; a friend, who came to break the fetters that had bound her soul to earth;

and to set her spirit at liberty, to take its willing flight to everlasting glory.

Since the death of poor Ann, her infant son has joined her, having imbibed from his mother's breasts the disease which carried her off. She could not be persuaded to wean her child; and the effects were soon visible in its constitution. Her surviving daughter is under the care of Mrs. Kemp; and will be brought up by her in that holy religion, whose ways, from the experience of the lamented mother, have been proved to be "pleasantness and peace."

---

May not the reader of these pages, as well as the author of them, reviewing the improvements already in progress, and the spiritual blessings actually enjoyed in New Zealand, be encouraged to believe that the time is not far distant, when that nation will be acknowledged as a Christian nation; and when all the blessings of Christianity will be spread over the whole country;—when wise and salutary laws, based upon the Law of God, will be instituted, and universally regarded? That there is such a day fast approaching, I cannot doubt; for it is the subject of sure prophecy, in the volume of Divine Truth. Some may deny it;—others may ridicule the idea;—but the day will come, when "every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the

glory of God the Father;”—when, “from the rising to the setting sun, His name shall be glorious,” and “the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.” Well may Missionaries and their friends take encouragement, therefore, to be “steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as WE KNOW THAT OUR LABOUR SHALL NOT BE IN VAIN IN THE LORD.”



APPENDIX.

---

*British Museum, July 1835.*

DEAR SIR,

The Box of Shells which were collected by you on the Eastern Coast of New Zealand having been sent to the National Collection by the Officers of the Church Missionary Society, I hasten, at your request, to give you a short account of them. On examination, they proved exceedingly interesting, many of the species being quite new to science: which is the more remarkable, as the French Naturalists, who accompanied the late Voyages of Discovery, have been paying considerable attention to the animals, and especially to the shells, of that country. The greater part of them were desiderata to our Collection; and most of the rest were useful in making up the series of those specimens that were previously in the Collection.

Yours most truly,

JOHN EDW. GRAY.

To the Rev. W. YATE.

*Kref*

---

CATALOGUE OF SHELLS

COLLECTED ON THE EAST COAST OF NEW ZEALAND, BY THE  
REV. W. YATE.

---

Ten of the species were brought to this country by Captain COOK, from his Voyages round the World; and were figured by Martyn, in his work on the Shells of the Pacific; viz.

1. *Voluta Pacifica.*
2. *Purpura Haustum.* (LAM.)



3. *Purpura testudinea*. (LAM.)
4. ————— *maculata*.
5. *Struthiolaria crenulata*. (LAM.)
6. ————— *nodosa*. (LAM.)
7. *Turbo Smaragdus*.
8. *Trochus granulatus*.
9. *Imperator imperialis*.  
*Trochus imperialis*. (GMEL.)
10. *Amphibola avellana*. (SCHUM.)  
*Ampullacea avellana*. (QUOY.)  
*Ampullaria avellana*. (LAM.)

Others have been brought to this country by whalers which have touched at the Islands; or are also found in other parts of the Pacific Ocean:

11. *Bulla Australis*. (GRAY.) King's Voyage to New Holland.
12. *Calyptræa dilatata*. (SOWERBY.)
13. *Monodonta reticularis*.  
*Trochus reticularis*. (GRAY.) Wood's Supp. f. 21.  
*Trochus Zelandica*. (QUOY.)
14. *Venus Stutchburii*. (GRAY.) Wood's Supp. f. 4.  
*Venus crassicostratus*. (QUOY.)

Five have been lately described and figured by M. Quoy, in the Atlas which is published to figure the animals discovered in the voyage of the Astrolabe:

15. *Fusus Zelandicus*. (QUOY.) l. c. to 34, f. 4, 5.
16. *Mactra elongata*. (QUOY.)
17. *Tellina lactea*. (QUOY.)
18. *Venus intermedia*. (QUOY.)
19. *Pectunculus ovalis*. (QUOY.)

The remainder appear to be new to science: I have therefore added a short specific description of each of them:

20. *Monodonta subrostrata*, n. s.—Shell conical, suborbicular, solid, black, with close wavy longitudinal yellow lines; spire short, whorles five, last large rounded, hinder part with three to six spiral keels, axis imperforated, throat smooth and silvery.

21. *Polyodonta elegans*, n. s.—Shell conical, white, purple-dotted; whorles flat, with an elevated upper edge, and six or seven spiral rows of beads; base flat, closely headed, and purple-dotted; umbilicus conical, deep smooth, opake white.

22. *Arthemis subrosea*, n. s.—Shell orbicular, rather convex, opake white, rosy purple on the umbones, with close regular minute concentric grooves, crossed by a few very obscure radiating striæ; lunule short cordate; inside white, disk opake.—Var. Lunule rather smaller.—Inhab. New Zealand.

23. *Dosina Zelandica*, n. s.—Shell ovate, cordate, ventricose, solid, brown with close regular slightly elevated concentric laminæ, which are higher at each end; lunule large, ovate—cordate; inside dead white; hinge margin moderate; hinder slope simple, without any flat shelving space on the left valve. Inhab. New Zealand. Very like *D. rugosa*, but the ridges are thinner, closer, the shell more oblong, the hinge margin thinner, and the lunule much longer and narrower in proportion.—The *Dosinæ* have a small anterior additional tooth on the hinge margin. Lamarck refers them to Venus: they are intermediate between Venus and Cytherea.

24. *Lucina Zelandica*, n. s.—Shell suborbicular, rather compressed, rather solid, opake white, smooth, very slightly concentrically striated, and covered with a thin smooth periostraca. Inhab. New Zealand. Like *L. lactea*, but more compressed and opake. (Ligament linear, external, marginal.)

25. *Venus Yatei*, n. s.—Shell ovate, rather truncated behind, solid, brown, with rather distant thin concentric laminæ, which are higher behind and before, and waved; hinder slope depressed, lozenge-shaped; lunule laminar. Inhab. New Zealand. Like *Venus plicata*, but rather shorter; concentric plates higher, waved, and torn on the edge.

26. *Psammobia lineolata*, n. s.—Shell oblong, transverse, compressed, obliquely truncated behind, purplish rosy, with rather darker concentric belts and very thin anastomosing, radiating lines. Inhab. New Zealand.

27. *Pholas similis*, n. s.—Shell oblong, rather elongate, acute in front, tapering behind, with rather close concentric laminæ; the anterior part with rather close and radiating grooves; hinge

margin reflexed, simple beneath; dorsal plate ——? Very like *Pholas parvus*, but larger, broader, and more acute in front.

28. *Pinna Zelandica*, n. s.—Shell triangular, elongate, blackish; inside purplish pearly; valves convex, with rather close longitudinal ribs, armed with close, short, semi-cylindrical, hollow spines.—Differs from *P. squamosa*, in being smaller, black, and in the end being more truncate.

29. *Pecten laticostata*, n. s.—Shell inequivalve, with 16-18 radiating ribs, purplish white; right valve convex, ribs smooth, the larger one depressed with one or two interrupted longitudinal grooves; left valve rather concave, smoothish, purple brown, and purple near the umbo, the ribs distant, narrow.—Inhab. New Zealand.

## INDEX.

---

ACTIVE SCHOONER, description of . . . . .	168
Aki-tree, account of . . . . .	47, 48
Alligator man-of-war . . . . .	193
Anne, baptism of . . . . .	233
Ann Waiapu, obituary of . . . . .	296—304
Astilia, angustifolia, description of . . . . .	16
Atua, account of . . . . .	141, 142
Atua-haere, a chief, account of . . . . .	235
Baptisms, account of . . . . .	83, 180, 233, 234
Bay of Islands, description of . . . . .	1, 23
Bay-of-Islanders, character of . . . . .	129
Bay of Plenty . . . . .	27
Birds, description of . . . . .	52—70
Bridges, erection of . . . . .	191
Brown, Mr. and Mrs., account of their arrival in New Zealand . . . . .	178
Canoes, description of . . . . .	161, 162
Canary-grass . . . . .	76
Campbell, Mount of . . . . .	202
Cannibalism, account of . . . . .	129
Cape Maria Van Dieman, Promontory of . . . . .	1
Cape Brett . . . . .	23
Cavalles, cluster of Islands, description of . . . . .	25
Chapman, Mr. & Mrs., account of their arrival in New Zealand . . . . .	178
Chapels and Houses, erection of . . . . .	195
Christian Rangi, conversion and baptism of . . . . .	179
Christian Knowledge, diffusion of . . . . .	240

INDEX.

Children, treatment of, 82—indulgence of . . . . .	241
Churches, erection of . . . . .	226
Clark and Hamlin, Messrs., assist natives to build a bridge over the Waitangi . . . . .	191
Climate of New Zealand, description of . . . . .	74, 75
Cloudy Bay . . . . .	21
Coleman Davis Aoheke, obituary of . . . . .	285—289
Convolvulus batatas . . . . .	107
Cook, Captain, his Discovery of New Zealand, 1—survey of its coast, 2—correctness of his description, 3— speaks of the Musquitôes . . . . .	72
Cook's Straits . . . . .	210
Crozet, M., his testimony to the excellence of Captain Cook's discoveries—comparison of a Chart made by him of part of the coast of New Zealand with that made by Captain Cook—accuracy of the latter . . . . .	3
Cruelty, instances of . . . . .	130
Crusie, his Book on New Zealand . . . . .	150
Cultivation of land . . . . .	78
Curiosity of New Zealanders, anecdote of . . . . .	249
Customs of the country . . . . .	80, 81
Davis, Mr. and Mrs., join the Mission at Kerikeri . . . . .	178
Dead, treatment of, 135—ceremonies observed toward the deceased . . . . .	136, 137
Dreams, their influence over the people . . . . .	89
Dresses, native, description of . . . . .	158, 159
Dusky Bay . . . . .	1
East Cape, or Hicks's Bay . . . . .	1
Eels, mode of drying them . . . . .	109
Employments at Waimate, nature of . . . . .	197
Entry Island . . . . .	210
Estate of Church Missionary Society, at Waimate . . . . .	197
Feelings, real and affected, at parting . . . . .	100, 101
Fern, description of . . . . .	15
Fern tree, description of . . . . .	17
Fishes, fresh- and salt-water . . . . .	71, 72
Fishing, account of . . . . .	160



Flags—national, 29—signal . . . . .	22, 23
Flax-trade, account of, 31—method of preparing it . . . . .	157
Food, description of varieties of . . . . .	107
Forest on fire . . . . .	216, 217
Forests, description of . . . . .	16, 17, 18
Fraudulent dealings with New Zealanders . . . . .	30, 31
Friendly Islands, climate and produce of . . . . .	106
Fruits, varieties of . . . . .	76
Fuchsia excorticata, fruit . . . . .	111
Furniture, description of . . . . .	154
Games, description of the native . . . . .	112, 113
Gospel, effects of the . . . . .	212, 248, 249
Grasses, English . . . . .	75, 76
Hahunga, feast of . . . . .	137, 138
Hakari, feast of . . . . .	139
Hamlin, Mr., deputed to go to Waikato . . . . .	207
Haruru, fall of . . . . .	14
Harbours, description of . . . . .	20
Haurake . . . . .	205
Hawkes's Bay described . . . . .	21
Heitiki, ornament of . . . . .	151
Herald schooner, mention of, 177, 178—her voyages to Tauranga . . . . .	180
Hicks's Bay described . . . . .	21
Hikurangi Mountain, description of . . . . .	4
Hinau-tree, description of . . . . .	49, 50
Hina, account of . . . . .	142
Hokianga River, description of . . . . .	11, 28, 29
Hokianga, harbour of, 21—directions for entering it, 22, 23, 34, 35	
Hongi, character and death of, 119, 128—fort built by his orders, 125—his visit to England, 169—protects the Station of Kerikeri . . . . .	174, 175
Horeta, a chief, his speech . . . . .	248
Hot-springs, description of . . . . .	7
Houses, description of the native . . . . .	153
Hügel, Baron, his visit to Waimate . . . . .	193
Infanticide, prevalence of . . . . .	98
Inhuman practices, suppression of . . . . .	242

INDEX.

Insects, description of . . . . .	72, 73
Instruction, desire of . . . . .	237
Jealousy, effects of . . . . .	98
James Waikahi, obituary of . . . . .	291—294
Kahikatea wood . . . . .	203
Kahikatoa-tree, species of . . . . .	5, 48
Kahikatea-tree, description of . . . . .	39, 40
Kahu bird, description of . . . . .	60, 61
Kaipara, harbour of . . . . .	71
Kaitakas, description of . . . . .	157
Kaihu, harbour of, described . . . . .	25
Kaikohi . . . . .	235
Kaitaia, Station of, its settlement, 201—204—its character . . . . .	202, 203
Kaka bird, description of . . . . .	54, 55
Karere schooner, mention of . . . . .	178
Katatai bird, description of . . . . .	69
Kauaua bird, description of . . . . .	60
Kauri-tree, description of . . . . .	36—38
Kawaka-tree, description of . . . . .	45
Kawia, or Albatross Point . . . . .	208
Kawakawa River, its anchorage described . . . . .	9, 24
Kerikeri River, 8—Station of . . . . .	172—175
King, Mr., Senior Missionary in New Zealand . . . . .	171
Kiwi bird, description of . . . . .	58
Kohaperoa bird, description of . . . . .	65
Kohekohe-tree described . . . . .	48, 49
Kohutuhutu, fruit of . . . . .	111
Kokako bird, description of . . . . .	64
Kokorimako bird, description of . . . . .	55
Kopu, proceedings there . . . . .	248
Kororareka, bay of, its anchorage described, its latitude and longitude, 24—Battle of . . . . .	118
Korowai garment, description of . . . . .	158
Kotaretare bird, description of . . . . .	66, 67
Kotihe bird, description of . . . . .	63
Koukou bird, description of . . . . .	54, 55
Koutu, a slave, baptism of . . . . .	234

INDEX.

Kukupu bird, description of . . . . .	62, 63
Kumera, or sweet potatoe . . . . .	85
Kutu, a chief, baptism of . . . . .	234
Lake between Bay of Islands and Hokianga, description of . . . . .	7
Language of New Zealand, Grammar of, by Professor Lee, 227—character of . . . . .	228, 229
Letters from New Zealanders to Rev. W. Yate, concerning Baptism, 250—258—respecting the Lord's Supper, 258—260—on religious subjects, 261—270—on various subjects, to Mr. Yate and others, 270—272—several on different subjects, received by Mr. Yate since his return to England . . . . .	272—281
Lord's Day, observance of . . . . .	213—219
Mahia, bay of, described . . . . .	21
Mahoe-tree, description of . . . . .	49
Mahurangi, bay of, described . . . . .	25, 26
Manatungos, ornaments . . . . .	151, 152
Manga . . . . .	237
Mangakahia River . . . . .	9
Manukau, harbour of . . . . .	208
Marauding parties . . . . .	134
Marion, Captain . . . . .	102
Marriages of natives described . . . . .	96, 97
Marsden, Rev. Samuel, assists to procure a cessation of hostilities, 118, 119—his exertions to send Missionaries to New Zealand . . . . .	165, 166, 177
Matai-tree, description of . . . . .	50
Matata bird, description of . . . . .	60
Matrimony, solemnization of . . . . .	236, 237
Matthews, Mr. and Mrs., stationed at Kaitaia . . . . .	202
Matuku urepo bird, description of . . . . .	67
Mairi, tree, description of . . . . .	41
Mawe, lake of, 4—a demon also of this name . . . . .	142—144
Mawe, chapel at, described . . . . .	226, 227
Mawe, a chief, death of his child . . . . .	243
Medicines . . . . .	89
Mercury Bay . . . . .	27
Method of preparing food . . . . .	108, 111

INDEX.

Method of preserving the heads of enemies . . . . .	132, 133
Minerals, notice of . . . . .	79
Miro-tree, description of . . . . .	45, 46
Mission houses, notice of . . . . .	197
Missionaries, pacific intervention of . . . . .	117
Mount Edgecombe, description of . . . . .	4
Muscle, gigantic . . . . .	71
Musquitoes . . . . .	72
Naonao, obituary of . . . . .	289—291
Native weapons, description of . . . . .	126, 127
New Zealand, 1—discovery of, by Tasman, 2—afterwards by Captain Cook, 2—lakes of, 7—legendary ac- count of its origin . . . . .	142, 143
Nga-ti-maru . . . . .	205
Nga-ti-waunga . . . . .	205
Nga-ti-paua . . . . .	205
Nga-ti-tamatera . . . . .	205
Ngeri garment, description of . . . . .	158
Ngai-te-waki, tribe of . . . . .	172
Ngapuhi tribe, mention of . . . . .	184
Ngirungiru bird, description of . . . . .	56
North Cape . . . . .	1
Obituaries of natives . . . . .	281—304
Omens, account of . . . . .	90
Oracle, consultation of . . . . .	91, 92
Ornaments of natives, description of . . . . .	151, 152
Oruru Bay . . . . .	202
Otaua, river of . . . . .	9
Otuihi, Station of . . . . .	181
Otuhere . . . . .	234
Pa, nature of . . . . .	15, 122
Pacification of warlike tribes near Paihia . . . . .	184, 185
Paetai Bay . . . . .	222
Pahau, marriage of to Rea . . . . .	236
Paihia, 118—report of Settlement at . . . . .	176—187
Pakanai . . . . .	14
Palm-tree, description of . . . . .	17
Papakauri, fall of . . . . .	13

INDEX.

Paparangi, baptism of . . . . .	234
Paramatta . . . . .	165
Paraus, or slaves, notice of . . . . .	94
Parera bird, description of . . . . .	57
Paroa, bay of, described . . . . .	23
Paru, obituary of . . . . .	282—285
Patai, description of . . . . .	158
Patu, a weapon . . . . .	122
Plough, introduction of . . . . .	198
Pipiwawaroa bird, description of . . . . .	64, 65
Pita, baptism of . . . . .	234
Piwakawaka bird, description of . . . . .	57, 58
Pohaitere bird, description of . . . . .	54
Poherua hill, description of . . . . .	5
Pohutukaua-tree, description of . . . . .	46, 47
Poi, game of . . . . .	113
Point Pocock . . . . .	23
Polygamy, nature of, 97—abolition of . . . . .	241
Population, amount of . . . . .	163, 164
Port Jackson, communication with . . . . .	177
Port Nicholson . . . . .	21
Priesthood, character of . . . . .	146, 147
Progress of trade . . . . .	32
Property, rights of possession of, 103—security of . . . . .	194
Puckey, Mr. & Mrs., stationed at Kaitaia . . . . .	202
Puhiawakari, island of, described . . . . .	143
Pukeko bird, description of . . . . .	62
Pukenui, hill of . . . . .	6
Puketotara, wood of . . . . .	13
Pekunui bird, description of . . . . .	68, 69
Punaketére, river of . . . . .	9
Punishments, mode of . . . . .	104
Puriri-tree, description of . . . . .	43, 44
Puriri, Settlement of . . . . .	204
Putoto bird, description of . . . . .	67
Quadrupeds, description of . . . . .	70, 71
Raine and Brown, Messrs., European residents on Ho- kianga River . . . . .	29



INDEX.

Rangaunu Bay . . . . .	202
Rangi, baptism of . . . . .	233
Rangihoua, village of, 23—first Mission Station, 167—171	
—tapues abolished there . . . . .	244—246
Rapu, obituary of . . . . .	294—296
Rarawa, chief and tribes . . . . .	201
Rata-tree, description of . . . . .	50, 51
Raupo . . . . .	205
Reinga, description of . . . . .	140
Religious remarks by natives . . . . .	222—225
Rengarenga root, its uses and properties . . . . .	89
Revenge, instances of . . . . .	130
Rewa, a chief, thievish habits of the tribe under his protection . . . . .	249
Rewarewa-tree, description of . . . . .	44, 45
Rimu-tree, description of . . . . .	40, 41
Riroriro bird, description of . . . . .	58
Roads, formation of . . . . .	191
“Rongo Pai,” motto of . . . . .	200
Rotorua, lakes of . . . . .	7
Sabbath Services at Paihia . . . . .	181, 199, 200
Sacraments, administration of . . . . .	234, 235
Sandy Bay . . . . .	202
Schools, establishment of, at Paihia, 179, 181—state of . . . . .	183
Scriptures, translations of, 182—portions of, and of Liturgy, into the New-Zealand language . . . . .	230—233
Sea-birds, descriptions of . . . . .	69, 70
Seal-fishery, remarks on . . . . .	28
Shells of New Zealand . . . . .	73
Settlers, European, on Hokianga River . . . . .	29
Sharks'-tooth ornaments, description of . . . . .	152
Singing of birds . . . . .	52
Slavery, state of, 120—redemption of slaves . . . . .	121
Soil, nature of, 75—78—cultivation of different kinds . . . . .	156
South Cape . . . . .	1
Staple commodities of New Zealand . . . . .	31
Stewart's Island . . . . .	1
Superstition, its terrors described . . . . .	93
Swamps, description of . . . . .	14, 15

INDEX.

Table Cape . . . . .	209
Taki, account of . . . . .	142
Takahikahi bird, description of . . . . .	66
Takou . . . . .	244
Tanekaha-tree, description of . . . . .	38
Tapues, account of, 84—89—abolished . . . . .	243—246
Tarairi-tree, description of . . . . .	42
Tareha chief, anecdote of . . . . .	104
Tataiata bird, description of . . . . .	55
Tatariki bird, description of . . . . .	61
Tatata garment, description of . . . . .	158
Tattooing, custom of, and manner of performing, 148, 149 —disuse of . . . . .	150
Taua, baptism of . . . . .	238
Tauranga, harbour of, described . . . . .	27
Tawa-tree, description of . . . . .	42, 43
Tawara plant . . . . .	107
Tepuna roadstead, 23—Station of . . . . .	171
Te-wai-ponamu . . . . .	144
Thames, river, description of, 9—frith of . . . . .	25
Thanksgiving-day, public . . . . .	238
Ti, game of . . . . .	113
Tiaki, or Purouru bird, description of . . . . .	56
Timber, varieties of . . . . .	33
Timo, baptism of . . . . .	234
Titore, his conduct when under tapu . . . . .	244
Tobacco, use of . . . . .	111, 112
Tokirau, description of . . . . .	20
Tongariro, a burning mountain, description of . . . . .	6
Torotoro root . . . . .	122
Totara-tree, description of . . . . .	39
Tours, exploratory . . . . .	207—209
Toutouwai bird, description of . . . . .	56, 57
Towai-tree, description of . . . . .	46
Trees, descriptions of . . . . .	35—51
Tui bird, description of . . . . .	52, 53
Tupakihi, juice of . . . . .	111
Tutukaka, harbour of, described . . . . .	27
Tuturiwatu bird, description of . . . . .	65
Vegetables, varieties of . . . . .	76

INDEX.

Ventriloquism—attempt to retard Missionary efforts by the use of this art . . . . .	220, 221
Vessel, building of one . . . . .	178
Villages, description of the native . . . . .	155
Waianiwaniwa waterfall, description of . . . . .	11
Waiapu, Valley of . . . . .	4
Waiapu River, description of . . . . .	10, 11
Waiapu, Anne—baptism of, 233—death of . . . . .	174
Wakahihi, baptism of . . . . .	233
Waikari, baptism of . . . . .	233
Waikari River . . . . .	9
Waikato, a chief, his visit to England . . . . .	169
Waikato River . . . . .	10
Wakatohea tribe, anecdote of . . . . .	249
Waima River . . . . .	9
Waimate, formation of this Station . . . . .	188—199
Waimakomako Fall, description of . . . . .	13, 14
Waitangi stream, description of, 8—erection of bridge over it . . . . .	191
Wangamumu, harbour of . . . . .	25
Wangaroa, harbour of, described . . . . .	24, 35
Wangaruru, harbour of . . . . .	25
War, passion for, occasions of . . . . .	114, 115
Warepoke rock . . . . .	12
Wareumu, a chief, his expedition and death . . . . .	115, 116
Warfare, modes of . . . . .	127, 128
War-vessels, description of . . . . .	162
Wata, a chief, his family under tapu . . . . .	244
West Cape . . . . .	1
Whale-fishery, notice of . . . . .	27
Williams, Rev. W. and Mrs., account of their arrival in New Zealand . . . . .	178
Williams, Rev. W., and Messrs. Chapman, Kemp, and Fairburn's visit to Tauranga and Rotorua . . . . .	184
Wiro, character of—superstitions of natives respecting him . . . . .	140, 141, 145, 146
Witchcraft, belief in . . . . .	95, 96

RICHARD WATTS, PRINTER, CROWN COURT, TEMPLE BAR.

9 MAY 94











